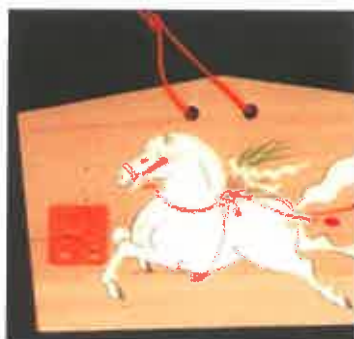


1990- the Year of the Horse

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When January 1990 came I found myself on an airplane, just as I had been four years before with a band of American students headed for Asia. This time we were not leaving for year, for we had only a month. The calendar of the University of Redlands allowed a one-month interim course which I entitled "Religion 86.02, Religions in Social Change." We traveled to Hawaii, then Japan and finally Hong Kong with 3 days in China. The students were quite special in reflection.

It was the "Year of the Horse." I was entering the seventh year in the Chinese zodiac cycle, and in the next eleven years would complete a cycle of twelve years. From the perspective now of twelve years of hindsight, I can say that I never imagined in 1990 that I would make ten more trips to Japan during January interims. But in 1990 I developed a plan of a three part trip, one week in Hawaii, one week in Japan and a third in a different Asian country. The three parts were a kind of re-enactment of my earlier travels. In the summer of 1980 I had spent several weeks at a conference dealing with "Buddhism and Christianity" sponsored by the University of Hawaii and lead by Dr. David Chappell. He offered more than a theoretical approach with a good deal of field study on the streets and museums of Honolulu. Four years later at a similar conference in January 1984, I decided to take students for the first two weeks of the conference and then to remain for two more weeks following the conference, looking at other dimensions of Hawaiian religious expressions. Half the class seemed to be the University of Redlands football team, who stayed with the family of Neil Pahia. The rest stayed with me in the Hawaii Loa College dorm or in their own homes in Hawaii.

Then two years later in January 1986, I took 20 students to Hawaii staying in the Kokokahi YMCA Camp, where we studied Native Hawaiian religious expressions. I was lucky to find several resource people such as John Charlot who gave a memorable presentation to the class, and we used his book Chanting the Universe. We learned the importance of ritual, of dance and oral forms of story. We went to an ancient temple and tried to imagine the form of the rituals practiced there. So after three such ventures in Hawaii in the 1980's, I knew I could provide an interesting week and to prepare the students for the longer journey to Japan and Hong Kong in 1990. I thought of the week in Hawaii as a kind of "Peace Corps Training Camp" to break from the mode of being a tourist and think of ways to understand the cultures we would meet in a different way.



In Hawaii we saw no horses, nor did we see any like the ones that Hiroshige must have seen on his travels around Japan. His woodblocks always tend to remind the viewer of an age now past. Now in 2002, looking at the pictures from a dozen years ago, I realized the 20 year olds are now over 30. Two

students were from my first year seminar, with three more years ahead at Redlands. Several were seniors. Two of our first Asian Studies majors, Alan Reese and Douglas Flynn would soon be back in Japan to become teachers of English. Alan Reese was to become a JET teacher, and Douglas Flynn went back to Kashiwa after graduation to teach in a private school. Shannon Taylor, Ann Thompson, and Carlton Waters would return to California to live.



Five students in the group have Chinese ancestry; so going to Hong Kong was an attractive feature. Celeste Lau's father was from China. David Le, Ken Lee and Danny Lin were from Taiwan. Doreen Hui was from Singapore. Lionel Etrillard was from France and was able with his French accent to get the whole group moved up to Business Class on the long flight from Honolulu to Japan.



Meanwhile, Aulii Silva decided to stay in her home in Hawaii for the whole month since she was planning a year in Japan, and she wanted the chance to write about the influences of Asia upon her home islands. She recently sent the picture of her celebrating Christmas in Hawaiian style. From her recent correspondence, I learned that she has returned to Hawaii after graduation and several years working here in Redlands. She is now works in the University of Hawaii system. I think they are lucky to have her.

But what did these students learn from this trip and how does it influence them? Those were the questions which I still ponder.



In 1990 we were aided in the attempt by Dr. Richard Kekuni Blaisdell, an alumnus of the University of Redlands and a native Hawaiian. He gave a memorable lecture to our class in which he showed the connection we have to three generations or more in the parts of our body. With our head we can think of those who went before us, our ancestors. With our heart we feel the presence of our parents and our contemporaries. With our genitals we are connected to those ones who follow us in this life. Certain students seemed to specialize in one of the three body parts. Some were quite attentive to the "head" feeling connections to ancestors and being open to appreciate the ancestors of other people. Some students were more interested in the things and people of the generation in which they were living. They made friends with each other and with young Japanese people of their own age. Others seem to have a fascination with the part of the human anatomy which brings connection "with subsequent generations" as Dr. Blaisdell said. There were links of the libido in this group as there would be in others. One pair met on this trip and were together four years later when they came back to thank me for taking them on the trip. In other years some went on the trip as a kind of "pre-nuptial honeymoon" and discovered that they were not fit mates for life. The same thing happened in two groups I watched in Salzburg. Some found what Plato called "The other part of themselves" and fell in love. Some fell out of love, and so perhaps the interim classes saved some bad marriages, which never had to happen. I refrain from naming any names in this regard, but I could not restrain myself from giving three stories in the Addendum 2

below which I entitled "Ai to Sei," which has help me engage a number of Japanese people over the years to help me understand the events which I am still trying to understand. None of these three stories seems to have led to marriage.

While in Hawaii we read about Japanese and Chinese religions and sat *zazen*; we visited a Christian church and tried to sense the differences between 19th Century Christianity there and its late 20th Century forms. We are in a variety of Asian restaurants in Honolulu to prepare ourselves for the Japanese and Chinese food to be savored soon.

As for the second stage of the course in Tokyo, I had spent two years in Japan by 1990, and I tried to plan activities for a week that replicated some of the high spots of my own life there. I was convinced the year at Waseda that students can have powerful learning experience in family life abroad. Families I had met during the year at the Institute of Moralogy and friends of Mrs. Mariko Okamura provided 15 home stays for us. Among the most successful was that which Celeste Lau had.



Here she is pictured with her host mom with both of them looking so happy they must have seen the enduring bond that would hold them together as friends for life. Celeste is married with two children, and she now lives in Redlands and reports that several members of her host family twelve years ago had visited her over the years, and that she was planning to take her own daughters to Japan to visit them. Mrs. Okamura would become famous later in her work in Cambodia in establishing schools in villages often in what had been battlefields in the civil war there. She gave the class a lecture on "Women in Japan." Here she is depicted with Dr. Marek Kaminski.



We went to the Meiji Shrine as an attempt to understand Shinto religion. I hoped that the students would be able to see several comparisons and contrasts with the Hawaiian native religious traditions. Shinto had sought to unify the people of Japan a thousand years. But somehow Shinto seems to function today with many well-dressed devotees coming to declare that they have come of age at twenty years, and others came to the Meiji Shrine to be married there. In Hawaii in the Heiau on the North Shore, we had seen few devotees and the buildings seemed in ruins. But perhaps we came at the wrong time or on the wrong day to see a marriage in process or adulthood being declared. I told the students that I could imagine both events having taken place at earlier times in the Heiau on the North Shore of Hawaii.

We were welcomed by President Mototaka Hiroike of Reitaku University and the Institute of Moralogy as he would do for almost every year during the next decade. To be engaged by the president of a university has been a special treat and has lifted the class to some of their more interesting observations about what they had seen in Japan. We visited the Museum which was built in honor of Dr. Hiroike and Tachiki-san led us through the exhibit. (If you can read Japanese, please read the translation that Tachiki-san made in Appendix IV).



Craig Kinnard in a blue jacket on the left and Alan Reese and David Le seem attentive to difficult Kanji.



At Reitaku Anne Thompson and Shannon Taylor were welcomed by Professor Jitaro Mizuno and Professor Ikeda.

Dr. Marek Kaminski gave a lecture to us at the Meiji Shrine on his life in Japan and he arranged for us to visit his home in Kawasaki and meet Roman Catholic worker priests who were laboring by day in factories and as priests on evenings and week-ends. That gave a sense of the crowded conditions of laborers living 6 or 8 to the room in crowded factory suburbs to give human muscle to the industrial might of Japan. That day seemed more than any to certify the topic for the course, "religions in social change." The happy expressions on the faces on the Priest and on Lionel reflect a more cheerful moment in that day than the social conditions we had just seen would suggest.



We also went to a Kabuki performance and we went to the campus at Waseda University to a lecture by Professor Yuriko Ikeda on the bronze sculpture from the Todaiji in Nara that she had presented 3 years earlier in the Kansai trip. (See Chapter 3 above). Then we had lunch with the 5 Redlands students spending their junior year at Waseda including Gale Lynch who would return to Redlands and write an honors thesis on Japanese women. Here Gayle (on the right) is portrayed hosting a celebration during her graduation week the following year with classmates Boihan Hunh and Ko Tamura, who had spent their junior year in 1989-90 at Reitaku University.



That year I read in the Japan Times about the death of former Prince Naruhiko Higashikune who had been the first postwar prime minister of Japan and the only member of the Imperial family to head a cabinet in modern Japan. He had lived to be 102 years old. I had not known of him until that day and had not realized that in order to serve his country in this new way. After his term as prime minister, he opened a shop in Shinjuku which sold dried fish. His business went bankrupt I read, and then I remembered that President Truman, our leader in the post war world had also failed in business, a store that sold clothing. But he failed before becoming president! He did not need to try again after being president. I wondered why the former prime minister of Japan needed to disavow his ancestry.

The class went to Hong Kong on January 23 and stayed in dorm rooms on the Chung Chi College campus of the Chinese University. There was no heat in the dorms, and the weather was colder than we expected. The bedding seemed very thin to them after the luxurious bedding in Japan. One night after a warm meal in what was a Guest House where I was quartered, the students asked if they could stay in my suite. When I woke up the next morning, I found all seven males sleeping on the floor and couches of my suite. At least, they said they were warm.



Otherwise the Chung Chi College of the Chinese University was quite welcoming to us. Two faculty members there had been students at Redlands two decades earlier, one had met his wife while at Redlands. We were given lectures on Taoism and on Confucianism. And my assignment was to look for elements of these traditions under the layer of modern commercial success which was all around us in Hong Kong. There are many temples, some Buddhist, some Taoist and a few to Confucius, but they are often hidden behind skyscrapers or subway entrances. Moreover, it is very easy to fall into a shopping mode of being just a tourist in a city as open to visitors as Hong Kong is. So I planned a journey out of that city.



Then we went on a group excursion journey for three days by train to Canton. We saw oxen pulling plows on the journey after leaving Hong Kong, but still there were no horses to be seen. I easily found a hanging scroll in China of a horse, but no real one appeared before my Pentax Spotomatic. The first days and night were in a remote place with a visit to a village. It was sobering to the students who had never seen pigs sleeping in the kitchen of a home before. Actually the guide in the bus did not want to stop at this village, but in the year before I had been on a similar trip with a guide more critical of the conditions in China, even in the South which was better, we were told. After the events in "Tiananmen Square" in 1989, that guide was gone and so was an inclination to show anything but "peace, harmony, and beauty." Soon, however, the guide took us to a beautiful scene which in twilight was even more so.



The next night we stayed in the White Swan Hotel. That was a mistake I quickly realized, because the students seemed to retreat into the luxury of a Western style paradise, wishing to order pizza delivered to the rooms and not willing to go out by bus to the small restaurant our guide had arranged for us. Certainly they did not want to think of pigs in a kitchen where they might eat!

When I returned to California, our horse "Molly" was waiting there, eating her hay. I thought to myself, "This is the only horse I have seen in the year of the horse."

In 1990 James Fallows spoke on our campus. Redlands is his hometown, so he returned to an especially appreciative audience. For four years, I had been reading his comments on Japan from 1986 when he was first sent to Japan. He gave parts of his forthcoming book Looking at the Sun, in which he wrote about "the Asian System". It seemed that Fallows was basically trying to account for the trade imbalance between Japan and the United States. Fallows sees "an Anglo American model" which is opposed by the "Asian System" represented best by Japan, with China and the Philippines as other examples. They are "authoritarian" in their political system, not laissez-faire in economics. Fallows clearly called for careful study of the "Asian System." He suggested that we must rely less upon Japan and yet affirm the American economy as superior by keeping the markets open.

In the summer of 1990, I was selected to participate in a National Endowment for the Humanities summer seminar dealing with Japanese history, especially the late Tokugawa and early Meiji periods. It was held at Harvard with Harold Bolitho and Al Craig. The research led to the publication that appears below in Appendix VI. Some of the research in Japanese was beyond my level, but I am grateful to Mrs. Okamura who helped me translate some of Ebina Danjo's works.

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