

Chuichi Fukaya — Opening Words: There are those who cannot sit before the Kanrodai nor return to the Parental Home

On April 18 and 19 of this year, the Oyasama Birthday Celebration Service and the Women's Association Centennial Anniversary Commemorative Convention were held, and over 120,000 followers returned to the Jiba. If the number of Tenrikyo followers is calculated at one million, the number of returnees would be one-tenth of that, and if there are two million, then, only one-twentieth of the followers were able to return to the Jiba. That is, there were overwhelmingly more of those who could not return to the Jiba in comparison to those who were fortunate enough to do so, having satisfied various conditions, such as time, politics, money, family, and health. For other events, there is no need to worry about those who could not participate, but since the pilgrimage to the Jiba is a matter that concerns the core of our faith, we cannot be satisfied if only those who returned to the Jiba on this occasion are spirited in having done so. We need to consider the ways in which we can communicate the events and the emotional experience of the Jiba to the many people who could not return to the Jiba, despite their yearnings to do so.

Mikio Yasui — Short History of Tenrikyo Theology (54) Shiro'o Manuscripts [4]

Poems by Meiji emperor, Monk Ikkyu, Sugawara Michizane, and others are listed here, as well as quotes by other people. Key points of the teachings are included here. Most likely, these are resources used to convey the teachings to the general populace. That is, there is an indication that the teachings were taught to people by drawing on philosophies and ideas popular among the general population at the time.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (6) Historical Resources of the Shanghai Mission [6]

The third Bishop of Shanghai Mission Headquarters, Rev. Sotaro Kajimoto, returned to Church Headquarters on October 26, 1940, and Rev. Haruyoshi Uno, who had been posted at Shanghai Mission Headquarters as a member of the Tenrikyo State-of-affairs Committee in April of 1938 and became its Presiding Officer in August of 1939, became the fourth Bishop. Rev. Uno was the last bishop before the end of the war, before evacuating to Japan in April of 1946. Thus, his tenure was five and a half years, but materials about his tenure are only two pages long.

Yomei Mori — Varieties of Tenrikyo Intercultural Mission (70) Intercultural Contact, As Seen in the Congo Mission (36)

During the Nsonga's tenure as head minister, one of the church activities begun under his initiative is the fife-and-drum band. A decision to close the Tenrikyo Ikoi-no-ie medical facilities, begun since the establishment of the church, had already been made, and there was a search for an activity to replace it. In such moment, Nsonga noticed the many children visiting the church every day. Was there any activity for these children? It was a matter of time before Nsonga, who had seen the fife-and-drum band in Japan, came upon the idea of having such activity in Congo as well. In response to his wishes, the Congo-Brazzaville Center provided total support. It coordinated with Department of Overseas Mission (today's Overseas Department) and developed a training program to nurture band leaders. Also, in Congo, selection was made for prospective band leaders, based on their personality, faith, and musical aptitude. One Yoboku was chosen as band leader, and he underwent two months of fife-and-drum training at the Jiba. Upon his return, the church organized the fife-and-drum band. This took place in 1977.

Hideo Yamaguchi — A Dialogue Among Religions for World Peace (20) The Catholic World: Growth in Africa and the Challenges It Offers

A prayer for Africa, which commands the attention of men and women around the world. This is probably an invitation for the African continent as a whole to become the "chief actor." The slogan can be summed up as "Stand up, Begin walking." Sixteen years ago, in 1994, the Vatican held the first cardinal's special meeting for Africa; the Catholic Church focused upon the continent considered the poorest in the world and mostly forgotten by the world, and debated on the future of the continent and the issues faced by Catholicism. The number of Catholics at the beginning of the twentieth century amounted to less

than two million, but in the recent years, that number has grown to 164 million. It is said that within the next twenty-five years, the number of African followers will surpass those in Europe. If so, then, it will be a matter of time before there will be a pope of African origin.

Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today's Society (18) Religion and the Faithful's Autonomous Rights as Individual

Through introducing the book *Toitsu kyokai* (translated as "The Unification Church"; Hokkaido University Press) co-written by Sakurai and Nakanishi, this article seeks to point out the various problems of the Unification Church, an anti-social cult, and thus urge a moment of self-reflection and self-reform among the Japanese religious organizations. While exorbitant donations and sacrifices may be deemed as a religious act when one has faith, if a religion is considered complete fraud by those who quit it or those how have not faith, then it cannot even receive social recognition. A genuine religious faith should lead its believers towards a liberating process for one's spirituality. The main actor of any religion is the individual believers, and respect for the humanity of each person's autonomy is the greatest right that each religious organization should guarantee for its followers.

Takanori Sato — The Environmental Study of "Oneness in Two" (31) What Can We Learn from the Ecologically Advanced Nations [2] Can Nuclear Energy Become the Trump Card for Global Warming?

"Global warming" has caused widespread climate change, and has prompted droughts, floods, soil salinity, rising ocean levels, and other natural crises in various areas around the world. And greenhouse gas and the efforts to cut emissions of carbon dioxide have become an issue that countries around the world is grappling with. From several years ago, there is a heightened interest in nuclear energy, which is said "to be free of carbon dioxide." The EU, in general, and Germany in particular, have been opposed to nuclear energy, but the opinion of France, which strongly advocates nuclear energy, has commanded greater attention. Under such circumstances, Japan is beginning to shift towards a dependence on nuclear energy. In particular, the Hatoyama cabinet has begun to argue for the use of nuclear energy as a policy to cut down on the emission of carbon dioxide. Will nuclear reactors indeed become the trump card to address the global warming issue?

Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (15) Cultural Constructionism

When one states that "culture is constructed," one can assume a substantial culture that is nurtured within one's experience and an objectified culture that takes form within people's consciousness. The idea that regards something traditional, that is believed to have timeless essence, as "invention" led to an epistemology that takes culture and other social realities as something constructed. This cultural constructionism provides key perspectives when studying tradition and cultural identities.

In anthropological research on tradition and cultural identities, theoretical perspectives can be divided into three basic categories; essentialism, which argues that culture has an unchanging essence; objectivist constructionism, which argues that the construction of culture can be deciphered objectively; and postmodernist constructionism, which seeks to overcome the cultural and political issue dividing the anthropologist and the native. However, postmodern constructionism is facing a crisis where it deconstructs even the reality held by the native towards one's own culture.

Juri Kaneko — Contemporary Gender Theories (11) Can the Uniqueness Theory Bring Happiness?

Lines drawn between "boys" and "girls" during graduation ceremonies and the like function as "hidden curriculum" and are learned by the students. Such local ceremonial landscape and Japan's low degree of gender equality, as perceived by global standards, are actually connected at the root. How women lived their lives, surrounded by family and localities, is a core theme for the research in "life education and gender." Women were taught to exert their "uniqueness" not only in school education but also in lifelong education. Given that religion also has an aspect as an institution of lifelong education, its culpability must also be questioned.

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