



Discourses of Development, Destruction and Deseccration

Studies in the Manipulation of Nature

International Symposium
for details and registration, contact
development.destruction@gmail.com

Keynote:
Dr. John Whalen-Bridge
National University of Singapore

“When the last tree is cut down, the last fish eaten, and the last stream poisoned, you will realize that you cannot eat money.”

—*Alanis Obomsawin*



Dates: 2015
October 31
November 1

Graduate School of Intercultural Communication
OKINAWA CHRISTIAN UNIVERSITY

開発、破壊、冒涇の言説 ~自然に対する人的操作の研究~

国際シンポジウム
development.destruction@gmail.com

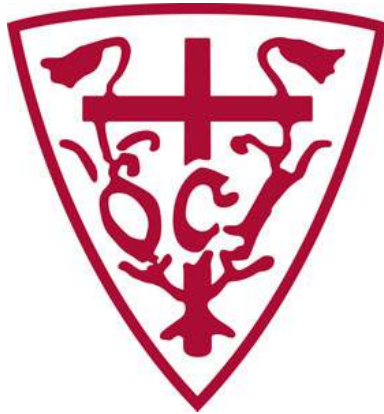
基調講演:
ジョン・ウェイレン・ブリッジ博士
シンガポール国立大学

「最後の木が切り倒され、最後の魚が食され、最後の川が汚染されて、初めて人は気づくだろう。お金を食べては生きていけないことを。」

—アラニス・オボムサウイン

日時: 2015年
10月31日(土)
11月1日(日)

沖縄キリスト教学院大学大学院
異文化コミュニケーション学研究科



主催：沖縄キリスト教学院大学大学院

後援：日本平和学会沖縄地区研究会

沖縄外国文学会 (Foreign Language & Literature Society of Okinawa)

沖縄キリスト教学院大学大学院

〒903-0207 沖縄県中頭郡西原町字翁長777番地

TEL : 098-946-1253

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CONFERENCE ORGANIZING COMMITTEE

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Conference Coordinator	Chisato Hayakawa
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Greeting Staff	Maki Sunagawa Yoko Sugimura Mikako Taira
Accommodations Liaison	Tomoko Arakaki
Videography	Shigefumi Kinjo
Photography	Ryuto Mori & Jason Arbogast

CHAIRS | SESSIONS & PLENARIES

Time	Panel A / 1-1	Panel B / 1-2	Panel C / 1-5	Time
0920	Daniel Broudy	=====	=====	0920
1030	=====	Kenneth Young	Mr. D.	1030
1120	=====	Chris Melley	Hitoshi Hamagawa	1120
1310	Makoto Arakaki	=====	=====	1310
1420	=====	Chris Valvona	Michael Bradley	1420
1550	=====	Hitoshi Hamagawa	Hillel Wright	1550
1640	=====	Chris Valvona	=====	1640
1730	Peter Simpson	=====	=====	1730

Development, Destruction and Desecration: Studies in the Manipulation of Nature

THE GRADUATE SCHOOL OF INTERCULTURAL COMMUNICATION

OKINAWA CHRISTIAN UNIVERSITY

Okinawa Christian University	土	Speaker(s) 演者	Plenaries	Concurrent Sessions	Concurrent Sessions
			Panel A / Room 1-1	Panel B / Room 1-2	Panel C / Room 1-5
BUILDING	時間				
Shalom	0900 0910	Dean Daniel Broudy	Greetings / Orientation		
Shalom	0910 0920	President Nakahara Toshiaki	Welcome Address		
Shalom	0920 1020	Keynote Address >John Whalen-Bridge	Religious Responses to the Anthropocene and Sociopathic Vested Interests		
Shalom	1030 1110	Yoshii Michiko, 1-2 Simon Robinson, 1-5		Japanese Export of Nuclear Power Plant: The Destruction and Desecration of Indigenous Cham People's Faith	Egalitarian Education: The Nature of Learning
Shalom	1120 1200	Kenneth Young, 1-2 Hillel Wright, 1-5		Destruction of Forests by Chemical Means and the Medical Ramifications of the Use of Defoliation Chemicals	Nature as a Holy Place
Lunch Break	1200 1300	Shalom Café			
Shalom	1310 1410	Special Lecture >C. Douglas Lummis	What Was Modernization/ Development Theory?		
Shalom	1420 1500	Maki Sunagawa, 1-2 Perry Bernstein, 1-5		From Militarised to Corporatised Spaces in Okinawa: A Manipulation of the Nature of Healthcare	Imperialism Means Never Having to Say Your Subjects' Names or "See" Their Land
Coffee Break	1500 1540	Shalom Café			
Shalom	1550 1630	Mr. D., 1-2 Chris Melley, 1-5		Okinawa 2.0: Unbecoming Paradise	Nature Has No Voice, Not Even Observer Status, in Moral Conversations
	1640 1720	Daniel Broudy, 1-2		Manipulating Time in Deterring Threats Against Manipulations of Nature	
Shalom	1730 1840	Panel Discussion Nana Higa Yuki Kamiya Katsuya Kinjo Yukimi Kinjo Hayato Shimabukuro Tasuku Shimabukuro Suzuno Taira Ryota Uchinmine	Mod: Makoto Arakaki Disc: Peter Simpson The Pulsing Heart of Progress? Reflections on Development, Marginalisation and Empowerment in the Philippines		
Dinner	1930	Gathering			

Development, Destruction and Desecration: Studies in the Manipulation of Nature
 THE GRADUATE SCHOOL OF INTERCULTURAL COMMUNICATION
 OKINAWA CHRISTIAN UNIVERSITY

Okinawa Christian University	Event(s)	Organizer Speaker
BUILDING / REGION	時間	
Shalom parking area	0900 -	Meet and board bus
Nago City		Henoko > beach protest Camp Schwab > main gate protest
Ginoza	1200 - 1330	LUNCH
Ginowan City		Kakazu Takadai
Shalom parking area	1700 -	
		DINNER

NOTES OF INTEREST:

1. Please check our university's homepage to get the latest information on the conference.
2. The campus cafeteria is not open on Saturday or Sunday during the conference. If you want us to order you a lunch, please let us know by 9:00 on Saturday morning.
3. While the official language of the conference is English, the plenary presentations will be interpreted in Japanese. The panel discussion will also have bilingual support.

CALL FOR PAPERS

DISCOURSES OF DEVELOPMENT, DESTRUCTION AND DESECRATION: STUDIES IN THE MANIPULATION OF NATURE

WHERE: Okinawa Christian University
777 Onaga Nishihara, Nakagami-gun, Nishihara-cho, Okinawa, 903-0207

DATES: October 31 & November 1, 2015

DAYS: Saturday & Sunday (guided tour)

BUILDING: Shalom

ROOMS: 1-1, 1-3, 1-4, & 1-5

KEYNOTE: Dr. John Whalen-Bridge, National University of Singapore

LANGUAGES: English & Japanese

“When the last tree is cut down,
the last fish eaten,
and the last stream poisoned,
you will realize that you cannot eat money.”
—*Alanis Obomsawin, 1972*

Background

“I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived.” In 1854, Henry David Thoreau, author, poet, philosopher and naturalist, expounded the benefits of a simplified lifestyle and closeness to nature in the face of industrial progress and the “desperate” existence it imposes upon peoples and cultures. Thoreau’s Walden still stands today as a valuable critique of Western culture’s attitudes toward materialism and consumerism, which have been absorbed and applied in cultures throughout East Asia and the Pacific. These ideologies, put into practice, have had profound effects on the natural world. As a force of life, nature has been highly honored as beliefs in its creative powers have been codified in scientific texts and creation stories of our own origins as a species. As a storehouse, nature has been highly honored for its natural riches, celebrated by writers in literature, poetry, and cinema and yet explored by the leaders of industry for sale, exploitation, and plunder in the name of free market enterprise.

Purpose

Against this backdrop, the Graduate School of Intercultural Communication in cooperation with Okinawa Christian University will host an international conference on mankind’s ongoing manipulation of nature as witnessed in concepts and practices of development, destruction, and

desecration. The central aim of the symposium is to enact dialogues that unfold realities concealed and/or distorted by powerful interests. It sets out to cast a critical light on these attitudes and practices that persist in shaping all manner of public and corporate policy.

Presenters are asked to critically examine meanings of ‘nature’, ‘environment’, ‘progress’, or ‘development’ that clash or harmonize with discourses and/or conservation practices across cultures and time. The conference aims to create a public forum for discussion of these competing concepts and definitions. Presenters are asked to consider the following:

a. Contemporary discourse practices – nature construed as an object to be “developed” in the name of economic progress, homeland security, military expansion, or technological growth ...

e.g.: the rhetoric or propaganda of development, etc.

b. Instrument/Power systems – nature as an object for human use; humans possess inherent subject status that affords them the self-proclaimed right to exploit ...

e.g.: Reclaiming land from oceans, Paving and concreting land for military and industrial expansion, Drilling for oil, gas, coal. Diverting and damming rivers, commodifying water, privatizing resources, patenting seeds and genetic manipulations

c. Warehouse – nature as a repository of genetic materials for present and future human use; rainforests and other ecosystems as repositories of presently and conceivable value for future human need ...

e.g.: drugs, medications, modified strains of plant life engineered for human consumption

d. Temple-Holy place – nature as a source of inspiration and worship ...

e.g.: Nature parks, national parks; also literary productions extolling oneness with other forms, etc.

e. Holistic/Philosophical perspectives – nature as a value in itself, independent of human need or desire ...

e.g.: Every life form has its own reason for being, independent of human use or intent. Every life form – at least sentient life – has an interest in living, etc.

ABSTRACT DEADLINE: August 31, 2015

ABSTRACT SUBMISSIONS: Abstracts should be 300 to 500 words - including the title of your presentation, your professional affiliation, rank, e-mail address, and (international) phone number.

CONTACT: development.destruction@gmail.com

国際シンポジウム 開催のご案内と報告論文の募集

沖縄キリスト教学院大学大学院異文化コミュニケーション学研究科では、第2回国際シンポジウム「開発、破壊、冒涇の言説 ～自然に対する人的操作の研究～」開催にあたって、報告論文を募集しております。奮ってご応募下さいますようお願い申し上げます。

報告論文の要旨の申し込み締め切り：2015年8月31日（1500文字程度）

論文のタイトル、所属、職務、メールアドレス、電話番号を明記のうえ、下記のメールアドレスまでお送り下さい。

development.destruction@gmail.com

「開発、破壊、冒涇の言説 ～自然に対する人的操作の研究～」国際シンポジウム＜概要＞

主催：沖縄キリスト教学院大学大学院異文化コミュニケーション研究科

開催日：2015年10月31日（土）

場所：沖縄県中頭郡西原町字翁長777

沖縄キリスト教学院大学

シャローム会館1-1、1-3、1-4、1-5

使用言語：英語、日本語

シンポジウムの目的：

『最後の木が切り倒され、最後の魚が食され、最後の川が汚染されて、
初めて人は気づくだろう。お金を食べては生きていけないことを。』

クーリー・インディアンの予言より

文学や芸術、宗教をとおして崇拝されると同時に、「自然」は人類の搾取の対象にもなってきました。物質主義や消費社会の高まりと共に、「自然」は、自由市場経済や資本主義によって、商品へと変えられてきたのです。人類の自然に対するあくなき欲望と操作。それは「開発」や「破壊」、自然という神聖なるものへの「冒涇」という言説のもと、とどまるどころを知らずにエスカレートし続けています。企業戦略や政策などに垣間見られる「自然」を巡る言説。この国際シンポジウムでは、そのような言説が映し出す現実や曲げられた事実を明らかにするべく、積極的な対話を持ちたいと思います。

「自然」や「環境」、「進歩」や「開発」など、調和しながらもぶつかり合う言説を時空や文化を越えて批判的に議論し、概念の再定義や再構築に挑みます。下記のような概念が議論の例となります。

- 1) 自然を巡る言説の実践。経済発展や安全保障、軍事的拡張や技術革新の名の下に「開発」されるべき対象としての自然。
- 2) 人類に使用されるべき道具としての自然。自然の頂点に君臨する存在とされる人類と自然との力関係。
- 3) 人類のリソースとしての自然。食料確保や医療のための遺伝子操作など、人類の資源としての自然。
- 4) インスピレーションや崇拝、祭事の対象としての自然。聖地や保護区など、精神的価値としての自然。
- 5) 哲学的知見の対象としての自然。人類の利害から独立した存在としての自然。

WORDS OF SUPPORT FROM ABROAD

“ ... my admiration for the people in this supremely important work against the US and Japanese government assault on that beautiful piece of earth and on that human community that has endured so much over the years.”

Best,

Catherine

Dr. Catherine Lutz
Thomas J. Watson, Jr. Family Professor of Anthropology and International Studies
Department of Anthropology and Watson Institute for International Studies
Brown University
Providence, RI 02912-1921

“I wish I could be there with what I know will be an amazing gathering of concerned, dedicated people. I send my support to you in all your work as well as to all those opposed to the construction of a new, unnecessary, and dangerous US military base in Henoko.”

Dr. David Vine
Associate Professor Anthropology
Department of Anthropology
American University
4400 Massachusetts Avenue, NW, Washington, DC 20016

PLENARIES

KEYNOTE ADDRESS



Dr. John Whalen-Bridge is Associate Professor of English at National University of Singapore. He has researched writers interested in politics and has turned in the last ten years to Asian influences on American counterculture in the postwar years. Some books have resulted, e.g., *Political Fiction and the American Self* (1998) and *Norman Mailer's Later Fiction: Ancient Evenings through Castle in the Forest* (ed., 2010). With Gary Storhoff, John has co-edited the series "Buddhism and American Culture" for SUNY, with four volumes to date: *The Emergence of Buddhist American Literature* (2009), *American Buddhism as a Way of Life* (2010), *Writing as Enlightenment: Buddhist American Literature into the 21st Century* (2011), and *Moving Pictures: Buddhism and Film in America* (forthcoming). John has also been an Associate Director of the Center for the Development of Teaching and Learning and has an interest in developing opportunities for professionalization and collegiality. He has also been chair of graduate studies program (literature). He has taught courses at all levels, from Introduction to Literature, full range of American literature seminars, and graduate classes.

基調講演

ジョン・ウェイレン・ブリッジ博士は、シンガポール国立大学の准教授で、政治に関わる作品を書く作家たちの研究をしている。ここ10年は、おもに戦後におけるアメリカの反体制文化にもたらすアジアの影響について研究している。これらの業績は、“Political Fiction and the American Self” (1998) や “Norman Mailer's Later Fiction: Ancient Evenings through Castle in the Forest (編者2010)などの書物に著されている。また、ジョン・ウェイレン・ブリッジ博士はゲイリー・サルノフとともに、SUNYから“Buddhism and American Culture” シリーズを共同編集し、2009年から現在に至るまでに、以下の4巻を出版している。2009年に “The Emergence of Buddhist American Literature,” 2010年に “American Buddhism as a Way of Life”, 2011年には “Writing as Enlightenment: Buddhist American Literature into the 21st Century” を出版、そして “Moving Pictures: Buddhism and Film in America” が近刊予定である。ジョン・ウェイレン・ブリッジ博士は、シンガポール国立大学の教育・学習開発センターの副所長を務め、専門化や同僚性の開発にも関心をもっている。さらに大学院研究科(文学)の学科長でもあり、文学の入門クラスから様々なアメリカ文学セミナー、そして大学院のクラスに至るまで、あらゆるレベルのクラスを担当している。

SPECIAL LECTURE



Dr. C. Douglas Lummis is Visiting Professor at the Graduate School of Intercultural Communication, Okinawa Christian University and former Professor at Tsuda College in Tokyo, commentator and renowned political scholar and analyst. He obtained his Ph.D. from the University of California at Berkeley in political thought and has taught at the University of California, Santa Cruz, Deep Springs College in California, Fairhaven University in Washington, and Tsuda College. He has authored and co-authored more than 30 books in English and Japanese, titles of which include *Radical Democracy*, *Kokka to Aidentiti wo Tou [An Inquiry into the State and Identity]*,

Kenpo to Senso [Japan's Constitution and Wars], *Uchinaru Gaikoku [A New Look at the Chrysanthemum and the Sword]*.

C. ダグラス・ラミス博士 沖縄キリスト教学院大学大学院異文化コミュニケーション学研究科客員教授、津田塾大学名誉教授。著名な政治学者・評論家。カリフォルニア大学バークレー本校にて、政治思想学の博士号を取得。カリフォルニア大学サンタ・クルズ分校、ディープ・スプリングス大学（カリフォルニア）、フェアハーヴァン大学（ワシントン州）、津田塾大学などで教鞭をとってきた。著書は『内なる外国―「菊と刀」再考』、『影の学問・窓の学問』、『憲法と戦争』、『要石：沖縄と憲法9条』、『ラディカル・デモクラシー』など日本語、英語で30冊を超える。

PANEL DISCUSSION

The Pulsing Heart of Progress? Reflections on Development, Marginalization, and Empowerment in the Philippines

Moderator: Professor Makoto Arakaki (Okinawa Christian University)

Discussant: Professor Peter Simpson (Okinawa International University)

Organizer: Yukimi Kinjo (Okinawa International University)

Panelist: Nana Higa (Okinawa Christian University)

Panelist: Yuki Kamiya (Okinawa International University)

Panelist: Katsuya Kinjo (Okinawa International University)

Panelist: Hayato Shimabukuro (Okinawa International University)

Panelist: Tasuku Shimabukuro (Okinawa Christian University)

Panelist: Suzuno Taira (Okinawa Christian University)

Panelist: Ryota Uchimine (Okinawa International University)

Manila is closer to Okinawa than Tokyo, yet, in spite of its geographical proximity and importance in terms of raising questions about the human and environmental consequences of what passes for development, the Philippines remains a destination largely eschewed by Okinawan students. In this panel, representatives from university study groups from Okinawa Christian University and Okinawa International University explore reasons for this, and reflect on their impressions of Philippine society after studying for differing lengths of time in Manila and other parts of the country. Issues likely to emerge from the panel discussion include practical advice for others wishing to follow in their footsteps, and reflections on ways to make a difference by doing such things as supporting street children, communities living around the dumpsites of Payatas (better known elsewhere as “Smoky Mountain(s)”), and the lives of those further displaced by the 2000 landslide catastrophe to the Kasiglahan resettlement site. The stark contrast between these encounters, and subsequent cultural exchanges with students from one of the country’s most prestigious universities will hopefully provide fruitful context for a discussion of what Alice Jennings, speaking on the recent death of civil rights activist Grace Lee Boggs described as the urgent need, “to explore ourselves to see what we can do to be better human beings, to stretch our own humanity, and to be involved in the social justice issues of our day.” Challenging stereotypes of the Third World in general, and the Philippines in particular as a helpless, impoverished “other,” the panel will conclude by exploring commonalities between the Okinawan and Philippine experience, and how Okinawan and Philippine students and activists can come together to transform each other’s lives.

PRESENTERS' BIOGRAPHICAL SKETCHES

Mr. Kenneth H. Young, CD was a Canadian soldier who was affected by Chemical defoliants used in Canada. He has been a Chemical defoliant researcher, advisor and advocate for fellow survivors of chemical defoliants since 2005. Canada's first Veterans Ombudsman named him the face and voice of Chemical Defoliants. In 2011, he was invited by the Vietnamese Government to participate in the Second International conference on Agent Orange in Hanoi and in 2012, he was invited as a Guest Instructor aboard the Peace Boat dealing with the question of Agent Orange and other defoliants. By the government of Canada, he is considered to be an activist, but by the people, he seen as an advocate. His goal is to inform the people about what is being done in their name.

Dr. Michiko Yoshii 吉井 美知子

Professor, Faculty of Humanities, Okinawa University

Master of Vietnamese Studies at Paris VII University, Ph.D. of International Studies at The University of Tokyo. Specialized in research of civil society in Vietnam.

博士（国際協力学）。パリ第7大学東アジア学部ベトナム学科修士課程修了。東京大学大学院新領域創成科学研究科博士課程修了。2008年から三重大国際交流センター教授。2014年から沖縄大学人文学部教授。著書に『立ち上がるベトナムの市民とNGO』（明石書店）等。

Dr. Christopher Daniel Melley is lecturer in composition and literature in both undergraduate and graduate program at Okinawa Christian University. He has taught undergraduate philosophy for nearly 30 years in various venues: a US maximum-security prison, numerous US military facilities in Europe and Japan, and several universities throughout the US. He advocates bringing fundamental philosophical questioning and logical methods to the public forum on topics of environment, medical ethics, and moral theory. He received the BA degree in English from Marist College, USA; the MA in philosophy from Columbia University, USA; and the doctoral degree in philosophy from the Universitaet des Saarlandes, Germany.

Hillel Wright is a novelist and retired Lecturer at Okinawa Christian University. He serves as a Pacific Rim Correspondent for *Fishing News International* and Special Features Writer for *The Japan Times*.

Simon Robinson is from the countryside in the west of England, and came to Okinawa in 1997. He worked for 8 years as an Assistant Language Teacher in Japanese junior and elementary schools, before taking a year in England to study education, and then returning in Okinawa to take a master's degree in English Language Teaching online whilst teaching communicative English at university. From 2009 he became involved in setting up Okinawa Sudbury School, a democratically-run community for children, and continues to work there as a volunteer. He speaks and reads Japanese and attained N1 in the Japanese Language Proficiency Test in 2014. He is interested in making the world a better place by working to promote his core values of democracy, freedom, and self-determination in the family, in educational settings, and in wider society, and he is also interested in how to address the side effects of a lack of these: trauma, addiction, stress, and anger. He focuses his university teaching on critical thinking and awareness of social issues under the loose motto of "question everything."

Mr. D. is a recently self-diagnosed lifelong learner, Mr. D. (@aasomrd) is Director of Educational Technology, Learning Innovation Coach, MS G8 HR Teacher, and Instructor of both Music and Design/Digital Literacy at the AmerAsian School in Okinawa (AASO), where his main project is the AASO Connected Learning Community. Before coming to Okinawa, he hopscotched the globe getting educated in trans-media art and theory at a handful of bleeding-edge institutions. In his spare time, he's into generalising intersectional knowledge on the emergent post-human subjectivities of populations of mediated "disruptive" youth learners in diasporic, post-materialist subcultures.

Maki Sunagawa is a second-year researcher in the Graduate School of Intercultural Communication at Okinawa Christian University where she is taking up studies in social semiotics and the signs of development ideology that appear in corporate and government propaganda. She is presently working toward a graduate qualification focused on the McDonaldization of Okinawan culture influenced by long-standing conditions of foreign military occupation.

Dr. Perry Bernstein is a retired professor and, at present, an independent researcher in mass communications. He has worked as a journalist for the newspapers in Cleveland, Ohio and has authored and co-authored several scholarly papers on public speech and the mass media. His recent research focuses on propaganda in the sports industry.

Dr. Daniel Broudy is Professor of Rhetoric and Applied Linguistics at Okinawa Christian University and serves as Chair of the Graduate School of Intercultural Communication. As a former imagery intelligence analyst with the U.S. Army, he draws upon his military experience and academic training in psycholinguistics to develop courses in composition and in the rhetoric of the visual. His research and publications focus on systems and techniques of propaganda and mass persuasion. He is the managing co-editor of *Synaesthesia: Communication Across Cultures* and co-editor of *Under Occupation: Resistance and Struggle in a Militarised Asia-Pacific* (Cambridge Scholars Publishing, 2013) and co-editor of *News from Somewhere: A Reader in Communication and Challenges to Globalization* (Wayzgoose Press, 2015).

ABSTRACTS

Discourse of Development, Destruction and Desecration: Studies in the Manipulation of Nature

Religious Responses to the Anthropocene and Sociopathic Vested Interests

JOHN WHALEN-BRIDGE

What can religion do for those who wish to be politically engaged in what might appear to be hopeless struggles? This presentation would be an extension of some ideas I have worked with in *Tibet on Fire: Buddhism, Protest, and the Rhetoric of Self-Immolation* (Palgrave, October 2015), but it wouldn't be strictly limited to Buddhism in its implications. Instead, the essay would strive for the kind of Buddhist-Christian dialogue that is published in journals like *Buddhist-Christian Studies*. I wish to examine the ways in which notions of the vanity of the world (as sung in *Ecclesiastes*) and Buddhist conceptions of emptiness (or *shunyata*) can be understood in relation to political action. After moving through the exigencies of the Anthropocene, I want to discuss the ways in which religion helps sustain community, even under the duress of overwhelming opposition.

I: Secular Progressivism vs. Religious Politics in America

Progressive liberalism in the first ¾ of the twentieth century drew comfort from a narrative of progress in which science, technology, and forms of governance were developing toward states of perfection or at least relative success and comfort that would leave the worst patterns of human history behind. We still see projections of this ideology of progress in popular culture (e.g., the various renditions of the Star Trek future) and in social theory (i.e., Fukuyama's *The End of History*). No one, with the possible exception of Francis Fukuyama, believes we are on that journey towards heaven-on-earth anymore. Not coincidentally, the death of the liberal success narrative has been accompanied by the death of the Secularization Hypothesis (e.g., Berger). Social theorists nowadays prefer to focus on the development of "post-secular society."

It seems logical to many who have even a passing notice of climate science that failure to act now will result in erratic weather, desertification and famine, ecological crashes with the die-out of many species, and so forth, and contemporary popular culture is obsessed with imagining near-term apocalypse (e.g., zombie movies and TV shows, various fantasies of infectious diseases, and the corruption of social and political institutions that fiddle while Rome burns. We fail to see that popular culture is our chief fiddler and that we seamlessly enjoy the fantasies of destruction as the evidence of actual destruction mounts. Most environmental discourses (e.g., Al Gore's film *An Inconvenient Truth*) are bent towards a discourse of hope in which it is not too late and in which we may yet overcome the overwhelmingly powerful special interests that derail attempts to make significant changes in the way

we live. It is more or less the case that humanity, broadly speaking and considering action over professed intention, is a junkie addicted to the energy-high stored in fossil fuels. When we consider the extremely limited actions taken by even those politicians who are most persuaded by the conclusions of climate science, we must realize that we are, in terms not of our various individual opinions but rather of the objective behavior of the most powerful nations on earth, Nurse Jackie. In our fantasies we are one of the competent administrators of the hospital, one of the clean-and-sober doctors on the staff. This is true of many individuals, but en masse we are Nurse Jackie, the junkie who is controlled by her addictions.

In the United States, huge vested interests do not control what all politicians say, but since the Citizen's United decision by the Supreme Court of the United States, pro-business billionaires (e.g., Sheldon Adelson and the Koch Brothers) have more capacity to buy high-stake political outcomes than ever before, and they are supporting candidates who will protect short-term profits—future be damned. Western notions of freedom such as institutionalized human rights protections, democratic influence on governance, and protections for freedom of speech are directly threatened by the groups underwritten by these special interests, e.g., the Tea Party. In America we have the Koch brothers, an ideologically stacked Supreme Court, and the worrisome fact that the majority of candidates for the presidency deny evolution and climate science or else kiss goodbye their chances of winning the nomination. There are six potential Democrats and sixteen potential Republican candidates according to the May 29, 2015 New York Times article "Who Is Running for President (and Who's Not)?" (Andrews). Hillary Clinton and Bernie Sanders are the Democrats who have announced they are running. Ted Cruz, Rand Paul, Marco Rubio, Ben Carson, Carly Fiorina, Mike Huckabee, Rick Santorum, and George Pataki have declared their candidacy, and Jeb Bush is certainly going to run. Ted Cruz, Rand Paul, Marco Rubio, Mike Huckabee, Ben Carson, and Rick Santorum either deny the validity of climate science or claim that skepticism that human activity is causing global warming. Carly Fiorina agrees that human beings cause global warming but denies that regulation is an appropriate response. Thus, thirteen Republican candidates promise to do nothing about global warming.

II: Judeo-Christian Otherworldliness and the Anthropocene

Individually, we will all suffer bodily death and the loss of every single possession and personal relationship we hold dear. Individually, we are headed to that land from whose bourn no traveler returns. How about humanity en masse, though generations? There are persistent voices in scientific discourses, the news media, and popular culture that suggest we are doomed in a larger sense, that we are squandering the resources that have allowed us to live in comfort and grace: the Anthropocene itself is the ultimate act of ingratitude. This form of doom surpasses even the dire dismissal of this-worldly concerns that we find in the beginning of Ecclesiastes: "One generation passeth away, and another generation cometh: but the earth abideth for ever" (Ecclesiastes 1:4, KJV).

We are doomed, and one function of religion is that it provides a framework in which constructive action is logical and beneficial, even if we are doomed. For some people religious activity is a meaningful response to this doom. Emically considered, religion often offers a view of existence in

which some for of the person or awareness continues after death, thus challenging doom directly: adherents who believe in life after death can bracket out worldly doom as a temporary problem that can be solved by following the pathways described in the religion. Etically considered, religious people who imagine an afterlife of some sort or a higher power may enjoy feelings of amelioration or exemption from what we have been describing as doom. Jews and Christians who believe that this world is but a path to heaven may gain courage in the face of doom: even if "That which is crooked cannot be made straight" and all things are "vexation of spirit" (Ecclesiastes 1: 14, 15, 17). The preacher of Ecclesiastes presents worldly attachment as a foolish grasping after vanity, even if "There is no end of all the people" (4:16). That said, the same poetic expression from the Hebrew Tanakh and the Christian New Testament does not promote despair but rather counsels that mankind is given life, labor, and community by God, all of which is to be enjoyed rather than scorned: 8 There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail. 9 Two are better than one; because they have a good reward for their labour. 10 For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. 11 Again, if two lie together, then they have heat: but how can one be warm alone?

The wisdom offered here is that there is to possibility of community, but it is a fortification apart from the world of others and in a sense against them, for, "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they" (5:8).

III: I would discuss how the essentially negative situations of environmental degradation and neoliberal subversions of sacred space are transformed by "greened religion." How transformed? I'm interested in a secondary effect of environmentalism: the creation of community among those who believe that the environment is being desecrated. The development of environmental discourses that fit well with religious systems of course recasts those religions as modern, progressive, and scientifically literate. Such a discourse also aligns the ethical prescriptions of the religion with an essentially materialistic and utilitarian ethics, thus overcoming the division of modernity and tradition that makes religious thinking appear to be a liability to many progressives. In order to broaden the discussion, I would at least mention other examples of "the greening of religion," but I will put more emphasis on the opposition between progressive religion and the "new atheists" (i.e., the popular presumption that science and religion are enemies found for example in the Neil de Grasse Tyson's lectures, Sam Harris' books and debate activity, and even the "I F-ing Love Science" posts in Facebook.) Chris Hedges will be my primary example of a public intellectual who is both politically engaged and religiously progressive. Rather than focus solely on degradation and desacralization, I want to focus on a possible "fortunate fall" political theology in which , whether or not ecosystems are doomed by the overwhelming power of nation-states and the so-called 1%, those who both regard themselves as religious and feel that the forces of destruction must be resisted whether or not that resistance is likely to achieve its aims. In

this emphasis, I part ways with Hedges and others “prophetic” figures who basically adopt a Jeremiadical rhetoric. Rather than declare the absolute wickedness of the world as it is—and the greed-driven destruction of the world future generations will inherit is a fine example of “wickedness”—the green religion I wish to explore or at least postulate specifically dignifies the struggle for the good but also includes checks against the (self-staining) demonization of the bad.

As an alternative to jeremiadical demonization of the other, I wish to explore notions of “emptiness” that have been developed within Buddhist-Christian dialogues in relation to the possibilities of engaged spirituality, ideas which point to forms of non-attachment that in no way abandon responsibility or compassion. What I mean to describe is a North Star that we may never actually reach, but which may nonetheless provide reliable guidance through uncertain situations. I will conclude by focusing on the various political and religious functions of what I call “Green Vajrayana,” the environmental discourse developed by Tibetans in exile that focuses especially on the “Third Pole” of the Himalayas in relation South and Southeast Asian ecologies.

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What Was Modernization/Development Theory?

C. Douglas Lummis

Between the 1930s and the 1960s there was a paradigm shift in the American social sciences, especially visible in the field of international relations. A comparison of the entries pertaining to this field in the 1933 and the 1968 editions of *The Encyclopedia of Social Science* reveals that events and transformations that had in the '30s been understood as having been brought about by power in the service of interest, had by the '60s been reconceived as natural processes, incremental changes along continua built into the nature of things. These various processes were understood as aspects of a mega-process, sometimes called "modernization," sometimes "development." In the 1970s, I wrote a study of this new paradigm, titled "American Modernization Theory as Ideology," but failed to get it accepted by any mainstream English language publication (though in Japanese translation it was published as a chapter in a book). Finally in 1980 it was published in English in a journal put out by the college where I was then teaching, which fairly well guaranteed that it would be read by the journal's editors, or most of them, but not much beyond that. As I believe it still has some historical interest, I am presenting it to this symposium, together with a new preface.

Imperialism Means Never Having to Say Your Subjects' Names or to 'See' Their Land

PERRY BERNSTEIN

I want to explore the Orwellian discourse practice that enables the US military to have clean consciences as they confiscate and annihilate Okinawan lands: namely, the military linguistically dehumanizes the Okinawans by referring to them as "local nationals" (i.e., those who happened to be located where there is a US base of operations) and their island as a "base of operations" under America's "sphere of influence." As Orwell noted in *Politics and the English Language* and Postman more recently noted in *Conscientious Objections*, such abstract, euphemistic language undermines Americans' efforts at empathizing with the Okinawans, recognizing their geographic sovereignty, or

respecting their land. Thus, service members can blithely go diving at Maida Point on Sunday, then be part of the construction crew that demolishes the Henoko coral on Monday and see no contradiction between the two activities.

**The Destruction of our Forests by Chemicals Means
and the Medical Ramifications of the Use of Defoliation Chemicals to that End**

KENNETH H. YOUNG, CD

As I member of the "March Against Monsanto Vancouver," I will present information about progression of chemical defoliants, the medical ramifications of these chemicals, and GMO's as well as Round-up ready crops. The presentation covers the following details: (a) a brief history of the Rainbow chemicals better known as Agents Orange, Blue, Purple, Super Orange, Pink, White, and so on ending with Glyphosate; (b) discussion of New Zealand's discovery that soldiers returning from Vietnam had had their DNA likely altered from exposure to these chemical defoliants, with the implication that soldiers (and civilians) from the United States, Australia, Canada, Korea, and Vietnam who also came into contact with these chemicals were the first known GMOs; (c) discussion of how one chemical led to another ending up with Glyphosate (Round-up) and soon as a mixture of Glyphosate and 2, 4, -D a 50% component of Agent Orange, white and so on; (d) explanation of the fallacy of genetically engendering/modifying food crops and what has come to be known as Round-up ready food crops; (e) explanation of why the whole concept of modifying any crop to accept poisons which would under normally circumstances have kill them; (f) presentation of a partial list of known medical conditions associated by and attributed to defoliation chemicals; and (g) demonstrate the extent to which these chemicals have already contaminated our foods.

**Egalitarian Education:
The Nature of Learning**

SIMON ROBINSON

In this presentation, I present the idea that compulsory schooling is a contributor to our society's culture of exploitation and destruction of nature. Drawing on critiques of compulsory schooling by John Taylor Gatto, John Holt, A.S. Neill, Alfie Kohn and others, I outline the historical reasons for the instigation of compulsory schooling, and then identify various ways in which compulsory schooling works to create and sustain society-wide attitudes of consumerism, with its inevitable exploitation of the natural world. I point out the paternalistic attitudes required in individuals and society to perpetuate this system, illustrating how these attitudes are formed in a childhood of compulsion, thus making compulsory schooling self-sustaining at a societal level. I then discuss an alternative: free, egalitarian, democratic schooling. I present several examples of long-running educational initiatives that operate on

an egalitarian basis: Summerhill in England (at which I worked for a week as a volunteer), Sudbury Valley School and Albany Free School in the US, the home-school movement, and Okinawa Sudbury School (www.okinawa-ss.com), which I participated in setting up and currently work as volunteer staff and on the management committee. Based on the work of the psychologist Peter Gray, I locate this egalitarian education within a framework of evolutionary theory, addressing the questions "How do humans best learn? How did they evolve to learn?" I look to the ethnographic record to provide an answer to this question: free play, and what Alan Thomas and Harriet Pattison, in their book "How Children Learn at Home" refer to as the "informal curriculum" - the idea that the best learning comes not from a set curriculum, but from encountering knowledge in an unstructured way that forces the learner to organize it for herself. I emphasize how the values inherent in an egalitarian approach to education, rather than indoctrinating students into a consumerist attitude of exploitation, instead allow children to develop what, following the work of Eugene Gendlin and Ann Weiser Cornell, (and referring also to Buddhist philosophy), I consider to be their natural inclination and birthright: a holistic worldview that retains the capacity to celebrate the natural world in its natural state, rather than simply seeing it as something to exploit for profit. I also discuss how I attempt to implement these egalitarian values within the semi-compulsory setting of my teaching work at universities in Okinawa.

Japanese Export of Nuclear Power Plant - Destruction and Desecration of Indigenous Cham People's Faith -

MICHIKO YOSHII

Vietnam is on the way to launch the construction project of its first nuclear power plants (hereunder NPP). Ninh Thuan NPP 1 was commanded to Russia and Ninh Thuan NPP 2, ordered to Japan, has been planned to start building from 2015 in the initial schedule. These 2 NPPs are located in the last center of Kingdom of Champa, which fell down in 19th century, and also a sacred place of indigenous Cham people. There still exist 27 Cham villages in less than 30 km around NPPs and 69,000 Chams live in whole Ninh Thuan province. In this presentation, I aim to clarify: (a) How the majority Kinh people consider this NPP construction project; (b) How is the reaction of Cham people in comparison with Kinh people's one. I also aim to critically discuss (a) The differences of 2 people's reactions can be explained by the destruction and desecration of Cham people's faith. For Kinh people, interview investigation has been conducted inside and outside Vietnam from 2014 to 2015 and 15 people's data has been collected. The interview to 3 Cham intellectuals was realized 3 times, from 2013 to 2015. Kinh people with higher education background mostly oppose to the NPP project, however, they take no action against the project because of the danger of such actions in Vietnam. They mostly are descendants of immigrant people from the Central region during the wars, and those who have possibility to find the job outside Ninh Thuan are preparing to leave from their hometown definitively before the NPP starts function. Cham people, on the other hand, are decided to battle against the project. They say they have no other

place to live, and wish to stay in Ninh Thuan keeping ethnic culture of pray and festivity to their ancestors at the temples in the region. When the protest letter to Japanese Prime Minister against the project in 2012, much more Chams signed it than local Kinh people. And later on, most of Cham signers were invited to security police office. The research reveals clear differences in attitude between Kinh and Cham vis-à-vis the NPP construction project. Majority Kinh people in the government expressly chose Vietnamese first NPP to be situated in minority people's sacred place. The region has much less spiritual value for newly installed Kinh people. Such situation can be found also in the discriminative location of Fukushima Daiichi NPP, which supplied, before March 2011, the electric power only to Tokyo and its suburb, even between the same Yamato people. It is also the same structure than too many military bases located in too small Okinawa Island, where minority and indigenous Ryukyu people lives. Japanese government says: because the Vietnamese governments wishes so, that's why Japanese private NPP makers only sell it. Still, the big amount of investment should be given from government as a loan. Huge project as NPP's one cannot be conducted without government's contribution. We Japanese contributors should know how the tax we paid to the government is transformed to loan for NPP in Vietnam, and indirectly, how this project conducts the destruction and the desecration of indigenous Cham people's faith.

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From Militarised to Corporatised Spaces in Okinawa: A Manipulation of the Nature of Healthcare

MAKI SUNAGAWA

This presentation is part of a larger study of corporate and political propaganda in Okinawa which has been used, in the words of Noam Chomsky, to “manufacture public consent” in local society in the interest of planning the re-creation of Okinawa as Asia's new “medical hub.” In light of these designs

are much larger global efforts to re-invent economies and societies throughout the world in the image of the neo-liberal agenda. I suggest that this agenda can be seen in globalization in the secret trade deals (i.e. NAFTA, TTIP, and TPP among others), which the globalists are negotiating in the interest of increasing profits. The plans for Okinawa's future are just an example of the various other deals that will affect community and environment in the name of business and healthcare.

Nature as a Holy Place

HILLEL WRIGHT

As an international correspondent for the commercial fishing industry media, I've been fortunate in being able to visit many fishing communities around the Pacific Rim, and as a Travel writer for Tokyo Weekender and The Japan Times, I've also visited a number of islands in the former Ryukyu Kingdom, including both the Okinawa & Amami archipelagoes. I've found Holy places in many of these locations, including, in Okinawa, Sefa Utaki sacred grove and the spot at Mibaru Beach where Amamikiyo, the goddess who created the Ryukyu Islands, first stepped foot on land after descending from Nirai Kanai, the Home of the Gods. Near the north end of the beach is a sacred grove (utaki) where the Ryukyu King and High Priestess formerly came to pray, and a stone monument (yaharazukasa) visible only at low tide marks the exact spot where Amamikiyo began her work of creation. Some other Holy places are the Temple of Ma-Tsu Goddess of the Sea in Suao, Taiwan and one of the primary Wang Ye (guardian spirits) festivals in Taiwan which takes place in the city of Donggang, once every three years, when the Far Seas fishing fleet returns to port for the Festival. Another is the stone Fish God statue on the Beach at Ho'okena, Hawaii Island. There are also the less formal, more personal Holy places I've found on my home island, Sla-dai-aich (Denman Island) on the west coast of Canada as well as our neighbor Ja-dai-aich (Hornby Island), which was a place where the young people of the native K'omoks tribe would go for their Spirit Quest. My own personal Holy places on Sla-dai-aich are a sea cave and a spit of land, both of which are inhabited or frequented by otters. My presentation will include a talk about how these Holy places have inspired a kind of worship of Nature and the practice of certain rituals or the creation of sacred monuments at or around these places. I will also show some photos I've taken in these areas and point out certain intercultural similarities such as the presence of running water, stones and trees and end with a Q & A.

Okinawa 2.0: Unbecoming Paradise

Mr. D.

Given the success of the post-materialist American Dream...everywhere but in the Homeland, the "paradise" of Okinawa as potentially subversive vitality/zoe is quickly being reconstituted into a vapid site of over investment, and re-packaged/re-sold as a sort of sanitized subtropical theme park that has lost for formula for repose: Unbecoming Paradise. Classically defined, the burden of "semantic over

investment" occurs when redemption from the true cost of being exclusively a consumer is included (conspicuously) in the price of the goods and services being purchased. But in this present day and age, there is a perverse new localised twist at work in our little island chain. In Okinawa, a sort of shell game of semantic over investment is successfully being hustled. A funhouse mirror of the pathetically diagnostic Lacanian triad, the ostensibly "cost covering" shells in circulation *ad absurdum* are as follows: the U.S./Japanese military (the Real), bleeding edge international [sic] STEM institutes (the Symbolic), and the travel and tourism industry (the Imaginary). "Okinawa 2.0" is the convenient label this presentation applies to this unbecoming paradise and its components: a new neoliberal interpretation of an old confidence trick, an insidious playbooks for the game (such as "Reimagining Japan: The Quest for a Future That Works"), and the intimate coupling(s) of perpetually blissful con-dupe co-coding [d/r]eterritorialization assemblages. Drawing upon the work of a heady mix of contemporary thinkers like Ahmed, Braidotti, Taylor, Halberstam, Feenberg, Rushkoff, Nusselder, Holloway, Žižek, Baudrillard, and Nojiri, this presentation will reveal the paradise that Okinawa never actually was, and send out a call for it to become that again. The requisite analysis as to how it is being methodically re-aligned with contemporary, post-3.11, Japan -- itself a pure invention conjured up in the minds of Western power brokers (who are now in hock to "capitalism with Asian values") -- is also performed. Although tempting, it would be a waste to contemplate how to **oppose** the slickly laid out modern biopolitical permissive totalitarian terms of this easy-does-it Apocalypse of pre-paid post-surrender and post-occupation. Rather, the underlying aim of this talk is to rhizomatically gesture towards new directions (not excluding militant but osmotic activism) by which a future Okinawa as "becoming-paradise" may be actively and positively manifested, effectively reclaiming its vitality/zoe from its current unbecoming neoliberal capitalist formation. The tsunami is already always upon our shores, and the difference between sinking or surfing is if you are going to be coded or if you are ready to do some coding.

Nature has No Voice, Not Even Observer Status, in Moral Conversations: The Case of Okinawa Prefecture

CHRISTOPHER MELLEY

This article examines conceptualizations of nature, taken from science, literature, religion, and philosophy and highlights difficulties in applying traditional ethical theories to these conceptualizations. When humans are affected, the machinery of ethical deliberation and reflection is well-oiled and ready to be used for any of the many infringements on acclaimed rights or interests of individuals or human groups. However, in ethical discourse, 'voices' other than human are not part of the ethical discourse when discussing the use and protection of particular fauna or flora, even ecosystems or nature itself. Since nature – other than its human component - has no voice or even 'observer status' in moral discussions that infringe on the integrity of natural systems, this article raises the question of who

would be able to represent nature or parts of nature, when all the participants in the discussion are human beings. The Okinawan archipelago will be used as a source of illustrations and starting point for discussion, during the presentation.

Manipulating Time in Deterring Threats Against Manipulations of Nature

DANIEL BROUDY

20th century essayist George Woodcock observes in the "Tyranny of the Clock" that, "It is a frequent circumstance of history that a culture or civilization develops the device that will later be used for its destruction." Woodcock cites various examples to illustrate the point that some technological advances set their inventors (or users) on a path toward decline, depravity, or utter devastation. Such has been the case with the distinctly American "invention" of contemporary Okinawa as a "device" for safeguarding America's military primacy in East Asia. With the annexation of Okinawa by Edo in 1879, the resulting American militarization of the island in the wake of WWII, and the neoliberal forms of globalization now holding sway over local public policy, Okinawa people today have managed to mount a sustained struggle against the forces presently (re)shaping much of the world. "Waiting" (or the calculated use of time) has been part and parcel of that struggle. What indigenous aspects of Okinawan culture, language, and identity that globalization has failed to reshape or erase, Okinawan people continue to challenge the ongoing U.S. occupation with resistance to western concepts of time imposed upon them through forced militarization. As Woodcock further observes, if "mechanized time is [a] valuable means of coordinating activities in a highly developed society," it is also an essential cog in the machinery of this standing army garrisoned on foreign soil. As a relic of traditional agrarian culture, "Okinawa time" today is deployed, if subconsciously, as a soft defense against the neoliberal forces of "gunboat globalization" (Feffer 2000) that prevail upon local society. "Okinawa time" underscores the great value and urgency of deliberate waiting, of laying siege to the tools of war (and war-making) most apparent in the physical boundaries erected between the local community and the U.S. military population. This paper presents analysis of how this soft defense of waiting in protest at the chain-link fences that surround the U.S. bases has both served to protect the U.S.-led status quo but has also created a devastating backlash against U.S. plans to destroy the environment in Oura Bay.

Location Maps

