**Panel Overview**

In this session, we introduce and discuss about Okinawan music and art from a different point of view and consider their future development. First 30 minutes, each presenter introduce briefly subject of research or works for those who are not familiar with Okinawan music and art with musical examples and/or video. Then, we discuss how we can contribute for supporting the development of Okinawan music and art in the future as a researcher, performer and/or an artist.

Each topic is as follows: Atsumi Kaneshiro introduces an Okinawan belief of the spirit which is present in words, as a basis of Okinawan traditional music. This reflects a prayer for safe navigation and the pre-celebration ceremony of prayer for navigation, rain and a good harvest. He refers to several examples such as nubui kudouchi (nobori kudoki), and kuena (an classic Okinawan chant).

Etsuko Higa talks about rojigaku (outdoor) and uzagaku (indoor), which was performed in the era of Ryukyuan Kingdom. In her recent research on the theme of uzagaku, the similar ensembles are found in the mainland Japan ('Ming-Qing' Music), Taiwan, and Vietnam.

Masaji Itokazu introduces the process of making Ryukyu lacquer art referring to the case of Okinawa Peace Prayer Statue and Shuri Castle from the view of a lacquer artist. And then, discusses on the modern and future development of Ryukyu lacquer art given the blessing of the natural resources and circumstance of Okinawa.

Junko Konishi talks about social status of sanshin, the Okinawan traditional musical instrument in the beginning of 20th century and its change in Nanyo (Micronesia under the Japanese administration prior to WWII) when Okinawan workers brought it. Sanshin was not spread among Micronesians, however, while “marching dance”, an entertainment for Carolinians in Saipan was spread all over Micronesia, Okinawa and other parts of Japan.

Masaru Nakamoto introduces the design in Okinawa that how an artist is inspired by Okinawan resources and created works.