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沖縄社会の越境的ネットワーク化とダイナミズムに関する研究

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“Worldwide Uchinanchu Festival” and Okinawans’ Global Network

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Part 2

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“Worldwide Uchinanchu Festival” and Okinawans’ Global Network

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I. Okinawan Society and Emigration

In order to understand the Okinawans (also called *Uchinanchu*), “emigration” is one of the keywords. Although not many Okinawan people are emigrating overseas at the present time, emigration to other prefectures as well as to other countries had a very important significance in Okinawan modern history. It can be stated that the overseas emigration was a social phenomenon in the 20th Century. The *Uchinanchu* emigration and settlement abroad, in other words “the *Uchinanchu* Diaspora”, began in 1900 when 26 Okinawan people arrived on Oahu Island in Hawaii. Since then, Okinawans have emigrated to many places of the world such as North and South America, the South Pacific Islands, the Philippines etc.

The Okinawa Prefecture has been known nationwide as a prefecture of emigrants. Before World War II, roughly one out of ten Okinawan people were living abroad. As a result of this massive emigration overseas in the past, nowadays, there are many people of Okinawan descent living abroad who have formed *Uchinanchu* communities with the population as it is shown in Table 1¹⁾.

As it is well known, one of the major factors for the emigration phenomenon was the economic situation²⁾ of that time. For Okinawa, whose industrial foundation was weak, the money remittance from people living abroad was a very important support for its economy, so overseas emigration was vital for the Okinawan society. Especially, when Okinawa was devastated after the World War II, the *Uchinanchu’s Chimugukuru* (warm heart or passion) became one emerged as a strong energy to help their hometown fellows. After the war, when overseas *Uchinanchu* learned about the miserable situation of their hometown, they started relief programs for Okinawa first in Hawaii and in different places such as the mainland United States, Mexico, Peru, Brazil, Canada, Argentine and other places where they had emigrated and settled. They started the programs by sending clothing, food, and many other daily necessities, as it is well represented in “550 Pigs Transportation”³⁾, developing into a big international wave that helped in the reconstruction of Okinawa both physically and spiritually. Many Okinawans who were also living in hardships, gave higher priority to the

rebuilding of the war-devastated homeland than to their own livelihoods, and considering the reconstruction of Okinawa to be their mission.

However, these emigration events which played an important role in the history of Okinawa suffered changes in the second half of the 20th Century. While the emergence of *Uchinanchu* communities overseas, in Okinawa the fever of this "social phenomenon" started to lose its momentum. Only the Okinawans living abroad continued their lives centered on the *Uchinanchu* communities, having "Okinawa" present in their daily activities just as the people of Diaspora who always keep thinking of their hometown from faraway. As it is natural, parents and children or brothers and sisters kept communication and relationship even after they were separated by oceans. On the other hand, as a retribution for the help received, Okinawa prefectural government continued to meet the requests from overseas Okinawans and kept receiving their descendants as exchange students back in the prefecture, and continued providing financial support for building community halls for the Okinawan people and their descendants.

II. The Okinawans' Cross-border Network

As it was stated above, the emigration fever was calming down quickly, especially after the reversion of Okinawa to Japan. However, at the same time, the relationship between "Okinawa, the Emigrant Prefecture" and the overseas "*Uchinanchu* Communities" began to assume a new aspect. Having improved their life standards to a certain extent, and according to the international socio-cultural changes, the Okinawan people began to reconsider their own identities, trying to regain their real *Uchinanchuness*. Under these circumstances, the Okinawan media started to cover "*Uchinanchu in the world*" eagerly, creating a great stimulus and bringing back the attention to the *Uchinanchu* who were living abroad.

Ryukyu Shimpo Newspaper started its column "*Uchinanchu in the World*" on January 1, 1984, and lasted until December 28, 1985. It became a long-run serial column of two-years with 484 articles, attracting many readers. Also, the same newspaper, along with this serial, started in 1983 a weekly column "News from the Overseas *Uchinanchu* Communities" which reported about the events and happenings of the *Uchinanchu* in many parts of the world. This became a regular column and is still being published at present.

As the newspaper serial was having an unexpected response, Okinawa Television (OTV) also started to air a TV program with the same topic. In 1987, they began airing "We Earthmen from Okinawa" until 1996 with a total of 135 programs, in which many *Uchinanchu* actively working in different parts of the world were introduced.

From 1997, the title was changed to "Journey of the *Uchinanchu* in the World" and it continued until 2001 airing 62 programs in total. This Okinawa Television program became very popular fascinating its viewers.

Media activities like these awoke the feelings not only of the residents of Okinawa but also of the *Uchinanchu* living abroad, stimulating each other, revitalizing and energizing the sense of integration no matter where people were living. This situation was a beginning of the present *Uchinanchu* cross-border network and became its motivating force.

III. Worldwide *Uchinanchu* Festival

While this "Worldwide *Uchinanchu*" sense was being raised, and as the 20th anniversary of the Okinawa reversion to Japan was about to be celebrated, the prefectural government was looking for a new centerpiece for its regional development scheme. Then, as an extension of the prefecture's policy of forming Okinawa into an international gateway in the South of Japan, the commemorative "First Worldwide *Uchinanchu* Festival" was realized in 1990. This historical achievement took place under the leadership of the prefectural government and was backed by other social demands; nostalgia of the emigrants towards their homeland and the searching of roots for the part of their descendants, and the desire of the prefecture's residents to find their pride and hope for the future. It was a unique and impressive project in which *Uchinanchu* living in different parts of the world would gather at one central place for an international exchange. Then the second (1995), third (2001) and fourth (2006) festival were held, strengthening the *Uchinanchu* global integration (network), and as it can be seen in Figure 1 and 2, the number of participants have been increasing.

This outstanding Okinawan event besides improving its content every time it is held, is also creating new projects that deepens the *Uchinanchu* network. In the first festival the "*Uchina* Goodwill Ambassador System"⁴⁾ was instituted, and in the second festival the creation of an international business network, WUB (Worldwide *Uchinanchu* Business Association)⁵⁾ was stimulated. In the third festival, the "Junior Study Tour"⁶⁾ was launched, and in the fourth festival, an educational material "Emigration of Okinawans"⁷⁾ was elaborated and the program "One School One Country" started, and the framework for the "Host Family Bank System"⁸⁾ was announced.

As shown in Table 12 (see Tables in Part 2), in the fourth festival, there were many events such as Okinawan traditional arts exhibition, karate performances and competition, symposiums related to network activities, panel exposition etc. during the one-week festival. Aside from those events organized by the festival's executive

committee, there were many kinds of gatherings or receptions held by the different municipalities, relatives and friends.

IV. "Uchinanchu Festival" and Okinawans' Global Network

This expanding "Worldwide *Uchinanchu* Festival" has now become a very effective unifying force that bonds the different *Uchinanchu* Communities spread around the world, and has been developed into an international event with regional characteristics. In a time that the emigration boom from Okinawa has declined and the relations among people living in Okinawa and overseas seemed to have weakened, this Festival began to play the role as an "incubator" for revitalizing the sense of common roots, strengthening cross-border bonds, and forming the global identity as *Uchinanchu*. We can observe these effects in the answers obtained through the questionnaire survey done during this festival (see Tables in Part 2). For the question number 15, which asked about the results of the festival, 74.4% answered that their understanding of Okinawan traditions, culture and customs were deepened, and 59.1% answered that they realized that they were of Okinawan descent. Taking into consideration that most of the participants of the fourth festival were not born in Okinawa, the second and third generations born overseas have confirmed their identity by visiting the hometown of their parents and grandparents and thus finding their roots. And by experiencing the customs and traditions, relating with people of that land, they had a strong feeling that they were *Uchinanchu*.

Furthermore, at this festival it became clear that not only people of Okinawan descendants were participating. It seems that they are including people of non-Okinawan (maybe spouses, friends, acquaintances, etc) into this movement creating more Okinawan followers. For question number 2, which asked whether Okinawan descendant or not, 17% answered no. From this result, it can be understood that the *Uchinanchu* or Okinawan culture is involving people of different races or cultural background into its network.

The author thinks that the *Uchinanchu* Festival is soundly developing, not only because there is a growing number of participants, but also because the degree of participants' satisfaction is high. For the question number 13, the answers as "enjoyed it very much" and "enjoyed it" totaled 98.9%. The breakdown of participants (Table 11), which shows that the proportion of first and repeat participants was roughly 70% to 30%, just seems to be ideal for this kind of event. From these results, we can presume that the participants' satisfaction has been creating new participants by conveying it to other people by word-of-mouth.

The festival participants become stimulated by rediscovering their *Uchinanchu*

identities, which impulse the desire for a global network, and this expanding and deepening network demands another Festival. In this way, the "festival" and the "network" started to go in cycles, stimulating each other.

V. Conclusions

At the "Fourth Worldwide *Uchinanchu* Festival", "*Chimugukuru*"¹⁰⁾ was emphasized to be the core and the cohesive force of the Okinawans' global network and it seems to have gained the participants' support. At the time when emigration was a social phenomenon in Okinawa, there were natural bonds that crossed the oceans and people were not very conscious of this kind of "network". Just as a natural thing, people kept in their minds their relatives who were living far away, and those people with the same feelings got together to eventually tie communities together. Such feelings became things of the past, but the revival of the "*Chimugukuru*" and the "*Yuimaru*"¹¹⁾ spirit" has re-integrated the *Uchinanchu* who aim for a higher pride and better life by forming a global network among them.

Indeed, it's amazing to see the way *Uchinanchu* from different parts of the world gather looking for their common roots and fostering a cross-cultural identity by holding the festival one after another. It is accurately expressed when Mr. Eishin Chinen, the general secretary of the 4th Worldwide *Uchinanchu* Festival Executive Committee, referred to this movement as "it looks similar to the Mecca pilgrimage where people come back for nourishment for the soul"¹²⁾. However, there are still challenges before we continue to praise this amazing ethnic activity in having the Okinawan residents understood this passion of overseas *Uchinanchu* toward Okinawa as the "sacred place," and in passing it to the next generations both in Okinawa and overseas *Uchinanchu* communities.

When "*Chimugukuru*" of *Uchinanchu* is shared through the time and space, especially when the residents of Okinawa Prefecture come to understand deeply the real significance of the "*Uchinanchu* Festival", then the "Okinawan Global Network" will become more realistic and solid with multicultural and multiracial character, and may form a new "*Okinawan Society*" without frontiers, which is the dream of many people.

Note

¹¹⁾ The figures shown in this graph are estimates from survey and calculations by the Exchange Promotion Division of the Okinawa Prefectural Government Department of Tourism, Commerce and Industry.

¹²⁾ Other causes could have been the privatization of land which enabled people to sell and manage

to get traveling expenses, and the draft which some people tried to avoid. Some attribute this phenomenon to the ambitious spirit of Okinawans, a traditional character inherited from the Ryukyu Kingdom times.

- ²⁾ When the Okinawans in Hawaii learned about the devastating situation of Okinawa after the war, they gathered 50,000 dollars through fund-raising and charity functions, and bought 550 pigs to send them to Okinawa by American military ship. With this help the food shortage in Okinawa was alleviated.
- ⁴⁾ In 1990, to commemorate the celebration of the first festival, the prefectural government instituted this system aiming to expand and strengthen the network between Okinawa Prefecture and the overseas *Uchinanchu* and promote international exchange. Eligible people are recommended by their Okinawan Associations (*Kenjinkai*) and appointed by the Governor of Okinawa Prefecture. At the end of March 2007, 188 people from 24 countries and regions have been appointed.
- ⁵⁾ An organization established in Hawaii in 1997, to integrate the *Uchinanchu* business people spread around the world, and to create a cross-border business network among them. Started in Hawaii, followed by North America, Tokyo, Okinawa and other parts of the world, a world meeting is held annually. At the end of 2007, it has 21 branch offices around the world with 500 people registered as members.
- ⁶⁾ Aiming to deepen the bonds with the ancestral land, Okinawa, by learning and experimenting about the Okinawan history, culture, nature, the children of Okinawan descent are invited to Okinawa. It was executed as a pre-event program in 2001 for the "Third Worldwide Uchinanchu Festival" and organized by the prefectural government as a means to preserve the *Uchinanchu* identity in the young generation in the overseas Okinawan communities, and at the same time, to expand the international vision of the young people of Okinawa Prefecture. As this exchange among those young generations was highly estimated, it became a new project and it is held annually. The stay period of one week is a very short time, but considering that every year dozens of young people of Okinawan descent are having multicultural exchange, it has great significance.
- ⁷⁾ Educational material compiled in order to convey the emigration experiences of Okinawans and their actual circumstances, the first of its kind in Okinawa.
- ⁸⁾ Taking the opportunity of celebrating the "Worldwide *Uchinanchu* Festival" and in order to have the children of Okinawa learn about the world and the overseas *Uchinanchu*, this program was first executed during the fourth festival. One hundred schools of Okinawa Prefecture took part in it, and the festival participants coming from overseas were invited to these schools to teach about their respective countries or regions. It is reported that a total of 10,000 young people had participated.
- ⁹⁾ In order to activate the *Uchinanchu* network, and especially to promote exchanges among the young generations, overseas Okinawan descendants and children from Okinawa Prefecture can go back and forth from Okinawa to overseas and vice-versa feeling secured and at a low expenses. This system was proposed by the prefectural government and it started participant recruitment in 2007.
- ¹⁰⁾ A word from Okinawan language which means consideration for others, warm heart or passion.
- ¹¹⁾ A word from Okinawan language meaning reciprocal help or mutual help.
- ¹²⁾ From Mr. Chinen's presentation at the VI Congress of the Japan Society for Intercultural Studies (at Meio University, 14 July 2007)

Table 1 Estimated Population of "Nikkei" and Okinawan (2005)

Country	Estimated Population		Proportion of Okinawans
	"Nikkei"	Okinawan	
Brazil	1,690,261	169,026	10%
USA	1,115,880	89,270 (Hawaii 50,000)	8%
Peru	95,061	66,542	70%
Argentina	36,848	25,793	70%
Bolivia	10,400	6,239	60%
Canada	69,889	1,397	2%
Mexico	16,918	845	5%
Others	33,874	2,032	6%
Total	3,069,132	361,144	12%

Source: Exchange Promotion Division, Department of Tourism, Commerce and Industry, Okinawa Prefectural Government

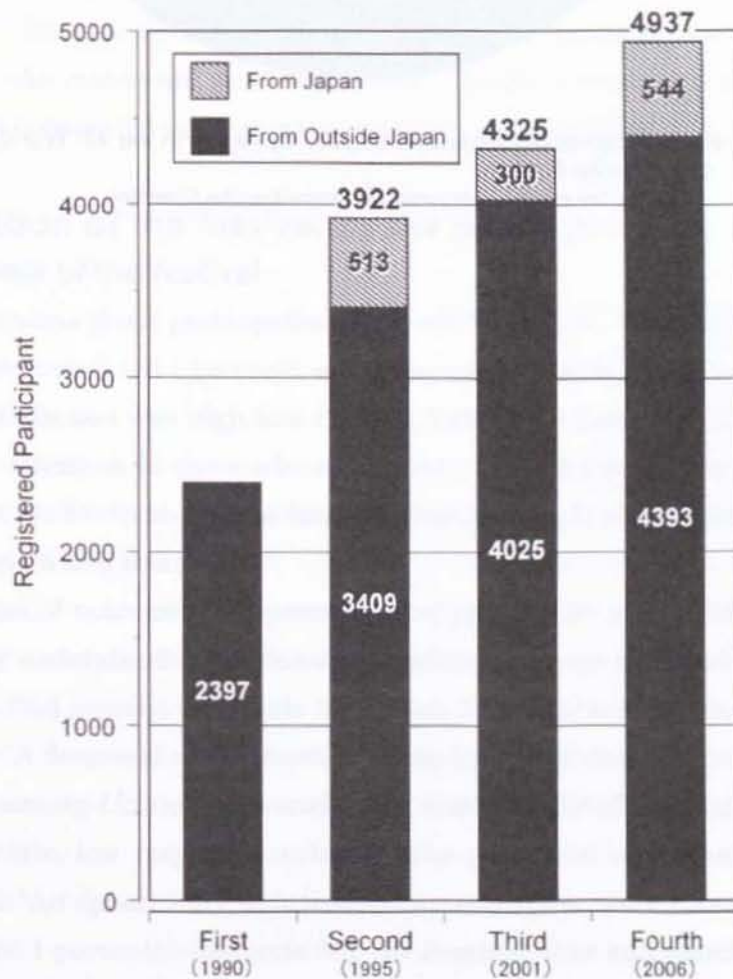


Figure.1 Number of registered participant in the Worldwide Uchinanchu Festival

Source: The 4th Worldwide Uchinanchu Festival Executive Committee

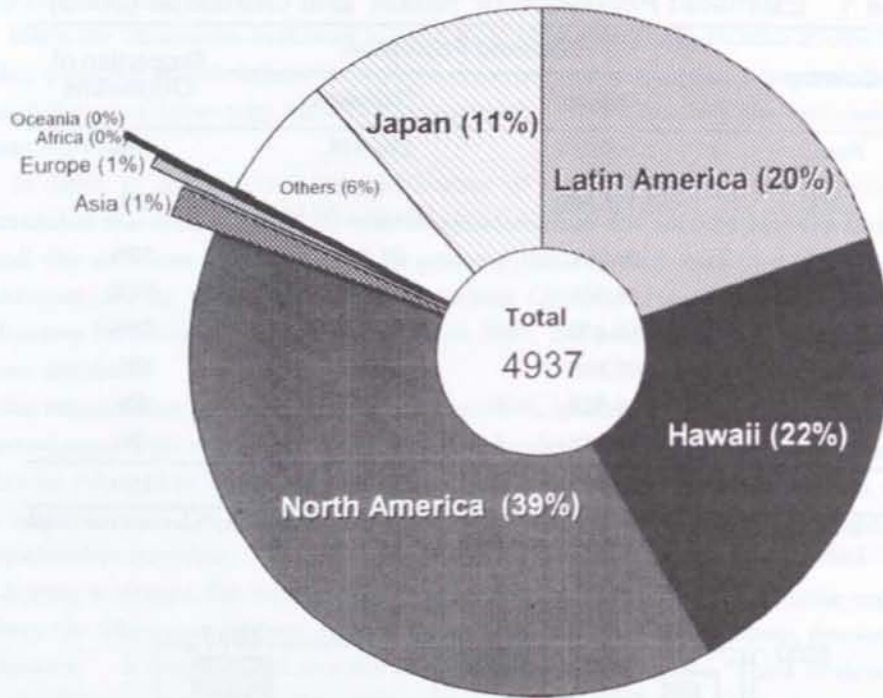


Figure.2 Percentage of registered participant by region in the 4th Worldwide Uchinanchu Festival

Source: The 4th Worldwide Uchinanchu Festival Executive Committee

The Okinawan Network and Worldwide *Uchinanchu* Festival: Identity, Uniqueness of Hawaii and Gender of *Uchina* Networking

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I. Introduction

In this report, I would like to discuss the final results of the survey conducted with the participants of the 4th Worldwide *Uchinanchu* Festival. Firstly, I discussed how they evaluated the festival. Secondly, I differentiated important categories between participants from Hawaii and women participants. With regard to the Okinawan network of Hawaii, I introduced the concept of "self-sufficient network" as a hypothesis. Then I wrote on the prospects of a worldwide Okinawan network, reflected by the comments from the survey. Finally I noted the basic attributes of subjects who cooperated in answer the questions at the Festival.

II. Evaluation of the festival by the participants

1) Outcome of the festival

The opinions about participation in the 4th Worldwide *Uchinanchu* Festival were: "I had a great time!" (78.1 percent), and "I enjoyed it" (20.8 percent), which shows the degree of satisfaction was high (see Figure1, Table14 in Part. 2). However, there is a need to pay attention to those who responded, "Did not enjoy it very much" or those who felt that the Festival could be more innovative. I will elaborate more on this later in the section on free comments.

In terms of outcomes, the percentage of people who said "*Uchinanchu* Festival deepened my understanding of Okinawan tradition, culture and local atmosphere" was the highest, 74.4 percent (see Table 15 in Part. 2). "The realization of my identity as Okinawan", "A deepened understanding of the history of immigration", "Strengthened connections among *Uchinanchus* worldwide" combined for 60 percent of the responses.

Meanwhile, low responses included "The promotion of business exchange" (6.7 percent) and "An opportunity to introduce my country/region's culture to residents of Okinawa" (26.1 percent). Subjects felt the Festival were successful in regard to the actual goal of it, which was confirmation of identity. Furthermore, with regard to the overall range of exchanges, it was clear that many challenges remain, especially in the

realm of business networking.

With regard to the continuation of the Festival, 94.9 percent responded, "should continue", which shows that there is a strong desire for continuation (see Table 16 in Part.2).

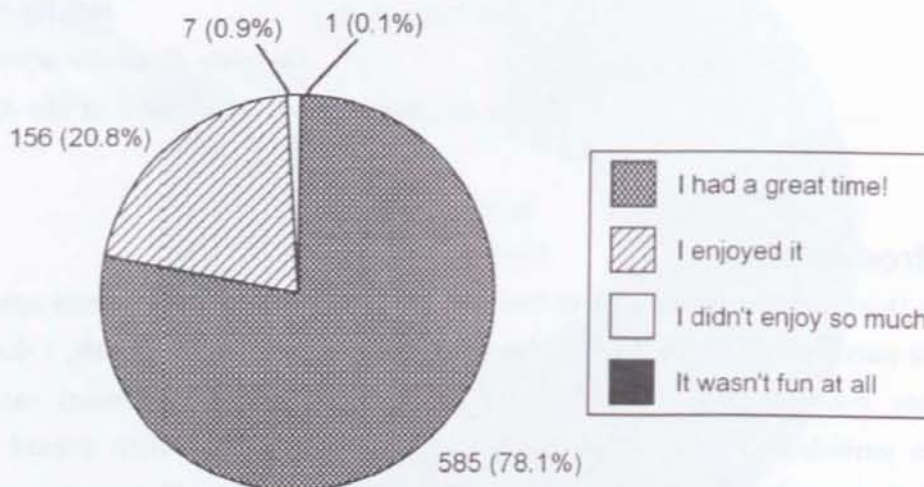


Figure 1: "What did you think about the 4th Worldwide Uchinanchu Festival?"

2) Participation of the festival

With regard to their purpose for coming to Okinawa, 90.6 percent of the respondents responded, "To participate in the Festival". "Visiting relatives" was 60.4 percent and "Touring the landmarks on Okinawa" was 52.7 percent (see Table 10 in Part 2).

In terms of frequency of the Festival, 72.1 percent of the respondents said they were participating for the first time (see Table 11 in Part.2).

There were more new participants than repeating ones.

Over 70 percent of the respondents participated in the Festival Eve Parade, Opening Ceremony, and the Closing Ceremony (see Table 12 in Part. 2). The *Uchina Champuru* Festival followed with 52.8 percent of the respondents. Events such as Ryukyu Symphony Orchestra Concert, *Shurijo* Castle Park "Dances of the Ryukyu Kingdom", Musical performance of "Pigs from the Sea", Traditional Ryukyuan Performing Arts Theater, were all held in a large venue with unrestricted admission. Events with a welcoming feel generally had more participants.

3) The Succession to the Future Generation and Exchanges to come

With regard to being passed on to the next generation within the Okinawan association (*Kenjinkai*) in which the respondents were affiliated, 37.4 percent of the respondents said "It is going well" (see Table 17 in Part.2). "It is going somehow well"

was 34.8 percent. Totally 72.2 percent of the respondents gave positive feedbacks. It shows that the majority of the participant had positive vision on *Kenjinkai*.

A high expectation was made clear in regard of the "Host family data bank system", with 40.1 percent responding "Yes, I or my family will participate" (see Table 18 in Part. 2). Since November 2007, Okinawa Prefecture has started the system through which they match Okinawan young adults from oversea with local Okinawan families for home-stay.

In regard to areas in which the *Uchinanchu* from oversea should deepen exchanges, 71.7 percent responded, "Activities with affiliated Okinawan association" and 67.7 percent responded, "Artistic and cultural activities" (see Table 19 in Part.2). The percentage decreased considerably, with "Education and enrichment of the community" (49.1 percent). In terms of the success of the Festival, 19.5 percent of the respondents listed "business" as challenges for the exchanges to come.

Concerning on any specific plans for further exchanges, "Yes, I have a plan for exchange" and "No, I don't have", came out half-and-half (see Table 20 in Part. 2). It is significant that half of the participants are hoping to stay in touch with other *Uchinanchu* from oversea.

III. Characteristics of Hawaii: self-sufficiency of the *Uchina* network

In this survey of 787 valid responses, 497 people lived in the U.S. (63.2 percent), with 277 people living in Hawaii (35.2 percent out of the entire group). The delegates from Hawaii, the only group who came to Okinawa in two chartered planes, showed a large presence of the Festival.

The strength and the overall energy of the Okinawan network in Hawaii is not limited to the participation to the Worldwide *Uchinanchu* Festival. It is often mentioned that Okinawan people in Hawaii have played a pioneering role to the worldwide *Uchina* network. From several questions from the survey, a comparison will be made with participants from Hawaii, other states in the U.S., and participants as a whole. Additionally a discussion will be made on the characteristics of Hawaii disputing the *Uchina* identity and the succession to the future generation.

With regard to Japanese language proficiency, it is interesting that the language level of participants from Hawaii were relatively low (see Table 1). It can be assumed that the cohesive force of the Okinawan people in Hawaii is supported by something other than the Japanese language.

On the other hand, in terms of the succession to the future generation, the percentage of people who responded, "It is (somehow) going well", was relatively high

for the participants from Hawaii (see Figure 2).

Other states in the U.S. (other than Hawaii), the percentage came out a little lower than the whole. It seems that the strength of the Hawaii United Okinawan Association boosted the percentage of positive responses within the answers.

The percentage of participants from Hawaii who responded, "The launch of work to develop the next generation who will carry on the *Uchina* network" as an outcome of the 4th Worldwide *Uchinanchu* Festival, was lower than the percentage as a whole (see Table 2). In Hawaii, there is a perception even before participating in the Festival that the succession to the next generation is going relatively well. This in itself may have made the evaluation for the participants from Hawaii.

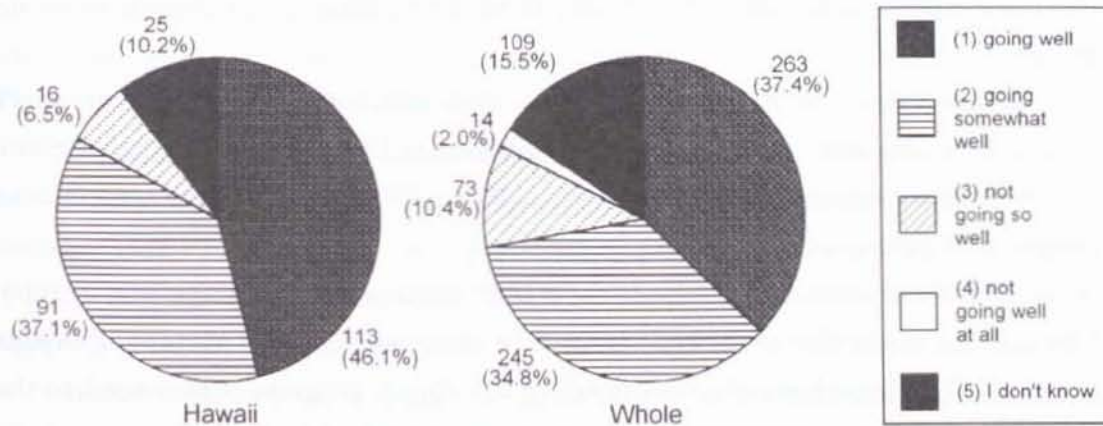
What is more interesting is the upcoming prospect. With regards to future plans to maintain connections with other *Uchinanchu* worldwide, as a whole, "Yes" was 50.1 percent and "No" was 49.9 percent, while "Yes" was 40.5 percent and "No" was 59.5 percent from Hawaii. "No" exceeded "Yes" by 19 percent in Hawaii(see Figure 3).

In regards to topics of exchanges, the responses of the participants from Hawaii did not show high expectations for business or training and development with other *Uchinanchu* from overseas.

A hypothesis that can be derived from these findings is, "The self-sufficiency of *Uchina* network in Hawaii." It can be assumed that, whether it is good or bad, the network of Okinawan people in Hawaii, to a certain degree has reached a mature self-sufficiency. Its reasons might lie on the geographical conditions of being an island nation and also the fact that the population of Okinawan people is very high. In Hawaii, there seems to be a sense of self-sufficiency. Within Hawaii, one can feel a great *Uchina* network, while seeing that the development of next generation is going pretty well. Furthermore, there are many opportunities to recognize one's *Uchina* identity, a sense of belonging in the Okinawan community. Meanwhile, those positive factors of self-sufficiency and sustainability of Okinawan network in Hawaii, might not increase a passion towards future connection with other worldwide *Uchinanchu*.

Table1 How is your Japanese language ability?(Q.6):Hawaii, other U.S. and Whole

選択肢	Hawaii (percent)	Other U.S.	Whole
(1)I can't understand/speak at all. Or I know only few words.	124 (46.3%)	84 (43.5)	297 (39.1)
(2)I can understand normal conversation but can't speak.	61 (22.8)	24 (12.4)	121 (15.9)
(3)I can speak and understand normal conversation.	58 (21.6)	26 (13.5)	173 (22.8)
(4)I can freely discuss various topics in Japanese.	25 (9.3)	59 (30.6)	169 (22.2)
Total	268(100)	193(100)	760(100)



"How well the work of the Kenjinkais is being passed on to the next generation?"

Figure 2 Being passed on to the next generation in Okinawan association, Hawaii and Whole

Table 2 Outcome of the 4th Worldwide *Ucnihanchu* Festival(Q.15)

	Hawaii (percentage)	Other U.S.	Whole
(1) A deepened understanding of the history of immigration	161 (60.3%)	120 (62.2)	228 (58.9)
(2) The realization of my identity as Okinawan	159 (59.6)	118 (61.1)	450 (59.1)
(3) A deepened understanding of Okinawan tradition, culture and local atmosphere	210 (78.7)	158 (81.9)	566 (74.4)
(4) Strengthened connections between Overseas Participants and residents of Okinawa	137 (51.3)	108 (56.0)	412 (54.1)
(5) Strengthened connections among <i>Ucnihanchus</i> worldwide	148 (55.4)	110 (57.0)	436 (57.3)
(6) Strengthened connections across generations	124 (46.4)	96 (49.7)	351 (46.1)
(7) An opportunity to introduce my country/region's culture to residents of Okinawa	59 (22.1)	47 (24.4)	199 (26.1)
(8) The promotion of business exchange	16 (6.0)	11 (5.7)	51 (6.7)
(9) An opportunity to enjoy the appeal of Okinawa as a tourist destination	132 (49.4)	107 (55.4)	414 (54.4)
(10) An opportunity to understand the importance of peace	125 (46.8)	103 (53.4)	368 (48.4)
(11) The launch of work to develop the next generation who will carry on the <i>Uchina</i> network	69 (25.8)	55 (28.5)	265 (34.8)
(12) Other	7 (2.6)	11 (5.7)	30 (3.9)
Total	277 (100)	193 (100)	484 (100)

On the other hand, the presence of Hawaii within the worldwide *Uchina* network is highly recognizable. There also seems to be an expectation for Hawaii to be the leader.

In comparison to the style of Hawaii that matures self-sufficient network within the community, such places as Los Angeles, Sao Paulo (Brazil), and other South American cities, which do not have the island feel or the high population of Okinawan people, an alternative approach may be necessary.

When Brazil and Argentina celebrate their 100th anniversary of immigration in 2008, how will the leadership of Hawaii continue or change within the worldwide *Uchina* network? The hypothesis that the result of the survey suggests is connected to the question over the generating cross-border *Uchina* network of the future.



"Do you have any plans to maintain connections with other Uchinanchus worldwide?"

Figure 3: Plan to maintain connections with other *Uchinanchus* worldwide

IV. Women participants as important element

Women made up 60 percent of this survey's respondents.

It was assumed before the survey that the reason for many participants being women is because a lot of them work as homemakers and are not tied down to their work. However we now know that this was not true. When we look at the respondents' profession, high percentages of women work in such fields as "clerical work, sales, bank employee, public officer" and "career professionals and technical professionals" (see Table 3). Meanwhile, only 52 women responded "homemaking" as their profession. About half of the women are participating in the Festival by taking days off. There are many who work actively, white collar, or career professionals, also other vibrant women who come to Okinawa after they retire from work and from raising children.

In terms of the degree of satisfaction and the festival's general outcome, there

were little differences according to gender. Concerning the outcome of the Festival, the ratio of women who responded, "The realization of my identity as Okinawan" and "An opportunity to understand the importance of peace" was a little higher than men. There were hardly any differences according to gender for the other questions.

For plans regarding further exchanges with *Uchinanchu* from overseas, women who responded "No" (51.0%) exceeded "Yes" (49.0) by a small margin (Table 4). On the contrary, men who responded "Yes" (52.9%) exceeded "No" (47.1%) by a small margin.

In this survey, we were able to confirm that women are important structural elements of the *Uchina* network.

Within each Okinawan community groups and cross-border networks such as the Worldwide *Uchinanchu* Festival, women already bear a role. Nevertheless when thinking of the cross-border networks, the discussion of how we can consider the women participants has not been discussed thus far.

This might be connected to an academic challenge that needs to validate the evidence on the diversity of women who participate in the *Uchina* network. Is there a need to reconsider the Okinawan identity and network from the perspective of gender?

Table 3 Occupation on gender(Q.7)

Gender	① Corporate Management	② Specialist, Technician	③ Independent Business	④ Office Worker, Banker	⑤ Construction, Labor, Consumer	⑥ Helping Family Business	⑦ Student	⑧ Full-time Homemaker	⑨ Other	Total	Percentage
Male	36	96	41	31	39	4	8	0	31	286	38.6%
Female	16	137	40	107	34	7	9	52	40	442	59.6%
N.A	0	3	3	3	0	1	1	2	0	13	1.8%
Total	52	236	84	141	73	12	18	54	71	741	100.0%

Table 4 Plan to maintain connections with other *Uchinanchus* worldwide, on gender

Gender	① Yes, I have	② No, I haven't	Total	Percentage
Male	137	122	259	38.7%
Female	197	205	402	60.0%
N.A	3	6	9	1.3%
Total	337	333	670	100.0%

V. Prospects of the global Okinawan network

1) Appreciation, a sense of pride, and the reconfirmation of the tie

In the section for free comments, many responded with their appreciation toward this festival being held, a sense of deep pride to be an *Uchinanchu*, a sense of belonging, and eager voices wanting this Festival to continue (Table 5).

There were many comments such as, "I'm proud to be an Uchinanchu!!!" (a male, 1st generation, Argentina) and "*Urasoe* Number one!!" which showed regional pride and a sense of belonging. While Okinawa prefecture held the Festival, the participants, with their overloaded schedule, also participated in the regional gatherings. There were comments of appreciation to those exchanges as well.

Many realized their identity and ties through the Festival. In this aspect, the 4th Festival can be considered very successful.

2) Precious suggestions to Okinawa

The generational diversity of the respondents were found from the section for free comments.

From the 1st generation, *Uchina-guchi*, the Okinawan language such as, "*Mensore*" and "*Chimugukuru*" comes out, resonating their passionate feeling (Table 5: 1-3). In addition, comments such as, "I could pray to my ancestors' altar in Okinawa" shows that the meaning of the Festival for the 1st generation is to the return home.

On the other hand, for the generation who were born and raised overseas, as one can see in such comments as, "I met relatives that I had not met before", the Festival and the overall stay becomes an opportunity to succeed and reproduce the family ties.

For the 3rd generation, the Festival became a place of opportunity to encounter and learn of Okinawan and Japanese culture. The Festival also triggered their motivation to study the Japanese language (Table 5).

From the comment, "I will study Japanese once I return home. And if I come back to Okinawa again, I will be able to communicate more", one can see the succession of culture that the Festival has achieved, not only during the Festival but it shows that it may lead to an eventual individual obtainment of the culture. From several comments from the 3rd generation, we can see that there is a large desire to learn more about Okinawa.

For example, many eager voices that request "Exhibition of Okinawan culture and performance arts" (Table 5: 25) came from the 3rd generation. Some requested, "Panels discussing Okinawan politics and society while connecting its political and immigration history" (Table 5: 24). Furthermore, there were requests for interactions

amongst young people and "bilingual events".

It is interesting what the participants seek in terms of "traditions" and "authenticity." Nevertheless what is clear is that the participants are different when compared to ordinary tourists from overseas. Some participants already had opportunities to touch on the Okinawan "traditions" in their own Okinawan community. Especially many participants from Hawaii who enjoyed meal like "Okinawan mix plate" at the annual Okinawan Festival. In the Okinawan food that is served at the Okinawan Festival in Hawaii, the philosophy of the community leaders are felt through the authentic cuisines served. In contrast, some of the food stalls installed by the vendors at the 4th Worldwide *Uchinanchu* Festival could not satisfy the tough customer's who desired the taste of "authentic Okinawa"(Table 5: 34).

In addition, there were comments such as, "I don't want you to forget *Uchina-guchi*," (Table 5: 43) or "It is hard to maintain traditions in an increasingly globalized society," (Table 5: 44) trying to express their affection toward the traditions and concern for the rapid changes occurring around Okinawa. This reverse phenomenon of the "*Honke* (original house)" and the "*Bunke* (branch house)" is extremely interesting. Not only do the participants from overseas learn from Okinawa, they are also able to give a variety of suggestions to Okinawa.

3) Challenges to come

There were requests on contents of the Festival such as to decrease the ratio of the ceremonial aspects and to increase exchanges amongst the participants. Also to increase opportunities where one can enjoy Okinawan cultures like *Eisa*.

From the section for free comments, there were requests on practical exchanges for the participants like being able to converse or to build a relationship that would lead to communication after the Festival.

It can be assumed that the ratio of participants who were born overseas will continue to increase in the future. It raises the question of exchanges and network over what would the participants do in Okinawa, and what significance would the Festival have for the participants hereafter.

There is a need for Okinawa prefecture, the sponsor of the Festival, to pay attention to the voices of the participants who say they want more exchanges and communications with the local citizens of Okinawa prefecture. In addition, to provide a place for young people to meet and provide opportunity for mutual learning is extremely important for training and developing and for the succession of the future generation.

With regard to that, it is not the sole responsibility of the sponsor, but there is a

possibility for educational and research institutes in Okinawa to take part in the matter as well. It is significant to both the people of Okinawan overseas and those who live in Okinawa to continue to question the young people and those who live in Okinawa on the meaning of the Uchinanchu Festival and the broad range of its network.

Needless to say the worldwide Uchinanchu Festival is an extraordinary festival. There is a need to validate evidence on the Festival and see how it is connected to the Okinawan people and if it melts into their everyday life, and does it have or have not any effect on them.

Firstly on a personal level, are those who thought they wanted to study Japanese language actually studying it? Secondly, on the level of the Okinawan association, how are they looking back on the achievements of the Festival? Can we see positive impact from the Festival on developing the next generation? Thirdly, on the level of cross-border network, are they actually keeping in touch, and deepening their relationship worldwide? In addition, for many Okinawan people who did not/could not come to the Festival, what does "global *Uchina* network" mean to them?

The magnificent Festival was over. It is the time to examine the impact and discuss the need for further networking.

VI. Basic attributes of the participants

The biggest age-group of fifteen age groups of the respondents who participated in the 4th Worldwide *Uchinanchu* Festival was between ages of 60-64 (Table 1 in Part. 2). Respondents between the ages 55-74 comprised 52.7 percent of the entire group. According to gender, male participants were less than 40 percent and female participants were more than 60 percent (Table 1 in Part.2). By generation, the second generations was 37.4 percent and the third generation was 36.3 percent, where as the first generation was 18.8 percent (Figure 4, Table 3 in Part. 2).

In terms of the current place of residence, 63.8 percent of the participants were U.S. residents (Table 4 in Part. 2), with 56 percent coming from Hawaii.

70.4 percent of the respondents belonged to an Okinawan association (Table 6 in Part. 2). It might be difficult to send information of the Festival out or motivate participation to those who are not a part of the association. Therefore, we can make the presumption that the Festival participants are mostly association members.

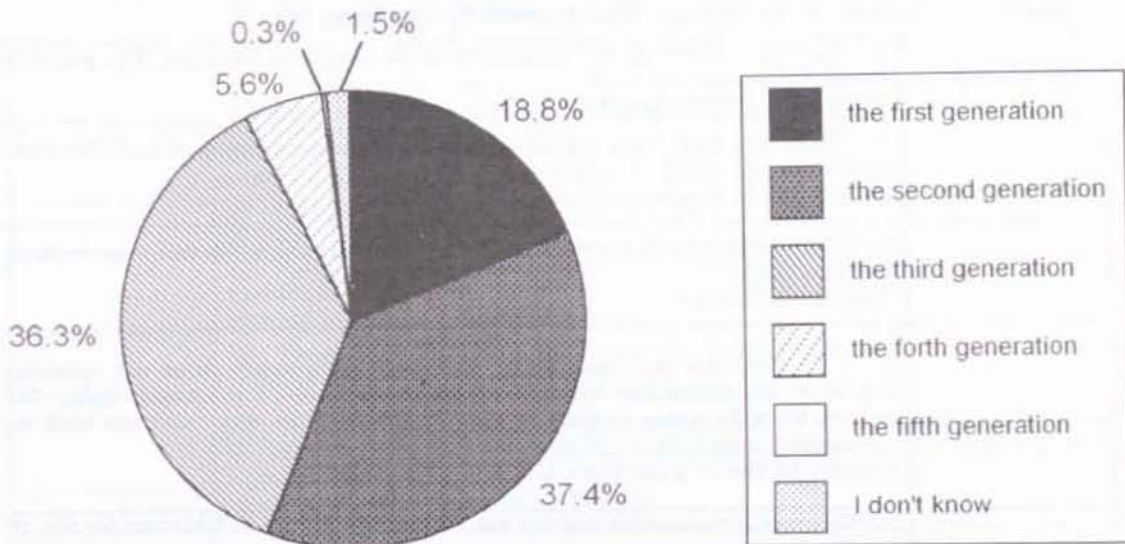


Figure 4: "What generation of Okinawan immigrant are you?"

In terms of Japanese proficiency, 39.1 percent of the participants said they hardly speak Japanese at all (Table 7 in Part. 2). Communication in Japanese language only happens in certain circumstances. It cannot be said that the Japanese language is the thread that holds common culture and people together for worldwide Okinawan people.

In regard to profession, "career-professionals, technical professional" had the highest percentage and made up about 31.6 percent (Table 8 in Part. 2). White-collar employees such as "clerical work/sales, bank employee, public officer" made up 19.1 percent. "Corporate management" and "independent business" made up a combined 18.2 percent. As described above, there were more 2nd and the 3rd generation participants than the 1st generation, therefore it can be said that this survey reflects the work tendency of the 2nd and the 3rd generation.

Table 5 Impression of the Festival (Free comments: Question 14)

Appreciation	1. "We were touched by the hospitality of the people in Okinawa. The poignant words of <i>Mensore</i> (welcome)" (female, 64, the 1 st generation, U.S.A.)
	2. "Thank you very much for all of your hard work. <i>Chimugukuru</i> (Okinawan spirit) gave me strength to move on." (female, 68, 1 st generation, U.S.A.)
	3. "It was emotional to see the banner that said ' <i>macchotandu</i> (we were waiting, welcome home).'" (female, 55, U.S.A.)
	4. " We felt very welcomed here. At first, we worried about not speaking Japanese, but found that we had enough interpreters on the trip to help. We hope to learn Japanese at home in the near future. So, when we come back we can communicate better. Maholo nui for a great experience." (female, 33, the 3 rd generation, U.S.A.)
	5. "This was a memorable trip for me. I met my family in Okinawa for the 1 st time" (female, 57, 3 rd generation, U.S.A.)
	6. "We could confirm that we were not forgotten by Okinawa"
	7. "It was emotionally moving. I felt fortunate that I'm an Uchinanchu. I plan to come again with my children."
Requests for continuation	8. "Along with the Uchinanchu Festival, I'm extremely glad to be able to visit my home, relatives, and friends. Moreover, the most important thing is being able to visit my ancestors. Therefore, there is great importance in the Uchinanchu Festival being held every 5 years." (female, 68, the 1 st generation, Bolivia)
	9. "Please continue this Festival!"(multiple)
	10. "I will start saving for 2011!!!" (male, 41, the 3 rd generation, U.S.A.)
	11. "It's great to see all of the people who went to every corners of the world from the same homeland to be able to gather and communicate about Okinawa's past, present, and future. It's important to know one's roots and identity." (female, 54, the 1 st generation, Germany)
Pride	12. "I feel grateful to Okinawa for promoting world peace." (female, 49, the 3 rd generation, U.S.A.)
	13. "I feel Okinawa as my home, even though I was born in the United States. I'm proud to be an Okinawan." (female, 79, the 2 nd generation, U.S.A.)
	14. "I was emotionally moved to be a descendent of Okinawa." (male, 66, the 2 nd generation, Brazil)
	15. " In Brazil, Okinawans tend to be looked at inferior because of the image that many Japanese have from the past. This Festival and Okinawa's development made me proud to be an Uchinanchu, and I plan to work for further understanding of Okinawa in Brazil." (male, 63, 2 nd generation, Brazil)
Content	16. "It would have been nice to have opportunities for exchanges amongst the Okinawan groups of each countries." (male, 49, the 1 st generation, Canada)
	17. "More bilingual events." (male, 62, the 3 rd generation, U.S.A.)
	18. "Please have more interactions between the different countries. I would have liked to converse with others."

	(female, 53, the 3 rd generation, U.S.A.)
	19. "Did not see much point in the conference for the nongovernmental ambassadors"(multiple): There were neither free debates nor conclusions.
	20. "The world Uchina symposium was not good."(multiple): Not able to have practical debates, etc.
	21. Improvement of the opening ceremony (many): The recognition by the governor was too long, etc.
	22. "Everybody lost interest because the speeches of the opening ceremony were too long." (female, 61, the 3 rd generation, U.S.A.)
	23. "There were not many evening events (like parties) for interactions between Uchinanchu."
	24. "It would have been interesting to have panels on Okinawa's political and immigration history. These things affect present day Okinawa and has great significance." (female, 58, the 3 rd generation, U.S.A.)
	25. "I wish they had more Okinawan vendors at the festival (glass and pottery), would have liked to see more <i>eisa</i> performances. Would have liked to see Okinawa performances (dance, sanshin, <i>eisa</i>) from other countries." (female, 59, the 3 rd generation, U.S.A.)
Management	26. "The Festival was very well organized. The volunteer staffs were well educated and polite." (female, 29, the 3 rd generation, Brazil)
	27. Could not get into the Opening/Closing ceremony venue (multiple): "A venue where one can see it broadcasted outdoors", "Would like it to be taped and sold", etc.
	28. "Instead of spending a lot of money on concerts, opening ceremony, and commemorative gifts, should invite young people from each country. It would lead to the next generation of culture bearer. Maybe people would advocate it if there were panel presentations on each country's present conditions." (female, 28, Japan)
	29. "In the opening/closing ceremony, English words on the live screen were too small." (female, 42, the 3 rd generation, U.S.A.)
	30. "It would have been nice if there were drinks and food while waiting for the ceremony to start." (female, 68, 2 nd generation, U.S.A.)
Preparation	31. "There were too many things requested by the Okinawa prefecture (contact, itinerary). They need to understand that there are group members in an Okinawan association who do not know how to use a computer. Evaluation meeting should be held including representatives from each Okinawan group.(U.S.A.)
Information	32. "The program was hard to understand", "Should distribute it much earlier or send out information on the internet" (multiple)
Transportation	33. Complaints on accessibility (multiple): "Cannot read the <i>Kanji</i> of the bus schedule", "The parking lots were small", etc.
Food	34. Complaints to the vendors (food) (multiple): "Disappointed that the Okinawa soba was not good", "we wanted to eat nakami, goya chanpuru, and tebichi (traditional Okinawan food)." (female, 51, 2 nd generation, U.S.A.)
	35. About the events: "The outdoor stage was small." "There were events that took too long to enter", etc.
	36. "They should sell t-shirts and pins with festival logo."(multiple)

Exchanges	37. "The local Okinawans should also participate in the events." (male, 57, 1 st generation, Argentina)
	38. "Encourage more interactions with local people." (female, 72, 1 st generation, U.S.A.)
	39. " They should have students participate." (male, 65, 2 nd generation, U.S.A.)
	40. "I wished there were more events for youth (i.e. ages 18-35)." (female, 28, 3 rd generation, Canada)
	41. "Need to approach the 3 rd generation"
Future	42. "There should be an internet network to support further exchanges."(multiple)
	43. "Don't forget Uchinaguchi."
	44. " It is hard to maintain traditions in an increasingly globalized world." (female, 66, 2 nd generation, Brazil)
	45. "Would have liked to learn more about Okinawa's attractive points."
	46. "More publicity on the Festival in Japan's mainland." (multiple)

Postscript: I would like to express my sincere gratitude to those who cooperated with filling out/collecting the data for this survey. Thank you very much!!!

Geographical experiences of Uchinanchu's migrations between the birthplace and the place of residence

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I. Purpose and data collection

Changing the place of residence will switch people to new social relations in their everyday life. Past experiences and memories, however, have not been wiped out and reflect on it cumulatively in new place. These geographical experiences of migrants should be considered for unpacking the social dynamics of immigrant communities. Because, these people assumed the potential middle-person who can bridge the communities in their respective regions.

In the questionnaire survey concerning the fourth Worldwide Uchinanchu Festival: TAIKAI, the research group set the questions for the respondents about their birthplace and the current place of residence. According to the answers in the survey, their migration route can be traced. In this report, current situation of the Okinawan diaspora and their relations with "Okinawa society" will be illustrated.

II. Geography of Taikai's participants and types of migration

The people who were born and currently live in the USA are the dominant group of those who identify themselves as the Okinawan descendant: *Uchinanchu*. Apart from them, they are also the largest group of participants in the TAIKAI. There are, however, a quarter of Okinawan participants who did not share the same birthplace and residential place by country. In other words, they have a different experience of trans-border migration (Figure.1).

Of course, the majority of those who experienced migration are those born in Okinawa and its surrounding Islands. With this in mind, there are also the 2nd and 3rd generations of Okinawan who were born in another country like Peru and migrated to Japan and the USA. On the other hand, it is interesting that we can't find the participants who have experienced of trans-border migration within South American countries. In this light, these types of migrations do not sustain the formation of the horizontal relations between the countries and suggests the one-way traffics between the developed and developing countries. Similarly, beyond nation-based research format, grasping from a smaller spatial scale rather than national boundaries, Hawai'i is the

most popular place for participants, followed by California and São Paulo, Brazil. At the very least half of the participants have experiences of moving from the birthplace to the place of residence by the region (Figure.2).

We can recognize four types of migration from the results above (Table.1). The first type is *the settled migration* which attributed the participants to the same place between birth and residence. 54.2% of the Okinawan are assigned to this type of migration. The second type is *the (domestic) internal migration*, where they have only experienced moving between regions within national boundary, and the percentage is 11.0%. The third type is *the maiden trans-border migration*. This type is comprised of the people who were born in Okinawa but live outside Japan and this makes up 18.1%. The last type is *the repeating trans-border migration*. Okinawan descendants (4.1%) who were born and live outside Okinawa Prefecture fall in this group. An example of this is the third generation Okinawan descendants who were born in Buenos Aires, Argentina, and live currently in Shizuoka, Japan.

Regarding the migration types, Hawai'i and São Paulo is ascribed to the first type (*settled migration*) and California is characterized as the second type (*internal migration*). The participants from Hawai'i and California share similar features from the results of this survey, especially in terms of generation, Japanese language ability, percentage of women participants, and occupations. However, there is an apparent difference of migration type between the regions within the USA.

III. Difference of migration experiences and "Okinawan communities" between Hawai'i and California

The difference of migration types between Hawai'i and California reveals the attitude toward "Kenjin-kai" (Okinawan association) which is supported by Okinawan communities in the region. In the survey, there are replies about the affiliating condition to the Kenjin-kai in question no.5, and the work of Kenjin-kai in succession to future generation in question no.17.

Results from the questions, although the 81.5% of participants from Hawai'i have affiliated with the Kenjin-kai, the participants from California make up only 59.7% and the half of them identified Hawai'i as the birthplaces (Figure.3). As the same time, 76.2% of the respondents from Hawai'i regarded the Kenjin-kai works were passing on to next generations as going "very well" or "somewhat well". Only a half of the respondents from California consider it positively. It is more important that 31.3% of the respondents from California are not aware of the activities launched by the Kenjin-kai, compared with Hawai'i of only 5.3% (Figure.4). These findings imply that the Okinawan in California, through migration, have detached themselves and kept the

social distance from Kenjin-kai.

It seems that the regions as metropolis which have centralities economically, socially, politically in nature will deprive the Okinawan descendants of the senses of locality and loyalty to the local Okinawan communities.

IV. Towards creating networks of “Uchinanchu” beyond the regional genius

From the standpoint of the migration type, one can assume Okinawan communities in Hawai'i are characterized as homogeneous while California. It makes suggestions that these features will be reflected in the sense of the places in which embedded the experience of migrations.

If we want to create the networks of “Uchinanchu” in the future that do not cause core-peripheral and one-way relations between Okinawa Islands and other regions, we should know the regional geniuses of Okinawan communities, in which locating islands, metropolises, rural areas, developed and developing countries etc.. The mutual understanding among Okinawan communities around the world including Okinawa Islands will propel the horizontal interactions between them and bring fruitful future generations.

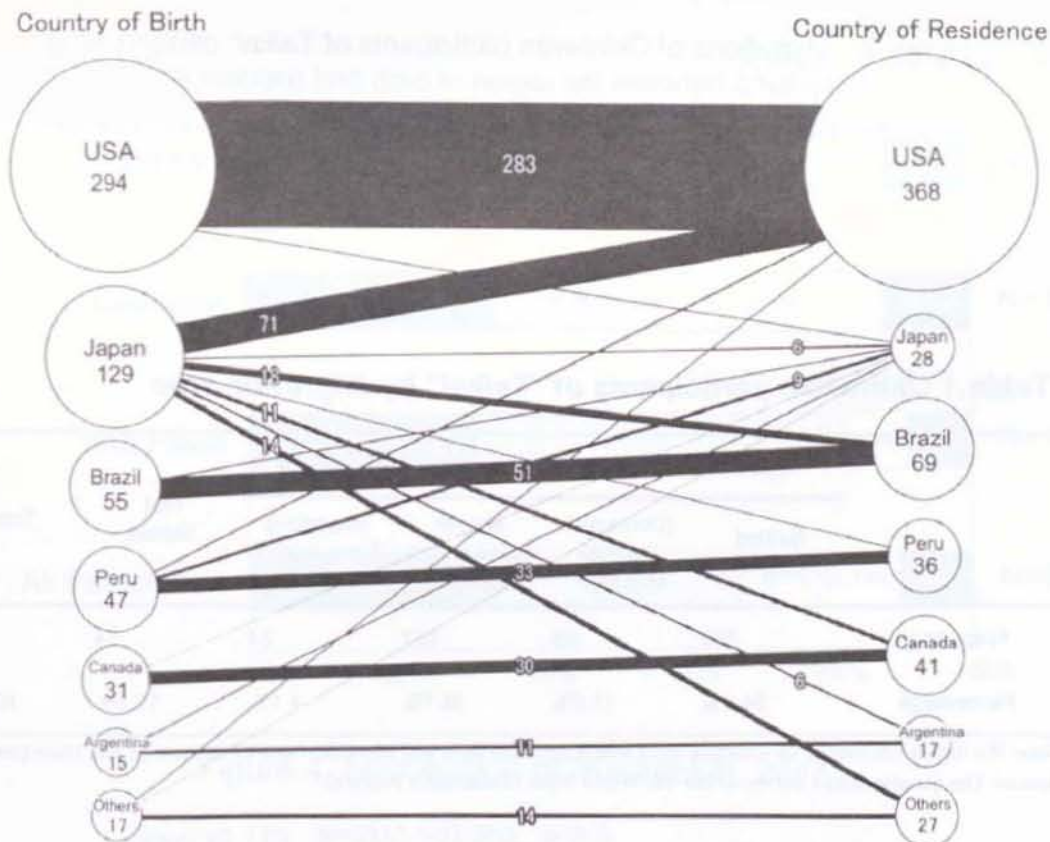


Figure.1 Migrations of Okinawan participants of Taikai; geographical relations between the country of birth and residence

Source: The questionnaire survey of the 4th World Wide Uchinanchu Festival

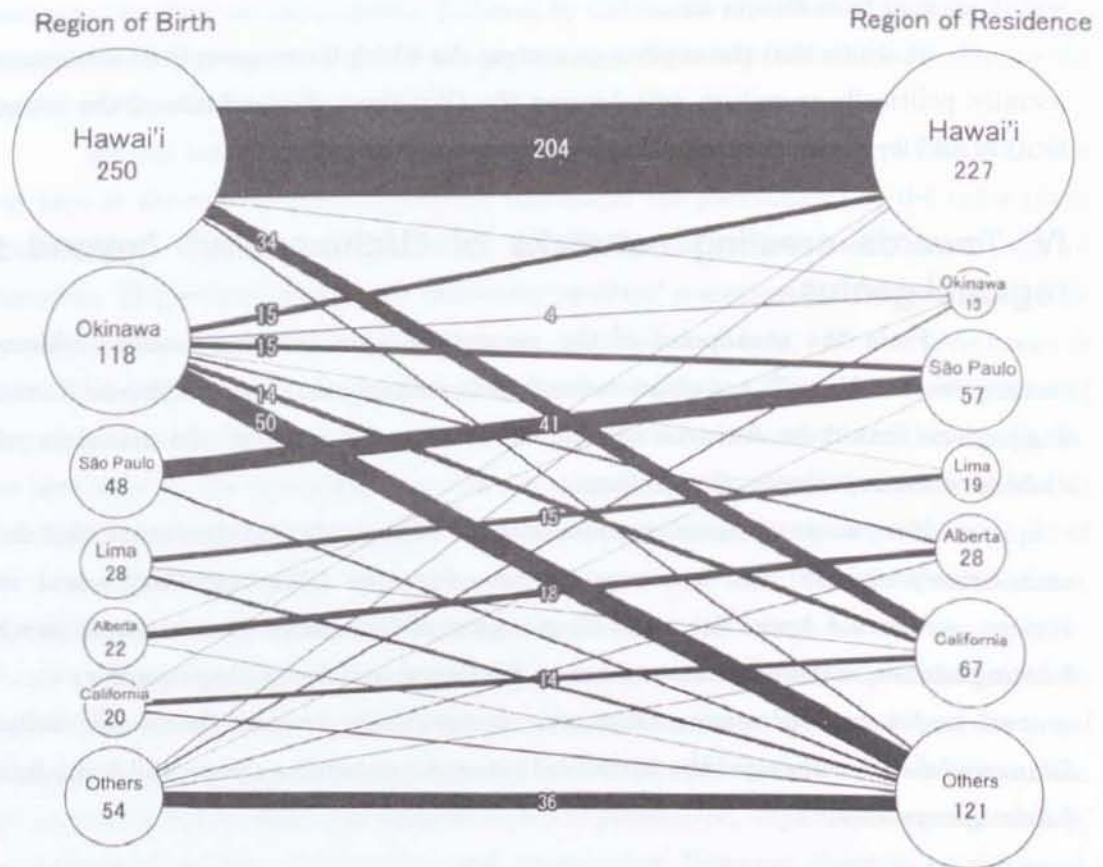


Figure.2 Migrations of Okinawan participants of Taikai; geographical relations between the region of birth and residence

Source: The questionnaire survey of the 4th World Wide Uchinanchu Festival

Table.1 Okinawan participants of "Taikai" by migration type

	Type I	Type II	Type III	Type IV	Not Stated	Total
	Settled Migration	(Domestic) Internal Migration	Maiden Trans-border Migration	Repeating Trans-border Migration		
Frequency	320	65	107	24	74	590
Percentage	54.2%	11.0%	18.1%	4.1%	12.5%	100.0%

Note: We define Okinawan by question no. 2 which provides their self identifications of Okinawan and their generatio

Source: The questionnaire survey of the 4th World Wide Uchinanchu Festival

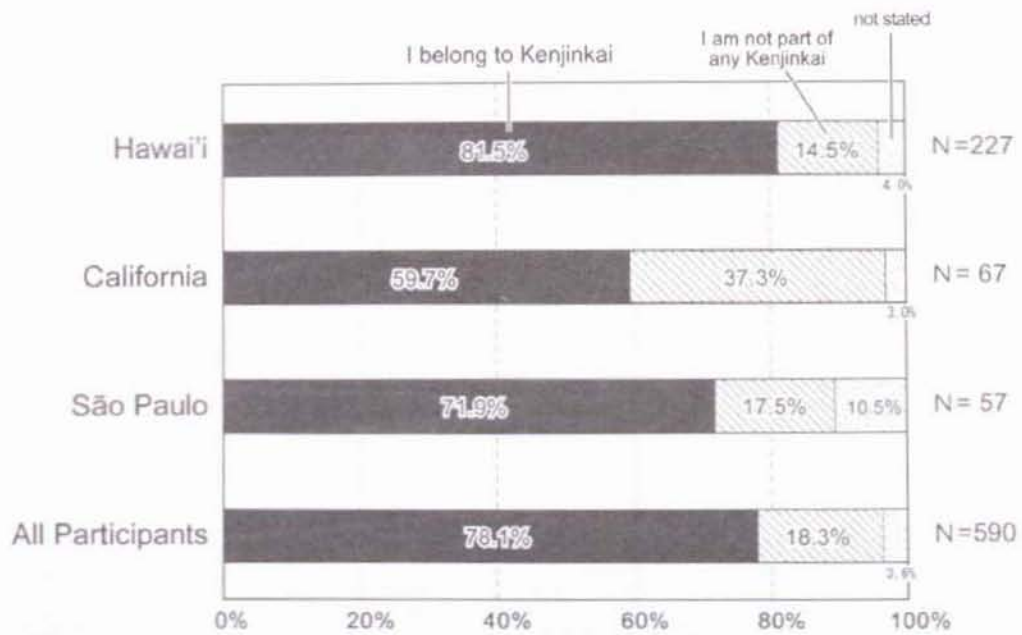


Figure.3 Condition of affiliation with "Kenjin-kai"

Note: $\chi^2 (4, N=351) = 21.986, p < 0.5$

Source: The questionnaire survey of the 4th World Wide Uchinanchu Festival

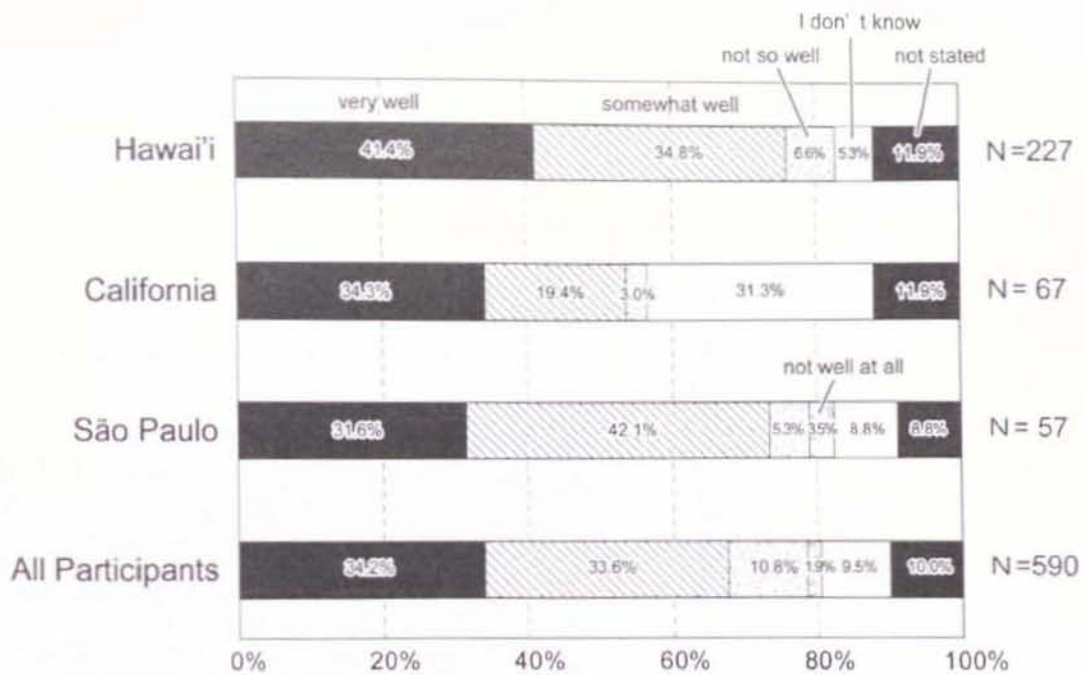


Figure.4 Succession of "Kenjin-kai" works

Note: $\chi^2 (10, N=351) = 51.563, p < 0.5$

Source: The questionnaire survey of the 4th World Wide Uchinanchu Festival

Questionnaire Survey Results of the 4th Worldwide Uchinanchu Festival

Table 0 Questionnaire survey sheets collected by the research group

Number of Printed slips	Number of distributed slips (A)	Registered number of TAIKAI(B)	Number of collected slips	Collection Rate A	Collection Rate B
6,300	5,449	4,937	794	14.6%	16.1%

Table 1 Age and gender distribution (Q1)

Age	Male	Female	Not Stated	Total	Percentage
85-89	2	6	1	9	1.2%
80-84	10	17	0	27	3.5%
75-79	24	36	0	60	7.7%
70-74	37	45	1	83	10.7%
65-69	42	59	2	103	13.2%
60-64	55	68	0	123	15.8%
55-59	25	73	3	101	13.0%
50-54	21	47	0	68	8.7%
45-49	15	23	1	39	5.0%
40-44	22	15	1	38	4.9%
35-39	10	15	0	25	3.2%
30-34	12	25	1	38	4.9%
25-29	12	22	1	35	4.5%
20-24	10	6	2	18	2.3%
15-19	1	4	0	5	0.6%
Not Stated	2	4	0	6	0.8%
Total	300	465	13	778	100.0%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival

Table 2 Are you of Okinawan descent ? (Q2-A)

Identification	Frequency	Percentage
1. I am of Okinawan descent.	586	77.4%
2. I don't know Generation.	4	0.5%
3. I am not of Okinawan descent.	126	16.6%
4. Other	41	5.4%
Total	757	100.0%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival

Table 3 What generation of Okinawan immigrant are you? (Q2-B)

Generation	Frequency	Percentage
1st	110	18.8%
2nd	219	37.4%
3rd	213	36.3%
4th	33	5.6%
5th	2	0.3%
Unknown	9	1.5%
Total	586	100.0%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival

Table 4 What country were you born in? (Q3)

Barth Country	Male	Female	Total	Percentage
U.S.A.	160	219	379	49.5%
Japan	49	123	172	22.5%
Brazil	29	31	60	7.8%
Peru	14	37	51	6.7%
Canada	21	20	41	5.4%
Argentina	9	10	19	2.5%
Philippines	2	6	8	1.0%
Mexico	4	2	6	0.8%
Cuba	2	4	6	0.8%
U.K.	2		2	0.3%
Germany	2		2	0.3%
Bolivia		2	2	0.3%
India		1	1	0.1%
Greece	1		1	0.1%
Chili		1	1	0.1%
Nicaragua		1	1	0.1%
Norway	1		1	0.1%
Belgium	1		1	0.1%
Micronesia		1	1	0.1%
South Korea		1	1	0.1%
Taiwan		1	1	0.1%
Northern Mariana		1	1	0.1%
Unknown	3	4	7	0.9%
Total	300	465	765	100.0%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival

Table 5 What country are you currently living in? (Q4)

Resident Country	Male	Female	Total	Percentage
U.S.A.	175	313	488	63.8%
Brazil	38	35	73	9.5%
Canada	29	23	52	6.8%
Japan	15	27	42	5.5%
Peru	12	28	40	5.2%
Argentina	11	10	21	2.7%
Philippine	1	11	12	1.6%
Cuba	2	4	6	0.8%
Germany	3	2	5	0.7%
Mexico	3	2	5	0.7%
U.K.	2	1	3	0.4%
Bolivia	1	2	3	0.4%
Australia		1	1	0.1%
Holland		1	1	0.1%
Zambia		1	1	0.1%
Sweden	1		1	0.1%
Thailand	1		1	0.1%
New Zealand	1		1	0.1%
Belgium	1		1	0.1%
China	1		1	0.1%
Unknown	3	4	7	0.9%
Total	300	465	765	100.0%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival

Table 6 Do you belong to any Kenjinkai? (Q5)

Affiliation	Frequency	Percentage
1. I belong to Kenjinkai.	556	74.0%
2. I am not part of any Kenjin	195	26.0%
Total	751	100.0%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival

Table 7 How is your Japanese language ability? (Q6)

Japanese language ability	Frequency	Percentage
1. I cannot understand/speak at all. Or, I know only a few words.	297	39.1%
2. I can understand normal conversation but cannot speak.	121	15.9%
3. I can speak and understand normal conversation.	173	22.8%
4. I can freely discuss various topics.	169	22.2%
Total	760	100.0%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival

Table 8 Which best describes your occupation (if retired, your former occupation?) (Q7)

Occupation	Frequency	Percentage
1. Corporate Management	52	6.9%
2. Specialist, Technician (Doctor, Lawyer, Teacher, Engineer, Nurse, Editor, etc.)	237	31.6%
3. Independent Business (Retail/wholesale, Farming, Seafood Industry, Landscaping, etc.)	85	11.3%
4. Office Worker, Banker, Civil-servant, etc.	143	19.1%
5. Construction, Labor, Customer Service (Factory, Laundry Service, Cleaning, Driver, etc.)	74	9.9%
6. Helping Family's Business	12	1.6%
7. Student	18	2.4%
8. Full-time Homemaker	55	7.3%
9. Other	73	9.7%
Total	749	100.0%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival

Table 9 In order to come to Okinawa this time, what arrangements did you make with your job? (Q8)

Arrangement	Frequency	Percentage
1. I took leave.	364	48.7%
2. I came on business.	20	2.7%
3. I am currently unemployed/retired.	278	37.2%
4. Other	86	11.5%
Total	748	100.0%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival

Table 10 What are your purposes for coming to Okinawa this time? (Q9)

Purpose for coming to Okinawa	Response	Percentage
1. To participate in the 4th Worldwide Uchinanchu Festival	697	90.6%
2. To visit family	467	60.7%
3. To visit friends/acquaintances	222	28.9%
4. On business	25	3.3%
5. To participate in Okinawa events such as Naha Festival	152	19.8%
6. Sightseeing	405	52.7%
7. Shopping	327	42.5%
8. Other	63	8.2%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival

Note: Multiple answers allowed

Table 11 Which previous Worldwide Uchinauchu Festivals did you attend? (Q10)

Attendance	Response	Percentage
1. The 1st Festival in 1990	61	8.1%
2. The 2nd Festival in 1995	91	12.1%
3. The 3rd Festival in 2001	159	21.1%
4. This is my first time.	543	72.1%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival

Note: Multiple answers allowed

Table 12 Which events did you participate in? (Q11)

Event	Response	Percentage
1. Learning Experiences about Peaces	83	11.0%
2. Festival Eve Parade	587	77.7%
3. Opening Ceremony	675	89.4%
4. Uchina Champuru Festival	393	52.1%
5. World Uchina Symposium	78	10.3%
6. World Business Fair and Symposium	47	6.2%
7. Musical Performance of "Pigs from the Sea"	169	22.4%
8. Traditional Ryukyuan Performing Arts Theater	151	20.0%
9. Shurijo Castel Park "Dances of the Ryukyu Kingdom"	201	26.6%
10. Peace Works : "The World and Okinawa"	53	7.0%
11. Karate and Kobudo Exchange Festival	40	5.3%
12. International Gateball Tournament	27	3.6%
13. International Soccer Tournament	2	0.3%
14. NHK NODOJIMAN Singing Concert	51	6.8%
15. Ryukyu Symphony Orchestra Concert	196	26.0%
16. Closing Ceremony/Grand Finale	536	71.0%
17. Other Satellite Events	54	7.2%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival

Note: Multiple answers allowed

Table 13 Which three events did you most enjoy? (Q12)

Enjoyed event	Answer (A)	Percentage	Attendance (B)	(A)/(B)
1. Learning Experiences about Peaces	26	3.8%	83	31.3%
2. Festival Eve Parade	418	60.9%	587	71.2%
3. Opening Ceremony	419	61.1%	675	62.1%
4. Uchina Champuru Festival	173	25.2%	393	44.0%
5. World Uchina Symposium	29	4.2%	78	37.2%
6. World Business Fair and Symposium	17	2.5%	47	36.2%
7. Musical Performance of "Pigs from the Sea"	108	15.7%	169	63.9%
8. Traditional Ryukyuan Performing Arts Theater	71	10.3%	151	47.0%
9. Shurijo Castel Park "Dances of the Ryukyu Kingdom"	66	9.6%	201	32.8%
10. Peace Works : "The World and Okinawa"	10	1.5%	53	18.9%
11. Karate and Kobudo Exchange Festival	17	2.5%	40	42.5%
12. International Gateball Tournament	14	2.0%	27	51.9%
13. International Soccer Tournament	12	1.7%	2	600.0%
14. NHK NODOJIMAN Singing Concert	26	3.8%	51	51.0%
15. Ryukyu Symphony Orchestra Concert	91	13.3%	196	46.4%
16. Closing Ceremony/Grand Finale	378	55.1%	536	70.5%
17. Other Satellite Events	30	4.4%	54	55.6%
No answer	153	22.3%	—	—

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival

Note: Multiple answers allowed

Table 14 What did you think about the 4th Worldwide Uchinanchu Festival? (Q13)

Remark	Frequency	Percentage
1. I had a great time!	585	78.1%
2. I enjoyed it.	156	20.8%
3. I didn't enjoy it much.	7	0.9%
4. It wasn't fun at all.	1	0.1%
Total	749	100.0%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival

Table 15 What were the most significant of this Festival for you? (Q15)

Significant of the Festival	Response	Percentage
1. A deepened understanding of the history of immigration	449	58.9%
2. The realization of my identity as Okinawan	451	59.2%
3. A deepened understanding of Okinawan tradition, culture and local atmosphere	567	74.4%
4. Strengthened connections between Overseas Participants and local atmosphere	412	54.1%
5. Strengthened connections among Uchinanchus worldwide	436	57.2%
6. Strengthened connections across generations	351	46.1%
7. An opportunity to introduce my country/region's culture to residents of Okinawa	199	26.1%
8. The promotion of business exchange	51	6.7%
9. An opportunity to enjoy the appeal of Okinawa as a tourist destination	415	54.5%
10. An opportunity to understand the importance of peace	368	48.3%
11. The launch of work to develop the next generation who will carry on the Uchina-network	266	34.9%
12. Others	30	3.9%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival

Note: Multiple answers allowed

Table 16 Do you think the Worldwide Uchinanchu Festival should continue in the future? (Q16)

Continuance	Frequency	Percentage
1. Should continue.	713	94.9%
2. Should continue in a modified form.	35	4.7%
3. Should not continue.	1	0.1%
4. I don't know.	2	0.3%
Total	751	100.0%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival

Table 17 As first-generation immigrants age, how well do you think the work of the Kenjinkais in your country/region is being passed on to the next generation? (Q17)

Succession	Frequency	Percentage
1. It is going very well.	263	37.4%
2. It is going somewhat well.	245	34.8%
3. It is not going so well.	73	10.4%
4. It is not going well at all.	14	2.0%
5. I don't know.	109	15.5%
Total	704	100.0%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival

Table 18 In order to develop human resources for the Uchina-network, Okinawa Prefecture is considering a "Host Family Data Bank System" to give young people abroad and within the prefecture a chance for mutual homestays. If this system is established, you or your family participate? (Q18)

	Frequency	Percentage
1. Yes, of course.	290	40.1%
2. Yes, if certain conditions are met.	209	28.9%
3. No, I wouldn't.	49	6.8%
4. I don't know.	175	24.2%
Total	723	100.0%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival

Table 19 To deepen relationships among worldwide Uchinanchus, in which areas do you think there should be more exchange? (Q19)

Field	Response	Percentage
1. Activities by Kenjinkais, etc.	521	71.7%
2. Artistic/Cultural Activities	492	67.7%
3. Karate/Kobudo	162	22.3%
4. Sports	222	30.5%
5. Business	142	19.5%
6. Public Administration/Politics	106	14.6%
7. Education/Enrichment of Communities' Human Resources	357	49.1%
8. Other	42	5.8%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival.

Note: Multiple answers allowed

Table 20 Do you have any specific plans to maintain connections with other Uchinanchus worldwide? (e.g. e-mail exchange, business, etc.) (Q20)

Connection	Frequency	Percentage
1. Yes	338	50.1%
2. No	337	49.9%
Total	675	100.0%

Source: The questionnaire survey of the 4th Worldwide Uchinanchu Festival