

Chuichi Fukaya — Opening Words: To Make Best Use of the Teachings in Politics

Currently, seventy-one members of Japan's Diet are Yoboku, and another thirty-seven are in the process of going through the Besseki lectures. However, Tenrikyo has no intentions to create a political party. The reason is that Tenrikyo is not a religious organization that aims for the happiness of one particular party, nation, or race. Oyasama taught that "all people are brothers and sisters" and "even those who oppose Me are my beloved children"; thus, it seeks the salvation of the entire human race. Therefore, it will not create a political party for its own ends to displace those of other parties, nor does it seek to grab power in order to confront other countries for the sake of one country's gains.

Although Tenrikyo doesn't function as a vote-getting machine, Diet members transcending parties have increasingly become Yoboku and members, and I believe that this is proof that there are indeed politicians who have pure intentions to pursue the Path. At the same time, I believe that there is a rising possibility for Oyasama's teachings to be put to good use within politics. Therefore, in the real world of politics today, where phrases such as "battle, enemy, victory, power" abound, it is a difficult but necessary task to reflect upon how to put into practice our teachings, which admonish greed and arrogance and encourage losing over winning, sacrifice over conflict.

Mikio Yasui — Short History of Tenrikyo Theology (55) Shiro'o Manuscripts [5]

This *Outa-shu* (Collection of Sacred Songs) dates from the end of Meiji to Taisho periods (1910s). These were outlines of the teachings as well as resources for missionaries to use for sermons. Chapters entitled as "Short Speech" and "Attitudes about the Doctrines" indicate contents rich in moral speeches. These pages reveal an attempt to utilize basic morals in order to convey the teachings from there.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (7) Historical Resources of the Shanghai Mission [7]

This source is a chronology that covers the period beginning with the arrival, in April of 1938, of Haruyoshi Uno at the Shanghai Mission Headquarters to the end of the war when he served as the fourth Bishop of the Shanghai Diocese, and through April of 1946 when the mission returned to Japan. However, the entry following September 28, 1945, is March 3, 1946, and there is no entries for the five months in between.

Yomei Mori — Varieties of Tenrikyo Intercultural Mission (71) Intercultural Contact, As Seen in the Congo Mission [37]

Following the previous month, this article will describe the activities of the five-and-drum band, initiated by Head Minister's Nsonga. I will describe the events that took place after I personally became involved with the band, and outline the various events, both within and beyond the church, in which the band participated in those three years; thus, I hope to reflect upon the Congo's social circumstance, which forms the background to these activities.

Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today's Society (19) Faith is a Path Undertaken with Confidence in Oneself

Like the father and son who failed to sell their donkey in the Aesop's Fable, if one is to meekly obey the commands and instructions of others, the consequence would be a low sense of self-worth and self-esteem. One should take what one has decided and, unwavering by the opinions of others, insist upon action that is most suited to fulfill one's principles. The same can be said of the life-plans of the faithful. Faith is "faith-within"; that is, it is a faith in one's own heart, having confidence in oneself. Because God is on my side, I can trust myself to move ahead on my path with assurance. There is nothing so necessary within the faith of our church today. If all followers take such path, then, the church will surely become active.

Takanori Sato — The Environmental Study of "Oneness in Two" (32) What Can We Learn from the Ecologically Advanced Nations [3] Can Nuclear Energy Become the Trump Card for Global Warming?

In order for Japan to meet the midterm goals of reducing global

warming gases by 25% by 2020 in comparison to the levels in 1990, it must not emit any carbon dioxide and rely much more on nuclear power that can provide a stable source of electricity. However, it is a reality that nuclear power plants are causing problems everywhere and the practice of hiding such troubles is deepening the society's anxieties. These are all caused by Japan's nine electricity companies (not including Okinawa Electric Power Company) that belong to the Federation of Electric Power Companies of Japan. There was a call for the reexamination of nuclear energy as a response to global warming, but Japan's average of 60% rate of operation only leaves a sense of uncertainty. Will we be able to leave a Japan that is safe and stable to the children of the future? At its current condition, I cannot affirm the use of nuclear power.

Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (16) Issues Facing Cultural Constructionism

The question of whether to regard *hula kahiko* (classical hula) as a late nineteenth century invention is one example of issues regarding culture that is a debated by cultural constructionists and essentialists. Cultural practice that has a material dimension, like the hula, can allow for such compromise between the two fields of interpretation; however, the dispute becomes deeper when faced with cultural issues that are idealistic, such as cultural identity and traditional values.

In the early 1990s, in response to anthropologists' viewpoint that "Hawaiian identity and values were created by the native elites for political purposes," Hawaiian scholars bitterly criticized the anthropologist's authority as well as the colonialist intentions. This was the debate between anthropologist's cultural constructionism and native's strategic essentialism.

The "postmodernist structuralism," employed in the course of this debate, sought to circumvent the issue of "narrative authority" of the anthropologists by deconstructing not only the native's traditional worldview but also the anthropologist's interpretation of tradition. However, this new form of constructionism would deconstruct even the "primordial sentiment," which was the core of the native's identity. As a result, the anthropologist is faced with a dilemma of how to support both the post-constructionist perspective and the practice of "moral anthropology."

Mari Namba — Tenri and Sports (2) Tenri and Sports for the Physically Disabled [1]

Sports of the physically disabled do not refer to sports specifically designed for those with disabilities; rather, as a rule, these are sports undertaken by healthy athletes but with altered rules. The history of sports for the physically disabled began with the purpose of rehabilitating injured soldiers of the Second World War, when Dr. Guttman, a neurologist at the Stoke Mandeville Hospital, incorporated sports as a part of the therapy for patients with spinal cord injuries. Since then, it expanded rapidly. Sports for the physically disabled in Tenri began in 1982 with the First Health and Appreciation Assembly of Joy (a sports competition for the physically disabled); later renamed as "Sports Competition for the Physically Disabled," it will mark the twenty-eighth annual meeting in 2010.

Shigeru Noguchi — Religion, International Cooperation, NGO (20) The History of SVA [7]

A refugee assistance program that began within the Soto sect was the precursor to SVA (Shanti Volunteer Association), and now, it is expanding its sphere of activities as an educational support NGO based on the Buddhist philosophy by organizing various social networks. It was the late Jitsujo Arima who envisioned a "Buddhist citizen movement" that transcended the bounds of a religious organization or sect and was opened to the public at large.

In 2011, the SVA will celebrate its thirtieth anniversary. Its educational and cultural support activities, built on the twin pillars of library activities and school construction projects, have produced solid results, but the poverty gap in the areas of its activities remained considerable, and there were many children who require educational assistance. In order to respond to such needs, it has sought to undertake sustained long-term efforts, both domestically and abroad. The rising costs of construction materials and the financial crisis has posed severe burdens upon the SVA, but its efforts continue despite such obstacles. And its legacy has been firmly impressed upon the hearts of many people throughout Asia.