

ユオードー

# euodoō

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土に生きる未来学



Donata Elschenbroich Discovering School Gardens for Sustainability Kaoru Kobayashi Survey on Actual Sales of Organic and Eco-Friendly Products in Minamata Jeffrey Mensendieck Learning the Language of Dignity Yukiko Ôyanagi, Wakako Kanda, Yoshiyuki Nagata Education about Climate Change at the Asian Rural Institute Samantha Senda-Cook "Food is..." Toshihiro Takami Sharing Food is Sharing Life Tebweretaake Tokantetaake Food Sovereignty through Locally Produced Livestock Feed  
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Asian Rural Institute

学校法人 アジア学院

Journal of the Asian Rural Institute

学校法人アジア学院紀要

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**Donata Elschenbroich (Dr. phil)** studied music and literature in the UK and Germany with a PhD on the history of childhood. She worked at the German Youth Institute (DJI) as a researcher in the field of early education in international comparison for 35 years.

Her many publications include *A Seven-Year-Old's Knowledge of the World* (2001), translated into ten languages and on the German best-selling list for non-fiction for two years.

Since 1995 she coauthors the documentary film series *Knowledge and Bonding* with Otto Schweitzer. She serves as an Ambassador for School Gardening in Germany.

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**Tebweretaake Tokantetaake** is an agriculture officer at the Ministry of Environment, Lands and Agricultural Development of the Republic of Kiribati. She graduated from ARI's Rural Leaders Training Program in 2008 and re-joined in 2019 as a Training Assistant focusing on poultry research.

**Takami Toshihiro (PhD)** was the founder and honorary president of ARI. He held degrees by Yale Divinity School and has

been awarded numerous recognitions for his achievements, among them the 1996 Ramon Magsaysay Award in International Understanding. He passed away in September 2018 at the age of 91.

**大柳 由紀子** 東京農業大学農学部国際農業開発学科卒業。1995年から98年まで青年海外協力隊の野菜隊員としてサモア独立国に派遣される。2001年アジア学院ボランティアを経て、2002年より同学院職員。2015年より副校長・教務主任を務める。

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サマンサ・センダ=クック 米国ネブラスカ州、オマハ、クレイトン大学コミュニケーション研究学部准教授。言葉の表現と環境コミュニケーションに焦点を当て、言葉の表現が自然界と人間の関係をどう形づくるのか、また社会運動的な活動が試金石となるような事象と、日常の活動の両方としてどう機能するのかというのが研究の中心テーマ。2019年4ヶ月間調査研究のためアジア学院に滞在。

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小林 薫 2018年アジア学院農村開発卒業、2019年アジア学院研究科修了。慶應義塾大学総合政策学部卒業。在日ペルー人の移民問題を卒論で扱う。アジア学院入学前は東京の菓子製造会社で商品開発に携わる一方で、社会の少数派の人々の問題と多文化社会への関心を持ち続けていた。

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ジェフリー・メンセンディーク 桜美林大学准教授・大学チャブレン。CGMB宣教師（米国合同教会と米国ディサイプル教会が協働して運営する宣教団体）

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ドナータ・エルシェンブローフ ドイツとイギリスにて音楽と文学を学び、幼少期概念の歴史研究で博士号を取得。35年間ドイツ青年学院(DJI)で幼児教育の国際比較の研究を行った。数ある著書の中で「七歳児の常識(2001年)はドイツで2年間ノンフィクション部門のベストセラーとなり10ヵ国語に翻訳された。1995年からオットー・シュヴァイツァ氏とともに「知識と絆」という記録映画シリーズを共同制作している。現在、ドイツで「学校菜園大使」を務める。

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## Editorial Note • 編集者から

Many people regard 2019 as a watershed year for the global movement for ecology and climate action. Extreme weather phenomena, massive fires, the accelerated extinction of wildlife, the surge of climate refugees are some of the crises of unprecedented scale that have stirred citizens to organize and demand efforts from their leaders to ensure a livable planet. Even in Japan, where awareness and media coverage about climate change remain alarmingly low, more people begin to ask questions. However, when it comes to discussing solutions, political and social leaders are often stuck in thought boxes of economics and technology. The future of small farming communities tends to be blinded out. What visions are needed if we want to steer society toward a good future?

In this issue of *euodoō*, we poke windows into those boxes: to let some fresh air in and to reveal new landscapes of thought on education, food, and leadership.

One window offers a look back: a rare speech by Dr. Toshihiro Takami which we present for the first time in 22 years in English and Japanese. Taking into account historical developments of economy, industry, and international aid, Dr. Takami traces the larger forces that have influenced society before describing a solution based on the ARI experience: to build human life upon the principle of sharing. We express our gratitude to Mrs. Shinko Takami, who gave background information on this speech, as well

as Mr. Toshiaki Kusunoki for translating it into Japanese in a way that faithfully captures Dr. Takami's style.

Dr. Takami says, "I believe we can find some answers by studying and sharing food." Dr. Samantha Senda-Cook's paper follows exactly this proposal. During her 2019 stay at ARI, she studied how its members perceive food. She reveals the layers of meaning of food and how it can be a catalyst for community building, equity, even healing.

Dr. Donata Elschenbroich's essay on school gardens links food and education. Dr. Elschenbroich has visited ARI regularly for almost a decade, and the ties she has made with the community have led her to numerous trips and projects around the globe. Her suggestions emerge from a rich career of pedagogy research in Germany.

Education in connection with climate change is the focus of a pivotal thesis written by ARI's Associate Director Yukiko Ôyanagi together with Ms. Wakako Kanda and Dr. Yoshiyuki Nagata who both teach and research at the University of the Sacred Heart, Tokyo. In a joint study between Sacred Heart and ARI, Ms. Kanda and Dr. Nagata helped to lay the groundwork for climate change education at ARI based on their expertise in Education for Sustainable Development. Our community has observed and talked about the climate for years, but we owe it to our supporters to disclose that "Climate Change Challenge" is now a formal part of ARI's curriculum.

To tackle that challenge, the paper states, “not only the acquisition of knowledge, but also the transformation of values, behaviors, and lifestyles, as well as emotions and a sense of justice are required.” ARI has always been a conduit of such important values. One stood out as an important keyword during the 2019 training: ‘Dignity.’ The Rev. Jeffrey Mensendiek, who has known ARI through many years of Christian mission in Japan, highlighted this issue last year. In his essay, he presents us with dignity as a new language, a new mode of understanding and relating. It exacts socio-emotional skills from leaders in times of crisis—another open window.

Lastly, we are delighted to include contributions from the two graduate students of our 2019 Advanced Training Program. Their texts show a deep concern about food, health, and the position of eco-farming in local economies.

2008 graduate Tebweretaake Tokan-tetaake describes the situation of food security in her country Kiribati and explores how local production of livestock feed might improve food sovereignty of farmers.

With her background in marketing, 2018 graduate Kaoru Kobayashi identifies problems of and solutions to the marketing of organic products. Kobayashi conducted field research in Minamata City, where there are many active citizens who collaborate in ARI’s educational network.

We are grateful to all contributors and proof-readers. Each of this journal’s contributors knows ARI through fertile bonds with its people and values. The fact that we could assemble their precious thoughts in this issue proves how we are expanding our role as a vibrant center of learning and sharing, leading to renewal at the grassroots level: in families, farms, schools, and local communities. We proudly present this edition of *euodoō* as an extraction of the learning that is fermenting at ARI.

Thomas Fujishima  
Public Relations, editorial member

多くの人が、2019年を、生態系と気候変動のための行動を呼びかける世界規模の運動の転機之年だと捉えています。極端な気象現象、大規模自然火災、野生生物の絶滅の加速、気候難民の急増は、未曾有の規模の危機の一角に過ぎず、地球を人間が生存可能な惑星としていくための努力を指導者に求めるために、世界中の市民が声を上げました。気候変動に関する認識が低く、メディア報道も少ないと言われる日本でさえ、より多くの人々が気候変動についての問いを投げかけ始めました。しかし解決策を議論する段階になると、政治的、社会的指導者はしばしば、経済とテクノロジーの論理の枠に閉じ込められてしまいます。小規模農村の未来が議論の外に置かれている状況で、より良い未来に向けて社会が動いてほし

いと願うならば、一体どのようなビジョンが必要でしょうか？

今回の「ユオードー」は、それらの論理の枠に風穴を開けています。それは、新鮮な空気を取り入れ、教育、食料、リーダーシップに関する新しい考え方の情景を皆さんにお見せするためです。

その一つの風穴は過去の情景を映すべく、アジア学院創設者、高見敏弘の22年前の講演を英語と日本語で紹介します。高見は経済、産業、国際援助を歴史的に考察して、アジア学院の経験に基づく解決策を説明していますが、その前に、社会に影響を与えてきたより大きな「力」を振り返り、分かち合いの原則に基づく人間の生を築くことを提案します。講演の背景についての情報を提供して下さった信子夫人と、高見の語り口を忠実に捉えて和訳して下さった楠利明氏に感謝いたします。

高見は、「食べものについて学び分かち合うことの中から何らかの答えが見いだせると私は確信しています。」と言っています。サマンサ・センダ＝クック博士の論文はまさにその提案に即したものです。2019年にセンダ＝クック博士はアジア学院に4か月間滞在し、アジア学院のメンバーが食べものをどのように認識するかを研究しました。彼女は食べものが持つ意味の複数の層と、それらがどのようにコミュニティの構築、公平、そして癒しの触媒になるかを明らかにしています。

学校菜園に関するドナータ・エルシェンブローフ博士の小論文は、食べものと教育を結びつけています。エルシェンブローフ博士は、ほぼ10年にわたってアジア学院を定期的に訪れており、そこで築いた関係を通じて多くの国を訪問し、様々なプロジェクトに参加してきました。彼女の学校菜園についての提案は、自身のドイツでの教

育学研究の豊富なキャリアから生まれました。

アジア学院の大柳由紀子副校長と聖心女子大学の神田和可子氏および永田佳之博士は、気候変動に関連する教育に焦点を当てました。これは聖心女子大学とアジア学院との共同研究で、神田氏と永田博士は、それぞれの持つ「持続可能な開発のための教育」(ESD)の経験に基づいて、アジア学院の気候変動教育の基盤作りに大きく貢献してくださいました。アジア学院コミュニティはこれまでも気候を観察し、活発な話し合いを行ってきましたが、「気候変動への挑戦」はカリキュラムに取り込まれていませんでした。しかし、現在はカリキュラムの重要な一部になっていることを皆様に明らかにしたいと思っています。

「気候変動への挑戦」に挑むために、この論文は、「知識の習得のみならず、価値観や行動、ライフスタイルの変容、さらには情動や正義感の涵養が求められる」と述べています。アジア学院はこれまでずっと新たな価値観を人々につなぐ導管としての役割を果たしてきました。2019年度の研修でよく話題になり、特に目立っていた価値観のひとつは「尊厳」です。長年にわたり日本でのキリスト教の宣教活動を通じてアジア学院と関わりをもってきたジェフリー・メンセンディーク牧師は、昨年「尊厳」をテーマにしたワークショップをアジア学院で行い、氏の小論文の中で「尊厳」を新しい言語、また人間の理解と関係構築のための新しい方法として紹介しています。それは危機の時代に生きるリーダーに社会情緒的スキルを持つことを強く求めるもので、これも一つの「風穴」です。

最後に、2019年の2人の研究生からの寄稿をこの号に掲載できたことをとても嬉しく思います。彼女らの論文は、食料、健康、および地域

経済において生態系農業をどう位置づけるかという問いを提示しています。

研究科生（2008年度卒業生）のテブウェレタアケ・トカンテタアケ氏は、自国キリバスにおける食料安全保障の現状を説明し、家畜飼料の現地生産が農家の食料主権をどのように改善できるかを探っています。

マーケティングの経験を持つもう一人の研究科生小林薫氏（2018年度卒業生）は、有機農産物のマーケティングに関する問題と解決策を考察します。小林は、アジア学院の研修の協力者が多く、市民活動の盛んな熊本県水俣市でフィールド調査を実施しました。

この紀要にご協力いただいた執筆者および校正者に感謝を申し上げます。執筆者は、各々の持つ価値観と豊かな人間関係を通してアジア学院を知ってきました。この号で彼らの貴重な考えを集約できたことは、アジア学院が活気ある学びと分かち合い場としての役割を拡大し、家族、農場、学校、地域社会の草の根レベルでの再生に向かっていることを証明しています。アジア学院で「発酵」する学習の産物として、第4号の「ユオードー」を誇りを持ってご提供いたします。

藤嶋トーマス  
広報担当、ユオードー編集委員

Theses · 論文

# Climate Change Education at the Asian Rural Institute

Attempts toward the transformation of  
values, behavior, and lifestyle

YUKIKO ÔYANAGI  
WAKAKO KANDA  
YOSHIYUKI NAGATA

## 1. INTRODUCTION

According to the Japan Meteorological Agency (JMA), the average temperature of Japan in 2019 will be the highest since the start of keeping statistics in 1898, and the global average temperature will be the second-highest ever since 1891.<sup>1</sup> The negative effects of climate change have become more serious, and the term “climate crisis” has been recently used in newspapers instead of “climate change.” Indeed, climate change has been devastating in many parts of the world, enough for it to be called a crisis. The impact is particularly acute in developing countries; by 2050 there will be an estimated 143 million “climate refugees,” people who will have to move due to rising sea levels and droughts.<sup>2</sup>

In such a situation, responses in all fields are required, and education is no exception. Article 6 of the United Nations Framework Convention on Climate Change (UNFCCC), adopted in 1992, states that “education, training, and awareness” are essential, and the international community has worked to disseminate education about climate change. However, despite the international framework in place, membership countries have hardly adapted mitigation and prevention measures against global warming. Especially for future generations, climate change is an issue of life and death, and strikes on climate change have been continuing around the world, triggered by the Swedish environmental activist Ms. Greta Thunberg who started sitting in front of her country’s parliament. Her activities appeared to the world amid this critical situation like a comet in the night sky. Recently, young people’s demands extend to the inadequacies of their schools, from the curricula to the school buildings.<sup>3</sup>

As the importance of tackling climate change grows internationally, the Asian Rural Institute (ARI) has gradually created its own learning on climate change. Although its curriculum is still in the developing stages, ARI is making efforts to respond to international



demands, with some success. In this paper, we will first outline the overall curriculum of ARI, state the characteristics of its unique climate change education, and examine specific achievements and challenges.

## 2. CLIMATE CHANGE AND CURRICULUM

Asian Rural Institute (ARI) trains grassroots rural leaders who live and work in their native communities, regardless of nationality, race, religious beliefs, gender, or age. The training is practice-oriented. It runs from April to December, and every year, ARI invites around thirty participants from about fifteen countries from Asia (including Japan), Africa, and the Pacific.

To train rural leaders, ARI has three pillars of training.

1. Leadership: We aim to transform the participants into ‘Servant Leaders’ who can encourage and empower marginalized people to live to their fullest potential.
2. Sustainable Agriculture: We train in organic farming and techniques not only by instilling knowledge in classroom lectures and technical skills through work, but by practicing organic farming and leading a self-sufficient lifestyle.
3. Community of Learning: Every year, through nine months of training, participants form a new community together with staff and volunteers. ARI motivates all members to participate in the decision-making process, to contribute with their full ability and selves, and to utilize local resources to seek better ways of community building so that they can use these experiences for rural development when they return to their own communities.

The ARI curriculum is “based on the training program which was created through the experience of living out ARI’s mission. It also links this experience with the current needs of the world.” (ARI training handbook) Staff needs to be sensitive to recognize what the current needs of the people in participants’ countries (= developing countries) and rural areas are. Among those needs is one that participants have frequently mentioned in the last ten years: “There is something wrong with the climate.” In many places in Asia and Africa, “the rainy season has become short,” “floods are occurring,” “droughts are more frequent,” “there is bigger damage from typhoons” and “seasons are strange; it rains when it should not rain, it is dry in the rainy season.” In the Pacific, the effects of high tides are becoming more severe. All of ARI’s participants are working in grassroots rural areas. Climate change hits the agricultural sector directly. For example, the ARI farm also is heavily affected by climate change; there are more droughts from April to May, fewer evening rain showers from July to August, there is an unstable rainy season, a rise in the highest temperature in summer, etc. As a result, the yield of spring leaf vegetables and onions is becoming unstable (an effect from the decrease of rain in May), the production of eggplants and cucumbers is down (an effect from the decrease of rain in July). Sometimes seeds are washed away because of strong, concentrated rainfall. There is no watering/irrigation system in ARI’s vegetable fields because there has not been a need for it until now. But recently, we have difficulties growing spring vegetables

without watering, so we have to set water tanks in each vegetable field. In this way, regardless of country and area, we as farmers are the ones who develop a sense of danger related to climate change because we cannot react to these changes only by improving our skills or other superficial measures.

This is the background that led ARI to include the climate change issue in its curriculum. Of course, we already recognized and discussed climate change as knowledge since the 1990s or 2000s. However, only in the last ten years have we started sensing a crisis and become pressed by the necessity to learn. It was truly the consequence of “linking with the current needs of the world” (ARI training handbook) that we started including “Climate Change Challenge” by Dr. Yoshiyuki Nagata (University of the Sacred Heart) in ARI’s curriculum.

### 3. CHARACTERISTICS OF CLIMATE CHANGE EDUCATION AT ARI

As we mentioned in the previous section, ARI’s educational objective is to train “leaders who serve people,” and a series of studies on climate change was envisioned under this mission. Leaders in the era of globalization understand the essence of global challenges, including climate change, take courageous actions with community members, and are expected to minimize the damage of climate change by changing community lifestyles to be more sustainable. For that, not only the acquisition of knowledge, but also the transformation of values, behaviors, and lifestyles, as well as emotions and a sense of justice<sup>4</sup> are required.

In order to embody the learning principles described above, the curriculum for Climate Change Education at ARI has been designed to draw on the knowledge of UNESCO-led ESD (Education for Sustainable Development). Based on the vision of creating a sustainable society, ARI training emphasizes participatory learning based on questions. Further, it puts a focus on the understanding of structural problems, in that natural disasters in developing countries are mainly caused by rich lifestyles in developed countries, and on developing “climate justice” to correct it.

Climate change education in ARI can be divided into three phases. The first phase focuses on lectures, the second on group work, and the third on off-campus learning aimed at individual learners’ self-expression.

The main topics covered in the lecture are as follows: 1) SDGs and climate change, 2) the Paris Agreement, 3) the Planetary Boundary,<sup>5</sup> 4) causes of global warming, 5) the importance of education, 6) the transformation of values, behavior, and lifestyle through education (ESD vision and approach), 7) adaptation and mitigation, 8) practical examples of each country (Indonesia, Brazil, UK), and 9) the self-transformation that causes social transformation.

Phase 1 is a series of lectures followed by participatory and mutual learning. The former is a knowledge-based learning activity composed mainly of “questions without answers,”<sup>6</sup> and the latter is a learning activity for developing emotions and a sense of justice within the scope of changing the learner’s values.

As we will describe in detail in the next section, in Phase 2, at first everyone shares the current status of climate change impact in their countries. Participants then discuss within a

group of around five people the possible concrete adaptation and mitigation measures against climate change at ARI and then discuss their feasibility.

Through this process, in addition to intellectual learning through lectures, we aim to deepen a series of learning that emphasizes emotional learning. Also, as a part of off-campus learning, 2019 participants had a workshop at BE\*hive (a space for exhibitions and workshops at Sacred Heart University), sublimating the process into a seamless learning experience through an expressive activity of poetry making which was given as a 'homework,' based on the learning there (Fig. 1).

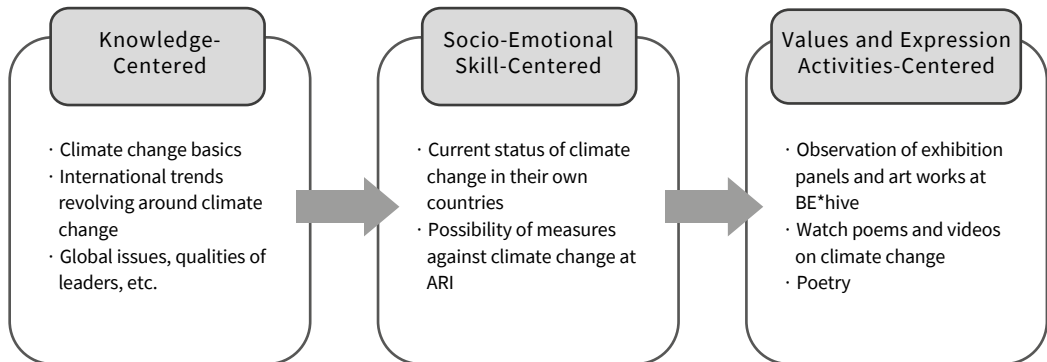


Figure 1: Seamless learning of climate change education at ARI

In the following sections, we will examine the specific outcomes of the issues and activities that we discussed in the lectures. First, we will start with an overview of the current situation regarding climate change in participants' countries and regions and an analysis of the possible effects that can result from that situation. After that, we will explore future possibilities of climate change education based on participants' artworks, which were created during lectures on climate change education held at ARI in 2019 and during a workshop utilizing climate change exhibits at BE\*hive at the Sacred Heart Global Plaza.

#### 4. THE IMPACT OF CLIMATE CHANGE ON THE ARI COMMUNITY

As mentioned in Section 2, most of the ARI participants are from rural areas in developing countries. In other words, their environments are particularly susceptible to climate change. Before conducting the 2019 workshop, we asked them to fill out two preliminary questionnaires to understand the impact of climate change in their communities.

The first questionnaire asked how each of the participants' communities is affected by climate change (Appendix 1, p.21). This questionnaire surveyed eight issues related to climate change (food shortages, agricultural production decline, floods, life and health damage caused by sea-level rise, death or disease caused by heat waves, landslides caused by heavy rain, spread of diseases caused by mosquitoes or other disease carriers, emigration to another place to live due to drought)<sup>7</sup> and asked about the current situation in the participants' communities (multiple answers allowed). The most common problem was the spread of diseases caused by mosquitoes or other disease carriers, followed by landslides caused by heavy rain, and agricultural production decline (Figure 2).

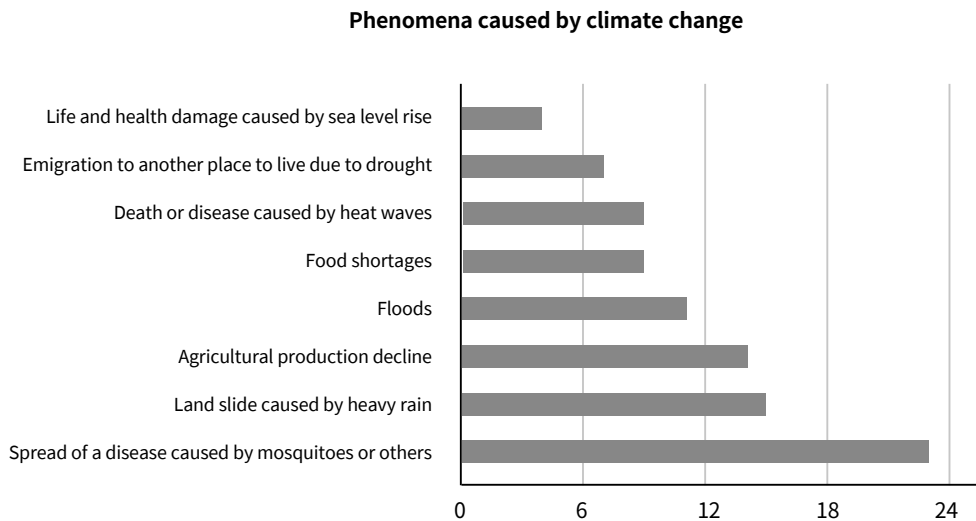


Figure 2: Climate change issues in participants' community

The second questionnaire was a worksheet that described adaptation and mitigation measures in response to climate change in each participant's community (Appendix 2, p.22). In each case, after clarifying the issues in each region, adaptation and mitigation measures to address the issues were listed. The following are examples from their responses.

<Adaptation measures>

- The practice of picking up garbage on the beach (this practice is called *bayanihan* in the Philippines, meaning “working together” in English)
- The practice of adaptive measures for food loss based on traditional beliefs
- A change in the planting time from June to July
- The relocation of people living near the sea or river to a safe area

<Mitigation measures>

- Regulations of garbage disposal to be set by the local government
- Mitigation measures regarding deforestation based on traditional beliefs
- Reforestation
- Promotion of clean energy

## 5. THE PRACTICE OF CLIMATE CHANGE EDUCATION I

*Based on ESD Knowledge*

In the second phase lectures, we included a worksheet (“ESD/CCE Self-Assessment Sheet”) for participants to be able to reflect on themselves and their communities. As for the items on the sheet, ten questions are set forth for each of four sections: nature, economy, society, and culture.<sup>8</sup> This self-assessment sheet can help them plan to tackle the challenges of climate change in the future, create their organization and community’s own indicators, and help their operation to pay more attention to sustainability. In the lecture, participants were divided into six groups of about four or five people each, according to their countries or regions. The average for each group was then calculated (Appendix 3, p.23).

This survey, based on self-evaluation, revealed the following results. Although there was a slight difference between countries and regions, there was a common tendency among all of the groups to be highly aware of and committed to society and culture but be much less aware of and committed to the economy.

These results clearly show a characteristic of ARI participants: they live in rural areas. It is not hard to imagine that culture and tradition live on more persistently in rural areas than in urban areas and that there is a sense of social solidarity in the community there. However, the results should not be taken only as a self-assessment of climate change, but also of the structural challenges of climate change which people in developing countries who emit less carbon dioxide (a major driver of climate change) are most affected and threatened by. From this result, we can understand the vulnerability of people’s lives in developing countries which are most affected by climate change. Furthermore, it is desirable that the four items of the self-evaluation sheet can be kept in a good balance. The growth of the “economy” (which has the lowest value in their self-assessment sheet) and its growth process, as well as the education that causes such a growth-oriented worldview need to be discussed further.

## 6. THE PRACTICE OF CLIMATE CHANGE EDUCATION II

*Socio-emotional Learning at ARI*

In recent years, not only have cognitive skills measured by tests and grades been found to be important, but also Social and Emotional Skills and Social and Emotional Learning (SEL).<sup>9</sup> SEL refers to the process of learning the basic skills needed for personal well-being and managing relationships and work efficiently and ethically (Humphrey, 2013). In ESD, both cogni-

tive learning and socio-emotional learning are considered essential for learning that leads to transformative actions in the process of the individual learner's transformation (UNESCO, 2019). The skills gained through such learning include perseverance, self-esteem, and respect for others, and they have a particularly strong impact on health outcomes, improved subjective well-being, and reduced antisocial behavior (OECD, 2018).

The workshop utilizing the climate change exhibition at the Sacred Heart Global Plaza emphasized socio-emotional learning and allowed participants to practice it. They were first divided into two groups: a group to observe the exhibition and a second group to take part in a workshop on socio-emotional learning. Group 1 mainly utilized the “Fashion × Climate Change” exhibition (April 1–August 31, 2019). They deepened their learning while filling in the worksheet questions based on panels and fashion-related exhibits that explain the basic knowledge of climate change and its impacts (Appendix 4, p.24). Group 2 performed an interactive task that helped them emotionally grasp the issues of climate change through the examination of two poems<sup>10</sup> and used storytelling techniques to engage in interactive work that elicited their emotions. (Appendix 5, p.25)

Both group studies were organized with a focus on “Common but Differentiated Responsibility” (CBDR), which is the issue of climate change. How can each individual learn about global issues like climate change and then change their own values, behaviors, and lifestyles? An education that responds to such questions has been on demand in recent years. Transformation does not need to start as climate change action right away. First of all, reflecting on the current situation in local areas and thinking about the problem alone were big steps for the participants. They were then able to incorporate others' emotional elements into their learning by treating storytelling and poetry (art) as inspirational triggers.

These techniques proved effective—by creating a story while imagining each community, the participants could grasp the global issue of climate change as a familiar problem and express understanding and empathy for others. After the workshop, the participants wrote nine poems. Here, only a few poems are shown due to space. (Appendix 6, p.26).

## 7. ACTIONS FOR CLIMATE CHANGE

### *The Challenges of ARI*

Using the four-areas framework of UNESCO's whole-school approach for “climate action” which has positioned climate change education as part of ESD, we discussed climate change actions at ARI (Figure 3).<sup>11</sup>

Figure 3 lays out a framework that could be used in participants' communities after their training at ARI. The following (Table 1) are recommendations on climate change for ARI from the six groups from Section 5.





Figure 3: Four areas of the whole-school approach  
(Source: UNESCO 2016 p.3)

We mentioned the participants' concrete ideas below (table 1); however, many issues need to be addressed, not only at ARI, but also in places of general learning such as schools.

First, building a series of seamless learning that goes beyond several hours of class will be an important challenge, especially in learning places other than an ordinal community or learning/living community such as ARI.

Secondly, a persuasive learning environment in which the lessons about renewable energy and other climate change classes are actually practiced in schools, as UNESCO and others proposed as the whole-school approach,<sup>12</sup> needs to be created.

The third issue is the development of tools such as the self-evaluation sheet for climate change education introduced in Section 5. Tools that reflect the voices of ARI participants need to be developed so that they can conduct climate change education and related workshops in their own organizations and communities.

The fourth point is the challenge of linking the training/education to the rapidly deteriorating environment of the world, especially in the rural areas of developing countries where participants work. Every school is required to pour a constant effort into making sure these links continue.

Table 1: Climate Change Actions for ARI suggested by participants

	<b>1. School Governance</b>	<b>2. Teaching and Learning</b>	<b>3. Facilities and Operations</b>	<b>4. Community Partnerships</b>
<b>Group 1</b>	<ul style="list-style-type: none"> <li>· Reduce plastic bags or ban plastics at ARI.</li> </ul>	<ul style="list-style-type: none"> <li>· Observing a recycling center where plastics or bottles are processed</li> <li>· Lecture about climate change for all ARI members</li> <li>· Make good products from garbage</li> </ul>	<ul style="list-style-type: none"> <li>· Recycle water</li> <li>· Distribute shopping bags to ARI members</li> <li>· Reduce paper use and change into computer data</li> </ul>	<ul style="list-style-type: none"> <li>· Involve in climate change conference outside of ARI</li> </ul>
<b>Group 2</b>	<ul style="list-style-type: none"> <li>· Create ACE policy for ARI</li> <li>· Create an "ARI climate education day"</li> <li>· Introduction of ARI-branded paper bags for shopping</li> </ul>	<ul style="list-style-type: none"> <li>· Develop ACE curriculum for ARI.</li> <li>· Give climate information leaflets to all visitors to educate</li> </ul>	<ul style="list-style-type: none"> <li>· Introduce meters to measure water and electricity usage</li> <li>· Reduce the usage of over-aged car sthat emit more CO<sub>2</sub></li> </ul>	
<b>Group 3</b>		<ul style="list-style-type: none"> <li>· Minimize bringing plastic onto campus</li> <li>Minimize using paper copies in class</li> </ul>		<ul style="list-style-type: none"> <li>· Reduce waste</li> <li>· Consider the way of waste burning</li> </ul>
<b>Group 4</b>	<ul style="list-style-type: none"> <li>· Signage and posters about electric usage and plastics</li> <li>· Make an opportunity to hold presentations about environmental issues after supper</li> </ul>	<ul style="list-style-type: none"> <li>· Make fence, container for farming, pillows and eco-bag using PET bottles and plastic</li> </ul>	<ul style="list-style-type: none"> <li>· Shift to renewable energy (solar panel)</li> <li>· Garbage measuring system</li> <li>· Use LED</li> </ul>	
<b>Group 5</b>	<ul style="list-style-type: none"> <li>· Make a regulation to ban all plastics on campus (with fines)</li> <li>· Send representatives to take part in climate change workshops</li> <li>· Club activity on climate change</li> </ul>	<ul style="list-style-type: none"> <li>· Use of markers and white boards instead of chalk and black boards</li> <li>· iPads, handouts through electronics, less use of paper</li> <li>· Suggestion boxes on climate change action</li> <li>· Climate change day celebration to create awareness</li> </ul>	<ul style="list-style-type: none"> <li>· All buildings should have alternative energy (solar system)</li> <li>Regulate amount of water and light used by members of ARI</li> </ul>	<ul style="list-style-type: none"> <li>· Sensitization on climate change</li> <li>· Organize workshops on climate change every quarter of the year</li> <li>· Competitions and prize awards for people who fight against climate change"</li> </ul>
<b>Group 6</b>	<ul style="list-style-type: none"> <li>· Create regulation on the environment which every community member must know, and create room for amendment</li> </ul>	<ul style="list-style-type: none"> <li>· Minimize paper usage</li> <li>Stop use of plastics in the garden like nets, instead use sticks/mixed cropping"</li> </ul>	<ul style="list-style-type: none"> <li>· Stop using plastic containers in livestock</li> <li>Use wooden roof for chicken pen"</li> </ul>	

## NOTES

1. Japan Weather Association (2019). *2019 average temperature in Japan will be recorded as the highest*, <https://tenki.jp/forecaster/deskpart/2019/12/24/6993.html>, accessed December 24, 2019
2. The estimated number of refugees in sub-Saharan Africa is about 86 million, South Asia 40 million, and Latin America 17 million in the case of an inadequate global response to climate change. More than half of the developing world's population lives in these three regions, leaving 2.8% of the regions' population at risk of climate change (International Bank for Reconstruction and Development and the World Bank, 2018)
3. For example, a statement to the government from "Teach the Future" which is a youth activity in the UK, from <https://www.teachthefuture.uk>, accessed December 24, 2019
4. For social and emotional skills, you can refer to the OECD. (2018). *Skills for Social Progress: The Power of Social and Emotional Skills*.
5. For detail, you can refer to Rockström, J., & Klum, M. (2018). *Big World, Small Planet: Abundance within Planetary Boundaries*.
6. The details of the "question without an answer" will be omitted due to space limitations, but examples of the questions actually used in the lecture are: "Among all animals, why do only humans throw away garbage?" and "Why is the global environment deteriorating in spite of the spread of education?"
7. Prepared with modifications to items appropriate for developing countries with reference to IPCC (Intergovernmental Panel on Climate Change) Fifth Assessment Report WGII from <https://www.jccca.org/ipcc/ar5/wg2.html>
8. Added and modified English version of "Yattemiyō, kikou hendō workshop [Let's try it out—climate change workshop]," appendix of "*Kikōhendō no jidai wo ikiru: Jizoku-kanō na mirai e michibiku kyōiku furontia* [Living in the age of climate change: An educational frontier leading to a sustainable future]" [added and modified]"
9. The Organization for Economic Co-operation and Development (OECD) treats it as a skill (social and emotional skills), UNESCO treats it as learning (socio-emotional learning). In Japan, SEL (social and emotional learning) is commonly used. In this paper, we use "socio-emotional learning" based on these recent trends.
10. The first poem is "Dear Matafele Peinam," presented at the 2014 United Nations Climate Change Summit by Kathy Jetñil-Kijiner, a Japanese Marshallese from the Marshall Islands. (Video: [https://www.youtube.com/watch?v=mc\\_IgE7TBSY](https://www.youtube.com/watch?v=mc_IgE7TBSY)) The second poem is "Raise" by Aka Niviāna from Greenland and Kathy Jetñil-Kijiner. (video: <https://350.org/rise-from-one-island-to-another-ja/>)
11. Created and translated based on figure (p3) of UNESCO (2016)
12. About the whole-school approach, you can refer to Nagata, Soga (2017), Nagata (2019)

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# アジア学院における気候変動教育

価値観・行動・ライフスタイルの変容に向けた試み

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## 1. はじめに

気象庁によれば、2019年の日本の平均気温は1898年の統計開始以来もっとも高く、世界の平均気温は1891年以来2番目の最高記録となる見通しである<sup>1</sup>。温暖化がもたらす弊害は深刻の度を増し、最近では「気候危機」という言葉まで紙面で用いられるようになった。実際に危機と呼ばれるに相応しいほどまでに気候変動は各地で甚大な被害を及ぼしている。その影響は特に途上国ではなほ大きく、2050年には海面上昇や干ばつで移動を余儀なくされる「気候難民」は1億4,300万人に及ぶという推計もある<sup>2</sup>。

こうした現況に対してあらゆる分野での対応が求められており、教育も例外ではない。1992年に採択された国連気候変動枠組条約（UNFCCC）の第6条には「教育、訓練、啓発」が不可欠であると謳われ、国際社会は気候変動教育の普及に努めてきた。しかし、国際的な枠組みはできているものの、各国は温暖化への適応策とその予防に向けた緩和策が定着したとは言い難い状況にある。特に未来世代にとっては死活に関わるイシューであり、危機的状況下で彗星のごとく現れたスウェーデンの環境活動家のグレタ・トゥーンベリによる自国の国会前での座り込みをきっかけに気候ストライキが世界各地で続いている。現在では、カリキュラムから校舎に至るまで若者の要求は学校全体の対応の不十分さにまで及んでいる<sup>3</sup>。

国際的にその重要性が増す中、アジア学院では独自の気候変動に関する学習が漸次に創り上げられてきた。それはまだ発展途上ではあるものの、国際的な要請に少しずつ応答する努力を重ね、いくばかりかの成果も見られるようになった。本稿では、まずアジア学院の教育課程全般を概説した上で、同学院独自の気候変動教育の特徴を明らかにし、具体的な成果と課題についても吟味したい。

## 2. 気候変動と アジア学院カリキュラム

アジア学院は1973年の創立以来、アジア・アフリカ・中南米・大洋州の農村地域から草の根で働く人々を招き、国籍、宗教、民族、価値観等の違いを越え、有機農業による自給自足の生活を基本とした実践的な学びを行う農村指導者養成専門学校である。4月から12月までの研修で、毎年日本を含む15か国前後の国々から30名程度が学んでいる。

途上国の農村指導者育成のため、大きく3つの分野で研修が行われている。

1. リーダーシップ（困難に直面した人々が自分たちの持てる能力を最大限に発揮できるよう、住民を力づけられる「人に仕える指導者」としての資質を伸ばすことを目指す）
2. 持続可能な農業（座学による知識、実習事業による技術研修のみならず、有機農業を実践し、自給自足の生活を送りながら有機農業技術の研修を行う）
3. 共同体生活に基づく研修（学生は9ヵ月の研修期間を通して、職員・ボランティアと共に生活しながら、毎年新たな共同体を形成する。集団の意思決定、自己の能力を通しての貢献、そして資源の活用において、メンバー全員の積極的な参加を促し、より良い共同体を形成する方法を探り、帰国後、農村生活の向上に役立っている）

アジア学院のカリキュラムは「学院の使命に基づき、過去の研修の経験をふまえて当年度を組み立てている。それはまた、世界の現在のニーズにリンクしている」（トレーニングハンドブックより）。学生の国、すなわち途上国農村における現在のニーズとは何か、ということに職員は敏感でなくてはならない。そのニーズの中で、ここ10年来頻繁に学生から聞くのが「気候がおかしい」という言葉であった。「雨季が短くなった」「洪水が起きる」「日照りが頻発する」「季節感がおかしい。降るはずのない時期に雨が降り、降るはずの季節に雨が降らない」「台風の被害が大きくなった」などの現象が、アジア・アフリカのどの地域においても起きている。大洋州では高潮の被害がひどくなったという。学生たちはすべて、草の根の農村で働く人々である。農業は気候変動の影響を直接受けしてしまう。例えばアジア学院においても、農場での生産において、気候変動の影響は大きく感じられている。4～5月の日照りに悩まされるようになった、7～8月の夕立が減った、梅雨が一定ではなくなった、夏の最高気温が変わった、等々。結果として春の葉菜類や玉ねぎの収量の不安定化（5月の降水量減少が影響）、年によってナスやキュウリの生産が落ちる（7月の降水量が影響）、降るときには強い雨が集中的に降るため種が流されることが増えた、などが農場担当を悩ませている。もともとアジア学院の畑にかん水設備はない。必要がなかったからである。しかしながら、ここ5年ほどは、5月に畑ごとにタンクを置いてかん水をしなければ、春野菜の生産が危ぶまれるまでになっている。どこの国や地域においても、技術の向上や小手先の対応だけでは対処しきれない事態が起きていることに、実体験からの危機感を覚えているのは農業者なのである。

「座学に気候変動をいれるべきである」と考えるようになった背景には、このような現状があった。むろん知識としては1990年代、2000年代にも話され、認識はされていた。しかしながら「危機感」をまで感じつつ学びの必要性に迫られていったのがこの10年ほどなのである。聖心女子大の永田佳之氏により2016年度からClimate Change Challengeとして学院のカリキュラムに取り入れられるようになったことは、まさに「世界の現在のニーズにリンク」した結果なのである。

### 3. アジア学院における気候変動教育の特徴

前節で述べたように、アジア学院の教育目的には「人に仕える指導者」の育成があり、こうしたミッションのもとに気候変動に関する一連の学習も構想された。グローバル時代のリーダーには気候変動を始めとした地球規模課題の本質を理解し、共同体の人々と共に勇気ある行動を起こし、共同体のライフスタイルをより持続可能なあり方に変えることによって被害を最小限に食い止めることが期待される。そのためには知識の習得のみならず、価値観や行動、ライフスタイルの変容、さらには情動や正義感の涵養が求められる<sup>4</sup>。

上記の学びの構造を具現化するために、アジア学院の気候変動教育は、ユネスコが主導してきた

ESD（持続可能な開発のための教育）の知見を活かす形で設計されてきた。そこでは持続可能な社会の形成というビジョンのもとに問いを中心に据えた参加型の学びが重視され、また途上国での自然災害は主に先進国での豊かなライフスタイルがもたらしているという構造的な問題に対する理解とそれを是正していく「気候正義」を養うことも射程に置かれている。

アジア学院の気候変動教育は次の3つのフェーズに分けることができる。すなわち、講義中心の第1フェーズとグループワーク中心の第2フェーズ、さらに個々の学習者の自己表現を目指した学外での学習の第3フェーズである。

講義で扱う主なトピックは次のとおりである。

- 1) SDGsの諸目標と気候変動
- 2) パリ協定
- 3) プラネタリー・バウンダリー<sup>5</sup>
- 4) 温暖化の原因
- 5) なぜ教育が大切か
- 6) 教育による価値観・行動・ライフスタイルの変容（ESDのビジョンとアプローチ）
- 7) 適応と緩和
- 8) 各国の実践事例（インドネシア、ブラジル、英国）
- 9) 社会変容をもたらす自己変容。

上記は一連の講義（第1フェーズ）であり、続いて参加型で相互の学び合いの時間を持つことにしている。前者は「答えのない問い」を中心に組み立てた知識中心の学習活動であり<sup>6</sup>、後者は学習者の価値変容にまで迫ることを射程に入れた情動や正義感の涵養のための学習活動である。

次節で詳しく描くように第2フェーズでは、まず自国の気候変動の影響に関する現状を全員で分かち合い、次に5人前後のグループ内で対話し、アジア学院で気候変動に対してできる温暖化に対する適応策と緩和策を具体的に創案し、その実現可能性について討議する時間を設けている。

これらを通して講義による知的な学習と合わせて、情動的な学びも重ねた一連の学びの深化を目指し、さらに校外学習の一環として聖心女子大学における展示・ワークショップのためのスペース「BE\*hive」でのワークショップ及びそこの学びに基づく「宿題」である詩作という表現活動に至るまでシームレスな学びとして昇華されていく（図1）。

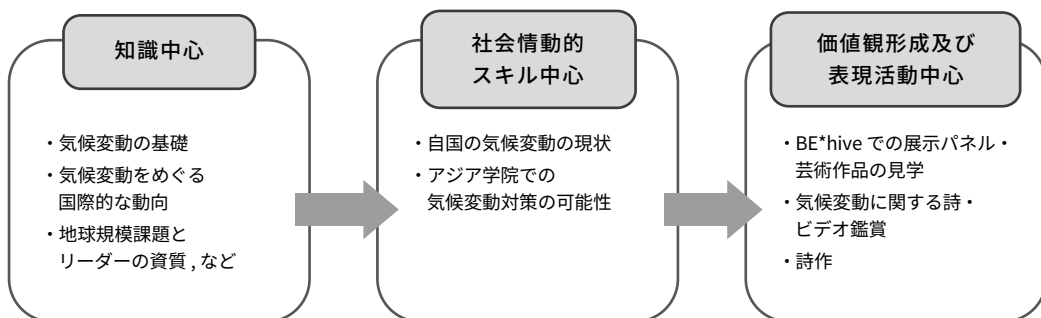


図1 アジア学院での気候変動教育のシームレスな学び



次節以降では、講義内で実施した活動の具体的な成果、さらには課題について考察する。まず学生の国および地域における気候変動に関する現状を概観し、その現状から読み取れる分析結果を述べる。その後、2019年度アジア学院にて実施した気候変動教育の講義および聖心グローバル・プラザ内の展示・ワークショップのためのスペースであるBE\*hiveでの気候変動展示を活用したワークショップを通して生まれた学生たちの作品を手がかりに気候変動教育の今後の可能性を探る。

#### 4. アジア学院の学生の コミュニティにおける気候変動の影響

2節でも述べたように、アジア学院の学生は途上国農村出身者が多い。つまり、気候変動の被害を受けやすい環境だといえる。その影響を把握するため、ワークショップを実施する前に、2つの事前アンケートを学生に行った。

1つ目は、各学生のコミュニティにおいてどのような気候変動の影響を受けているのかを問う事前アンケートである（資料1）。この事前アンケートは、気候変動によって起きている問題の8項目（食料不足、農業生産の減少、洪水、海面上昇による生活や健康の被害、熱波による死亡や疾病、豪雨による土砂崩れ、蚊など虫による病気の蔓延、干ばつや海面上昇による住居の移動<sup>7</sup>と学生自身のコミュニティとの現状を照らし合わせて尋ねたものである（複数回答可）。最も多かった問題は、蚊など虫による病気の蔓延であった。次いで、豪雨による土砂崩れ、農業生産の減少と続いている（図2）。

気象変動によって起こる現象

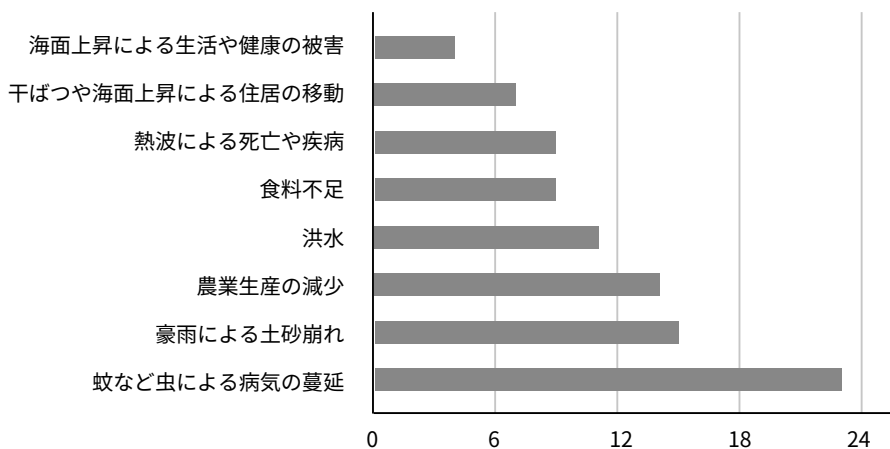


図2 学生のコミュニティで気候変動によって起きている問題

2つ目は、各学生のコミュニティにおける気候変動に対する適応策および緩和策を自由に記述するワークシートである（資料2）。いずれも各地域の課題を明確化した後、その課題へアプローチする方策として適応策と緩和策が設定されていた。以下は、学生の回答の一部抜粋である。

〈適応策〉

- ・ビーチのゴミ拾いを“bayanihan”（日本語では「共に働く」という意味）という地域独自の名前を付けて気候変動の適応策として実践している。
- ・伝統的な信念に基づいて、食品ロスに関する適応策を取り入れている。
- ・6月から7月へ植え付け時期を変更している。
- ・海や川の近くに住んでいる人々を安全な地区へ移住させる。

〈緩和策〉

- ・地域の行政によってゴミ処理の規制を敷いている。
- ・伝統的な信念に基づいて、森林伐採の基本概念に関する緩和策がある。
- ・植林を行っている。
- ・クリーンエネルギーを推進している。

## 5. 気候変動教育の実践 I

—ESD の知見をもとに—

第2フェーズの講義では、「ESD/CCE(気候変動教育)自己評価シート」を用いて自身および自身のコミュニティをふり返るワークを実施した。シートの項目は、nature（自然）、economy（経済）、society（社会）、culture（文化）の4つを柱にそれぞれ10の質問が設定されている<sup>8</sup>。この自己評価シートは、気候変動の課題に今後どのように取り組むのか計画を立てたり、自身の組織やコミュニティ独自の指標を作成し、サステナビリティに配慮した運営に役立てたりすることができる。講義の中では、国および地域別に4,5名ほどのグループを6つ作り、グループごとの平均値を算出した（資料3）。

自己評価に基づく6つのグループの意識および実態調査から、次のような結果が明らかになった。国および地域別にわずかな差はみられるが、1から6までのグループにはsociety（社会）およびculture（文化）への意識や取り組みは高いが、economy（経済）への意識や取り組みは低いといった共通する傾向がみられた。

この結果は、アジア学院の学生が農村地域で生活をしているという特徴を如実に表している。都市部よりも農村部での暮らしの方が、文化や伝統もいまだに根強く残り、コミュニティの社会的連帯感があることは想像に難くない。しかし、気候変動に対する自己評価としてのものさしだけではなく、気候変動の構造的課題が明示されていることを見逃してはならない。その構造的課題とは、気候変動を引き起こす大きな要因とされている二酸化炭素の排出量が少ない途上国の人々がその影響を最も被り、暮らしを脅かされているということである。この結果からは、気候変動の影響を最も被る途上国の人々の暮らしの脆弱性を顕著に示していることが読み取れる。さらに、自己評価シートは4つの項目をバランスよく維持できることが望ましい。最も低い値を示したeconomy（経済）の成長のあり方や成長過程で重視する世界観が問われ、その世界観を醸成する教育のあり方も問われてくるだろう。

## 6. 気候変動教育の実践 II

### —アジア学院における社会情動学習—

近年、テストや成績で測れる認知的スキルだけではなく、社会情動的スキルや社会性と情動の学習<sup>9</sup>（以下、SELと略記）等の重要性が謳われている。SELとは、自分自身、人間関係、仕事を効率的かつ倫理的に扱うために必要な基本的なスキルを学ぶプロセスのことをさす（Humphrey, 2013）。ESDにおいても、個々の学習者の変容のプロセスに認知学習および社会情動学習の双方が変容的な行動をもたらす学びに不可欠であるとされている（UNESCO, 2019）。その学習を通して得たスキルは、忍耐力、自尊心、他者への敬意といったものを含み、健康に関する成果と主観的ウェルビーイングの向上、反社会的行動の減少などに特に強い影響を及ぼしている（OECD, 2018）。

聖心グローバル・プラザの気候変動展示を活用したワークショップは社会情動学習を重んじるかたちで実践した。学生をまず① 展示を見学するグループ② 社会情動学習のワークショップを体験するグループの2グループに分けた。①は主に気候変動展示「ファッション×気候変動」（2019年4月1日～8月31日）を活用し、気候変動の基本的な知識およびその影響を説明するパネルやファッションに関連する展示をもとに、学生はワークシートの問いを埋めながら学びを深めていった（資料4）。②のワークショップでは、2つの詩の作品<sup>10</sup>を通して気候変動の課題を情動的に捉え、ストーリーテリングの手法を用いて学生の感情を引き出す対話型ワークを行った（資料5）。

いずれの学習においても、気候変動の論点となる「共通だが差異ある責任（Common But Differentiated Responsibility: CBDR）」に焦点を当てた内容で編成した。気候変動のような地球規模課題に対し、一人ひとりがその課題に目を向け、価値観、行動、ライフスタイルに変容をもたらすような学びは、いかにして実現できるのか。近年は、その問いに呼応するような教育が求められている。変容がすぐに気候変動アクションとして生まれなくてもよい。まずは現状を知り、その現状に耳を傾け、想いを巡らせるだけでも、大きな一歩となる。そのような考えから、情動的な要素を学びに取り入れ、人々の心が突き動かされるトリガーとしてストーリーテリング、そして詩（アート）を扱った。

これらの手法は、それぞれのコミュニティを想像しながら物語を紡ぎだし、地球規模課題である気候変動問題を学生自身の身近な問題として捉え、他者からの理解や共感を呼ぶ表現方法として有効的である。ワークショップを終え、9つの詩が作品として生まれた。ここでは紙幅の関係上、数点のみを掲載する。（資料6）。

## 7. 気候変動に向けてのアクション

### —アジア学院の挑戦—

気候変動教育をESDの一環として位置付けてきたユネスコの「気候アクション」のためのホールスクール・アプローチの4領域（1. 学校ガバナンス 2. 教授と学習 3. 施設と運営 4. 地域連携）の枠組みを用いて、アジア学院での気候変動アクションについて考えた（図3）<sup>11</sup>。

日本での研修を終えて学生が帰国後に生かせる枠組みである。以下は前述のグループで作成した学生たちのアジア学院への気候変動に関する提言である（表1）。

表1 学生の提案によるアジア学院での気候変動アクション

	1. 学校ガバナンス	2. 教授と学習	3. 施設と運営	4. 地域連携
グループ1	<ul style="list-style-type: none"> <li>・ビニール袋を減らすかプラスチックを禁止する。</li> </ul>	<ul style="list-style-type: none"> <li>・プラスチックやボトルの処理を行うリサイクルセンターを見学する。</li> <li>・すべてのメンバーに気候変動教育の授業を実施する。</li> <li>・ゴミから良い製品を作る。</li> </ul>	<ul style="list-style-type: none"> <li>・水をリサイクルする。</li> <li>・買い物用にエコバックを配布する。</li> <li>・紙の使用を減らし、パソコンを使用する。</li> </ul>	<ul style="list-style-type: none"> <li>・外部の気候変動会議に参加する。</li> </ul>
グループ2	<ul style="list-style-type: none"> <li>・アジア学院のACE・アジア学院のACEポリシーを作成する。</li> <li>・Climate Education Dayのお祝いをつくる。</li> <li>・買い物用バッグにアジア学院のブランドの紙バッグを紹介する。</li> </ul>	<ul style="list-style-type: none"> <li>・ACEカリキュラムを開発する。</li> <li>・アジア学院の訪問者向けに気候情報のリーフレットを提供する。</li> </ul>	<ul style="list-style-type: none"> <li>・学内で水と電気の使用量を測定するメーターを導入する。</li> <li>・CO2を排出する老朽化した自動車の使用を減らす。</li> </ul>	
グループ3		<ul style="list-style-type: none"> <li>・学内へのプラスチック持ち込みを最小限にする。</li> <li>・教室でのコピーの使用を最小限にする。</li> </ul>		<ul style="list-style-type: none"> <li>・清掃を減らす。</li> <li>・ゴミの処分方法を検討する。</li> </ul>
グループ4	<ul style="list-style-type: none"> <li>・エネルギーやプラスチックの使用に関するポスターを作成する。</li> <li>・夕食後に環境問題について発表を行う時間を設ける。</li> </ul>	<ul style="list-style-type: none"> <li>・ペットボトルやプラスチックを用いて、フェンス・農業用コンテナ・枕・エコバッグをつくる。</li> </ul>	<ul style="list-style-type: none"> <li>・再生可能エネルギーへのシフト(ソーラーパネル)</li> <li>・ゴミ測定システムの導入</li> <li>・LED電球を使用する。</li> </ul>	
グループ5	<ul style="list-style-type: none"> <li>・学内でプラスチック使用を禁止するルールを策定する。(資金が必要)</li> <li>・気候変動のワークショップに参加する代表者を派遣する。</li> <li>・気候変動のクラブをつくる。</li> </ul>	<ul style="list-style-type: none"> <li>・黒板をホワイトボードへ、チョークをマーカーへ変える。</li> <li>・iPad等の機器を用いて、配布資料の削減。</li> <li>・気候変動対策の提案ボックスの設置。</li> <li>・気候変動の日をつくり、意識を高める。</li> </ul>	<ul style="list-style-type: none"> <li>・すべての施設の代替エネルギー(ソーラーシステムなど)</li> <li>・水と電気の使用量を規制する。</li> </ul>	<ul style="list-style-type: none"> <li>・気候変動に関する啓発。</li> <li>・年に一度、気候変動のワークショップを行う。</li> <li>・気候変動問題に立ち向かっている人へ功績を称えるコンテストを行う。</li> </ul>
グループ6		<ul style="list-style-type: none"> <li>・紙の使用量を最小限にする。</li> </ul>	<ul style="list-style-type: none"> <li>・家畜のプラスチック容器の使用をやめる。</li> <li>・鶏舎の屋根を木材にする。"</li> </ul>	

図3 ホールスクール・アプローチの4領域  
(出典: UNESCO)



以上、成果を具体的に述べてきたが、アジア学院のみならず、学校のような一般的な学び場でも今後取り組むべき課題は少なくない。

第1に、数時間の授業を超えてシームレスな一連の学びをどう構築していくのか、特にアジア学院のような生活共同体以外の学びの場では重要な課題となろう。

第2に、ユネスコ等が提唱するホールスクール・アプローチ、すなわち、再生エネルギー等の気候変動の授業で学んだことが学校内でも実際に具現化されるような説得力のある学びの環境づくりが目指されなくてはならない<sup>12</sup>。

第3に5節で紹介した気候変動教育の自己評価シートのようなツールの開発である。気候変動教育や関連するワークショップを学生自身の組織やコミュニティで実施できるように、学生たちの声を反映させたツールの開発が求められるだろう。

第4に急速に悪化していく世界の現状に、特に学生たちが働く途上国農村の現状にいかに関わり続けるか、という点である。そこには学校現場での絶え間ない努力が求められているのである。

## 注釈

1. 2019年の日本の平均気温 過去最高の見込み  
<https://tenki.jp/forecaster/deskp/2019/12/24/6993.html> (2019年12月24日参照)。
2. 気候変動に対する世界的な対応が不十分な場合の難民数は、アフリカのサハラ以南で8,600万人、南アジア4,000万人、中南米1,700万人ほどと推計されている。途上国の人口の半数以上がこれらの3地域に住んでおり、同地域の住民の2.8%が気候変動リスクにさらされることになる (International Bank for Reconstruction and Development and the World Bank, 2018)。
3. 例えば、英国の若者による運動組織 Teach the Future の政府への要請文を参照。<https://www.teachthefuture.uk> (2019年12月24日参照)。
4. 社会情動的スキルについては、例えば、次の文献を参照。経済協力開発機構 (OECD) (2018) を参照。
5. 詳細は J. ロックストローム、M. クルム (2018) を参照。
6. 「答えのない問い」の詳細については紙幅の関係上、割愛するが、実際に講義で用いた問いの一例を挙げると「動物の中でなぜ人間だけがゴミを出すのか」や「なぜ教育が普及してきたのに地球環境は劣化しているのか」である。
7. IPCC 第5次評価報告書 WG2 (<https://www.jccca.org/ipcc/ar5/wg2.html>) を参考に途上国の状況に合わせた項目へ修正を加えて作成。
8. 永田佳之 (2019) 『気候変動の時代を生きる—持続可能な未来へ導く教育フロンティア』の巻末付録「やってみよう、気候変動ワークショップ！」に加筆修正した英語版を用いている。
9. 経済協力開発機構 (OECD) はスキルとしてユネスコは学習として扱い、前者を社会情動的スキル、後者は socio-emotional learning (社会情動学習) としている。日本国内では social and emotional learning を社会性と情動の学習 (SEL) と表記している。本論文では、近年のこうした潮流を踏まえた上で「社会情動学習」を用いる。
10. 1つ目は、マーシャル諸島出身の日系マーシャル人であるキャシー・ジェトニル＝キジナー氏 (Kathy Jetñil-Kijiner) の2014年国連気候変動サミットで披露した詩「Dear Matafele Peinam」。(動画：[https://www.youtube.com/watch?v=mc\\_IgE7TBSY](https://www.youtube.com/watch?v=mc_IgE7TBSY))  
2つ目は、グリーンランド出身のアカ・ニワイアナ氏 (Aka Niviâna) とキャシー氏による詩「Raise/立ち上がれ」。(動画：<https://350.org/rise-from-one-island-to-another-ja/>)
11. UNESCO (2016) の図 (3頁) をもとに筆者作図・翻訳。
12. ホールスクール・アプローチについては永田、曾我 (2017)、永田 (2019) を参照。









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APPENDIX 1 ・ 付録資料 1

Questionnaire on How Climate Change Affects Participants' Countries ・  
気象変動の影響についてのアンケート

Please tick the current situation of your community.

Country	 Food shortages due to rising temperatures and drought, etc	 Agricultural production decline due to water shortage, etc	 Storm surges and coastal floods	 Life and health damage caused by sea level rise	 Death or disease caused by heat waves, etc	 Land slide caused by heavy rain, etc	 Spread of a disease caused by mosquitoes or others	 Emigration to another place to live due to drought, etc	others
Cambodia									
India									
Indonesia									
Myanmar									
Philippine									
Vietnam									
Cameroon									
Ghana									
Kenya									
Liberia									
Malawi									
Sierra Leone									
Uganda									
Japan									

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APPENDIX 2 ・ 付録資料 2  
“Adaption and Mitigation in My Community” ・  
自コミュニティにおける気候変動に対する適応策および緩和策

Q 1: What kind of adaption do you have in your community?



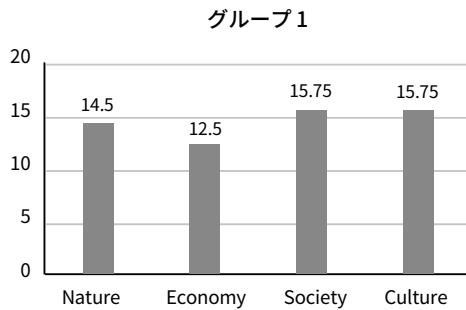
Q2: What kind of mitigation do you have in your community?

Name: \_\_\_\_\_

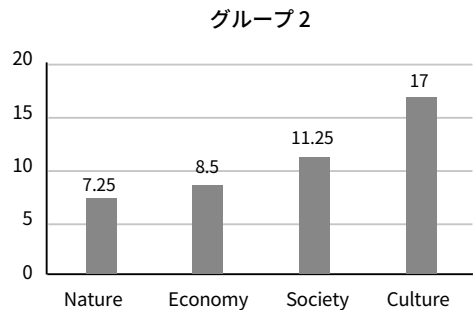
Country: \_\_\_\_\_

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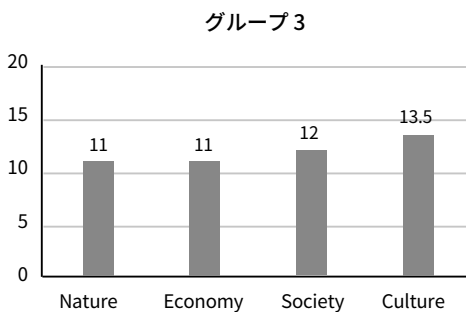
APPENDIX 3・付資料 3  
Climate Change Actions at ARI・  
アジア学院における気候変動アクション



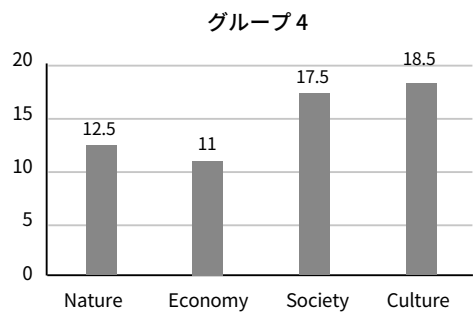
グループ 1 は 2 カ国（キリバス、インドネシア）の学生 4 名から成る。Society(社会)および Culture(文化) は同数値であり、4 つの項目間には大差は見られない。



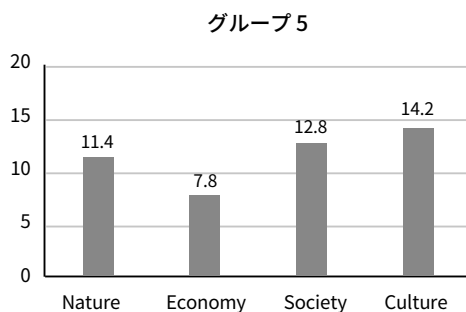
グループ 2 は 1 カ国（ガーナ）の学生 4 名から成る。Culture（文化）の数値が他の項目に比べて目立って高く、Nature（自然）に対する取り組みや意識は低い。



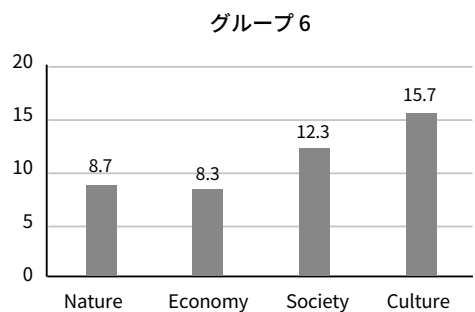
グループ 3 は 3 カ国（ミャンマー、インド、カンボジア）の学生 4 名から成る。Culture（文化）が最も高い数値ではあるが、その他 3 項目と大きな差はみられない。



グループ 4 は 2 カ国（日本、ベトナム、フィリピン）の学生 5 名から成る(有効回答は 4 名)。Society(社会) および Culture（文化）が高く、Economy（経済）が最も低い。



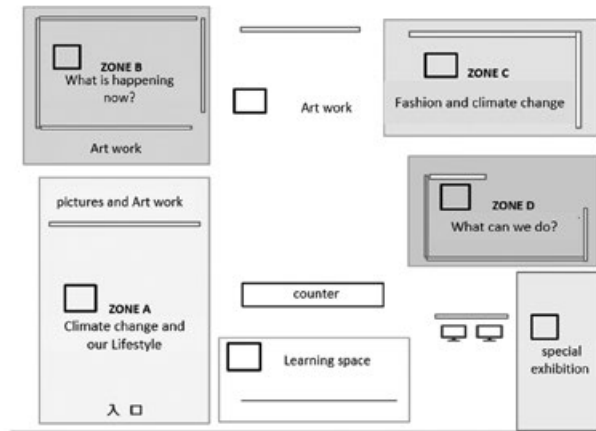
グループ 5 は 3 カ国（カメルーン、シエラレオネ、リベリア）の学生 5 名から成る。Culture（文化）が高く、Economy（経済）が最も低い。



グループ 6 は 3 カ国（マラウィ、ケニア、ウガンダ）の学生 3 名から成る。Culture（文化）が高く、Economy（経済）が最も低い。

## APPENDIX 4 ・ 付録資料 4 Work Sheet for BE\*hive ・ BE\*hive用ワークシート

- ・ Which exhibition, pictures, phrases or keywords are the most impressive? Please tick on the map below.



- ・ Why?

- ・ Throughout exhibition in zone A to D, what messages did you get?

- ・ According to data of exhibition, who causes climate change?

- ・ According to data of exhibition, who will suffer from climate change most?

- ・ Generally speaking, rich countries suffer loss, poor countries suffer more because of climate change. How do you feel about that?

Please give us any comments and suggestions.

**APPENDIX 5 ・ 付録資料 5**  
**Storytelling ・ ストーリーテリング**

I am \_\_\_\_\_ (your name).

The reason why I came to Japan is to \_\_\_\_\_.

My hometown where I was born and raised is \_\_\_\_\_ (what kind of place it is?  
Please explain using adjectives etc...).

I like very much my hometown because \_\_\_\_\_.

There now, \_\_\_\_\_ (what is happening in your community?).

I \_\_\_\_\_ (what do you feel or think about that?).

When I go back to my hometown, I would like to \_\_\_\_\_.

What I do not want to lose is \_\_\_\_\_ (what is most important in your life?).

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APPENDIX 6 ・ 付録資料 6  
Climate Change Poems ・ 氣候變動詩

**Climate Change Poem**

*Ngoh Rita Nsakani, Cameroon*

waste here and there  
nowhere to place a foot  
materials emitted from the sea  
enough to start up a supermarket  
life under water struggling like creatures without mothers

mixtures of gases competing with each other in the air  
You send out but I receive the most  
You create but I am destroyed  
our rich biodiversity both on land and sea are nowhere to be found  
the conscience of great men and women  
lie cold like dead bodies

the young and the old alike  
there is no one to guide  
behaviours, cultures, and lifestyle all lost to so called modernity  
the result are environmental hazards competing against each other  
we need a saviour to save us from this neighbour  
but it may be better if we first take that measure

**We have come a long way**

*Patrick Kullie, Liberia*

a world of beauty she once lived in  
with glory and splendor  
we all adored  
the freshness of air and the beauty of nature  
a soil upon which my ancestors sowed their seeds  
has flown into a dusty brown sky, leaving the rocks uncovered  
the beautiful trees under which grandparents sat for stories  
were taken in a hurry  
we have come a long way

a choice we have no more  
the fight against climate change is a must  
from global warning to global worming  
we have come a long way  
take action now!

## **Mother Earth**

*Lordson Setsoafia Kwasi Tagbodza, Ghana*

I am Mother Earth  
I gave birth to triplets  
The soil, the sea, and the atmosphere are my children  
I am friendly and the most habitable place for all creation  
Each of my children is specially endowed with resources for good living  
I am the land, the land of Ghana  
I have received my fair share of resources from Mother Earth  
I am beautiful and adorable

I am the home of plants  
Gold, diamond, and iron are found in my belly  
My beauty is found in the green vegetative clothes that hide my nakedness  
Trees, shrubs, climbers, twines, herbs, and micro-plants celebrate my generosity  
Tropical trees give me protection from the rain and the scorching sun  
I enjoy peace from the serene aroma from the flowers and the smell of tropical fruits  
Because I am protected  
I endeavor to provide rich food for my children  
Micro-animals are my cook and the minerals are my recipe  
I have abundance of nitrogen, potassium, phosphorus, calcium, magnesium and the likes  
To make my food palatable

[Call for attention] Ahhhhh, eeeiii—Help! Help!  
I am finished, I am robbed  
My treasures are stolen, my happiness is taken away  
My beauty is taken away  
I have been stripped naked by wicked assailants from foreign lands  
My medicinal plants are abused to commit crimes  
I have been forced to drink poison  
My soldiers are killed  
My tropical trees are in exile  
My clothes are taken away  
And my joy is turned to sorrow

[Cry] Somebody help! Somebody help!  
I used to provide tens of thousands of harvests  
Now I am rendered barren, harvest now in kilograms  
I used to be the home of other smaller organisms  
Today I lost all these friends of mine  
I am forced to swallow polythene, to eat indigestible food

I am the green plant, a peacemaker between the land and the atmosphere  
I arrest the ultra-violet rays of the sun and prevent them from harming the soil  
I swallow the dangerous emissions and reduce their effects on the atmosphere  
Am I not a peacemaker?

[Call for attention] Why do you hate and harm me?  
I spend sleepless nights mediating between the atmosphere and the land  
These selfless services were not respected  
I am destroyed with impunity  
Those who hate me in the east are now seeking my return in the west  
They are now my enemies, visited by heat waves  
Typhoons and landslides are knocking at their doors  
Flood and weather uncertainty have become their neighbors  
They become their annual visitors

[Deep call] Who is listening? Who is watching?  
Tell someone to bring back my treasures  
Bring back my dignity  
Replant the trees you have cut down  
Bring back my vegetation and you will have peace  
Replace the trees on the beaches  
The canopy over my rivers  
Cover my nakedness and remove my shame  
Do not poison me, do not force me to eat what makes me vulnerable

[Scream for help] Nai... Nai... No... No...  
Where are you?  
Come and help me  
I am helpless, put in a word for me  
The rocks in my belly are removed  
My chair is removed beneath me  
My children, run, take refuge  
Hide your face  
A disaster typhoon is coming  
An earthquake is near  
A flood is knocking at your door  
The land and mudslide is not far from you  
Take care of me  
And I will take care of you



## A Wish to Wounded Land

*Mana Hleih, Myanmar*

You are the house to live  
 You provide foods to eat  
 You are feeding plants, animals, human beings, insects  
 Recycling nature is in you; you are providing living things, and they are interrelated  
 Each single part has its own timing in you as you are supporting each single part  
 I like to do a handshake with you when I see fresh fruits, nice flowers, fishes in the fresh  
 water, birds in the tree, and colorful nature  
 You might be proud of yourself  
 What a lovely land you are

My forefathers were faithful to you; they used to tell me how to live in you  
 When I was young, I used to walk into the deep forest and sleep under big trees  
 I used to breathe fresh air and used to drink clean water anywhere  
 I used to hear bird sweetly singing in the tree, and gentle breezes from the brook  
 Things used to be in harmony  
 I used to see people helping each other co-exist  
 How wonderful it was

Today, the residents are not fair; a big gap between powerful and powerless  
 The powerful are selfish; they are preserving and keeping their belongings, but taking out the  
 belongings of the powerless  
 Big trees I used to see are gone; plastic elements are returning back  
 Fresh waters I used to drink are polluted; chemical elements are there  
 The harmonious community I used to experience is disappearing  
 The birds can't sing anymore, for the air is not fresh at all because of selfish residents  
 There is no safe place to produce safe food; the hungry are increasing in number  
 You are already in wounded  
 Land, you might be crying and waiting with eager longing for the revealing of helpers

I want to tell it to the world  
 I wish you would hear again the birds singing  
 I want to see again what I used to see in you  
 I want to get back what I used to have from you  
 I want to invite the world to come and see the wounds in you  
 I want to continue keeping life in communion for a better future  
 May your wounds and tears be seen and healed  
 May the world hear my wishes...  
 Land, may you see the revealing of helpers

# “Food is...”

Deepening our understanding of food  
at the Asian Rural Institute

SAMANTHA SENDA-COOK

## INTRODUCTION

To make something food, a process of transformation must occur. It may be as simple as harvesting a cabbage blossom or washing a carrot before popping it in one’s mouth. Or it might involve cutting, combining, and cooking, as we might do with pork, onion, and *komatsuna*. It can even be quite an intensive process, requiring special skills and equipment such as milling flour or brewing soy sauce. But once that natural object is transformed into food, it has the power to take on entirely new meanings. Moreover, what is now food has the power to transform individuals and communities.

The Asian Rural Institute’s (ARI) founder, Toshihiro Takami, was transformed when he took a job as a cook for a missionary, Albert Faurot, in Japan. “This was a transformation that seems to have been brought about not by some effort at ideological persuasion but by a number of small every day acts.”<sup>1</sup> Many of those ordinary acts were grounded in respect and sharing. He experienced acceptance from someone outside his home culture and that prompted Takami to question all of the assumptions he had learned about superiority and inferiority. Additionally, the job as a cook was the vehicle that afforded him this opportunity. In this somewhat tangential way, food was the catalyst that set a new course for his life.

With this in mind, “ARI’s training program involves focusing on one very important form of matter: food, including its relation to both human beings and the environment.”<sup>2</sup> ARI responds to contemporary concerns about food, summarized here by Michael Pollan:

Our growing distance from any direct, physical engagement with the processes by which the raw stuff of nature gets transformed into a cooked meal is changing our understanding of what food is. Indeed, the idea that food has *any* connection to nature or human work or imagination is hard to credit when it arrives in a neat package, fully formed.<sup>3</sup>

ARI seeks to close the distance, emphasizing rather than minimizing the relationships between food, work, and nature. While I was at ARI as a researcher and volunteer, I learned much about the culture of ARI, which means learning a lot about food.

At ARI, food has special significance and therefore must be cared for and treated with respect. More than that even, I would go so far as to say that daily life at ARI revolves around food. It organizes the work schedule and encourages conversations; it keeps people alive every day and has been offered to nearby community members in times of crisis. It is a way for people to learn communication and leadership skills and it helps people explain who they are and where they come from. It also offers a chance to develop a deeper relationship with the environment and an understanding of natural cycles. In many ways, food is the heart of ARI even while it maintains multiple meanings to different community members. In this essay, I will begin by discussing my methodology, my approach to research at ARI. Next, I will discuss the themes that emerged about food—life, medicine, love, pleasure, and politics—and interweave them with research about food to provide additional perspectives. Lastly, I will turn my attention to some of the food barriers that exist for individuals and communities and conclude the essay with a summary.

## METHODOLOGY

To gather data for this project, I engaged in participant observation and interviewing.<sup>4</sup> Participant observation means participating in activities while observing with an analytical mind, taking field notes by hand in a notebook during activities, and then expanding those notes by typing them up and adding as many details as possible. The goal is to get a sense of the rhythms and values of everyday life and gain a deep base of knowledge from which to draw examples and insights for analysis. I lived near ARI for five months (February to July) in 2019 and engaged in ‘Foodlife Work’ and other aspects of daily life during that time.

I also interviewed over forty community members: staff, participants, and volunteers. At ARI, participants are trainees who participate in a nine-month training program. These interviews ranged from around half an hour to about two hours long. I recorded them with a digital recorder and then transcribed them. Interviews offer a researcher different perspectives and an opportunity to ask direct, clarifying questions that provide valuable knowledge for analysis. Together, participant observation and interviewing are especially powerful because not only does a researcher gain the type of understanding that comes from doing an activity oneself, he/she also can check his/her understanding by asking direct questions about the experience in an interview. Additionally, an interviewee may answer a question in one way but then engage in a different kind of behavior at a different time. By seeing people *in situ* and talking with them in an interview, researchers can confirm or complicate their understanding of people’s mindsets and actions, which is helpful for understanding the nuances of human behavior and beliefs. By analyzing my field notes and interview transcripts, I found five themes about food that can provide depth about the ways that people conceptualize, discuss, and treat food at ARI.

## THEMES

People recognize that food is more than something to consume to keep them alive. Certainly, staying alive is some people's first thought about food. In answer to the question, "Food is \_\_\_\_\_," people said things like "necessary," "very important," "what makes me," (indicating that it literally becomes part of the body) and "myself," meaning, "without food, I cannot live." But they also explained that food was "more than the things you eat." Food not only keeps people alive, but it also acquires cultural meanings that evoke values, attitudes, and beliefs. Food itself communicates; it is a physical way to express traditions and relationships between people. At ARI, the food reflects the intensively intercultural nature of the place, which means that people bring knowledge, skills, values, and preferences about food from all over the world and combine them in the kitchen of Koinonia (the main building and dining hall of ARI). What they produce could be called a "third taste." Jean Duruz and Gaik Cheng Khoo explain that, "third taste" refers to a combination of food that one knows and prefers—first taste—and the food of an unknown person or culture—second taste. They state, "the eating of each other's food... and... tasting hybridity [can be thought of] as a dynamic tension of self and other, past and future—a neither-wholly-'self'-nor-'other' third taste that is distinctively 'something else.'" Third taste, then, is a way to recognize the connections and combinations of mixing cultures as they manifest in food.

As a concept, third taste offers an especially appropriate description of the food at ARI, which is constantly shifting flavors and reflects the learning and experimentation of the cooks in the kitchen even as it adheres to a routine of serving certain foods on certain days and ensuring that each meal has consistent components (i.e., a soup, rice, main dish, and side dish). Eating in Koinonia means experiencing third taste. Therefore, when offering answers to my interview questions, staff, participants, and volunteers brought not only all of their home and traveling food experiences with them but also the values and norms of talking about and eating food at ARI together. Over half of the people I interviewed answered the fill-in-the-blank question above with, "life," which is the first theme I will discuss below. But there were other themes that emerged as well that are worth discussing: medicine, love, pleasure, and politics. These answers reveal the layering of meaning that we attach to food and offer insights into the ARI community.

### Food is Life

This theme is about food as all-encompassing—which certainly indicates its biological foundations—but also about all of the intricacies of life such as relationships and economics. It communicates a connection to nature and work as well. Interestingly, two people said, "Food is life"; "Food is everything." To them and others, food is not only central, it is the essence of life itself, and in that sense, everything. In this way, people talked about food being essential to being alive, as something that comprises their body, but also as something that needs to be cared for as a living thing. In beginning to explore this theme, people contrasted food with death, linking food to survival. One person said, "Without food, you cannot survive." Along these lines people responded with, Food is "fundamental to life" or "part of my life."

One person said that it is “important to life” and another said it is “why I survive.” So, in a literal way, food keeps people alive; therefore, it is life-giving.

In this way, some people also saw food as energy, something that allows them to grow, work and develop. Answers that indicated this are “food,” “fuel,” and “power.” One person said, “Food is food,” conceptualizing food as the energy that allows a living thing to continue. Similarly, “food as fuel” is an interesting kind of mechanical idea. It points to the body as a machine that needs to be powered, and food becomes the fuel that allows it to move and work. “Food is power” means that food gives people the ability to think, to engage in labor and to stand up for themselves in literal and metaphorical ways. In some ways, this aspect of food as life has overlaps with another theme, politics, but for now, I will stay focused on these life-giving components of food since they are what makes this theme unique.

Beyond people’s own perspectives, one reason why food might most commonly be thought of as life is that this is part of ARI’s mission. At ARI, the term “Foodlife” inextricably connects food and life, weaving them together and constantly reinforcing this idea not only through language but also through daily physical labor that emphasizes one’s own life with the food that members are working to grow. ARI’s 2019 Training Handbook explains,

*Foodlife* is a special term used at ARI to express the reality that *food* and *life* cannot be separated; both depend on each other. God has given us the gift of creation so that we can sustain our lives by making food. Human beings cannot survive without food, so we work to sustain life through a healthy relationship with nature. At ARI we are making an effort to create *Foodlife* in which the soil becomes richer as we produce food and human relationships to become more beautiful. ... ARI Foodlife involves activities such as producing, processing, cooking and eating food and sharing [it] with others. Foodlife provides learning opportunities to deepen our understanding of organic farming, the importance of food, [the] dignity of labor, and the necessity of food self-sufficiency for people’s self-reliance.<sup>6</sup>

This quote previews some of the complexity of food that I will discuss later in this essay, which makes sense since “life” is a complicated word. The end of the quote points to political power, as mentioned in the previous paragraph. It also ties in the idea of nature as an integral part of “food and life.”

The answer, “food is life,” points to the cyclical nature of growing food, harvesting it, preparing it and consuming it. Then putting food waste into animal feed or compost to be food for the things that will once again become our food. Thinking of “food as life” is the essence of ARI and the concept of foodlife, a core value of ARI. It is not surprising that people would see a strong connection between food and life. Indeed, our everyday activities reinforce the relationship, eating food to live. But, as Pollan’s quote above indicates, this understanding is novel, particularly in a world where modern food might bear no resemblance to its natural origins and the labor of growing and preparing food is largely undervalued and invisible.<sup>7</sup>

### **Food is Medicine**

Related to “life,” five people said, “Food is medicine.” Thinking of “food as medicine” is wrapped up in thinking of “food as life,” but it has some distinguishing features that are worth discussing. Like “life,” “food is medicine” communicates the feeling of the importance of food

as well as its connection to survival and biological needs. As Sarah Bowen, Joslyn Brenton, and Sinikka Elliott write, “Food matters. It’s a central part of our daily lives. It’s vital to our health and our social lives.”<sup>8</sup> When we think “food is medicine,” we recognize the role that food plays in creating our bodies and shaping our social interactions. Similar to “life,” thinking of “food as medicine” is common at ARI and is part of the curriculum for ARI participants. The ARI 2019 Training Handbook implores, “Remember, **FOOD IS MEDICINE!**”<sup>9</sup> Therefore, it is not surprising that this would be one of the most prominent themes.

However, “food is medicine” has its own connotations that mark it as somewhat different from “food is life.” Unlike “life,” it does not evoke cycles in the same way; it is focused on *human health* in a way that “life” is not. Whereas “food is life” can refer to plants, non-human animals, and ecosystems in addition to humans, “medicine” positions eating healthy food as a way to avoid expensive medical costs or arduous trips to a hospital. In this way, the answer “medicine” re-centers humans instead of having the more holistic connotation that “life” does.

Additionally, whereas “life” implies its opposite “death,” “medicine” suggests “disease” or “illness.” Therefore, “medicine” becomes a way of communicating that food is a treatment, something to maintain or restore health. This is an idea that goes back to ancient civilizations; Innocenzo Mazzini states that dietary practices’ “aim was not merely to cure illness but also—even primarily—to prevent ill health.”<sup>10</sup> Taking care of one’s health can certainly prolong one’s life, but for ordinary illnesses such as the flu or even chronic but survivable diseases such as diabetes, the idea that “food is medicine” communicates not the life and death extremes of famine and starvation. Rather it points to the quality of food; it encourages people to think of food as more than available or not. Healthy or unhealthy becomes one of the central concerns for those who think of “food as medicine.” Another concern would be for balance, seeking out a variety of types of food to ensure proper nutrition. Food, in this calculation, then becomes more than a means of survival; it becomes a protection against poor health, which is why one would share food to show love.

### **Food is Love**

The title of this theme, “food is love,” was an answer that one interviewee gave. It is true that sharing food shows care for another person, and we often use food to mark important occasions such as births, marriages, and deaths that foster community and love among people. These uses of food mark its positive and negative social and spiritual components. Food has had a long-standing history as a tool for bringing people together. As Francis Joannes explains, “When people—from the highest court official to the humblest of farmers—drank from the same cup, a kind of fraternity was established.”<sup>11</sup> For these reasons, food is a “powerful tool to connect people,” as one interviewee put it. Food is part of culture—an indicator of rituals and traditions—but it can also be used strategically to bring people together, as it does daily at ARI through labor, songs, and prayers at mealtimes.

Another common sentiment associated with the idea that “food is love” at ARI is the concept of sharing, and with this in mind, it is not surprising that many people would see food as associated with community, with other people. It helps us understand the things we have in common. Marion Nestle contends, food “cannot help but represent the larger issues

that affect us all. Everyone eats. People around the world differ in many ways, but dinner unites us all.”<sup>12</sup> In a world where hospitality and friendship are often communicated by sharing food, people show respect and comradery by sharing food. If someone is willing to give what they have, especially something as central to life as food, that goes a long way to developing a relationship with another person.

In fact, sharing food as a means of building relationships is central to the story of ARI’s beginning. Takami was deeply moved by the people in Bangladesh who shared their food with the members of the Japanese relief team who had come to help them in the cyclone disasters. Takami said, “Food is the thing that allows them to overcome the barriers making communication difficult. Through producing and sharing their own food, everyone finally becomes one community (one common body).”<sup>13</sup> In this understanding, it is not only food that is shared but also the community and one’s physical being. By eating the same, our bodies have things in common; they become made of the same materials. Related to this idea of food as part of the body are clear spiritual connections.

One person responded that food is, “spiritual,” which has associations with the “food as life” theme. But I am including it here because to say that food is spiritual implies a communion of some sort, the building of a different sort of relationship. Although religions use food to build community and mark important occasions, to think about “food as spiritual” can also mean building a relationship with a higher being. Depending on one’s religious beliefs, that could be a specific god or something more general. Additionally, the conceptualization of “food as love” aligns with the perspective of the *san-ai* spirit, or ‘three loves:’ “love God, love the soil, and love the neighbor.”<sup>14</sup> Although food is not one of the three loves, it is a product of this kind of mindset and connects spirituality with caring for the earth and caring for other people; these are foundational concepts for ARI as indicated in the quote above from ARI’s Training Handbook. The connection between food and Christianity (and other religions to a lesser extent) at ARI is often reinforced through daily rituals and the mission of ARI.

One other note about this theme is that although food can certainly bring people together, it can also create divisions or mark differences. Although no one whom I interviewed expressed this notion, I see it as a flip-side to “love” that should be acknowledged. One way this manifests is through seating arrangements at tables, they can take on particular significance when expressing power. For example, sitting at the head of the table communicates power. Interestingly (and perhaps intentionally) ARI’s dining tables are round, which communicates equality. But this is not always the case for all eating situations. Massimo Montanari describes how this functioned in the classical period: “It is important to stress that sitting at a table together was not only a useful tool for social aggregation and unity but also an instrument of separation and exclusion. ... Excommunication... often took the form of being sent away from the table.”<sup>15</sup> By unifying—showing love—for some people, community members can also show disdain, fear, or indifference to others.

One way this happens is through what seems to be an unintentional but still problematic practice of sharing food only with people who are the same as you. While I was at the ARI, I saw this happen among some groups who would consistently sit together at lunch to the exclusion of other people. Another way that this can happen is that if one person craves the



same kind of food as another, they may go out to eat together or make a special meal with one another and not think to include other people. These actions are not intentionally exclusionary, but they do create conflict sometimes, particularly in a place where food carries such importance in the community.

The more intentional, malicious way that food can be divisive is when people are not open to new foods and new cultures and use food to express dislike for another person or group. Duruz and Khoo recount why eating together does not always indicate love or respect for another person: “However, while food provides perhaps an easy starting point for conversation, ... sharing of tables (and sharing food, if this occurs) should not be regarded simply as a form of fuzzy ‘multicultural free-for-all.’ Proximity under the same roof does not necessarily ensure positive cross-cultural interactions.”<sup>16</sup> Thinking of “food as love” engenders opportunities for respect and community; it can even foster more spiritual connections to the earth and religious figures. But it has another side where, intentional or not, people may feel unequal and undervalued. Duruz and Khoo put it succinctly: “Eating together...is steeped in both pleasure and anxiety—the power for food to create, and to mirror, identities of belonging and togetherness, as surely as it can push identity meanings apart.”<sup>17</sup>

### Food is Pleasure

“Food is good,” was the direct answer that one interviewee gave and, in doing so, communicated not only the life-giving properties of food but also the simple pleasure of eating something that fills the stomach and tastes delicious. This sentiment is echoed by Claude Fischler when he writes that food encompasses “two seemingly antithetical aspects of the modern food system: functionality and pleasure.”<sup>18</sup> That is to say that when we desire food, we desire something appealing and nourishing. The lure of food is in not just its sustenance but also in its taste. One interview participant described food as, “delicious, essential, a crutch, comfort, fattening, and beautiful.” This answer showcases the complexity of food, particularly for communities that have more than enough food to eat. The sensuousness of food is brought to the forefront when we think of “food as pleasure.” Speaking logically, it makes sense that humans would learn to expect something necessary for our survival to be accompanied by a desirable experience; one rooted in textural contrast and flavor complements.

Unfortunately, these tasty elements are also the factors that can be exploited and engineered to elicit the “bliss point” in food, that is, the perfect combination of salt, sugar, and fat in processed food that makes overeating almost a foregone conclusion.<sup>19</sup> Fischler explains, “Apart from price, three factors contribute to the success of these new [food] products: taste, healthfulness, and convenience. But taste comes first: the ‘organoleptic,’ or pleasure value, of food is paramount.”<sup>20</sup> It is, therefore, the pleasure of food that tricks our brains into indulging. This is why food, in many countries, can produce complex feelings of guilt and anxiety. Only a few people whom I interviewed talked about food in this way; it is a darker side to the life- and love-giving properties of food that many people—even those who feel shame or fear about food—feel toward it.

More than deliciousness, though, the pleasure of eating can be about knowing the work that went into producing the food. Michael Pollan lays out the argument:

Tongue taste is the straightforward chemical phenomenon that takes place whenever molecules make contact with taste buds, something that happens with any food as a matter of course. Tongue taste is the kind of easy, accessible flavor that any food scientist or manufacturer can reliably produce in order to make food appealing... Hand taste, however, involves something greater than mere flavor. It is the infinitely more complex experience of a food that bears the unmistakable signature of the individual who made it—the care and thought and idiosyncrasy that that person has put into the work of preparing it. Hand taste cannot be faked... What hand taste is, [Pollan] understood all at once, is the taste of love.<sup>21</sup>

To be sure, thinking of “food as pleasure” overlaps with thinking of it as “love.” Love, though, is about building relationships and “pleasure” is about enjoyment. As “hand taste” indicates, we can enjoy food not only for its flavor but also for the work that goes into producing it. I certainly experienced this at ARI when I would pick a particular crop during morning Food-life Work and then see that veggie on my plate at lunch. I was able to make the connection between my labor and the food I was eating, and I felt happy because of my own efforts and involvement with this unique community. Additionally, there is a pleasure in cooking food, knowing that someone has labored for another’s benefit or that one has overcome a challenge, learning a skill that they did not have before. In this way, “food is pleasure,” demonstrates a complexity that is belied by the statement, “food is good,” but nevertheless emerges upon careful reflection.

### **Food is Politics**

Very few people thought of “food as politics,” which is a conceptualization of food that does not come up very often at ARI directly. However, it is an undercurrent and worth exploring here a bit. In the most neutral sense, politics shape our food experiences.<sup>22</sup> But the relationship between food and politics goes deeper than mere experiential influence. Like the divisive power of food, it is not pleasant to think about food as a tool of oppression or as a basic need that many people do not have reliable access to. Furthermore, in a place where people from all over the world come into contact with one another—as is the case at ARI—it is possible that directly discussing the political power of food would generate productive but also potentially hurtful conversations. Only two interviewees made an explicit connection to politics in their answers, but it is impossible not to address the political implications of food. One person said that they saw food as “tainted.” By this they meant that food carries the baggage of inequality; it is tainted with the unfair practices meaning that some have more than enough high-quality food while others suffer and are even blamed for their own precarious situations. As Bowen, Brenton, and Elliott report, “Food, and our bodies, are also bellwethers of inequality.”<sup>23</sup> Access to resources such as land and water as well as political conflicts and climate change mean that, historically and contemporarily, food is fraught with disparity. And because food is inherently integrated with life, our bodies show the consequences of the food we consume or fail to consume.

Another answer that only one person gave was, “Food is a human right.” This also has political connotations but ones that are slightly different from those that conceived of “food as tainted.” In thinking of “food as a human right,” this person recognizes that inequality

exists, but articulates their vision of food as something positive, a human right, as something that everyone should have equal access to. Even though this sentiment is at the heart of ARI's mission, it is a perspective that is not often expressed in this way, in political terms. But it is part of ARI. As Samuel Sihombing argues, in a past issue of *euodoô: Journal of Rural Future Study*:

Food is a basic need of humans and other creatures, but there are still many countries that cannot meet the needs of the society. It is a pity that in this advanced age, there are so many people who still cannot obtain enough food. But more worrisome is [that] there are still many countries that throw food away in vain.<sup>24</sup>

This quote bridges the divide between thinking of “food as politics” and “food as life.” Because food is central to our lives, our health, and our relationships, it may also be thought of as something that can be denied, and, therefore, something that leaves some at a great disadvantage. Because of the marginalization enacted through safe and healthy food access, Bowen, Brenton, and Elliott urge the kind of thoughtfulness about food that exists at ARI. They argue,

We need to reframe the way we think of food: not as a privilege to be dispensed by charities to people who deserve it, but as a fundamental human right, for everyone. The right to food is included in the Universal Declaration of Human Rights, adopted by the United Nations in 1948.<sup>25</sup>

Even as ARI constantly and explicitly reinforces the relationships between food and life, and food and medicine, it implicitly frames food as social and loving. By offering indulgent food as a treat for special occasions, ARI also implicitly affiliates food with pleasure. Through the framing of food as self-sufficiency and including a copy of the Universal Declaration of Human Rights in the Training Handbook, ARI also recognizes that food is political.<sup>26</sup> This might not be the way that most people at ARI think about food, but it is certainly an undercurrent and a component of the training that participants receive while there.

If I was to summarize food in one word, it would be “complex.” Food not only nourishes our bodies, it also tells us who we are, where we come from, and what is valuable. It is worth noting that none of the participants in my study take food for granted; none talked about food as something to be ignored or something that will always be abundant. If nothing else, the staff, participants, and volunteers at ARI adopt a reverence about food, an awareness of its centrality, as answers like life, medicine, love, and pleasure communicate. Even the more ambivalent answer of politics acknowledges food's importance while also showing its potential for inequality and power.

## DISCUSSION

Food serves many purposes; it is a “way people celebrate one another, affirm identities, resist oppression, and experience and negotiate networks of care and community.”<sup>27</sup> ARI recognizes the potential of food and uses its campus to train people to live with intentionality. But it is also worth considering what challenges exist in food preparation and preservation. There are individual barriers such as skills and knowledge, which ARI addresses effectively by encour-

aging, “learning by doing.”<sup>28</sup> But there are also social, economic, and environmental barriers.

ARI tries to take these into consideration when designing the training program for participants. ARI uses the concept of “appropriate technology” in the kitchen as well as the field. Appropriate technology means, “Participants often ask which technique is the best, but you [the participants] are the ones who know about your own community’s situation and can choose the most appropriate techniques. ARI would like to demonstrate as many different techniques as possible...”<sup>29</sup> It would not be helpful to learn a method with a technology that was not widely available or irrelevant in one’s home community or climate. I noticed this approach happening in the kitchen as well, which demonstrated a thoughtfulness on ARI’s part. For example, community members explicitly talked about challenges to the food processing part of the curriculum. ARI has different preservation practices: root cellar, processing (e.g., making miso from soybeans), electric refrigeration and freezing, and drying. However, they do not usually teach canning because food preservation materials are often very expensive (e.g., jars for sealing food in).

In some ways, though, in the kitchen of ARI, the needs of the community must take precedence. Therefore, that means big gas stoves and burners, ovens, plenty of sinks, knives, utensils, and spices. Additionally, industrial sterilizers keep people safe from food-borne illnesses. But some of these materials may not be equally accessed or useful to learn. An infrastructure like this might make it difficult to adapt ARI’s techniques in a home community situation even while it is necessary for the operation of ARI. So, there is a bit of a tension there.

Equipment and practices, such as those at ARI, are the frequently invisible forces that play an important role in how food makes it to the table. Indeed, in their book *Pressure Cooker*, Bowen, Brenton, and Elliott explain that without adequate time, space, and materials, preparing food at home is often more than challenging. This is to say nothing of things like clean and plentiful water, good roads to transport food or other materials for growing food, education about food safety and preparation, all of which can become assets or barriers for communities. While food itself can come to take on specific meanings for an individual or in a community, food, in society, also reflects sound government policies and protections as well as a peaceful country, factors that impact the degree to which people can adequately feed themselves and their families.

## CONCLUSION

Food has the power to transform. But it is also a storehouse and expression of memory and identity. Albert Sonnenfeld elaborates, “Food is perhaps the most distinctive expression of an ethnic group, a culture, or, in modern times, a nation.”<sup>30</sup> This points to the dynamism of food; it simultaneously recalls for us the past and reveals what is possible. Those possibilities can be inspiring or frightening, which is why there is so much to say about food and what it means to people. As Bowen, Brenton, and Elliott state, “Food is never just food.”<sup>31</sup> This is why asking people to complete this sentence, “Food is \_\_\_\_\_,” allowed me to uncover such varying perspectives and implications even within a community that seems to have its mind

made up about food. After all, at ARI there are many different experiences and expressions of food mixing together and informing daily life, making ARI a beautiful place to transform one's own relationship with food.

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# Survey on Actual Sales of Organic and Eco-Friendly Products in Minamata

KAORU KOBAYASHI

## ABSTRACT

This paper aims to clarify the current selling situation among farmers and other producers in Minamata City, especially those who are engaged in organic farming and other environmentally oriented businesses. Despite the city's tragic history of the "Minamata disease"<sup>1</sup>, many producers mentioned that public awareness of safe food and environmental issues is not very high. Rather, Minamata disease has created division among citizens in Minamata City and it seems this is affecting their sales in the area. Results show that, in many cases, more than half of the consumers are from outside Kumamoto Prefecture. Still, a few producers are selling more to neighbors in their locality, and there is also a new initiative, *Minamata Taberu Tsûshin*, which is supported by local people. Moreover, it seems that communication between producers and consumers strengthens their mutual understanding and supports long term relationships regardless of where the consumers are living. On the other hand, producers are struggling with small and varied tasks—from producing to processing and selling—and face the necessity of renewing products and sending information due to changes in consumers' lifestyles.

## 1. PURPOSE AND BACKGROUND

I wanted to know the real situation of marketing in organic and other environmentally oriented businesses, such as who is buying their products and what kind of problems they are facing.

Those questions originate from my concern of how to empower rural areas through the 'local production and local consumption' (*chisan-chishô*) movement. When I was a university student, I was sad seeing the same chain stores standing alongside the main roads in different cities across rural Japan. I also became aware of depopulation, which was repeatedly reported on in newspapers at the time, and from observing my batchmates who got jobs in big cities rather than going back to their hometowns in the province. After graduating from university and finding a job at a long-established Japanese confectionery maker, I witnessed the aging of many people who support this industry and the lack of successors. I even felt dissatisfied and frustrated when I was trying to find new materials for developing new products because I found that they seemed not to have changed their model for decades, and even new products were just following trends and not distinctive from competitors' products. In those times, I

took a business trip to Minamata and had an opportunity to talk to Mr. Hiroshi Amano, then-president of Amano Tea Farm, who also cooperated with this survey. I heard that the main customers are outside Kumamoto Prefecture and that, in the production area, it is difficult to sell organic (or pesticide-free, non-chemical fertilizer) products because they would be more expensive, and local people are able to get free or cheap agricultural products. Learning that many resources, including human resources, are flowing towards cities, I began thinking about the potential of the ‘local production and local consumption’ movement for producers to maintain their business sustainably and to pass on local culture by stopping the flow towards the cities. In particular, with regard to sustainability, I realized that it is necessary to promote food safety and environmentally friendly production, such as organic farming. Looking at the market, you can see that organic agricultural products have traditionally been distributed through a production-consumption alliance, such as the *teikei* system, but in recent years there have been many home delivery services provided by specialized companies and others, and this has changed with society. When I wanted to find out about the current situation, I happened to know that there were many local subscribers of *Minamata Taberu Tsûshin* (a magazine-style publication about food creators in Minamata, with samples). I chose Minamata as the survey site because, as I mentioned above, Minamata is the place where I became interested in local production for local consumption. Against this background, I set the following hypothesis.

## 2. HYPOTHESIS

Although people in Minamata City are more conscious about food safety and environmental issues because of Minamata disease, which has been happening since the 1940s, organic farmers and other environmentally oriented producers there are selling more to consumers outside of Kumamoto Prefecture, especially to those who are in metropolitan areas. The market in cities is big. However, the farmers and producers are struggling with sales-related tasks for the following reasons: 1) the tasks are time- and energy-consuming, 2) the market is getting more competitive, 3) it is difficult to have deep communication with consumers, 4) producers are aging, and 5) they are not good at researching the market in order to develop new products which fit current needs. Therefore, they need to shift to local consumption by new methods like *Taberu Tsûshin*, and also need services that provide product development and/or model change to add value to their products.

## 3. SUBJECTS AND METHODOLOGY

I interviewed people who engage in organic farming and other environmentally oriented businesses in Minamata City, Kumamoto Prefecture. Interviews were held in Minamata City, from September 4 to 7, 2019, for 30 minutes to 2 hours for each person. The subjects are as follows (in the interview order).



1. Ms. N. O., orange farmer/ food retailer
2. Mr. M. S., fisherman
3. Mr. K. M., organic tea farmer
4. Ms. K. O., organic farmer
5. Mr. K. M., *Minamata Taberu Tsûshin*, editor-in-chief
6. Mr. H. A., organic tea farmer
7. Mr. K. Y. and Ms. M. Y., dairy farmers

#### 4. RESULTS

##### **Minamata citizens' interest in food safety and environmental issues**

Minamata City was designated as an "Eco Town" <sup>2</sup> in 2001, and there are references to Minamata disease on the city's environmental website, but many subjects said, "Minamata citizens are not very aware of food safety and environmental issues." And in that case, we can think that this has affected participants' businesses (details will be described later). Producers talked about their thoughts and the significance of tackling environmental issues in Minamata City, but many said that they could not obtain "active support." Due to the history of division, it is very difficult for Minamata to be unified. The word "division" (*bundan*) was frequently heard in interviews, and it can be inferred that the history of Minamata City and its disease still affects many fields.

##### **Customers' place of residence/location**

I divided the customers' places of residence/locations into "outside the prefecture" and "inside the prefecture," and asked what percentage was outside the prefecture. Four out of seven subjects said, "More than 50% of customers are outside the prefecture," of which two tea farmers' outside customers accounted for 90% and one citrus farmer's for 70%. In addition, some producers answered that the number was particularly large in urban areas, while others stated that they were not limited to urban areas. However, at least in their cases, sales outside the prefecture play an important role in continuing the business. This is a marketing strategy, but it can also be seen as an inevitable outcome since locals rarely buy products from them. The reasons are: 1) Agricultural products can be obtained free of charge from family members, relatives, and neighbors, or they do not need to buy them because they themselves produce them. 2) In general, organic/environmentally friendly products are more expensive than non-organic, so they are not competitive in terms of price. However, the most typical reason, in this case, was 3) The producers surveyed this time are victims of Minamata disease or supporters of the victims. As mentioned above, Minamata disease has led to the division of "either the side of the patients or the side of Chisso" (the corporation which caused the disease), and this is thought to have affected the purchasing behavior of many locals.

On the other hand, some producers do sell products to nearby residents. First, they are purposely building a business model that restricts their customers to locals. The same is true of *Minamata Taberu Tsûshin* and Y Dairy Farm. *Taberu Tsûshin* is an information magazine that

specializes in telling the story of food creators and their products, and the magazine is delivered regularly with each product order. Since its launch in 2015, Mr. K. M. has been the editor-in-chief of *Minamata Taberu Tsûshin*. He said, “People in Minamata are avoiding each other and other regions continue to ignore Minamata’s problems,” and “I want to untie this knot.” Mr. K. M. interviewed the producers carefully to get the subscribers to reconsider their lifestyles and to reduce the burden that is attached to the word “Minamata” in local people’s minds so that they would be able to accept themselves as they are. Reaching Minamata locals is his special concern.

At the time of the magazine’s launch, many people in Minamata were skeptical of the fact that Mr. K. M., a newcomer from outside the region, chose the name *Minamata Taberu Tsûshin* (meaning “Minamata Eating News”), wondering, “Do you really understand what you’re saying?” Minamata has fought to dispel the image of unsafe food. Due to its long history and deep sadness, people’s feeling for words is strong. However, the strong concerns raised by local producers were overwhelming. Eventually, it got 70% of all subscribers from within the city and 30% are outside the city. (Currently, the number of out-of-city subscribers has increased, and the percentage of city subscribers has dropped to 45%.)

There is another farm that has been selling to locals for more than thirty years. Mr. and Mrs. Y, who run the Y Dairy Farm, call themselves “the smallest dairy farm in Japan.” At 3 am each morning, they go out to deliver milk to about 300 households within a 20 km radius. They do not ship to distant places and refuse offers from supermarkets. They deliberately choose that approach. “We want ordinary people to enjoy our milk casually and want to sell it directly, not at supermarkets where consumers choose products at a price.” They said they restrict their work so that they can work with less stress. However, it seems that communication with consumers is close-knit, such as delivering milk directly to homes and issuing letters every month. They also sell rare products that consumers cannot easily access. The products are, for example, boiled whitebait, milk, eggs, and glutinous naked barley. In rural areas, many people do not need to buy agricultural products because their families and relatives are farmers, or because they also own home gardens. At the above-mentioned natural grocery store in Minamata City, clerks said that customers who live in the city center and who do not have a field purchase a lot of agricultural products, and customers who come to the shop from outside the city come for eggs or processed products such as tofu and seasonings. As mentioned in the previous section, nearby residents have accepted Y Dairy Farm for many years and continue to purchase their products.

Mr. M. S., who works as a fisherman, also said that the number of customers was about half each, both inside and outside the prefecture. However, many local residents would buy freshly boiled whitebait from him, which is available for a limited season and for which freshness is essential for its taste.

### Identifying the class of customers

Previous studies (Ishida/Aida 2005, Yamamoto 2007, Yasui 2018) have shown that the frequency of purchasing organic products is directly proportional to consumer income and higher education, and that people interested in environmental and social issues purchase them.

Although this survey did not confirm a clear income or educational background, sales staff at the aforementioned natural grocery store said that their customers were relatively well-off families, especially those who moved from other areas and had relocated in order to work as researchers or in hospitals involved in Minamata disease research. In addition, the customers of producers who are Minamata disease patients and their supporters are empathetic to activities which support the patients and are highly interested in food safety and social issues, which seems to be consistent with previous studies.

### **Difficulties of producers**

Producers selling more outside the city and the prefecture were found to be having difficulties, as I hypothesized. The reasons are as follows:

#### *Intensifying market competition*

Although this survey did not give accurate figures, many producers said that their customers were spread all over Japan and that some were in urban areas especially. Among them, tea farmer Mr. H. A., who has many customers in urban areas, said that the problem with selling products outside the city or prefecture is that there are many competitors. Although the market is large, new products are continuously being replaced, so products that can withstand intense competition are needed. In keeping with the development of digital commerce systems of recent years, many producers sell online, and consumers' choices have increased while competition has become more intense. How to survive in the midst of that is a challenge amongst producers.

#### *Aging of producers and existing customers and acquisition of new customers*

This was not limited to a particular producer but also recognized as a problem among the seven participants in this study (their average age was 55.6). In the 1970s, supporters emigrated to Minamata from all over the country to support Minamata Disease patients. In those times, nearly fifty years ago, they were in their 20s. But now they are in their 70s and some have decided to pass on the baton to the next generation of people in their 20s to 50s. Many consumers who have, from the beginning, resonated with the producers' support activities and have backed those activities by purchasing products, are also progressing in age. "The next challenge is how to approach the younger generation. But customers from the younger generation are more likely convinced to purchase by the products' taste than a desire to support us," said Ms. N. O., whose parents were migrants and who took over the business as the second generation. It may be necessary to take a different approach from the one in the 1970s when the civil movement was active.

Producers also talked about changes in consumer preferences due to changes in lifestyle, such as a decrease in the number of people who drink milk, brew tea from tea leaves, and make soup stock from *iriko* (small dried sardines). Also, with the increase in nuclear families, the tendency to favor small amounts with more varieties continues, and of course, good taste and safety are also required. Given this situation, producers are trying to acquire new customers by improving cultivation, production, and processing techniques, and by utilizing social

networking services such as Facebook. Tea farmer Mr. K. M. has developed a product that packs various types of tea in small quantities. It is perfect for casual gifts and souvenirs and seems to be gaining in popularity. Also, Ms. N. H. said, “I have been talking with my neighbors about my desire to establish a local trading company that handles Minamata products, but it’s not easy to make time for it and it has not happened.” As mentioned above, although there was a call for the necessity of product improvement, sales activities, and activities on dietary education, there were only a few producers who could devote time and personnel, and they seemed to be looking for an environment where they could simply concentrate on production.

#### *Trust building*

Producers not only are busy with farming and fishing, but also have to spend time on processing, packaging, order management, website creation, product development, and advertising. In recent years, direct sales have increased, and also digital systems have evolved day by day, so it was thought that producers would have time to spare, but instead they have experienced troubles such as not being paid after sending their products. Many producers feel there is a lack of communication with distant consumers, and they try to disseminate information by sending newsletters with products and holding events where they can meet face-to-face. The S family are fishermen who also process and sell. The family personally experienced the tragedy of how food safety was threatened by economic priority as Minamata Disease broke out among its members. For this reason, they have spared no effort in fishing and processing, and they continue to produce safe and high-quality products without additives and preservatives. However, consumers once complained that, “There is shrimp mixed in with the *iriko*.” Given fishing methods and processing facilities, such contamination is unavoidable, and there is no problem with the quality, but it seems that consumers who have become accustomed to industrially produced food have not been able to accept it. Some say that over time, customers have come to empathize with the philosophy and love the products, but it will still take time and effort to help consumers to understand the situation at production sites and to strengthen their relationships with producers. One can hope that by overcoming problems that cannot be solved by heightened efficiency, producers and consumers can create sustainable solidarity that goes beyond a mere exchange of goods and money.

## 5. CONCLUSION

A few years ago, since I went to Minamata, I began to think about the environment around us and how far away the products which we consume are made. Living at the Asian Rural Institute, my mindset and feelings have changed completely. For my daily meals, I eat rice, vegetables, meat, and eggs that we grow here, and I know who grows them and how they were raised. If we do not have enough food in the kitchen, we go to the field and harvest. How delicious fresh vegetables are, and what a luxurious life this is! I am savoring the joy. After knowing that happiness, I have no desire to buy mass-produced items such as those sold at

supermarkets, and not just food either. I want to buy from people whom I know, empathizing with their philosophy. But in retrospect, I realized that the lives of many people, including myself in the past, were completely separate from the soil. I now know that vegetables grow in the soil and live together with the insects, but as soon as you go to the city, you feel that the soil and the insects are dirty, and you don't want to touch them. Now that more than half of the Japanese live in the three major metropolitan areas and have no chance to get in contact with the soil or to get local agricultural products, how can we know the field and join in creating the food we eat?

The survey in Minamata revealed to me the current local situation which is not apparent in many widely available data. In the case of *Minamata Taberu Tsūshin*, editor-in-chief Mr. K. M. intentionally approached the local people with the desire to convey the presence of excellent local producers to them. Given the problems Minamata has, it must have been unimaginably difficult. However, they have continued to try, and many locals are now aware of the wonderful products that come from the land of Minamata. Building a relationship of trust between producers and consumers is key to continuing a business that satisfies purchase motivations other than price. Therefore, it is necessary to tell the story of the products more effectively. As one of these methods, *Taberu Tsūshin* has been successful.

And, unexpectedly, I gained a glimpse of the impact of history on current consumer behavior. Many people still suffer damage to their reputation simply because they are from Minamata. One producer told me about his experience with in-store food sampling. As soon as he told the customer that the product was from Minamata, that person threw away the sample in front of his eyes. And even when the producers' children went out of the city for club activities, other children shouted out at them, "Don't come over, we will be infected by Minamata disease." I sincerely hope that the right information will be transmitted to many people and that such sad incidents will stop soon.

A previous study (Yasui 2018) stated that people who recognize themselves as belonging to high social class<sup>3</sup> often buy because "we can suppose that they show off their class position through meals." Buying is not just a choice, but an action to express a way of life. I hope that as Mr. and Mrs. Y of Y Dairy Farm said, "more ordinary people," would "casually" enjoy, be interested in, and support the products made by the producers surveyed this time.

Observing the problems faced by the producers, and confirming that they need support such as in processing and sales, was very helpful in considering my future career as a product developer. I felt, again, that I want to be involved in attractive product development and structure making.

Lastly, I would like to thank those who took the time to work for this survey even during a busy time. In particular, Ms. Naoko Ôsawa who arranged my schedule and supported everything in Minamata, Mr. Ken'ichi Morohashi who showed new initiatives in Minamata, and Mr. Hiroshi Amano who gave me the opportunity to think. I couldn't have completed this survey without them. I would also like to thank not only the respondents but also the people who provided the accommodation, especially the Yoshida family, who was my host family during my training trip last year and welcomed me again this time. I want to give back to everyone by sharing their thoughts on Minamata. Thank you very much.

**Postscript:**

In December 2019, the publication of *Minamata Taberu Tsûshin* was suspended. Editor-in-chief Mr. Morohashi explained the background of the suspension to subscribers as follows. “I rented an old traditional house in a mountainous area in Minamata three years ago and started agriculture. (...) I want to deepen my farming and living. It was not compatible with publication work, so I asked myself, ‘Is it alright for me to continue publishing even though I cannot even enrich my own living? In this case, aren’t they [farming and publishing] both half-hearted?’ and my dilemma kept getting bigger and bigger. Then, in order to face living on a *satoyama* (village-vicinity mountain), I decided to quit *Minamata Taberu Tsûshin* for now.” Mr. Morohashi says he will continue his activities by practicing it. “We plan to organize publications and events that connect the land of Minamata to people around the theme of ‘eating’ under the name of ‘Minamata Repaying the Favor of Food Project’ (*Minamata Shoku no Ongaqeshi PJ*) while focusing on living on the *satoyama*.”

**NOTES**

1. “Minamata Disease was caused by methylmercury in drainage from the acetaldehyde production process of Chisso factory in Minamata. Methylmercury-contaminated fish and shellfish and, through the food chain, the brains of those who ate them without knowing the contamination, were affected. (...) Minamata Disease was officially reported in May 1956, in Minamata, Kumamoto Pref., Japan.” MICO NET leaflet. Even though, as the leaflet says, the “official” discovery was in 1956, Kumamoto University researchers found the first possible record of a patient already in the 1940s.
2. “Eco Town Program, which was first created in 1997, put Zero Emission Concept (a concept to shift all the wastes generated from an industry sector to utilize as material in

other industry sector, aiming at removing any types of wastes) as a basis for establishing an environmentally harmonizing socio-economy in local community. Also, the Program aims at promoting advanced environmentally harmonizing town by being integrated into a major pillar in measures to realize local revitalization.” Eco Town Program, Ministry of Environment, [https://www.env.go.jp/en/recycle/manage/eco\\_town/index.html](https://www.env.go.jp/en/recycle/manage/eco_town/index.html)

3. Yasui divides society into ten levels and asks respondents to identify where they are located in this hierarchy Depending on varying factors people place themselves in low or high class hierarchy.

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# 熊本県水俣市における有機農産物・環境に優しい生産物の販売実態調査

小林 薫

## 概要

この研究は、熊本県水俣市において有機農業や環境に配慮したビジネスを行う生産者たちの販売活動の実態についてインタビュー調査を行った。「水俣病」という悲劇的な歴史を経験しながら、水俣市民の食の安全、環境への意識が特に高いわけではないと多くの生産者たちが述べており、むしろ水俣病が作り出した分断が彼らの販売活動に影響を及ぼしている様子が窺えた。また多くの生産者において半分以上の顧客が熊本県外に居住していることが分かったが、数件の生産者たちは近隣の顧客により多く販売しており、新しい試みである「水俣食べる通信」は地元住民の支持を集めている。また生産者と消費者のコミュニケーションが相互理解を強化し、消費者の居住地に関わらず長期的な関係づくりにつながっている様子も確認できた。一方で、生産者たちは生産・加工や販売業務に追われており、加えて消費者の生活スタイルの変化に伴う商品改良や情報発信の必要性に直面していることも垣間見えた。

## 1. 目的と背景

まず、水俣の有機農業や環境に配慮した生産業において誰が彼らの商品を買ひ、販売活動でどのような問題を抱えているのか、ということを明らかにしたいと考えた。

そもそも、このような疑問の根底には、経済力・人口・その土地特有の文化を失っている農村地域を地産地消運動によってどのように力づけることができるか、という私の問題意識がある。大学時代から、地方に出かけるとメインロード脇にチェーン店が並んでいることに寂しさを感じ、そして地元に戻らず都市で就職する同級生たちの姿を見て、新聞で取り沙汰されている地方の「過疎化」を実感した。大学を卒業し老舗和菓子メーカーに就職すると、業界を支えている多くの人々の高齢化と後継者不足を目の当たりにし、新商品開発のため特徴のある新規原材料を探していても、何十年も前からモデルチェンジしていないのではないかと思える商品や、新しくても流行に乗っただけで他社と差別化できていないものが多かった。物足りなさ、歯がゆさを覚えていたとき、業務で水俣に出張し、今回も調査にご協力頂いた天野製茶園の天野浩代表（当時）に話を伺う機会を得た。そこで、主な顧客が熊本県外にいること、そして生産地では安価、もしくはただで農産物が手に入るため、どうしても価格が高くなる有機（または農薬、化学肥料不使用）の生産物が売りづらいことを聞き、人だけでなく多くの資源が都市へ流れていることを知るようになる。そうして農村地域から都市への人材・資源の流出を留め、生産者たちが持続的に事業を続け、また土地の文化が継承されていくために、地産地消の可能性を考え始めた。特に、持続可能性を考えると有機農業など食の安全、環境に配慮した生産業を促進すべきだと考えた。市場を見てみると、有機農産物は従来、産消提携によって流通してきたが、近年は専門の企業などによる宅配サービスが多く、社会とともに変化してきたことが分かる。



現状を知りたいと考えていた時、偶然「水俣食べる通信」の購読者に地元住民が多いことを知り、今回の調査地として水俣を選んだ。何故なら前述のとおり、水俣こそ私が地産地消に興味をもつきっかけとなった場所だからである。

このような背景から、下記のような仮説を設定した。

## 2. 仮説

熊本県水俣市において1940年代から起こっている水俣病<sup>1</sup>の影響で、水俣市民の食の安全・環境問題への関心は高いが、市内の有機農業や環境に配慮した生産業の生産者は熊本県外、特に都市部に居住する消費者により多く販売している。都市部の市場は大きいですが、農家や生産者たちは販売業務に困難を抱えている。なぜなら、1) 時間と労力がかかりすぎる、2) 市場の競争が激しくなっている、3) 消費者と密なコミュニケーションをとることが難しい、4) 生産者が高齢化している、5) マーケティング戦略が不得手で、現在のニーズに合った新商品を開発することができない。よって、「水俣食べる通信」のような新しい方法の地産地消に移行すること、また商品価値を上げるための商品開発や改良サービスが必要となっている。

## 3. 調査対象者と調査法

熊本県水俣市内で、有機農業や環境に配慮した生産業に携わっている人々を調査対象とした。2019年9月4日～7日、水俣市内にてそれぞれ30分～2時間のインタビューを行った。対象者は以下の通り（インタビュー順）。

1. N・O氏（柑橘類農家、食品販売）
2. K・M氏（お茶農家）
3. M・S氏（漁師）
4. K・O氏（もち麦農家）
5. K・M氏（水俣食べる通信編集長）
6. K・Y氏、M・Y氏（酪農家）
7. H・A氏（お茶農家）

## 4. 結果

### 水俣市民の食の安全・環境問題への関心

水俣市は2001年に「エコタウン」<sup>2</sup>として承認されており、市環境サイトの中で水俣病への言及もあるが、「水俣市民の食の安全と環境問題への意識は決して高くない」という声が調査対象者から多く聞かれた。そしてその場合、そのことが調査対象者たちの事業に影響を与えていると考えられる（詳細は後述）。生産者たちは水俣病の起きた水俣市で環境問題に取り組む意義や思いを語ったが、行政に対しては「積極的なサポートが得られない」という声が多く、またその分断の歴史を理由に「水俣として一つになることが非常に難しい」という声も挙がった。この「分断」という言葉はインタビューの中で頻繁に聞かれ、水俣市の抱える歴史が今も多くの分野に影響を及ぼしていることが伺い知れた。



## 顧客の居住地

顧客の居住地 / 所在地を県外・県内で分け、県外の割合を聞いた。7名のうち4名が「顧客の50%以上が県外」と答えたが、うちお茶農家2名が90%を、柑橘農家1名が70%を占めると語った。また特に都市部に多いと答えた生産者もいれば、都市部に限らないとする声もあり、先行研究も両説ある。しかし少なくとも彼らの事業においては県外への販売が事業の継続に重要な役割を担っていることが分かった。それは戦略でもあるが、当然の結果でもあると言える。なぜなら、地元民が彼らから生産物を買うことは非常にまれだからである。その理由は1) 家族・親戚・隣人から農産物が無料で手に入る、または自身が生産しているため買う必要がない。2) 一般的に有機農産物、環境に配慮した生産物はそうでない物より価格が高いため価格面で競争力がない。そしてこのケースで最も特徴的な理由として、3) 今回調査対象になった生産者は水俣病の被害者であるか、被害者の支援者であるということである。前述の通り水俣では水俣病によって分断—「患者側かチツソ側か」—が起きており、そのことが多くの地元民の購入行動にも影響を与えていると考えられる。

一方、近隣住民に商品を販売している生産者たちもいる。まず彼らは意図的に、顧客を限定したビジネスモデルを構築している。「水俣食べる通信」、またY牧場がそうである。「食べる通信」は「食のつくり手特集した情報誌と、彼らが収穫した食べものがセットで定期的に届く“食べもの付き情報誌”」であり、現在日本全国に41誌を数える（食べる通信HPより）。「水俣食べる通信」は2015年に創刊以来、移住者であるK・M氏が編集長を務める。彼は「水俣の人々がお互いを避け、他の地域は水俣の問題を無視し続けている」、そして「結び目をほごきたい」、と語った。購読者たちに彼らの生活スタイルを見つめなおしてもらうため、そして地元民が抱える「水俣」という重荷を減らし、ありのままの自分を受け入れられるように、K・M氏は生産者たちを丹念に取材し、特に水俣の人々に届けたい、という思いで発信を続けている。創刊当時、水俣の人々は移住者のK・M氏が「水俣“食べる”通信」と名乗ったことに「本当に分かって、発言しているのか」と疑念を持った人も少なくなかった。水俣は「水俣のものは食べられない」というイメージを払拭するために戦ってきた。歴史が長く悲しみも深いからこそ、言葉に対する思い入れが強かった。しかし地元生産者たちが抱いていた強い懸念は杞憂に終り、全購読者のうち70%が市内、30%が市外という数字が出た（現在は市外の購読者が増え、市内購読者の割合は45%に落ちている）。他にも、30年以上にわたり地元住民に販売を続けている農家がいる。Y牧場を経営するY夫妻は、自分たちを「日本で一番小さい酪農家」と呼ぶ。毎朝3時になると、夫妻は自分たちで20km圏内の約300世帯に牛乳を配達しに出かける。遠方への発送はせず、スーパーマーケットでの取り扱いも断っているという。彼らは意図的にそうした方法を選んでいる。「私たちの牛乳は、普通の人たちに、気軽に楽しんでほしい。そして直接販売したいんです。消費者が価格で商品を選ぶようなスーパーマーケットではなくて。」また、彼らはなるべく自分たちもストレスが少なく働けるように、業務を制限しているとも語った。しかし家庭に直接牛乳を配達し、毎月お便りを発行するなど、消費者とのコミュニケーションが密である様子が窺えた。また彼らは消費者が簡単に手に入れることのできない、もしくは希少な商品を販売している。商品は例えば釜茹でしらす、牛乳、卵、そしてもち麦などといったものである。農村地域においては、家族や親せきが農家であったり、または自身も家庭菜園をしているため、農産物を買う必要がない人が多い。前述の水俣市内の自然食品店では、農産物は水俣市の中心地に住む、畑を持たない人々が多く購入し、卵もしくは豆腐や調味料などの加工品においては市外からわざわざ来店する顧客もいると述べた。Y牧場も前項で述べた通り、長年近隣住民に受け入れられ購入が続いている。また漁師で加工も行うM・S氏は顧客は県内・県外に約半数ずつだと述べたが、季節が限られ鮮度が味を左右する釜茹でしらすは近隣住民が多く購入するという。

## 顧客の階層

また先行研究（石田・会田 2005、山本 2007、安井 2018）は有機農産物の購入頻度は消費者の所得、高学歴に正比例すること、そして環境問題・社会問題に関心のある人が購入することを示している。本調査では明確な所得や学歴を確認することはできなかったが、前述の自然食品店の販売員は、彼らの顧客は比較的余裕のある家庭、特に水俣病研究に関わる研究者や病院に勤める人、他地域から転勤などで移住してきた人々が多いと話した。また生産者である水俣病患者や支援者たちの顧客は患者支援活動に共感している、食の安全や社会問題に関心の高い人々であり、先行研究に一致していると推察できる。

## 生産者の抱える困難

市外、県外により多く販売している生産者たちは、仮説で立てた通り、困難を抱えていることが分かった。

### ・市場の競争激化

今回の調査では正確な数字を得ることができなかったが、多くの生産者が顧客が日本全国に広がり、数名は特に都市部に多いと述べた。中でも都市部に多くの顧客を抱えるお茶農家H・A氏は、市外、県外に商品を売る際の問題点は競争相手が多いことだと語った。市場は大きい、新たな商品が入れ替わり立ち代わり現れるため、激しい競争に耐えられる商品が必要となる。システムの発達に伴い近年はネット販売を行う生産者も多く、消費者の選択肢が増え競争はより激しくなっている。そのなかで、どうすれば生き抜けるのかが生産者たちの間で課題になっている。

### ・生産者と既存顧客の高齢化と新規顧客獲得

これは特定の生産者に限ったことではなく、今回の調査対象者たちの間でも問題として認識されていた（彼ら7名の平均年齢は55.6歳）。水俣病患者支援のため支援者たちが全国から水俣に移住し団体を設立したのが1970年代であり、50年近くたった今、当時20代だった彼らも70代に近く、何人かは20～50代の次世代にバトンタッチしている。そして消費者の多くが初期から支援活動に共鳴し、商品を購入することで活動をサポートしてきたが、彼らの高齢化も進んでいる。両親が移住者で、2代目として事業を引き継いだN・O氏は、「若い世代にどうアプローチするかが次の挑戦。でも、若い世代のお客様は支援ではなく、味に納得して購入してくれる人が多いです。」と話した。市民運動の盛んだった1970年代の顧客とは、違ったアプローチをする必要があるのかもしれない。また生産者たちは牛乳を飲み、茶葉からお茶を淹れ、イリコで出汁をとる人が減少しているなど、生活スタイルの変化による消費者の嗜好の変化を語った。また核家族の増加で、少量・多品種を好む傾向は続いており、加えてもちろん味の良さと安全性も求められている。こうした現状を踏まえ、生産者たちは栽培や生産・加工技術の向上、FacebookといったSNSの活用などで新規顧客獲得に挑戦している。

お茶農家のK・M氏は様々な種類のお茶を少量ずつパックした商品を開発した。気軽な贈り物やお土産にぴったりで、人気を集めているようだ。またN・H氏は「近隣の仲間と、水俣の生産物を扱う地域商社を作りたいと話しているが、なかなか時間が取れず実現に至っていない」と話した。このように商品改良や営業活動、また食育活動の必要性について声が挙がったが、時間と人員を割ける生産者は限られており、生産に集中できる環境を求めている様子が伺われた。

### ・信頼構築

生産者たちは農作業や漁に忙しいだけでなく、加工・包装・注文管理・HP作成・商品開発・宣伝などに時間を割かなければいけない。近年は生産者による直接販売も増え、システムなども日々進化しており時間的余裕が生まれたと思いきや、商品を送っても代金が支払われないといったトラブルを経

験した生産者もいた。多くの生産者が、遠く離れた消費者とのミスコミュニケーションを感じており、商品送付の際にニュースレターを同封したり、消費者と直接顔を合わせることができるイベントを開催し情報発信を心がけている。漁師で加工・販売も行うS一家は家族が水俣病を発症し、経済優先によって食の安全が脅かされるという悲劇を身をもって経験した。そのため漁・加工には手間を惜しまず、添加物や保存料を使わない安全で高品質な商品を作り続けているが、かつて消費者から「いりこにエビが混入している」などの苦情が寄せられたという。漁法や加工施設を鑑みれば混入は避けられず、また品質には全く問題がないが、工業的に生産された食品に慣れてしまった消費者には受け入れられなかったようである。時間とともに理念に共感し、商品を受取る顧客が残るようになったという声もあり、消費者が生産現場を理解し生産者との関係を強固なものにするまでは依然時間と労力がかかることには変わりがない。効率化では解決できないそれを乗り越えて、ただの物と金の交換ではない持続的な連帯が生まれるのだろう。

## 5. おわりに

水俣での調査はデータからは窺い知れない現状を知ることができた。「水俣食べる通信」のケースでは、編集長のK・M氏は地元の素晴らしい生産者たちの存在を地元住民に伝えたいという思いで、意図的に地元住民にアプローチした。水俣が抱える問題を思うと、そこには想像を絶する困難があったことだろう。しかし彼らは挑戦を続け、今では多くの地元住民が水俣という土地から生まれる素晴らしい商品たちに気が付いている。ビジネスを継続するためには生産者と消費者の間に信頼関係を築くことが鍵でありそれは価格以外の購入動機を満たす。そのために、より効果的に商品が持つストーリーを伝える必要がある。その一つの方法として「食べる通信」は成功を収めている。

そして予想外であったが、歴史が現在の消費行動に与える影響を垣間見た。多くの人々が未だに水俣出身ということだけで風評被害を受けている。ある生産者は試食販売で水俣産であると告げた途端に、客に目の前で試食品を捨てられた経験を語り、また子どもたちでさえ部活動の試合などで市外に出かけた際に他の子どもたちに「(水俣病が) 移るから寄るな」と叫ばれる。正しい情報が多くの人に伝わり、このような悲しい出来事が早くなることを切に願う。

先行研究(安井2018)は階層意識の高い人の購入頻度が高いのは、「食事を介して自身の階層的地位を誇示することも予想できる」と述べている。購入は、ただの選択ではなく生き方を表明する行為である。今回調査した生産者たちが作っているような生産物が、Y牧場のY夫妻が言うように、「もっと気軽に、普通の人が楽しみ、その生産に興味を持ってサポートできるようになってほしい。生産者たちの抱える問題を見聞きし、加工や販売などのサポートを必要としている、と確認ができたことは、今後のキャリアを考えるうえで非常に参考になり、魅力的な商品の開発と仕組みづくりに携わりたいと改めて感じた。

数年前の水俣との出会いから、私たちを取り巻く環境、日々消費している商品がいかに遠い場所で作られているかについて考えるようになった。そしてアジア学院で生活する中で、私の考え方、感じ方はすっかり変わってしまった。日々の食事は、アジア学院で育てた米、野菜、肉、卵を食べていて、誰がどのように育てたのかを知っている。足りなければ、畑に採りに行く。新鮮な農作物はなんて美味しいんだろう、なんと贅沢なんだろう！と喜びを噛みしめている。その幸せを知ってしまったから、食べ物に限らず、スーパーで売られているような大量生産されたモノを買う気がなくなってしまった。知っている人から、その人たちの理念に共感したうえで購入したいのだ。しかし振り返って考えると、かつての私を含んだ多くの人の生活がすっかり土から離れてしまっていることに気が付いた。野菜は土が育

み、虫と一緒に生きてると今なら分かるが、都市に行った途端に土や虫が汚いもの、触りたくないものになってしまう。今や約半数以上の日本人が三大都市圏に住んでおり、土に触れる機会がないどころか、地産の農産物を手にする機会が少ない中、私たちはどうすれば自分たちが食べている食べ物が生まれる現場を知り、立ち会うことができるだろうか？そんな問いには、アジア学院で学ぶとこう答えることになる。「まずは自分でやってみて、みんなに見てもらいます」。

最後に、今回の調査のために多忙の中時間を割いてくださった方々に深く感謝申し上げます。特に水俣滞在中あらゆる面で手配と支援をしてくださった大澤菜穂子氏、水俣での新しい取り組みを見せてくださった諸橋賢一氏、考えるきっかけを与えてくださった天野浩氏を抜きにしては、調査をすることはできませんでした。また調査対象者だけではなく、宿を提供してくださった方々、特に昨年の研修旅行でホストファミリーとなり、今回も暖かく迎えてくださった吉田一家にも感謝します。皆さんの水俣への思いを、多くの人に伝えていくことで恩返しをしたいと思います。ありがとうございました。

追記：

2019年12月、「水俣食べる通信」の休刊が決まった。編集長の諸橋氏は購読者に休刊の経緯を以下のように説明している。

「3年前に水俣の中山間地の古民家を借りて農業をはじめました。(中略)「もっと、足元の農業と暮らしを深めていきたい」と思うのですが、気持ちばかりで水俣食べる通信の業務との両立が出来ませんでした。「足元を豊かに出来ない人間が食べる通信をやっている良いのか。このままでは、どちらも中途半端になっていないか」とだんだんと抱えた葛藤が大きくなりました。そして、里山での暮らしに向き合うため、水俣食べる通信を一旦辞めることにしました。」今後については「里山での暮らしに軸足を置きながら『みなまた食の恩返しPJ』という名称で『食べる』をテーマに水俣の土地と人を繋げる発行物やイベントなどを企画していく予定です」とし、改めて実践しながら活動を続けていく思いを語った。

## 注釈

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1. 「(公式)発見は56年だが、熊本大学の研究により40年代に最初の患者が出た可能性が指摘されている」
2. 「エコタウン事業は、「ゼロ・エミッション構想」(ある産業から出るすべての廃棄物を新たに他の分野の原料として活用し、あらゆる

廃棄物をゼロにすることを目指す構想)を地域の環境調和型経済社会形成のための基本構想として位置づけ、併せて、地域振興の基軸として推進することにより、先進的な環境調和型のまちづくりを推進することを目的として、平成9年度に創設された制度です。」(環境省 HP)

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## Essays · 小論文

# Learning the Language of Dignity

JEFFREY MENSENDIEK

The purpose of this paper is to introduce the reader to the Dignity Model proposed by Prof. Donna Hicks in her book *Dignity: The Essential Role it Plays in Resolving Conflict*.<sup>1</sup> In the fall of 2019, I was given the opportunity to lead a “Dignity Workshop” at the Asian Rural Institute. What follows is a summary of the key ideas that I presented at that time. Though we don’t often think about dignity in our daily lives, the subject is actually very close to our hearts. The desire for dignity is universal. When dignity is violated the response often involves anger, aggression, and revenge. In contrast, when we honor each other’s dignity, we connect with each other and find new levels of trust and meaning in our relationships. Yet, the sad truth is that few of us have a deep awareness of dignity, and the integral role it plays in human relationships. The Dignity Model has helped me to see that “dignity” is like a new language that we need to learn in order to build relationships and communities that are mindful of this treasure that we all share. In the end, I think we would all agree that the world would be a much better place if we could learn how to bring more dignity into the world.

## WHY DIGNITY?

Dr. Donna Hicks is a psychologist who has been working extensively in conflict resolution around the world. Hicks found that when opposing parties were brought to the same table, they were quite capable of expressing themselves by presenting perspectives and clarifying grievances. However, she also noticed a deeply emotional tone that was at play under the table; one that needed her further attention. As she continued her involvement with community leaders she sensed that this unspoken language had something to do with human dignity. She suggests that if words were to be put to this unspoken language, the protagonists would be saying to each other; “How can you treat me like this? Can’t you see that I am a human being? Don’t you see the suffering that I am going through?” Hicks then asked herself, “What does dignity feel like? What would it look like to honor someone’s dignity?” Her book provides an answer to those questions by offering a framework from which to define the language of dignity (what she calls the essential elements of dignity). She also helps us to understand the evolutionary legacy of why and how humans continue to violate the dignity of others (what she refers to as the ten temptations to violate dignity).

My own interest in the subject can be traced back to the experience of having lived through the Great Northeastern Japan Earthquake of March 11, 2011. At that time, I was



working in the city of Sendai, at a place called the Emmaus Center operated by the Nihon Kirisuto Kyôdan (the United Church of Christ in Japan). Following the earthquake, tsunami, and nuclear disaster, the Emmaus Center was designated as a relief center by the Kyôdan, and we started receiving volunteers from all over Japan. For those of us at the Emmaus Center, we found ourselves caught between two realities. On the one hand, we were actively involved in providing daily relief services to tsunami survivors and anybody else in need. Yet, on the other hand, we too had lost our daily lives and there was profound disorientation and unrest that was having a noticeable effect on our mental and or physical health. Because the basic foundations of our lives had been shaken and threatened, we experienced a strain in the quality of our human relationships. Living through the disaster exposed me to what I would call the best and worst of the human spirit. I had no way of knowing at the time what I was going through. Now I see that such highly traumatic experiences have a way of revealing new insights into what it means to be human.

What puzzled me were two contrasting experiences that I had with the people around me. The first was the encounter with tsunami survivors. Volunteers would often return to the Emmaus Center after a full day out by the coast deeply troubled by what they had experienced. Because the devastation was so overwhelming, many were struggling to make sense of what they had seen. Some felt helpless to effect change. One recurring theme voiced by the volunteers was their amazement expressed in the following words; “We came to help and encourage the survivors. Why is it that we are the ones who find ourselves inspired and encouraged by the people we have come to help?” Though the survivors had suffered so much, some were able to stand tall and be a source of encouragement to others. The volunteers were amazed to find themselves not on the giving end but on the receiving end of this relationship with the survivors.

For example, I came to know a carpenter named Mr. Sugawara. The tsunami had damaged his home and had claimed the life of his mother. He had evacuated to a temporary shelter where he met a young pastor from the Emmaus Center who approached him with the following request: “We are looking for hope, and we want to share this hope with our young people. Mr. Sugawara, would you help us?” People from rural communities in Japan are generally suspicious of Christianity, and Mr. Sugawara was no exception. I believe, however, that he was deeply touched by the request from the young pastor. Mr. Sugawara’s life had been devastated, and therefore he was in the position of receiving aid from others. Yet, in this particular situation, he was being asked to help the volunteers in their relief efforts. He decided to take up the young pastor’s offer to become our contact person for relief activities in the village of Sasayashiki. Mr. Sugawara says that the relationship with the Emmaus Relief Center transformed his life. In the midst of profound loss and despair, he found a new source of power within himself. Mr. Sugawara showed us that people who have lost so much can still stand tall and be a source of strength for others.

The second experience is a painful one to recall. It is a story of broken human relationships that happened amongst those of us belonging to the Emmaus Center. Prior to the disaster, our community had been a place frequented by college students from the various colleges in town. Ours was a community where differences existed, and where we learned to under-

stand and accept our differences. Yet, the atmosphere changed dramatically after the disaster. The most tangible change came from the fact that the Emmaus Center was now focused on the relief effort. Volunteers were showing up at our doorstep on a daily basis, and we were providing food and lodging, as well as support for their daily work out by the coast. However, below the surface, there was an emotional and psychological shift that proved to divide our community. In some cases, this emotional shift expressed itself in a most confrontational way.

Jim Greenman, in his book *What Happened to My World; Helping Children Cope With Natural Disaster and Catastrophe*,<sup>2</sup> points out that there are four pillars of security (people, places, routine, and ritual) that help us to feel safe and secure in our daily lives. When we lose one or more of these pillars we can become quite vulnerable. Each person reacts differently to trauma, and our vulnerabilities surface in different ways. I found that I was distancing myself from the situation and that I lost a sense of control over my own life. I had trouble keeping up with the changes around me. There were others too who stepped back and were emotionally immobilized by the turmoil. In contrast, there were others who propelled themselves into action. They tried to maintain a sense of control by immersing themselves in relief activities. Some of these community members who were active in reaching out to survivors became quite impatient toward those who could not do the same. There were several instances where some members of our community were told that they no longer belonged at the Emmaus Center. As far as they were concerned, those who did not commit to the relief effort “were not welcome here.” It was an expression of hostility and exclusion that we had never seen before. I was also on the receiving end of this kind of aggressive behavior. As director of the Emmaus Center, I asked myself, “How could this happen to us? What was going on?” It felt like I had suddenly been bitten by a bee. “Ouch!” I would say to myself. I never knew human relationships could be so painful and unsettling. In retrospect, I have come to appreciate how vulnerable we all were at that moment in time. The disaster had brought our shared human vulnerabilities to the fore and we ended up hurting each other.<sup>3</sup>

## WHAT IS DIGNITY?

For most of us, the first word that we think of when considering dignity is the word “respect.” There is, however, a fundamental difference between these two words. Respect is something that we earn on account of our accomplishments or attitude toward life. It is like an evaluation that we receive from others based on our abilities and achievements. Dignity, on the other hand, is inherent to who we are as human beings. Simply put, dignity is our inherent worth and value. Let us consider a newborn child. Who can deny that the child possesses great value just by being born into this world? We give the child our utmost care because we find value in the child. At the same time, the child needs our protection because the child is vulnerable. Hicks defines dignity as “an internal state of peace that comes with the recognition and acceptance of the value and vulnerability of all living things.”<sup>4</sup> Therefore, we can say that dignity is about value and vulnerability. It is easy for us to recognize the dignity needs of a newborn child. Yet why is it that as we grow older we lose sight of these dignity needs? Perhaps we lose



sight because we ourselves experience the violation of our own dignity, and we become hardened and unable to see the dignity needs of others.

The Dignity Model is first and foremost a framework that allows us to gain a deeper awareness of how we can honor dignity in our human relationships; both our own dignity as well as the dignity of others. Hicks defines the Dignity Model as follows.

It is an approach I developed to help people understand the role that dignity plays in their lives and relationships. It is my response to what I have observed to be a missing link in our understanding of conflict; a failure to realize how vulnerable humans are to being treated as if they didn't matter. It explains why it hurts when our dignity is violated, and it gives us the knowledge, awareness, and skills to avoid unknowingly harming others. It demonstrates how to rebuild a relationship that has broken under the weight of conflict and suggests what to do to reconcile. The model is my response to the elephant that is always in the room when relationships break down. It names the elephant "dignity violator."<sup>5</sup>

The Dignity Model consists of two lists of ten concepts each. The first list defines the "Ten Essential Elements of Dignity." For example, fairness, inclusion, and acceptance of identity are some of the ways that we can honor someone's dignity. The second list names the "Ten Temptations to Violate Dignity" where she points out our biological hardwiring that leads us to violate our own as well as the dignity of others.<sup>6</sup> (Please refer to the two lists of the Dignity Model in the appendix.) My own brief summary of her work would be as follows. Each person has value and ought to be treated as though they are of value. Everyone wants to be treated as if they matter. However, we are also very vulnerable when we have our sense of value challenged. When we are treated as if we do not matter, we feel threatened and react instinctively with the intent to hurt the source of that threat. Hicks argues that this instinctive reaction to harm the source of a perceived threat is a common evolutionary human trait. She bases her reasoning on the findings of neuroscience and evolutionary biology.

## UNDERSTANDING WHAT IT MEANS TO BE HUMAN

Let me offer a story. It was the day after a terrible typhoon swept through the Tokyo area. I needed to commute to work downtown by train, but the train systems were greatly delayed. I found myself on the train station platform with thousands of other commuters. We were all facing in one direction hoping to get on the next express train when it came. On the other side of the platform, there was a local train about to head out. The conductor called out to us to stand away from the edge of the platform so that it would be safe for the train to pass by. People made slight adjustments but it was not sufficient. The conductor called out to a young woman by my side to move forward just a bit more, and she complied. As she did so, the man in front of her must have said something hurtful to her. She reacted very aggressively and with language unbecoming of a mature adult. It was an unfortunate situation for all of us to be in, and we can understand the stress that everyone was under. In this case, it is easy to fault the woman (or perhaps the man who provoked her in the first place) for her lack of character and poise. Yet another way to view this story is to say that the incident reveals something

about our shared characteristics of what it means to be human.

Recent research in the field of neuroscience has uncovered some fascinating revelations about the human brain. Naomi Eisenberger and Matthew Lieberman<sup>7</sup> have found that when we are psychologically injured, the area of our brain that is activated is the same area that is activated when we experience a physical injury. This means that our brain does not know the difference between a physical and a psychological injury. When we are physically injured we can rush to the hospital to have the wound looked at. However, when we are psychologically injured, we tend to let the wound alone. Oftentimes we have nowhere to go to have those wounds looked at. In most cases, unaddressed psychological wounds are left to fester within ourselves. Hicks writes that “we humans need acknowledgment for what we have suffered.”<sup>8</sup> In the case of the woman on the station platform, we can see her reaction as a need to have her injury acknowledged. We humans are hard-wired to be self-protective toward those who threaten our sense of wellbeing. The woman’s reaction has to do with our natural human instincts that have developed over time.

Evolutionary biology is another field Hicks draws upon to argue that humans share a common legacy that causes us to lash out and hurt anybody who threatens our sense of dignity. She writes: “Our desire for dignity has ancient evolutionary roots. Evolutionary biologists know a lot about these deep drives that explain so many of our behaviors – survival behaviors that we inherited from our early ancestors. These behaviors stem from the quest to survive, and this aspect of human nature propels us throughout our lives. Some call these aspects of our human nature “instincts,” since they seem to automatically and unconsciously guide us toward what to seek and what to avoid. Importantly, however, we have the power within us to make different choices about how we react to instincts.”<sup>9</sup>

The self-preservation instincts imprinted on our brains are very powerful. On the one hand, these instincts have helped us to develop as social beings that depend on connection with others to sustain us in difficult times and assure our survival. Yet, on the other hand, we have also evolved the capacity to terminate a relationship when we feel that it threatens us. In the case of the woman on the station platform, we can say that her reaction was not something personal, but rather a part of what it means to be human. The list of “Ten Temptations to Violate Dignity” reveals how vulnerable we are not only to lash out in self-protection after our dignity has been violated by others but to violate our own dignity in the process as well. The good news, however, is that we can choose not to succumb to our human instincts. Going against our biology can be difficult, but nonetheless, it is something that can be learned.

## MODELS OF DIGNITY CONSCIOUSNESS

Although our survival instincts are a very powerful part of our evolutionary development, there are times when we are able to take charge of our emotions and rise to a higher level of awareness. My wife told me of a time when our youngest daughter returned home from elementary school in a bad mood. She started talking about some of her classmates at school who were being mean to her and making her feel bad. As she spoke, it was all she could do

to hold back her tears. Not knowing what to say, my wife suggested, “Why don’t you just be mean to them, and make them feel what you are feeling.” Our daughter broke into tears as she responded, “But that’s not the kind of person I want to be.” Sometimes in our daily life, there are times like this when we can hold onto our dignity by rising to a higher level. By resisting the urge to fight back, our daughter had not only refrained from violating the dignity of others, but she had maintained her own.

This story shows us that we do have the internal resources to hold ourselves back and hold on to our dignity. There are people around us who provide role models for what Hicks calls “Mandela Consciousness.” She is referring to Nelson Mandela who was imprisoned by the apartheid government of South Africa for twenty-seven years. When he left prison, he harbored no ill will for his captors and gained the respect of so many of his fellow countrymen and countrywomen. Hicks lifts Mandela up as a person who had the capacity to continually ground himself in his sense of self-worth. In his book, *Long Walk to Freedom*, Mandela writes;

Prison and the authorities conspire to rob each man of his dignity. In and of itself, that assured that I would survive, for any man or institution that tries to rob me of my dignity will lose because I will not part with it at any price or under any pressure.<sup>10</sup>

Mandela knew that nobody could take away his dignity. He was firmly grounded in his own sense of worth, and thus could be strong in the face of adversity. Knowing that nobody else but you is the master of your own dignity gives the individual great power. It places the power of initiative back into your own hands.

A friend of mine who lives in Bangladesh shared with me the following story which appeared in the local Bengali newspaper. On March 15, 2019, a few armed men opened fire at a mosque in Christchurch, New Zealand, killing 51 people. Among those who died was the wife of Mr. Ahmed (not his real name) from Bangladesh. Mr. Ahmed had immigrated to New Zealand several years ago with his wife, where he had been caught in an accident which left him in a wheelchair. Every Friday Mr. Ahmed’s wife would drive him to the mosque and then wait for him in the car until the prayer was over. On this particular day, Mr. Ahmed’s wife had taken him to the entrance of the mosque and was returning to the car when she heard gunfire. Concerned for her husband, she quickly retraced her steps toward the mosque where she was gunned down. At the joint memorial service, Mr. Ahmed had the following words to share; “People ask me how I can say that I forgive those who have killed my beloved wife. Allah says, Allah will love us if we are forgiving toward others.” He then continued, “Those of us who belong to different cultures and religions are like flowers of different shapes and colors. By being together we become a beautiful garden. I do not want a heart heavy with the rage of anger. It will be like a fire that consumes not only myself but others. I want a heart of love, compassion, and mercy. That heart does not wish for others to experience the pain that I have gone through. That is why I have chosen peace and forgiveness toward the people who killed my wife.”<sup>11</sup>

Dignity stories such as the above remind us that we do have the resources to overcome our instincts and to hold onto our dignity. Hicks writes that “the better part of dignity is restraint.”

## BRINGING MORE DIGNITY INTO THE WORLD

Personally, my biggest takeaway from reflecting on the Dignity Model is that we have greatly underestimated human vulnerability. People who look like they have succeeded in life, those with power and prestige, or those we might admire for their skills and accomplishments are no less vulnerable to human instincts than you or I. We might act as if we are in control, but hurtful experiences can lodge themselves in our heart and cause conflict to drag on under the surface. These wounds can be passed down through generations and can affect the way we view each other. Vengefulness and an inability to give people the benefit of the doubt, can blind us to the dignity needs of others and cause us to continue to violate dignity. In so doing we also bring down our own dignity. This is a vulnerability that we all share as human beings, and yet we know so little about it. I must admit that I am just beginning to learn the language of dignity. I make mistakes each day that cause me to violate the dignity of others. It may take a lifetime to learn this language because we will always be faced with the truth of our own vulnerability.

Most of the ideas that I have shared in this article are based on the good work by Dr. Hicks. Following her first award-winning book on dignity, she has now come out with a sequel called *Leading with Dignity – How to Create a Culture that Brings Out the Best in People*.<sup>12</sup> In this second book, she focuses on the question of leadership in communities and organizations. In her own words, this book “is meant to be a user’s guide for leaders who want to expand not just their understanding of dignity, but also their knowledge of how to embody, model, and make it work for the well-being of their people and organizations.”<sup>13</sup> It is her contribution for leaders to put dignity into action, and to be empowered to create cultures of dignity. Some of the ideas that she develops in this second book are the idea of the three connections—what Hicks calls the “three Cs.”

Dignity consciousness means that we are connected to our own dignity (the first C), the dignity of others (the second C), and the dignity of something greater than ourselves (the third C). The third C can take on different interpretations—for some, it can mean a connection to a higher power, but it also includes a connection to the natural world and the planet that is home to us all. Additionally, it can include a connection to a purpose that contributes to the greater good—something that gives meaning to our lives.<sup>14</sup>

Developing dignity skills is another area that she explores. These leadership skills include demonstrating lifelong learning and development, setting the tone where people feel it is safe to be vulnerable, cultivating trust, activating empathy, demonstrating restraint, and taking responsibility. She views leaders as potential “guardians of dignity” who can model these skills for the sake of those in the community or organization. A humble and responsible leader will not only create safe environments where people will feel safe to share their vulnerabilities but also model the skills that are listed above. Exercising dignified leadership means embodying the humility that comes from an expanded dignity consciousness.

In closing, I wanted to dedicate this article to the Asian Rural Institute (ARI) for two reasons. The first reason is that ARI is already involved with the dignity issues outlined above. ARI is an educational community that brings people together from various cultural and religious backgrounds, to share life, labor, and food together. In the course of nine months, the training participants, as well as the staff, are challenged to learn from and understand each other, and to tap the internal resources that build a common vision for humanity. I remember one African man who raised his hand at the end of my Dignity Workshop. "I have one question. Asian people say that we Africans are too confrontational. But I talked with my fellow Africans and we agree that in our countries this is the way that we interact with one another, and we do not feel that it is confrontational. How are we supposed to understand this situation?" I could sense the pain behind his question. He felt judged, and maybe he felt that people from Asian countries did not give Africans like him the benefit of the doubt. Perhaps he felt his dignity had been violated. Although I did not get around to answering his question directly, I was glad that he raised the issue. A dignity violation is a sign that something must change in the relationship. His question helps both sides (both African and Asian) to ask what it would look like to honor the dignity of "the other." ARI has been asking this question ever since its inception. The Dignity Model provides a useful reference point to clarify what it would look like to learn the way toward honoring the dignity of others.

The second reason has to do with one of ARI's key concepts; "dignity of labor" as stated below. The labor of farmers who produce food is of the highest importance for feeding the world. From administration and food preparation to caring for livestock and raising crops, all labor has dignity and equal value. Even though one may be formally educated, that person's labor and physical work is as valuable as any other work. We give our life through labor to produce food to sustain our lives and the lives of others.<sup>15</sup>

I imagine that when ARI was founded, the founders sensed the deep need to bring more dignity into this world. This was true especially for those working in rural areas who produce the food that sustains our lives. Hicks, for her part, has spent much time consulting with businesses, schools, and hospitals that are interested in learning how to place the language of dignity at the heart of their organization. She quotes one management academic as saying, "Leaders who undermine employee autonomy are corrosive because they undermine the dignity of work."<sup>16</sup> She goes on to say, "This is a very serious matter because dignity is fundamental to well-being and to human and organizational thriving. The enlightened leaders know how to treat people with dignity." People in the business world are also beginning to see the importance of honoring dignity, and the essential role dignity plays in raising morale and resolving conflict in the workplace. I believe that ARI is a pioneer in this field of bringing more dignity into the world, as expressed in its school motto "That We May Live Together."

## NOTES

1. Donna Hicks; *Dignity : The Essential Role it Plays in Resolving Conflict*, Yale Press, 2011.
2. Jim Greenman; *What Happened to My World; Helping Children Cope with Natural Disaster and Catastrophe*, Comfort for Kids, 2005. This book was written in response to the events of September 11, 2001. The "Pillars of Security" described in this book help parents understand what is going on in the hearts and minds of children when they experience trauma.
3. Hicks points out that any healthy organization or community needs to find a way to receive constructive feedback from its constituents. Several reasons come to mind as to why we experienced this sudden outburst of hostility in our community. Was it because of a lack of leadership on my part to provide space for feedback in our community prior to the disaster? Had I unknowingly been the cause of dignity violations? Did it have anything to do with how Japanese society is so highly respectful of seniority, such that younger members would not feel comfortable airing their concerns to challenge the way things are done? Or, could it have been that the traumatic circumstances triggered certain personal emotions in our members which they themselves were not fully aware of and able to control? The Dignity Model helps put this experience in perspective by highlighting our human vulnerabilities, and our propensity to violate dignity. It is important to note that nobody is exempt from vulnerabilities that cause us to violate the dignity of others.
4. *Ibid*, p.1,
5. *Ibid*, p.2,
6. See appendix lists of Ten Elements of Dignity and Ten Temptations to Violate Dignity.
7. N. I. Eisenberger, M.D. Lieberman; Why it Hurts to be Left Out; The Neurocognitive Overlap Between Physical Pain and Social Pain, *Trends in Cognitive Sciences* 8, no7 (2004); 294-300.
8. *Ibid*, p.51.
9. *Ibid*, p.8
10. Nelson Mandela; *Long Walk to Freedom*, Abacus Press, 1994, p.391.
11. This story appeared in a Bangladeshi newspaper.
12. Donna Hicks; *Leading with Dignity – How to Create a Culture that Brings Out the Best in People*, Yale Press, 2018
13. *Ibid*, preface xi
14. *Ibid*, p.40
15. The ten key concepts for ARI were adopted in 2004 and appear in the ARI Japanese language newsletter *Ajia no Tsuchi*.
16. Monique Valcour, Power of Dignity in the Workplace, *Harvard Business Review*, April 28, 2014

## APPENDIX 1

### The Ten Essential Elements of Dignity

#### **Acceptance of Identity**

Approach people as being neither inferior nor superior to you. Give others the freedom to express their authentic selves without fear of being negatively judged. Interact without prejudice or bias, accepting the ways in which race, religion, ethnicity, gender, class, sexual orientation, age, and disability may be at the core of other people's identities. Assume that others have integrity.

#### **Inclusion**

Make others feel that they belong, whatever the relationship—whether they are in your family, community, organization, or nation.

#### **Safety**

Put people at ease at two levels; physically, so they feel safe from bodily harm, and psychologically, so they feel safe from being humiliated. Help them to feel free to speak without fear of retribution.

#### **Acknowledgment**

Give people your full attention by listening, hearing, validating and responding to their concerns, feelings, and experiences.

#### **Recognition**

Validate others for their talents, hard work, thoughtfulness, and help. Be generous with praise and show appreciation and gratitude to others for their contributions and ideas.

#### **Fairness**

Treat people justly, with equality, and in an even-handed way according to agreed on laws and rules. People feel that you have honored their dignity when you treat them without discrimination or injustice.

#### **Benefit of the Doubt**

Treat people as trustworthy. Start with the premise that others have good motives and are acting with integrity.

#### **Understanding**

Believe that what others think matters. Give them the chance to explain and express their points of view. Actively listen in order to understand them.

#### **Independence**

Encourage people to act on their own behalf so that they feel in control of their lives and experience a sense of hope and possibility.

#### **Accountability**

Take responsibility for your actions. If you have violated the dignity of another person, apologize. Make a commitment to change your hurtful behavior.

## APPENDIX 2

### The Ten Temptations to Violate Dignity

#### **Taking the Bait**

Do not take the bait. Don't let the bad behavior of others determine your own. Restraint is the better part of dignity. Don't justify getting even. Do not do unto others as they do unto you if it will cause harm.

#### **Saving Face**

Do not succumb to the temptation to save face. Don't lie, cover up, or deceive yourself. Tell the truth about what you have done.

#### **Shirking Responsibility**

Do not shirk responsibility when you have violated the dignity of others. Admit it when you make a mistake, and apologize if you hurt someone.

#### **Seeking False Dignity**

Beware of the desire for external recognition in the form of approval and praise. If we depend on others alone for validation of our worth, we are seeking false dignity. Authentic dignity resides within us. Don't be lured by false dignity.

#### **Seeking False Security**

Don't let your need for connection compromise your dignity. If we remain in a relationship in which our dignity is routinely violated, our desire for connection has outweighed our need to maintain our own dignity. Resist the temptation to settle for a false security.

#### **Avoiding Conflict**

Stand up for yourself. Don't avoid confrontation when your dignity is violated. Take action. A violation is a signal that something in a relationship needs to change.

#### **Being the Victim**

Don't assume that you are the innocent victim in a troubled relationship. Open yourself to the idea that you might be contributing to the problem. We need to look at ourselves as others see us.

#### **Resisting Feedback**

Don't resist feedback from others. We often don't know what we don't know. We all have blind spots; we all unconsciously behave in undignified ways. We need to overcome our self-protective instincts and accept constructive criticism. Feedback gives us an opportunity to grow.

#### **Blaming and Shaming Others to Deflect Your Own Guilt**

Don't blame and shame others to deflect your own guilt. Control the urge to defend yourself by making others look bad.

#### **Engaging in False Intimacy and Demeaning Gossip**

Beware of the tendency to connect by gossiping about others in a demeaning way. Being critical and judgmental about others when they are not present is harmful and undignified. If you want to create intimacy with another, speak the truth about yourself, about what is happening in your inner world, and invite the person to do the same.



# 尊厳という新しい言語

ジェフリー・メンセンディーク

本稿の目的はドナ・ヒックス教授がその著書、“Dignity: The Essential Role it Plays in Resolving Conflict”（尊厳:対立の解決におけるその本質的役割）の中で提唱する「ディグニティ・モデル（尊厳モデル）」を紹介することにある。<sup>1</sup> 2019年秋に、私はアジア学院で尊厳についてのワークショップを開催する機会を与えられた。ここで取り上げる内容はそのときに紹介したものである。私たちは、普段から「尊厳」について考えているわけではない。しかし、実はこの事柄は私たちの大きな関心事であり、普遍的なテーマである。誰であっても自分の尊厳が尊重されることを求める。尊厳が尊重されないと人は傷つき、憤りをおぼえ、攻撃的になり、復讐を考えたりする。逆に、お互いの尊厳が尊重されると、より深い信頼関係に発展し、相手との関係性に新しい意味が生じる。しかし、悲しいことに私たちは尊厳についての認識があまりにも浅く、人間関係におけるその重要性について殆ど理解していない。「ディグニティ・モデル」との出会いによって、私は「尊厳」を一つの新しい言語のように考えるようになった。人間関係やコミュニティを形成する上で、尊厳を理解することは大変重要である。尊厳は私たち人間が共通して持っている宝物であり、それは学ぶに値する大切なものである。より良い世界を作るためにも、尊厳に対する理解を深め、この世界にもっと尊厳を増やしてゆく必要を感じている。

## なぜ「尊厳」なのか？

ヒックス教授は世界の紛争地域で紛争解決に当たってきた心理学者である。ヒックスが気付いたのは、敵対する人たちに話し合いの場を与えれば、両者は実に巧みに自分たちの主張や苦情を相手に伝えることができるということである。しかし、そこには同時にもう一つの「言葉にならない会話」が存在していた。ヒックスは、その深く感情的なもう一つの会話に注目する必要があると感じた。彼女は紛争地域のリーダーたちと関わる中で、これは人間の尊厳と関係している言語ではないかと思うようになった。あえてその言語を言葉にするならば、次のような内容になるとヒックスは考えた。「何というひどい仕打ちだ。私も人間だということがあなたには分からないのか？私の苦しみが見えないのか？」ヒックスはさらに考えた。尊厳は具体的にどのように体験されるのだろうか？尊厳が尊重されるとはどういうことか？ヒックスの著書はこのような問いに答える形で、尊厳理解の枠組みを提供している。その枠組みは、「尊厳の10の要素」「尊厳を侵害する10の誘惑」の二部構成で説明される。第二部で取り上げている内容は人間がなぜ他者の尊厳を侵害する誘惑に陥りやすいかである。その答えは人間の進化過程にあるようだ。

私がこのテーマに興味を持ったきっかけは、2011年の東日本大震災での経験である。当時、私は仙台市にある日本基督教団東北教区センター・エマオ（以下、エマオ）で働いていた。震災直後、エマオは日本基督教団の被災支援センターを立ち上げ、全国からのボランティア受け入れを始めた。エマオに関わっていた私たちは二つの現実を同時に経験することとなった。一方では私たちは被災支援活動を通して被災者や地域の方々のニーズに応える活動に尽力した。しかし、もう一方では、私たち自身の日

常生活が失われ、そのことによって精神的にも身体的にも大きくバランスを崩していた。生活の土台が根底から揺さぶられ、脅威にさらされたことが人間関係に大きく影響したのである。震災経験を通して私は人間の明と暗の両極に触れたように思う。当時は自分が何を体験しているのか分からなかった。しかし振り返ってみると、このようなトラウマの経験こそが、私たちに、人間であるとはどういうことかについての新たな洞察を与える機会となる。

人間とは何だろうかと改めて考えさせられた対照的な経験を二つ紹介したい。まず一つ目の経験は被災者との出会いである。津波の被害を受けた地域での一日のワーク（ボランティア作業）を終えて戻ってくるワーカーたち（エマオではボランティアのことをワーカーと呼んでいた）は、自分たちが体験したことに戸惑いを感じていた。目の前に広がる光景があまりにも悲惨だったため、自分たちの気持ちを整理できないでいたのである。また、中には自らの無力さに意気消沈するワーカーもいた。そんなワーカーたちからよく聞く言葉があった。「私たちは被災者を助けにきたはずなのに、なぜ逆に彼らを通して私たちが励まされ力を与えられているのだろうか？」被災者の中には、大きな苦しみを経験しながらも、それに屈することなく、他者を励ますことができる人たちがいた。ワーカーたちは自分たちが被災者との関係において、与える側ではなく受ける側にいることに驚きを感じていたのだ。

例えば、菅原さんという被災者との出会いがあった。菅原さんは家が津波の被害にあい、お母さまを亡くされた。避難所に避難していたときに、菅原さんはエマオに関係する一人の牧師と出会った。その牧師から次のような言葉が投げかけられた。「私たちは希望を探している。その希望を若い人たちと分かち合いたいと思っている。菅原さん、助けてくれませんか？」日本の農村では多くの人がキリスト教に対して懐疑的である。菅原さんも例外ではなかった。しかし、菅原さんはこの牧師の問いかけに心を動かされ、協力することを決めた。菅原さんの生活は壊され、彼は支援を受ける側にいた。しかし、この牧師との関係においては菅原さんこそがボランティア活動を「助ける」立場に立ったのである。このようにして菅原さんは仙台市若林区笹屋敷におけるエマオの被災支援活動の協力者となったのである。菅原さんも、エマオとの関係が彼の人生を大きく変えたと語る。絶望と損失の中で、菅原さんは自らの内に新しい力の源を発見したのだった。人は多くを失って苦しみの中にあってもなお毅然として周りの人の力になることができる、ということを経験した菅原さんから学んだ。

二つ目は、私にとっては今なお心の傷が痛む経験である。エマオにもともといた私たち関係者の間で人間関係が壊れてしまったのだ。震災前、私たちのコミュニティは仙台市内の複数の大学の若い人たちが集うコミュニティ・センターのような場所だった。そこでは多様性が尊重され、それぞれが違いを持ちつつも、お互いから学びお互いを受け入れる関係性が築かれていた。しかし、震災を境にエマオの雰囲気は一変した。もちろん、一番大きな変化は被災支援活動が始まったことによる生活の変化であった。エマオの日常は被災支援活動に特化され、毎日新たにエマオにやってくる多くのボランティアたちの宿や食事の手配や、彼らを被災地に送り出す活動に力が注がれた。しかし、水面下では大きな感情的なひずみが生じ、私たちのコミュニティを二分することになる。そして、このひずみは時として厳しい対立という形で現れる結果となった。

ジム・グリーンマンはその著書<sup>2</sup>の中で、人がその生活に安定と安全を感じるために必要な4つの柱（人、場所、ルーティン、日常の習慣的行為）を紹介している。私たちは、この柱が一つでも揺らいでしまうと大きくバランスを崩す弱さを持っている。トラウマ経験に対しての反応は人それぞれだ。トラウマは私たちの弱くて壊れやすい部分を浮き彫りにする。災害発生から数週間後、私は自分の生活に対してのコントロールを失った感覚に陥り、目の前の現実から感情的距離を置いている自分に気が付いた。目の前の変化について行くのが困難だった。他にも私と同様に当時の混乱状態の中で精神的に動けない状況になる人もいた。それとは対照的に目の前の活動に邁進した者もいた。おそらく彼らは、被災者支援活動に没頭することによって、この状況を自力でコントロールできるという感覚を維持しようと

していたのだろう。被災支援活動に積極的に関わった者たちの一部は、同じように行動できない他の仲間に対して厳しい態度をとるようになった。「ここはもうあなたたちの居場所ではない。被災支援活動に加わらない者はエマオに来るな。」と、今まで経験したことのないような排他的で敵対的な言葉が聞かれた。一部の人達によるこのような敵対的な態度は私にも向けられるようになった。エマオのコミュニティの責任者として私は、「どうしてこのようなことが起こっているのだろうか？何が起きているのか？」と自問していた。まるで蜂に刺されたかのような痛みを覚えた。人間関係がこれほどの痛みと動揺を引き起こすことを、私は経験したことがなかった。今振り返れば、当時の私たちがすべて弱くて壊れやすい存在であったことを理解できる。震災によって私たちそれぞれの持つもろさや壊れやすさが表面化し、私たちは互いを傷つけてしまったのだ。<sup>3</sup>

### 尊厳とは何か？

「尊厳」と聞いてまず連想される言葉は「尊敬」である。しかし、この二つの言葉には根本的な違いがある。尊敬とは人の生きる姿勢や成し遂げてきたことに対して与えられるものだ。私たちの能力や成果に対して周りが与える評価であるともいえる。これに対し、尊厳とは人間としての存在そのものに備わっているものだ。端的に言うと、尊厳とは生まれ持つ価値である。例えば、新生児を例に考えてみる。子どもはこの世に生まれてきただけで固有の価値を持つ。その子に私たちが愛情を注ぐのも、そこに価値を見出すからだ。同時に子どもはもろくて弱い存在なので私たちの支えと保護を必要とする。ヒックスは尊厳を次のように定義する。「尊厳とは、生きるものすべての価値と弱さを認めて受け入れることから来る、内面の平安である。」<sup>4</sup>つまり尊厳とは私たち人間の弱さと価値に関するものだと言える。私たちは幼子の尊厳のニーズを認めることができるのに、なぜ、大人になるにつれ他者の尊厳のニーズを察することができなくなるのか。もしかすると私たちは対人関係の中で尊厳を傷つけられて心が硬化し、そのせいで他者の尊厳が見えなくなってしまうのかも知れない。

「ディグニティ・モデル」は尊厳理解のための枠組みである。人間関係において私たちが相手の尊厳を尊重し、自分の尊厳をも高めるための道しるべである。ヒックスは「ディグニティ・モデル」を次のように説明している。

このモデルは、私たちの生活や人間関係において尊厳が果たしている役割をより分かりやすくするために私が開発したアプローチである。特に、対立関係を理解する上で見落とされてきた重要な事柄を取り上げている。それは、人間が価値ある存在として扱われないことに対していかに傷つきやすいかだ。このモデルは、なぜ尊厳が侵害されると痛みを感じるのかを説明し、他者を無意識のうちに傷つけることがないための知識、認識およびスキルを紹介する。また、対立関係によって壊れてしまった関係の修復や和解の道を提言するものである。このモデルは、人間関係が崩壊したときに誰もが感じつつも言及することのできないことに、「尊厳侵害者」という名前を与えるものである。<sup>5</sup>

ディグニティ・モデルは二部からなり、前半では「尊厳の10の要素」を定義する。例えば、平等に扱われることや、居場所を与えられること、アイデンティティーの受容などは尊厳を尊重する上でとても重要である。後半では「尊厳を侵害する10の誘惑」を挙げる。ここでヒックスは生物学の視点から人間が進化の過程において身に付けてきた習性を取り上げている。私たち人間は無意識のうちに相手の尊厳を侵害し、同時に自らの尊厳も損なってしまう習性がある。<sup>6</sup> ディグニティ・モデルの二つのリストを参照)ここで私なりにヒックスの主張を要約すると次のようになる。全ての人には価値があり、価値ある者として扱われるべきだ。全ての人には自分が意味ある大事な存在として扱われたい。そして、自尊

心が試されることに敏感に反応する弱さを持っている。価値がない存在のように扱われると脅威を感じ、本能的な反応としてその脅威の原因を傷つけようとする。脅威の原因を攻撃するという本能的な反応は、進化の過程で人間が培ってきた共通の習性であるとヒックスは言う。

## 人間であるとはどういうことか

ある日こんなことを経験した。強烈な台風が関東地方を襲った次の朝だった。私は東京の中心部に通勤しなければならなかったが、ダイヤが乱れて、駅は人で溢れかえっていた。私は駅のプラットフォームで大勢の通勤者たちと一緒に次の快速電車を待っていた。同じプラットフォームの反対側では各駅停車が出発しようとしていた。車掌は私たちに黄色い線の内側に並ぶように注意した。私たちはそれぞれに少し前の方に詰めたが、まだ不十分であったようで、車掌は再度注意を促した。私の横に立っていた女性はできるだけ前に詰めようとしたが、近くの男性に何か失礼なことを言われたようだった。彼女は攻撃的な態度になり、大人気ない言葉で相手を罵った。あの状況は誰にとっても不幸なもので、誰もがストレスを感じていたと思う。この場合、冷静さを失った女性に注目し（または、そもそも彼女に不快な思いをさせた男性もそうだが）、彼女個人のマナーのなさとして考えることもできる。しかし、別な見方をすれば、彼女の行為は人間がみんな共通して持っている「人間らしさ」を表しているとも考えられる。

最近の神経科学の研究によって人間の脳について興味深いことが明らかにされている。N. アイゼンバーガーとM. リーバーマン<sup>7</sup>は、精神的損傷を受けるときに活性化される脳の部分が、身体的損傷を受けるときに活性化される脳の部分と全く同じであることを発見した。つまり人間の脳は精神的損傷と身体的損傷を区別しないということだ。私たちは身体的損傷を負った時には病院へ行って傷を診てもらうことができる。しかし、精神的損傷の場合、その傷はそのままにされることが多い。多くの場合、私たちはそのような傷をどこに持ってゆけば良いのか分からない。そこで、精神的損傷は放置され、心の中で疼き続ける。ヒックスは「私たち人間は自分に与えられた苦しみを誰かに認めてもらう欲求を持っている。」<sup>8</sup> 駅のプラットフォームの女性の例は、自分が受けた傷を知ってもらう行為として考えることができる。人間は自分の生活の安定を脅かす相手に対して自己防衛的になる習性がある。女性の反応は人間が長い進化を経て与えられた本能的な習性なのだ。

ヒックスは進化生物学を元に人間が共通して持っている上記のような習性を次のように説明している。「人間の尊厳を求める習性のルーツは人類の進化の始めまでさかのぼることができる。進化生物学者たちは私たちの行動を説明するこのような深い欲求について調べてきた。つまり初期の先祖たちから引き継いだ生存のための行動である。これらの行動は生き残るための探求から発生しており、これが私たちの人生を貫く推進力となっている。ある人たちはこのような人間の習性を「本能」と呼ぶ。求めるべきものと避けるべきものを自動的かつ無意識的に私たちに教えてくれるかに見えるからだ。しかし、ここで強調すべきは、人間は本能に決定づけられないで行動する力をその内に秘めていることだ。」<sup>9</sup>

私たちの脳に刷り込まれている自己保存本能はとても強い影響力を持っている。この本能は一方において私たちを社会的な生き物として支え、困難な時に他者とつながることで私たちの生存を手助けしてきた。しかし、もう一方で私たちは脅威を感じる相手に対して関係性を遮断する能力も培ってきた。再びプラットフォームの女性の例に戻れば、彼女の反応が個人的なものではなく、人間であることの証しであり、ごく自然な反応であったと理解することができる。ヒックスの提唱する「尊厳を侵害する10の誘惑」は私たちの弱さを言い当てている。私たちは相手の尊厳を侵害する誘惑に弱く、またそれをす



ることによって自らの尊厳も傷つけてしまう。しかし、私たちは人間の本能に負けず、別な行動を取る力を持っている。生物的習性に逆らうことは難しいかも知れないが、それにもかかわらず、私たちはその方法を学ぶことができるのだ。

### 尊厳を認識する人たち

私たちのサバイバル本能が非常に強い影響力を持っているとは言え、ときに人は自らの感情を制し、より高い意識に到達するときがある。例えば、娘のことで妻から次のような話を聞いたことがある。ある日、小学生の娘が浮かない顔で学校から帰ってきた。同級生の意地悪な言葉によって気分を害していたようだった。娘は話をしながら必死で込み上げる感情を押さえていた。妻は何と声をかけたら良いのか迷いながら、「だったら、その子たちに同じことをして、意地悪を受ける人の気持ちを味わわせてはどう？」と言った。すると娘は泣きながら答えた。「いやだよ！私はそんな人になりたくないよ！」このように、私たちが日常の中で自分の尊厳を守ることで、より高い意識に立つことがある。相手に仕返りする衝動を抑えることで相手の尊厳を傷つけずに済むばかりか、自らの尊厳を維持することができるのだ。

ヒックスは上記のような自己抑制力のことを「内的資源」と呼んでいる。私たちは自分の尊厳を保つための内的資源を有している。また、私たちの周りにも尊厳に対する高い意識を持っているロールモデル(模範を示してくれる人)が存在する。ヒックスは「マンデラの意識」という言葉を使う。マンデラとは、南アフリカのアパルトヘイト政権によって27年間牢獄に入れられていたネルソン・マンデラを指している。マンデラは牢獄から解放されたとき、自分を苦しめた相手に対して悪意を持っておらず、このことが多くの南アフリカ国民の尊敬を集めるようになった。ヒックスはマンデラを、常に自分の価値を見失わない力を持った人として挙げている。その著書、「自由への長い道」でマンデラはこう述べている。

牢獄の管理者たちは人間の尊厳を奪おうと企んでいた。これを知ることによって、私は生き残ることができると確信した。なぜなら、私の尊厳を奪おうとする者は負けるからだ。私はいかなるプレッシャーや代償があったとしても自分の尊厳を手放すことはないからだ。<sup>10</sup>

自分の尊厳を誰も奪い取ることはできないとマンデラは知っていた。自尊心に深く根差していたために、困難に直面しても雄々しく立つことができた。誰も自分の尊厳を奪い取ることはできないという意識を持っている人は、自分が自分の尊厳の主人であることを知り、そこから大きな力を得る。この意識によって主導権がその本人の手に戻るのだ。

バングラデシュに住む友人が地元紙に載った話を教えてくれた。2019年3月15日、ニュージーランドのイスラム教寺院で乱射事件が起り、51名の人の命が奪われたときの話である。亡くなった方の中にはバングラデシュ人のアハメドさん(仮名)の妻も含まれていた。アハメドさんは数年前に妻と共にニュージーランドに移住したが、そこで事故に巻き込まれて車椅子の生活を余儀なくされていた。アハメドさんの妻は毎週金曜日に車で彼を街中のモスクまで送り迎えしていた。彼がモスクでお祈りをしている間、妻は車に戻ってお祈りが終わるのを待つのが習慣だった。その日は、彼をモスクの入り口まで連れて行き、車に戻っているときに銃声が聞こえ、彼女は夫の安否を確認するためにモスクに走って戻ったところで撃たれた。合同慰霊祭でアハメドさんは次の言葉を発したそうだ。「人は私に聞きます。どうして自分の愛する妻を殺した人を赦すなどと言えるのか？アッラーは言います。私たちがもし他者を赦すのであれば、アッラーは私たちを愛してくれると。」そしてこう続けた。「異なる宗教や文化に属する私たちはみんな違う形や色をした花のようです。共にいることで美しい庭になるのです。私は怒りで重くなった心を抱えたくはありません。そのような心は私のみならず相手をも浸食します。私は愛と

共感と憐れみの心を選びます。そのような心は相手に私と同じような痛みを経験することを望みません。ですから私は妻を殺した人たちに対して平和と赦しを選んだのです。」<sup>11</sup> このような事例は、私たちが本能に打ち勝ち自身の尊厳を保持するための「内的資源」を持っていることを思い出させる。ヒックスは、自制こそが尊厳の欠かせない要素だと述べている。

## 尊厳を重視する世界へ

「ディグニティ・モデル」に接して、私が最も考えさせられていることは、私たちが人間の弱さをあまりにも過小評価してきたことだ。社会的に成功を収めた人も、権力や名誉を手にした人も、その能力と成果によって私たちが尊敬する人でさえ、誰一人として、私たちが経験する人間のもろくて弱い現実から逃れられないということだ。私たちは冷静に振る舞うことはできるかも知れない。しかし、傷ついた経験は私たちの心の深いところに宿り、水面下で長い間にわたって私たちの感情を左右することがある。しかも、この傷は世代を超えて引き継がれ、私たちがお互いを見る目に影響することさえある。信頼する能力の欠如や復讐の欲求は、他者の尊厳のニーズに対する私たちの判断力を奪い、繰り返し相手の尊厳を侵害する状況を生む。その結果私たちは自らの尊厳をも傷つけていることになる。このような弱さを抱えているのにも関わらず、私たちはこのことについて無知であると言わざるを得ない。実は私も最近になって尊厳について考えるようになり、新しい言語のように学び始めているところである。私は過ちを犯し、日々の暮らしで人の尊厳を傷つけている。「尊厳」を一つの言語に譬えるならば、この言語を習得するには一生がかかるのかも知れない。なぜかと言うと、尊厳を学ぶ者は絶えず自分のもろくて弱い「真実」に直面せざるを得ないからである。

ここで紹介した内容はその殆どがドナ・ヒックス教授の提唱するものによる。最初の著書は大きな注目を集め、その後ヒックスは続編として”Leading with Dignity – How to Create a Culture that Brings Out the Best in People”（尊厳とリーダーシップ～人のベストを引き出す文化の創出）<sup>12</sup> と言う二冊目の著書を出している。この本では組織やコミュニティにおけるリーダーシップの問題に注目している。彼女によるとこの本は「リーダーのための実用本である。尊厳に対する理解を深めるばかりでなく、リーダーが組織やコミュニティの人々の幸福のために尊厳を活用し、体現し、モデルを示すための知識を身に着けることを目的としている。」<sup>13</sup> リーダーが尊厳を行動に移すため、また「尊厳文化」の創出に向けた力を得るための本である。この二冊目の本でヒックスが取り上げている考え方は、例えば三つのコネクション（ヒックスは”The three C’s”と呼んでいる）というものである。

尊厳を意識する生き方は三つの尊厳とのつながりを意識している；自分の尊厳とのつながり（第1のC）、他者の尊厳とのつながり（第2のC）、そして私たち個人よりも大きなものの尊厳とのつながり（第3のC）。この第3のCは様々な解釈が可能であり、超越的存在（ハイヤーパワー）とのつながりだとも考えられるし、自然界や私たちの住み家である地球をも含むものとのつながりだともいえる。また、公共の善と関係する目標や理念を意味することもある。これらは私たちの人生に意味を与えるものである。<sup>14</sup>

リーダーに求められるスキル（ヒックスは「ディグニティ・スキル」と呼ぶ）も紹介している。尊厳を高めるリーダーシップスキルとして取り上げているのが、自らの生きる姿勢として生涯学習と継続的な成長の模範となること、安心してそれぞれが自分の弱さを表現できる場の空気を作る、信頼を育む、共感を促進する、抑制力を示す、責任を取るなどである。ヒックスはリーダーを「尊厳の擁護者」候補と見ている。組織やコミュニティの構成員に対して、リーダーはこれらのスキルの模範を示す存在となる。謙虚で責任能力のあるリーダーは、皆が安心して弱さを出せる環境を整えるだけでなく、上記のスキル

を実践する存在となる。尊厳あるリーダーシップを発揮することは、より深い尊厳理解の知見から謙虚さを体現することを意味する。

最後になるが、二つの理由から本稿をアジア学院にささげたいと思う。第一の理由は、アジア学院は上で述べられてきた尊厳にかかわる課題にもうすでに向き合ってきているからだ。アジア学院は、異なる文化や宗教的背景を持つ人々を世界各地からひとつ所に集め、共に生活することを通して、労働や食を共有する実践的教育コミュニティである。9ヶ月の研修を通して研修生やスタッフは、お互いを理解し、お互いから学ぶ共通の課題に向かって努力する。そしてさらに、お互いの内的資源を見出すことによって人類共通のビジョンを創造する場となる。私が主導したワークショップの最後で、あるアフリカ人男性の手が上がった。「質問があります。アジア人はよく私たちアフリカ人に対して『あなたたちのものの言い方は挑戦的すぎる。』と言います。私はアフリカ出身の仲間たちとも相談しましたが、これは私たちの国では普通のコミュニケーションのスタイルであり、決して挑戦的ではないと私たちは思うのです。このことをどう理解したらよいのでしょうか？」私はこの質問の背後にある、質問者の心の痛みを感じた。アジア人によって一方的に決め付けられたと感じていたようだ。一方的に裁かれることで、ヒックスがいう「疑わしきは罰せず」の精神に反した扱いを受けたのが彼の尊厳を傷つけたのかも知れない。私は彼の質問に直接答えることはしなかったが、この問題を彼が口にしたことは大変良いことだと思っている。人と人との関係性の中で尊厳の侵害が生じるということは、その関係性において何かが変わらなければならないことを示している。彼の質問は両者（アフリカ人とアジア人）に対する問いかけである。「他者」（自分とは全く異なる相手の他者性を含めた理解が必要）の尊厳を尊重するために私は具体的にどのような行動を取ったら良いのか？アジア学院は創立当初からこの問いと向き合ってきた。「ディグニティ・モデル」は、相手の尊厳を重視する道を求めるうえで参考となる有効な枠組みだと言える。

第二の理由は、次に紹介する「労働の尊厳」と関係する。これはアジア学院が大事にしているキーコンセプトの一つである。

食べ物を作り出す農民たちの労働は、人間が養われるために最も大切な業である。また管理業務から、家畜や作物の世話など食糧生産に携わる仕事に至るまで、この世の労働はすべて尊いものであり、等しい価値をもつ。教育を受けた人の労働と、そうでない人の肉体労働の価値は同じであり、その他のどの労働もまた同様の価値をもつ。私たちは労働を通して自らと他の人々の命を支えるために食べ物を作り命をつないでいくのである。<sup>15</sup>

アジア学院の創設者たちはおそらく設立当初から、この世界により多くの尊厳を生み出して行く必要性を感じていたのではないだろうか。特に農村で働く人々、私たちの食べる食物を育てる人々の尊厳を高めることが必要だと感じたのではないか。ヒックスは最近になってビジネス界でもディグニティのコンサルタントとして声をかけられることがある。会社や病院、小学校においても尊厳について学びたい組織が増えているようだ。彼らは尊厳の言語を学び、尊厳意識をその組織や教育の中心におきたいのだ。マネジメントを専門とするある学者の言葉をヒックスは紹介している。「従業員の自主性を損なうリーダーは有害です。なぜなら、彼らは労働の尊厳を損なうからです。（中略）これは重要なことです。尊厳は人の幸福にとって欠かせないだけでなく、人間が作り出す組織の繁栄にとっても欠かせないからです。正しい知識のあるリーダーは、人間をどのように扱ったら良いのかを心得ている。」<sup>16</sup> ビジネス界においても尊厳の重要性に注目し始めている人たちがいる。組織の中で尊厳を重視することが、働く意欲の向上や対立関係の回復に大きな役割を負うからだ。この点において、アジア学院は、尊厳を重視する世界に向けてのパイオニアであると思う。それはアジア学院のスクールモットー「共に生きるために」にはっきりと表れている。

## 注釈

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1. Donna Hicks; Dignity : The Essential Role it Plays in Resolving Conflict, Yale Press, 2011.
2. Jim Greenman; What Happened to My World; Helping Children Cope with Natural Disaster and Catastrophe, Comfort for Kids, 2005. この本は 2001 年の同時多発テロ事件後に書かれた。グリーンマンの紹介する「安心・安全の柱」は親がトラウマを抱える子どもたちの心や考えを理解するためのもの。
3. 健康的な組織を維持するためには、その構成員からフィードバックを受ける仕組み作りが必要であるとヒックスは言う。突然、コミュニティ内で噴出した敵対的な言動の原因はどこにあったのか。例えば、震災以前からコミュニティ内でフィードバックを受けとる仕組み作りがされていなかったこと。また、私がコミュニティ構成員の尊厳を侵害していたことが原因だったのか。日本社会は目上の人に対して直接意見を言う社会ではない。現状に対して異議申し立てしない文化も一つの要因だったのか。または、トラウマが引き金となって、一人ひとりの中に、無意識の内に、抑えきれない感情を呼び起こしたのが原因だったのか。ディグニティ・モデルはここで述べられている経験を、人間のもろくて弱い部分に注目することで、客観的に整理してくれる。どんな人間も人の尊厳を傷つけてしまう弱さを持っている。忘れてはならないのは、この真実から免れている人は誰一人もないということである。
4. 同上書、p. 1
5. 同上書、p. 2
6. 「尊厳の 10 の要素」と「尊厳を侵害する 10 の誘惑」を参照。
7. N. I. Eisenberger, M.D. Lieberman, Why it Hurts to be Left Out; The Neurocognitive Overlap Between Physical Pain and Social Pain, Trends in Cognitive Sciences 8, no7 (2004); p. 294-300.
8. 同上書、p. 51
9. 同上書、p. 8
10. Nelson Mandela; Long Walk to Freedom, Abacus Press, 1994, p. 391.
11. このストーリーはバングラデシュの新聞に載ったものである。
12. Donna Hicks; Leading with Dignity – How to Create a Culture that Brings Out the Best in People, Yale Press, 2018
13. 同上書、p.
14. 同上書、p. 40
15. アジア学院の 10 のキーコンセプトは 2004 年にまとめられ、アジア学院のニュースレター「アジアの土」125 号に紹介されている。
16. Monique Valcour, Power of Dignity in the Workplace Harvard Business Review, April 28, 2014



## 付録資料 1 尊厳の10の要素

### アイデンティティーの受容

相手を自分よりも上または下の存在として見ない。人の評価を恐れず自分を表現する自由を相手に与える。偏見やバイアスのない接し方をし、相手の人種、民族、宗教、ジェンダー、階級、性指向、年齢、障害をアイデンティティーの一部として認めて受け入れる。

### インクルージョン（社会的包摂）

どんな関係性（家族、コミュニティ、組織、国）においても人がその一員である実感を持てるようにする。

### 安全

二つのレベルで人に安心を与える：身体的な安全を感じることができ、そしてまた、精神的に辱めにあう心配がないようにする。報復を恐れずに自己表現ができる状況を作る。

### 認識する

相手に注目し、耳を傾け、理解し、またその人の関心、気持ちや経験などに反応を示すことで相手を正当な存在として認める。

### 評価する

相手の能力、労苦、思いやりや助けを正当なものとして評価する。褒め惜しみせず、人の貢献やアイデアに対して感謝と評価を惜しまない。

### 公平性

相手を公平に扱い、以前から共有されているルールによって平等に扱う。人は偏見と偏りのない対応を受けることで尊厳が尊重されていると感じる。

### 疑わしきは罰せず

人を信頼性のある者として扱う。人の善良な動機や誠実さを前提に接する。

### 理解する

相手が考えていることは大切であると信じる。説明の機会を与え、考えを述べる時間を与える。相手を理解するために積極的に耳を傾ける。

### 自主独立

相手が自分のことを自らの意志で決断できるように促す。自分の生活を自分でコントロールしているという実感は、可能性と希望を感じることにつながる。

### 説明責任

自分の行動に対して責任を取る。相手の尊厳を侵害した場合は謝る。害を与えたのであれば、その行動を修正する姿勢を示す。

## 付録資料2 尊厳を侵害する10の誘惑

### 挑発に乗る

相手の悪い態度や行動に挑発されて、自分自身の行動が影響されないようにする。

尊厳を保つには自制が一番。仕返しを正当化しない。

### 面子を保つ

面子を保ちたい誘惑に屈しない。嘘をついたり、隠したり、自分を偽ったりしない。自分が行ったことに対して真実を明らかにする。

### 責任から逃げる

相手の尊厳を侵害したときには自分の責任から逃げない。間違いを犯した時はそれを認め、もし人を傷つけたのなら謝る。

### 偽りの尊厳を求める

対外的な評価や称賛を求める欲求に注意する。もし自分の価値が周りの人の評価にのみ由来すると考えるなら、それは偽りの尊厳を求めていることになる。本当の尊厳は自らの内にある。偽りの尊厳に誘惑されてはならない。

### 偽りの安全を求める

人とのつながりが欲しいばかりに自分の尊厳を貶めてはならない。もし、人とのつながりにおいて尊厳が継続的に侵されているならば、自らの尊厳を保つことよりも人との関係性を優先していることになる。偽りの安全という誘惑に抵抗しよう。

### 対立を避ける

自分のために立ち上がる。自らの尊厳が侵されているのであれば対立を避けてはならない。

立ち上がりなさい。侵害状態があるということは、その関係性において何かが変わらなければならないことを意味している。

### 被害者になる

困難な関係において自分が無垢な被害者であると仮定してはならない。自分も問題に加担しているという可能性を排除しない。相手の目線で自分を見つめる必要がある。

### フィードバックを拒否する

他者のフィードバックから逃げない。当然だが、私たちは自分が知らないことは知らない。誰にも盲点がある；知らず知らずのうちに誰もが威厳のない行動をとることがある。自己保存本能に縛られず、建設的な批判を受けとめることが大事。フィードバックは成長の機会である。

### 罪悪感を避けるために他者を非難し辱める

自分の罪悪感をそらすために他者を批判し、辱めてはならない。自分を守るために他の人を悪く言う衝動を抑えよう。

### 偽りの親密さを求め、品のない世間話をする

人間は人を悪く言って品のない世間話をすることで親密な関係を求める習性がある。人のいない所でその人を批判して裁くことは有害であり、威厳のない行為である。親密な関係性を作りたいのなら、真実を語り、自分の心の内を分かち合い、相手にもそれを促すように心がける。

# Rediscovering School Gardens for Sustainability

Upgrading school curricula worldwide through nutrition gardens

DONATA ELSCHENBROICH

**T**he sustainable future of the world's population will depend on small farmers. It is the small farmers who produce the majority of the world's food, and their work contributes significantly to ecosystemic preservation.

This is what development economists have kept telling us for a while now. The question then is, how are the current generation of children in kindergartens and in elementary schools being prepared for this task? What can they learn about organic growth in school now? Could their learning include indigenous knowledge from their rural areas, and could it still allow them to remain rooted in their communities?

I pose these questions from the perspective of my own home town in Germany, a country in constant struggle and concern about how many refugees to accept or refuse from war-stricken areas. EU politicians argue about numbers and how to distribute refugees inside the EU. We know, however, that those who have made it here to seek shelter are only a very small percentage of refugees worldwide. Their escape from war-torn areas has most often been preceded by their parents' and grandparents' emigration from their rural communities. Their parents and grandparents left their villages because of food insecurity but also because of the attraction and promise of city life. What could have supported them in their search for subsistence as farmers in rural communities? What could have made them see village life in a different light? And what difference can education make in this regard?

During the last decade, school attendance worldwide has been on the rise. But schools in the Global South may have enforced the move away from a life close to the soil and towards cities in pursuit of easier and more respected work. Education in terms of school attendance has not solved the problems of small farmers in food-insecure communities.

Reading and writing taking place in cramped classrooms—what could Education for Sustainable Development (ESD) look like instead? When promoting ecological awareness for a

generation of future farmers, how can teachers make them experience their farming environment in more enjoyable ways? How will children seek the encounter with the interrelated ecologies of nature? How can education strengthen their bonds with the community? Can education contribute to a vision of living as small farmers—a life worthwhile and rewarding—at all?

Could this argument be backed by the visions of garden-based learning that has, over the past centuries, again and again, been shared by humanist thinkers and educational activists in many parts of the world?

### GARDEN-BASED LEARNING

*A core concern of humanist visionaries in  
the history of educational philosophy in Europe*

At the end of his life, in a country devastated by the Thirty Years' War, humanist **John Amos Comenius** (1592 - 1670) put together a canon of subjects and activities that every child, regardless of his or her parents' background, should come to know about. The *Orbis Sensualium Pictus*, written in 1658 in both Latin and the vernacular and translated into English as *A World of Things Obvious to the Senses, Drawn in Pictures* (London 1659) already a year later, opened up a wide educational horizon. This encyclopedia, adorned with accurate etchings on every subject, continued to be popular all over Europe through many reprints over several centuries. (Johann Wolfgang von Goethe, some 150 years later, enjoyed it as a child). The *Orbis Pictus* devotes several chapters to agriculture, agricultural tools of the time, nutritional plants, and husbandry. "The knowledge acquired by a child," Comenius wrote full of educational passion, "should never only come from books in a classroom." Seen today as the founder of garden-based education in Europe, Comenius understood learning as an activity involving all senses, hands-on, by working.

A hundred years later, another pastor, **August Hermann Francke** (1663 - 1727), a Pietist theologian, educator, and farsighted entrepreneur, founded a huge project in Halle, Saxony. It was a poverty-stricken area. After only a few years, Francke's orphanage for the children of a demoralized population grew into a veritable multi-tiered "school town," a campus with school buildings of modest yet sublime design. There was a library that, after only two decades, already held thousands of books, scholarly and scientific, and there was a pedagogical collection of hundreds of artifacts and natural curiosities assembled by the eighty missionaries Francke had sent to Russia, America, and India. In the center of this unique educational landscape with its baroque buildings was the *Pflanzgarten*, the nutritional garden, which produced a sustainable food supply not only for the children of the destitute but also feeding many of the community. Apart from its nutritious plants, the *Pflanzgarten* also produced medicinal plants for a local market. It even delivered to global markets, which had been established by Francke's missionaries.

Francke's school town became one of Europe's most influential educational institutions of the time. Children were not only involved in farm work, they were also given the chance to

explore the knowledge of their time. *Die Erfahrung öffnet den Verstand!*—‘Experience opens the mind’ was Francke’s creed. In close proximity to the school fields, Francke erected one of the oldest purpose-built public libraries. His spectacular “Cabinet of Artifacts and Natural Curiosities,” the *Wunderkammer*, contained over 3,000 objects from across the world, interrelating spheres of daily life with science. It was intended to incite in children a keen interest in the diversity of God’s creation. This unique collection still amazes visitors today.

### SCHOOL GARDENING IN POSTWAR 20TH CENTURY GERMANY

*From a compulsory part of Polytechnic Education in socialist Germany  
to an optional opportunity in 21st-century education*

During the 20th century in Germany, during fascism and in the postwar decades in socialist East Germany, the GDR, this large project in the spirit of “Halle Pietism” was largely neglected and even damaged. Nonetheless, the educational ideology of the GDR was in many ways not so remote from Francke’s thinking. School gardening was seen as an integral part of the GDR’s ‘Polytechnic Education’ policy, and it continued to be a regular school subject in all elementary schools and teachers’ training. The focus of Socialist School Gardening Education was on agricultural productivity—in constant competition with capitalist West Germany.

Former students of GDR schools remember this subject with mixed feelings. At the time they often resented being used as a cheap labor workforce. But later in life, they came to value their hands-on experience in the fields, rare among West German schoolchildren.

After Germany’s reunification, the dominant priorities of West Germany’s educational policy were adopted. School gardening disappeared from the curriculum, with the exception of only one former East German state, Thuringia, where it is still taught today as a university subject in teacher training.

Meanwhile, Francke’s foundations including the historic ‘school town,’ that unique ensemble of baroque social and educational buildings, were renovated on a large scale. A university was added to its institutions and the vibrant cultural and educational site is now visited by thousands of people every year. The historic *Pflanzgarten* has been recently revived. On a smaller space but on the original site, it is now part of the everyday life for children attending the three kindergartens and three schools located on campus. In this modern, ecological *Pflanzgarten*, a “green” classroom features subjects such as botany, physics, chemistry, geography, arts, and cooking. The children cultivate and research nutritional and medicinal plants, herbs, historic biblical plants, or just decorative plants.

### SCHOOL GARDENING AS NUTRITION GARDENING

*The case of Greece after the 2012 economic crisis*

Although Francke’s *Pflanzgarten* has been revived for educational purposes in Germany, in some regions in Europe teachers are turning to school gardening for many of the same

reasons as do teachers in Uganda or West Bengal. They seek to introduce gardening education into their school in order to produce healthy meals for malnourished school children. As they teach the basics of subsistence gardening, they also hope that the children will take their learning home to their own families, as after the recent economic crisis in Greece, many families returned to their home villages and began recultivating their deserted kitchen gardens and neglected olive trees.

In 2017, in a Greek village close to the Turkish border two teachers heard about the FAO's "International Year of Pulses" program. Pulses are a nutrient-rich food that can help fight malnutrition in both developed and developing countries as part of a healthy diet. All over the world people were encouraged to become more aware of the nutritional value of pulses, of their contribution to sustainability and reliable food production. The program encouraged connections throughout the food chain that would better utilize pulse-based proteins and further global production of pulses.

With modest funds, the teachers started a project of growing local beans. Beans have always been part of the traditional Greek diet, but nowadays most village children have only seen them in cans in the supermarket—and disliked them. But now they planted lentils, different varieties of beans, and chickpeas around the school and at home. They have interviewed grandparents and local farmers and sold their harvest on local markets. They have also investigated forgotten local knowledge about beans and collected stories and songs about pulses for an exhibition and a concert.

## SCHOOL GARDENING IN RURAL WEST BENGAL, INDIA

### *Examples of ecological education*

India, West Bengal. In 2016, my husband and I followed the agro-ecologist **Ardhendu Chatterjee** (1954 - ), a 1976 ARI Rural Leaders Training graduate, to the villages of West Bengal with the camera. Over the past thirty years, he has counseled landless farmers on how to better use local resources, how to harvest rainwater more economically and how to add value to kitchen gardens as well as to the pools and forests of their communities.

As Chatterjee took us to the villages in West Bengal, we were fascinated by the veritable treasures of ecological teaching that we came to see in schools and orphanages. We were shown herbariums of forgotten Indian plants; we looked into the children's research chests; we saw their posters and charts with statistical data about the villages and their natural resources. The children had catalogued their seed collections in phenological diagrams. The plants had been defined and annotated in botanical terms, and they were systematically grouped in tables and statistics. The children had put together manuals on weed—or rather on local plants, underestimated in their nutritious value. There were self-made maps of the area and pie charts with observations on climate change. The children showed us their drawings, depicting everyday scenes of joyful learning outside the classroom, at the ponds, in the forest. They seemed to be proud of their part in their rural *eco clubs*, proud also of the wealth of their documentation to which they continuously added documents of their ongoing research

on the ecology of their villages. ESD, Education for Sustainable Development, of a high order! We decided to return in 2017 to film another documentary, *Children and Soil*. This time we explored the topic of soil in environmental education. Soil is at the base of our lives. But soil will not always be soil. How do children learn the basics: how to recognize the qualities of varieties of soil, of different kinds of seeds and how to mix them with organic fertilizer according to the special requirements of seeds and plants?

In India, the first goal is always to become aware of the garbage that is being littered everywhere. The soil gives us medicinal plants and nourishment, it is a precarious matter and must be actively protected against the damages of civilization. Children in kindergarten find out that what has been scattered on a few squares of soil can be both damaging or fertilizing. Is it plastic garbage, or is it a useful material for compost? A one-way plate made of banana leaves that can be found anywhere in India must go into the compost area.

The Indian Ministry of Education advises schools in rural areas to establish nutritional gardens. We were shown some surprisingly large school gardens. We often felt, however, that the children themselves were not really entrusted with the care of the gardens. There still seems to be much work ahead to convince the teachers of the educational value of working with hands and soil, and more importantly, for teachers to share physical work with the children, bending down, handling soil themselves, which they still consider being just dirt.

It is true that environmental education has already been introduced as part of the school curriculum in India for some time. But when the teaching methods remain the same as of old, the lessons fall flat. It is still a long way from the authoritarian, repetitive learning styles of Indian primary schools to holistic concepts where children are engaged in meaningful and communicative learning activities.

School attendance of children (and their teachers) in remote Indian villages is another largely unsolved problem. But nutrition gardens outside classrooms, if they exist at all, are popular among parents who sometimes build walls around them for protection. For the children, they can have an important effect: they offer an escape from the strictly collective teaching of Indian schools. Here, children do not shout predetermined answers in chorus. Instead, they can cooperate and argue in small groups. Working with their hands enhances their *Lernphantasie*, their imagination that comes through learning. Again and again, they will have to accept, too, the less respected aspects of hands-on activities to build fertile soil, tasks that would normally be assigned to others—the untouchables, tribal people, or the casteless. But in traditional agriculture, hardly anything can be more valuable than animal manure, as valuable as precious rainwater.

In some village schools, we followed children as they left the classroom. They would roam through the village in groups, visiting one family after the other as they took up their systematic charting of all the community's plants, trees, and birds. They also included the knowledge of the adults in their environmental research. In some villages, we witnessed the transition to organic farming. The farmers, mostly women, took the first steps into this new way of thinking through their schoolchildren.



As we watched young schoolchildren, we were often impressed by their competence. Eight-year-olds would clean the garden beds of dead leaves and plastic. Then they prepared their collected organic fertilizer on their own in groups before sowing. Their parents had brought fresh manure from buffaloes and cows. The children sieved cow manure that had dried for some time under the roof of a container. The children then distributed the fertilizing organic substances on the seedbeds, economically, evenly. The teacher showed them how to gently mix it under the soil so as not to harm the microorganisms.

However, what can children learn about soil in a megacity like Kolkata? In Indian cities, millions of inhabitants produce massive amounts of waste. The contrast to the rural villages grows greater each day. The enormous amount of waste also generates jobs for the lower castes at extremely low levels of environmental protection. Adults and children are exposed to dangerous septic vapors and gases as well as pungent smells. The poorest sections of the population are constantly alert to find bits of garbage useable for the recycling industry. It is an inroad for child labor, too.

In such slums in Kolkata, the living space is impossibly cramped, and everywhere the soil is sealed over with concrete. Given such living conditions, it is almost a heroic task for the teachers to bring some kind of ecological awareness to children. We saw a teacher deposit a bag of soil on the narrow balcony of a slum school. The children were instructed to stomp it to finer soil, appropriate for seedlings, and then fill a hanging basket with this soil for growing plants. The fights between the students marred their encounter with nature. For these fifty children in one classroom, the main purpose in life seemed to be not to be overlooked. The fastest will be first! Survival of the fittest. But how they wished, too, to participate in an activity with soil and seeds!

Even under these conditions, committed staff is finding ways to introduce basic experiences with soil and organic growth—calming, vitalizing experiences—into children's lives. For example, in one school every child is given a seed and a bag with a handful of soil to take home. Place the seed in the soil and water it. See what happens and bring it back in ten days! There might be a new plant growing from it.

### THE FRIDAYS FOR FUTURE MOVEMENT IN GERMANY, 2019

*What impact is there on Education for Sustainability?*

Back to Europe. In 2019, hundreds of thousands of schoolchildren were demonstrating on Fridays, supported by many teachers and adults of all generations. Their strikes for climate change action—*Reduce CO<sub>2</sub>, Save the Planet*—beg the question, 'What impact have they made on schools, on Education for Sustainability?' Is school gardening on the rise, particularly now as many German schools are being transformed into all-day schools?

So far, surprisingly, I cannot see how the young generation's emergent ecological awareness is having much impact on the daily lives inside schools. Neither in Germany nor elsewhere in European countries has school gardening become an integral part of the curriculum

or in the training of teachers. Quite a few German schools have set aside some space on their campus for garden beds and plants, but as of yet, I cannot see a significant effect of the *Fridays for Future* movement's macro-politics, expressed in their sweepingly abstract slogans, on concrete micro-activities of students' daily lives at schools. School gardening is still regarded as optional, as an extracurricular activity.

## RECYCLING AND SHARING

### *European professional educational thinking about school gardening*

So where do we go from here? Recently, I approached several colleagues from my generation of educationists. We all share a lifelong professional history of thought and research on children and early education, often from an internationally comparative perspective. We are now discussing how to recycle our professional knowledge in a way that may become useful for educators in very different conditions, in rural areas of the Global South.

We do not see ourselves as carriers of knowledge transfer; rather, we will visit four Sub-Saharan countries, Uganda, Sierra Leone, Tanzania, Cameroon, to listen, observe, empathize. Then, however, we will also offer our concepts and materials, recycling them, as it were, for discussion with local educators.

Our focus will be on garden-based education and 'simple technology' education. We will address universal subjects in the upbringing of children worldwide. What is organic growth? What is biodiversity? What is a tool? Together with our educational partners, we will try to identify actual situations in which children may want to investigate these questions on their own, supported by their teachers, their parents, or other adults in the community.

Working on concrete steps towards developing concrete projects in the spirit of the "situation approach," we, the visitors, will suggest some basic principles that we share in our educational culture, such as learning in mixed-aged groups, or making children the agents of their learning. The emphasis will be on action-based learning ("*doing* science rather than *learning* science"), often outside the classroom. We will suggest how children can learn to keep a record of their findings and their learning and we will discuss how they can practice their presentation skills.

Our suggestions will draw heavily from the works of the Ecology and Natural Resource Education (ENRE) projects in India. Their educational philosophy is in many ways close to ours. But the rural background of their practice gives their Education for Sustainable Development more weight for implementation in African countries.

The "anchor persons" whom we want offer our concepts to are mostly ARI graduates: competent and respected local leaders working with teachers in kindergartens, schools, and orphanages. They are rooted in their communities but at the same time familiar with our lifestyles and concepts. They do not see us as donors of funds. They expect a contribution of another kind: *Come and share your ideas with us!*

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# Food Sovereignty through Locally Produced Livestock Feed

A proposal for overcoming food insecurity in Kiribati

TEBWERETAAKE TOKANTETAAKE

## THE LIFESTYLE OF *I-KIRIBATI*

Kiribati is one of the countries located in the central Pacific and consists of 33 small islands, most of which are only 3 to 4 meters above sea level. Kiribati's population is 115,847 and half of the people are living on the main island, called Tarawa, while the rest lives on the outer islands (census, 2018). The major religion is Christianity. Kiribati was granted self-rule by the United Kingdom in 1971, gained independence on the 12th of July, 1979, and has a democratic government (University of the South Pacific, 2001). There are only two main official languages in use: Kiribati and English. *I-Kiribati*, that is, the people of Kiribati, love dancing and singing as part of their culture and enjoy life under two seasons, the rainy and the dry season.

### **The land and the family**

*I-Kiribati* face various cultural difficulties in holding and managing land, apart from the scarce availability of land itself. Firstly, each piece of land in Kiribati belongs to the family living on it. The bigger your family is, the less the land it gets. Thus, on Makin Island in the northern part of Kiribati, a family and its relatives never divide the customary land among each other. Instead, they share the same land. It is quite difficult for them when the time of harvesting comes because some families do not do anything for cultivation but still have the right to harvest, while those who do work cannot complain or stop them because the land belongs to everyone within the one family and its relatives. Therefore, they all quit working on the farms and in the forest (maintaining forestation) and instead prefer to buy food from the store.

Secondly, those who grow up on the main island live with the risk of losing their customary land on the outer islands, especially when the relatives or family members do not disclose

their share to them. For instance, I grew up on the main island, but when I go to the outer island for a while, I rely on imported food because I do not know where my ancestral land is.

These two are the most probable reasons why people desire to migrate to the main island or to other countries such as Fiji, New Zealand, or Australia. Education, entertainment, medical cases play a part in migration as well.

### DIET CHANGE AND THE LACK OF FOOD SOVEREIGNTY

Similar to other Pacific nations, Kiribati mostly relies on imported foodstuff due to people's waning interest in farming and growing food. The main reason for people losing interest lies in the shortage of land, limitation of water, poor soil conditions, and the impact of climate change. More than 90% of the population depends on imported food, and the country imports food and other goods and services from around 32 countries. The top countries are Australia, Fiji, Thailand, Denmark, and the United States (World Integrated Trade Solution, 2013).

Moreover, the main staple foods are rice, canned fish, and corned beef, even though the *babai* (swamp taro) plantations and fish in the sea are already there and waiting to be harvested, but people ignore it and prefer to pay money for buying their daily food. Diet and culture are changing.

The riskiest time in terms of running out of food supplies is during Christmas and New Year. Households have to be ready to buy many bags of rice, flour, and sugar ahead of time. Otherwise they do not have food during the occasion. Without these foods, *I-Kiribati* cannot survive and face hunger and poverty. This is one of the main issues the government is trying to tackle. The question is, what if the producers stop exporting food to Kiribati? This is a big question that sometimes makes me afraid for my future generations. I need to work toward this issue and give my contribution to at least reduce the problem little by little. Therefore, the target issues that I want to consider are: improving home gardening and mass production of root crops and starchy food such as *babai*, breadfruit trees, pandanus fruits, fig-trees, coconut plantations, and livestock such as chicken and pigs.

As we can see, Kiribati has nutritious food on the land and the sea on standby, but people simply prefer to get the food from the supermarket. The native food is getting lost due to the loss of interest in farming and the high dependency on imported goods from outside the country.

#### **Pros and cons of imported food**

Imported foodstuff such as rice, flour, sugar, canned fish, corned beef, fruits, vegetables, and others is becoming our daily life's main food. In the past, I did not know where exactly these foods were coming from. The local people are highly dependent on these, as they are very easy to obtain for low prices, they are considered tasty, and less work and time are needed to get and cook them. The government keeps on trying to ensure that imported food stays sustainable. Otherwise people go hungry.

However, there are many disadvantages from these exotic foods: some people get

poisoned from eating the fish or other meat in tin cans; people get diseases such as diabetes, blindness, and high blood pressure because of consuming a more unbalanced diet with less work. Also, people lose interest in farming because they choose other means for survival. They cut down native trees and leave them behind, so some local crop and tree varieties are disappearing.

Local people have the mindset that food from the supermarket is the real food, and that it will never disappear or lack. But one issue that is now getting worse is climate change. No one can stop climate-related disasters if they start to affect our planet, and if countries on the other side of the world stop producing food because of climate change, I believe the Kiribati nation will starve.

### MY STRATEGY TOWARDS THE ISSUE

I was born an *I-Kiribati*. In 2008, I took part in and graduated from ARI's Rural Leaders Training Program, and I am currently a 2019 Training Assistant at ARI. In Kiribati, I am an Agricultural Officer of the Agriculture and Livestock Division (ALD) under the Ministry of Environment, Lands, and Agriculture Development. My role in the government is working with the livestock section and poultry farmers. I carry out my work according to the annual plan set by the Division. The main target of the plan is to support the mass production of livestock on husbandry farms, mostly pigs and poultry, in order to maximize meat as a source of protein in the country. We believe that the more livestock in the country, the bigger the improvement for the diet in general.

Moreover, sanitation, hygiene, welfare, and health are all considered to be part of our work in order to maintain a healthy environment, not only for animals but also for humans. We carry out training for youth, local communities, church members, villagers, farmers, and schools, all of which are included as part of the program in order to make them understand why livestock is important for them.

However, even though we try our best to promote the importance of raising pigs and chickens, we still cannot really help people make their farms sustainable in terms of providing animal feed. Providing feed is one of the challenges that farmers face: It is often insufficient and costly, and this is where farmers lose interest in continuing.

I would like to work on this problem, though I realize that it will be a big problem in the near future. Action towards this issue is not an easy job, so by applying some skills and knowledge that I gain at the Asian Rural Institute, I would like to start from a very simple way in order to work little by little until everyone knows and realizes the reality that they are facing now. Therefore, I am going to share with the Ministry and my Division that improving poultry farming is a good starting point to address the problem of our high dependency on food imports. This is because growing food like crops and vegetables very much requires chicken manure for improving the soil. If farmers raise chickens, they can utilize the manure or sell it to others who are in need of manure for growing food.

Raising chickens and pigs is one of the key tools that can help farmers earn enough

income from production. In addition to that, it can also contribute to improving the soil for plants to grow in healthy conditions by utilizing manure. Comparing chicken and pig raising in terms of financial profitability, chickens have a higher market value, while pigs contribute to household festivities as part of the culture. Every household must have a pig to beautify the table as part of the main meal. (If you do not have a pig to accompany special occasions, you are considered to be an abnormal person.)

Raising chicken for meat and egg production is easier and faster for income generation. Poultry farmers can also sell the manure for income as it can help their neighbors improve the soil for home gardening. Chicken manure is very rich in nitrogen and helpful in adding nutrients to the soil when mixing it with compost or *bokashi*.

### Challenges of raising layer chickens in Kiribati

Poultry farmers in Kiribati are experiencing various challenges. These are mainly because they do not make their own feed for their farms but rely on imported feed from Australia and New Zealand. Related to this matter, poultry farmers face the following issues:

1. Feed is very expensive compared to the income farmers generate from egg production.
2. Farmers sometimes receive expired livestock feed but they do not have any other choice because there are only one or two companies that provide it. But giving expired feed can lead to a drop in egg production and an increase in the chicken mortality rate.
3. The service providers (feed sales/distribution companies) sometimes run out of stock so farmers cannot give any feed to their layer chickens.
4. Farmers complain to the agriculture officers all the time but the Division of Agriculture cannot do anything as they do not have any resources to assist.

These challenges are leading some of the poultry farmers to quit because they do not see the benefit of what they do. To them, it is just a loss and a waste of time.

### Coming to ARI based on the problems in Kiribati

Coming to ARI as a Training Assistant is meaningful to me as my learning can address the issues of lack of interest in poultry farming. Feed is the key and very powerful in tackling the problem that the local people experience in terms of how they raise chickens and why some of them quit from doing it at all.

My 2019 Training Assistant program focused on how to make feed for poultry in four different stages. Asian Rural Institute utilizes feed ingredients from locally available resources. Thus, the methodology, when practiced in Kiribati, might be different as different resources are available in Japan and Kiribati. However, the most important thing is to understand the structure and potential of what ARI has been doing in terms of feed production and feed sovereignty. We need to understand what ingredients to use and what nutrients each ingredient matter contains. For instance, ARI has two ways of making feed: *fermented feed* (cheaper but not containing all required nutrients in full) made from *okara*, rice powder, rice bran, cooked fish, soybean cake, and oyster shells; and *concentrated feed*, using the same ingredients as fermented feed but including other materials such as vitamins, ash, fish meal, alfalfa meal,



and others to make it more nutritious.

By adopting this practice of local feed production in Kiribati, there can be alternative ways to produce feed by utilizing the available resources in the country. This means that the ingredients would not be according to the ARI recipe but according to the mixture of nutrients such as carbohydrates, protein, calcium, potassium, amino acid, iron, sodium, chloride, and others. We have the possibility to do so by growing root crops that contain carbohydrates to substitute for rice bran, rice powder, or other materials that we do not have in Kiribati.

### **A way forward to increase the number of poultry farmers**

When I complete the Training Assistant program, I will go back to Kiribati to continue what I have learned at ARI and locate the resources I need to make feed. The first step I then plan to take is to carry out a trial of making chicken feed for each level of the chickens' growth stage which, at ARI, are called 'starter,' 'grower 1,' 'grower 2' and 'finisher.' When the research is successful, the skill will be shared with people who are interested in doing poultry farming so that they may make their own feed and not rely on imported feed any longer. This can contribute to overcoming the challenges that I mentioned.

Focusing on feed processing will give farmers a chance to grow and mass-produce root crops for chicken feed. At the same time, they can harvest what they grow not only for chickens, but also for themselves.

Secondly, dissemination of information about the feed will not be limited within the country, but it can also be spread outside. When making feed for chickens and pigs proves successful, I am going to expand it and export it to our neighbor countries so that my country can earn more money. Raising chickens and processing feed has, therefore, the potential to uplift the living standards of local people in Kiribati and the wider region in the Pacific.

The advantage of making livestock feed is not only for animals to grow, but also to help economic, environmental and social development. For instance, improving and mass-producing livestock can contribute to growing crops and vegetables by utilizing the manure for compost and soil improvement. It is worthy to first improve the livestock situation so that it can uplift other areas for a better life in terms of people's health condition and balanced diet.

To conclude, locally produced feed can contribute to a better life of *I-Kiribati* and other Pacific islanders. My dream is to establish the feed industry in Kiribati, first for poultry and later on, when it goes well, for piggery. I am going to propose a new government project called "Kiribati Pacific Services for Grassroot Development" (KIRPAC.S) which should be established in Naviavia village in Fiji, a village which is owned by the Kiribati government. This land is still empty and the government has not yet a plan for it. That is where I would like to implement my plan, utilizing this land for making animal feed and other necessary agricultural activities. The logo (figure 1) that I am going to use for this project is already recognized by the domestic trading system. My dream is to be the founder of KIRPAC.S for the nation of Kiribati and the Pacific.



Figure 1: KIRPAC.S logo

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# Essay by Dr. Takami ・ 高見先生の小論文

# Sharing Food is Sharing Life

## In Search of a Genuine Life

### TOSHIHIRO TAKAMI

Dr. Takami gave this keynote address at a week-long conference in Southwest Germany, on the occasion of the Protestant Farmers' Ministry in Württemberg association's 50th anniversary on June 29, 1998. The conference's theme was "Liberalization, Food, Theology," and was attended by international farmers and clergy.

#### A. INTRODUCTION

It is my great privilege and joy to be invited to participate in this conference which proposes to tackle such issues of fundamental importance as Globalization in relation to the integrity of Creation, Economic Rationalizing, Diversity, and Justice. These issues are important not only for the present generation but also for future generations, for human beings, and also for all of God's creation.

In earlier days, the words "global" and "globalization" expressed our vision and desire to realize a world of peace and harmony, a world of unity with diversity. Such sentiment was expressed eloquently in the United Nations Universal Declaration of Human Rights in 1948. However, after five decades of "development," the word "globalization" today connotes a very different meaning, largely negative, as we shall hear from the reports on this conference.

When I started working full-time in 1960, it was the beginning of the UN's first

decade of development. During the '60s and the two decades following, the mode of urban industrialization, hand in hand with rapid social change, was firmly set. We began to see "development dictatorships" among fast-growing young nations, along with the rapid expansion of multinational/transnational corporations. By the third development decade, pollution and other forms of environmental hazard were becoming major threats to the world.

At the same time, the contending First and Second Worlds, using their enormous economic and military force, utilized the Third World as markets for their agricultural and industrial products in exchange for low-cost materials and cheap labor, thus dividing the world into two. Third World nations became dumping and testing grounds for the military industries of the First and Second Worlds. Civil wars and other internal conflicts, poverty, and hunger intensified the predicament of ever-increasing numbers of refugees. Some nations started policies to

export laborers to affluent nations.

This partly caused the birth of NGOs all over the world, which soon became indispensable instruments to carry out much of the humanitarian work of international agencies like the UN, with much of that work formerly done by churches. Today there are literally thousands of NGOs and some of them are huge bureaucratic organizations. Some of them function as channels of foreign aid. In some countries, 'NGO' is a dirty word.

All through the decades of development, the underlying thrusts were urbanization/industrialization, a competitive market, and the concentration of power in the hands of a few. These powerful few have been effectively using science and technology to their advantage.

It is my intention in this paper to explore one of the basic dilemmas we are facing today—to explore how and why science and technology (which are human inventions) have been utilized to bring about harmful effects to human society and to all of creation, and then to seek effective remedies for the future.

As founder and director (for the initial twenty years) of the Asian Rural Institute based in Japan, whose rural leaders training activities spread over Asia, Africa, the Pacific islands and elsewhere, I have been deeply involved for nearly forty years in development issues as a grassroots-level Christian worker, mainly in the "Third World" or the "developing" countries of Asia, Africa, and the Pacific.

Over the past 25 years, ARI and its 800+ graduates and some 500 volunteers have accumulated experience, knowledge, and wisdom from their daily work with rural people at the grassroots level, which I shall freely share in this address. Some of the sharing may be personal, biased and subjec-

tive. For too long we have been trained and educated to be one-sidedly objective and impersonal. I believe that is one of the causes of our alienation from the natural world and our God.

## B. WHAT'S GONE WRONG?

### 1. Creation

My wife and I recently had the opportunity to visit Italy on an art study tour. Not only the sculptures and paintings and tapestries and imposing architecture but also the entire cities of Rome, Florence, and Venice looked like masterpieces of art to us. The first place we visited was the Vatican museum. When we came to the Sistine Chapel and gazed at Michelangelo's masterpieces "Creation" and "The Last Judgment," we were deeply moved. We were also impressed by hundreds of other art objects on display, originally brought to Rome from other places over the centuries. But as we left the Chapel and the museum I was feeling something strangely missing in those masterpieces. I felt there was a vacuum in myself; I had a feeling of insecurity. This feeling increased as we continued our journey in Rome and to other cities and many museums there. What was missing?

I finally realized what it was when we left Italy for home. What was missing was Nature. In Michelangelo's "Creation" there is hardly any sign of Nature, with the important exception of the Tree of Knowledge in the Garden of Eden. Likewise, in "The Last Judgement." In almost all the paintings and tapestries we saw, and also in and around those magnificent marble buildings, there was little Nature. The cities were packed with solid stone buildings, the streets paved from end to end by granite rocks. Yes, the

Renaissance, that great cultural, political and economic movement which began centering around Rome, has been overwhelmingly anthropocentric. But is the creation story as told in the Bible anthropocentric? No!

I am a Japanese Christian born in north-east China, a former Buddhist, having spent five years in a Zen temple in the ancient city of Kyoto, Japan. When I read the Bible, especially the creation stories and Psalms, I am deeply inspired by the awesomeness of God's continuous work of creation, of the entire universe, the sky and the sea and the lands, mountains, rivers, soil, and rocks, and all the living things in the work of creation.

We are made in the image of God—yes! But we do not comprehend what it means unless we fully participate in God's continuing work of creation, caring for all of Nature with the Love of God. God works unceasingly with each of us and all of us for our renewal as created beings. We can attempt to understand the integrity of creation only when we participate fully in God's work of creation. What keeps us from participating more fully and positively in it? I believe it is our centuries-old concepts and practice of science and technology.

## 2. Justice

When God created this world (universe) and looked at what was made, God said it was good (Genesis 1). All the things that were made were in good order. Everything was just right. When we say, "It's just right," we are saying and recognizing that everything is in the right relationship with all others and that we who are saying these words are agreeing with and are also involved in that relationship.

Justice is a relative situation in which all

created things—whether organic or inorganic, felt or unfelt—are existing in right (or proper) relationship with all others. Basically, doing justice means putting things in right or proper order and not passing judgment on something disagreeable to us. Doing justice means we participate in the process of restoring disorder to order, participating in the renewal process of the ongoing work of creation. Thus Creation and Justice have an intimate relationship.

Today we are becoming increasingly aware of what grave injustices we are doing to our own society and to our environment, to nature and to God's creation, using science and technology to create this unjust world of ours with the militaristic cultures of a possessive, consumer-oriented economy.

## 3. Economics

Economics is a science of managing human enterprise, which has an inseparable relationship with our lifestyle. When the economics of a particular orientation is used for a sustained period of time (for many centuries for instance) to sustain and strengthen social systems based on competitive markets that encourage people to spend more and to have more, we will end up with a society whose order is kept only by concentrated powers motivated by greed. Human beings will lose the quality of their human character then, and there will be no justice in our society.

"Necessity is the mother of invention," we used to say, but this is no longer true. Today, "Invention is the mother of want." People, the consumers, are made to consume more and more stuff, much beyond what they need.

Take a look at a big supermarket for example. There is a diversity of foods and

goods on sale. Consumers are made to feel that they have many choices to make, but these choices are only within the framework of the supermarket system. The consumers' activities are limited to the act of buying. Big businesses and big financiers employ all kinds of scientific and technological means to expand their own businesses to win and control the world market. When these activities go on for a sustained period, smaller businesses and smaller-scale local products are eliminated. Eventually, there will be less diversity of goods available for people who can no longer produce products of their own locality. It seems that such is the path the World Trade Organization (WTO) is taking, involving the entire population of the world.

#### 4. Science and Technology

We were told by our tour guide in Italy that the Italians are proud of their Renaissance heritage of art and also their achievements in science and technology. Scanty research would show that the Italians, early in history, excelled in science and technology because they excelled in mathematics. Mathematics is the mother of science and technology, which have an inseparable relationship but are not the same. Science makes progress by using the scientific method, repeating its process of inquiry forever. It has no final end. Science is part of life's process.

Technology is different. It always has to produce concrete objects. Every technological project has to reach a final end.

The more work scientists do they discover there is a greater world of unknown. Conscientious scientists are filled with a sense of wonder about their world, the universe, and their life in it. We notice great scientists are philosophers. Philosophical methods of metaphysics, analysis, and

generalization laid the foundation of mathematics. Philosophy is a systematic effort on the part of human beings to understand the truth about Life using their given intelligence. We notice there are fewer philosophers these days as compared to the number of artists and scientists. Perhaps the sense of wonder about the ongoing process of creation has been diminishing in the face of the anthropocentric development of sciences and technologies over the centuries. An anthropocentric way of life is a dehumanizing way of life.

The cultures (and civilizations) of the West were quicker than other cultures/regions of the world to systematically utilize science and technology to fortify and strengthen their own established system of life which was expansionist. The basic method of strengthening their system of life was competitive power politics with military strength. In the process (for at least two millennia), our understanding of Nature has become greatly distorted. The sentiment of human life as an inseparable part of the work of creation and nature kept diminishing. Humans began controlling Nature both mentally and in practice. An anthropocentric way of life is a dehumanizing way of life because it is destructive to the creation process.

This is being done in the name of freedom of enterprise, free markets, healthy competition and cheaper prices for consumers, all for democracy. This is not only supermarkets, which handle food items and household items. Mergers of big businesses are gaining momentum. Many of them are transnational corporations in which national governments are involved. But they are fast becoming beyond the control of any national government. Competition is getting increasingly harsh. Soon there may be only a



few giant business corporations left in the world, controlling all the business activities of the world. What happens then? A real BIG BANG maybe.

Serious crises have been emerging in other aspects of our life today. Let us note some of them. The advancement of the electronics industry is truly striking. Numerous electronic devices like personal computers, wireless phones, mini-size radios and TVs, medical instruments, etc. are available for ordinary people in everyday life. Even tribal people in remote areas where schools are not yet existing are exposed to electronic life. People's world views and philosophies of life are going through drastic changes. Their sense of reality is changing. Nowadays we talk about Virtual Reality. Probably many are immersed in a life of virtual reality in an electronic world daily.

One electronic game device which can be held in the hand of a child became extremely popular among Japanese adults and children recently. Using this device one can grow and care for an imaginary plant or living things like a canary, a chicken, or a rabbit. You plant a seed, give fertilizer, pour water and do other work of husbandry, to see flowers bloom and to harvest seeds. You might start keeping a pet, such as a calf. Every day at regular hours you feed it and watch it grow. When the calf gets sick you give medicine. The virtual calf grows up to be a grown cow. It may take several weeks to do so. Then, someday you would have to decide to butcher it.

Many hundreds of adults and children enjoy keeping virtual pets and plants, talking to them and sharing life with them. They have complete privacy and freedom with these virtual living beings, which do not disturb other human beings, nor smell nor

make noise; you have complete control of them. When you are tired of caring for the virtual beings or lose interest in them you simply switch the device off. That is the end. You put an end to that virtual life. Many have chosen to start a virtual human baby and many lost interest in the baby and erased it.

In January, a TV special news disclosed that a Buddhist temple in Tokyo inaugurated a virtual cemetery, operated by a computer, for those virtual babies and pets. Many adults and children are coming to the virtual cemetery, bringing flowers and offerings. A priest of the temple offers computer prayer (a virtual prayer?). Such ceremonial rites may satisfy the spiritual needs or pacify the sense of guilt of the person who put an end to a virtual life. Is this virtual cemetery meeting the virtual needs of a person who tries to live in a virtual life or real needs of a really real life? The question is the question between a virtual life and a real or GENUINE life.

## 5. Agriculture

Agriculture in a broad sense of the term may be the only human enterprise that would help sustain our planet's food chain. Almost all other industries are destructive to the natural environment. Industrial products as we know them today, especially petroleum-based ones, do not help nature's recycling process. Modern agriculture using science and technology makes agriculture destructive of nature, like most other industries. Agriculture destructive of nature is destructive of life. Food produced by destructive agriculture is destructive of human lives. Modern technology which is detached from the art of science is making agriculture destructive.

Food production is becoming part of big industries on a global scale fast, and consum-

ers and farmers are being alienated from each other and from the act of producing food. Food, in this case, is no longer a linkage between human beings and nature or creation, nor between consumers and farmers. Food is becoming an agent of alienation.

It is with this kind of awareness of the danger that we witnessed the proceedings of the second World Food Conference held in Rome in November 1996. Regional pre-conferences were held around the world as defined by the FAO during the two years preceding the WFC. It was clear then that from that time on the World Food Program would operate as part of the WTO. At the conclusion of the Conference, the usual declaration or resolutions were made public. One of them said that the famishing population would be reduced by fifty percent in twenty years when the third WFC meets.

One is reminded of the resolutions made at the first Conference held in 1974 which declared that world hunger would be completely eradicated by the year 2000. Clearly, it will not happen. It was a complete failure! And there was no explanation regarding that failure. During that period, the world's food production capacity increased by fifteen percent, whereas the hunger situation got worse. We cannot meet the emergency food needs of even one country, North Korea. We still have millions of hungry people and an increasing number of overfed people today.

It looks as though surplus food made by giant food companies of big nations will be brought to hunger areas, according to this scheme of the WTO/WFP. When this is done for a sustained period of time, food diversity of the world will be greatly reduced, food habits of hungry people will be changed semi-permanently, local agriculture of

hunger areas will diminish and their land will become desolate. The world population will be divided into those who feed and those who are fed.

When this kind of scheme of meeting the food needs of the world population establishes hegemony, the already energy-intensive agriculture (which would destroy the food chain), will become increasingly energy-intensive, not only in the method of production but also in transportation, distribution, preservation, processing, and consumption. All matters concerning FOOD would become an integral part of giant monopolistic industries controlled by the powerful few. When such takes place, no human person makes a profit, but only inhuman worldwide trading systems make a profit. We would do great injustice to the present and future generations and to the whole creation if we allow this to happen.

## C. HOPE FOR THE FUTURE

How do we reconcile our situation with our desire to participate in God's creative work of restoring justice? I believe we can find some answers by studying and sharing food. It is the linkage between nature and humans as part of the entire creation. Agriculture, a human enterprise to produce food to sustain life, needs to be done to sustain all other forms of life in the natural environment. Humankind's efforts to produce food needs to sustain and improve the food chain.

### 1. Science

Perhaps I seem to be anti-science. I'm not; I'm just against using science as a tool to accumulate power over others and destroy nature. We are reminded of science being born of

philosophy, the love of truth. In the beginning, there were three main areas of science: mathematics, natural, and medical (or healing) science. As time went by and human beings were divided into competitive power groups, science and technology began to be dissociated from philosophy. The forming of more sophisticated economics enhanced this trend. Perhaps philosophers and theologians of early times contributed a great deal to strengthen such a trend—of dissociating science and technology from philosophy and from Nature and the integrity of Creation. Some of the well-known theologians and certainly those powerful personalities of the established Church hierarchy did much to lay the foundation of an anthropocentric society armed with science and technology. Some church leaders played central roles in militaristic political power plays in which economics had a major role. Those were the days when theology was called the queen of science. What did that mean in those days? And what does that mean today?

Recently we heard a hopeful news item about Prof. Stephen Hawking of England over TV. Prof. Hawking is a well-known scientist, a top physicist, astronomer (and mathematician) of our time, if not all time. His thoughts reach over the expanse of the universe, millions of light-years. He helps us to try to understand black holes and the big bang theory, supermassive stars and other wonders of the universe. He helps us to regain our visions and dreams of Life. He lives with an incurable disease of amyotrophic lateral sclerosis.

When Prof. Hawking visited Japan several years ago, he was able to speak through an artificial vocal cord, but now the sickness has gotten worse. He can communicate to us only through slight movements of his

eyelids. To our amazement, a group of scientists who work closely with Prof. Hawking invented a device to interpret or read what he speaks with his eyelids. Who makes up this team of scientists? The TV news did not tell. But my guess is—and I think it is a reasonable guess—that this team is made up of not only astronomers, physicists, and mathematicians but also psychologists, medical scientists, electronic technologists and others who are bound together by the love of Prof. Hawking and who share an attitude of listening to the great scientist to discover truth and a Vision of Life.

Here is a team of scientists bound by the love of truth and life. Without the fervent will of these scientists, such delicate instruments to read the movements of Prof. Hawking's eyelids would not be able to communicate what he has in his mind. The scientists would not be able to communicate the wonders of the universe and the enormity of the whole creation to the people of the world. Such radical listening is one good example of our participation in the ongoing process of creation.

## 2. ARI

I would like to tell you about the Asian Rural Institute, a rural leaders self-training center for the grassroots rural communities primarily of Asia, Africa, the Pacific islands, and other “developing areas” of the world. A brochure is available for those who want to know ARI in detail. The focus of ARI's rural leaders training activities is FOOD (and FOODLIFE, a word I coined many years ago).

At ARI, we work together with justice to us human beings and to nature, and we remain healthy. We work together to share our life together. We come to know how much work might be appropriate for each

person—men and women, young and old, big and small, Hindus, Muslims, Buddhists, Christians, and others. The amount of work and style of work vary according to the seasons of the year and the weather conditions and also the membership of the community. Mechanically dividing the workload equally can be unfair and unjust, as might be the case of people working in a factory assembly line. As we work together at ARI we learn sensibility.

Working together with nature is a spiritual experience, for we are close in touch with the work of creation to sustain life. By sharing such deep spiritual experiences daily, the differences of our religious affiliations cease to be barriers among us. ARI is neither a quasi-religious community nor a godless one. ARI is a deeply spiritual community where people of all races from all over the world freely share life together. Every member is encouraged to renew one's commitment to participate in the life of sharing. ARI is a self-renewing community. Making a commitment is a political act. ARI is a democratic, political community.

The theme or motto of ARI is "That We May Live Together." These words are found in several places in the Pauline epistles in the Bible, though not in that exact wording. In my understanding, this theme is the theme of the entire Bible. This theme is a revelation of God. It shows us the goal toward which we should move as a community and as individuals as long as we live; at the same time, it gives us practical guidelines for our daily life.

'Living Together' means 'Sharing Life Together,' not only our daily life with our friends and neighbors of the present generation but also with people of future generations. Not only with human beings but also with the entire creation of now and the

future. The list keeps expanding endlessly as we deepen our sharing life. As we share life with the whole ecology, our life becomes more organic. And our life becomes more open to diversity.

Sharing life together requires a deep understanding of the whole creation—scientifically, culturally and spiritually. Sharing life requires a person to be holistic. Sharing life requires sensible persons, and sensible persons are nurtured when people live in a community in close relations with nature. It is an educational community. In this community, one learns basic disciplines of life from the rhythm of nature, the attitude of listening to the silent but vigorous activities of nature, the economics of Life.

Sharing life together in a holistic way requires a simple life and a simple style of life. It means to have less. It means to live a non-competitive, non-possessive life. It is not a ravenous, devouring, guzzling life. One has to decide whether to "To Have or To Be" (Erich Fromm). Through our many years of life together in the ARI community, we find the base of sharing. A simple life is people-respecting and accepting one another as truly equal persons, equal before God. We rejoice in our differences and enjoy diversity. Thanks to God we have many predecessors in Asia who have been sensible enough to be simple and simply holistic.

A sharing community is the opposite of a competitive, possessive community, but it does not attempt to erase the competitive community by violent forces. It only tries to change the competitive community and its members by the power of persuasion through a simple lifestyle. Such is a way to a genuine life. A sharing community wishes to see increasing numbers of the same nature to be born.

## D. CONCLUSION

At the turn of the millennium, as we taste the effects of science and technology as reflected in our lifestyle, it is becoming more and more clear that our style of life is harmful to our environment and to ourselves. Our own sensibility to live in harmony with Creation is diminishing. Our attempts to face the issues of globalization may be a good sign that we are awakening to the need for doing justice to our situation. A key to do so may be found in our daily life, where Food is shared. How we share our Foodlife would show our sense of values, our attitude toward the source of life. We should be able to use the wisdom and power of science and technology, which originate in our understanding of nature, to correct our misdoing and do justice for all. I pray this may be possible. Let us search for a Genuine Life.

# 食べものを分かち合うとは いのちを分かち合うこと

被造物としてあるべき生き方を求めて

高見 敏弘

本稿は、ヴュルテンベルク地方プロテスタント農民協議会が開催した国際会議での高見先生による基調講演である。1998年6月、同協議会の発足50周年を記念して、『自由化、食べもの、神学』という主題の下、各国から農民と聖職者が集いドイツ南西部の都市で一週間にわたり開催された。

訳：楠利明

## A.はじめに

重要な諸課題に取り組むというこの協議会にお招きいただき、大変うれしく思います。神が創造されたものの保全という視点、また経済合理主義、多様性、正義といった視点から国際化・グローバリゼーションを問う、これらはいずれも根源的に重要なことであるわけですが、単に今この世に生きている世代にとってそうであるだけでなく、将来世代、全人類、そして神が創造されたすべてのものにとって重要課題であります。

一昔前、「グローバル」とか「グローバリゼーション」といった用語は平和と調和に満ちた世界、多様性を認めつつ一つである世界の実現という、私たちの将来ビジョンと願望を表すものでした。国連の世界人権宣言（1948年）にもそのような思いが雄弁に語られています。しかし「開発」の50年後の今日、「グローバリゼーション」という言葉にはまったく別の意味が、往々にしてネガティブな響きがつきまっています。これからこの議場で発表される報告でもそうした指摘があることでしょう。

私がフルタイムの職に就いた1960年は、国連が主唱する「開発の10年」が始まった年でも

あります。60年代とその後の20年間を通じ都市型産業化の様相は、急速に同時進行する社会変革と相まって確固たるものとなっていきます。そして急成長を遂げる新興諸国に「開発独裁」なるものが現れます。それは多国籍企業の急激な世界展開の流れに沿ったものでもありました。「開発の10年」が3期目にもなると、汚染を始めとする地球環境へのさまざまな有害事象が世界にとり重大な脅威ともなっていました。

この間、競合する第一および第二世界はその巨大な経済力ならびに軍事力を行使して、第三世界を自らの農産品や工業製品の市場として利用していきます。その対価とされたのが廉価な原材料および労働力でした。世界は二極化されていったのです。こうして第三世界の国々は、第一ならびに第二世界の軍事産業にとってのテスト・グラウンド、そして不要な武器の捨て場とされていくのです。第三世界における内戦・内紛や貧困、飢餓状況のゆえに難民の数がさらに増し、状況はより一層悪化の道をたどっていくこととなります。自国民を、労働者としてより豊かな国々に送り出す政策を取り始める国も現れます。

世界のあちこちでNGOが生まれてくる原因の一端がここにあります。やがてこれらNGOは、



国連を始めとする国際機関がかつては教会組織が担ってきた多くの人道的活動を推進していく上でかけがえのない存在に育っていきます。今日、世界には何千という数の NGO があり、中には巨大な官僚機構ともいべき団体もあって、対外援助機関のチャンネル的役割を果たしているものもあります。国によっては「NGO」という三文字は口にするのがはばかれる用語になっています。

開発の数十年間を下支えしてきた動因と言えば都市型産業化であり、競争市場であり、ごく限られた者たちへの権力の集中でした。こうした力ある少数者は自らの益のために科学技術をうまく利用してきたのです。

今ここで私が試みたいのは、今日の私たちの前に立ちほだかる基本的なジレンマの一つについて探ること、そして元々ヒトの手で発明されたはずの科学技術が、なぜ、どのように使われていった結果、人間社会とすべての被造物に害をもたらすようなこととなったかを探ること、そして最後に、将来を見据えたこれらへの効果的な是正策を描くこと、にあります。

アジアやアフリカ、太平洋諸島、その他の地域の農村指導者を養成するアジア学院の創設者であり設立当初からの 20 年間校長を務めてきた私は、これまでのほぼ 40 年間、草の根レベルのクリスチャン・ワーカーとして開発の問題に深くかかわってきました。その主たる対象はいわゆる「第三世界」あるいはアジア、アフリカ、太平洋諸島の「開発途上国」と呼ばれる国々になります。

これまでの 25 年間、アジア学院と 800 人を超える卒業生ならびに約 500 人のボランティアは草の根の農民との日々の労働を通じ、経験と知識と知恵の蓄積に励んできました。その中身についてはこれから随時披露していきたいと思います。これからお話することの中には個人的なものやバイアスのかかったもの、あるいは主観的な見解もあるでしょう。あまりにも長きにわたって私たちはひたすら客観的であれ、個人的感情を交えるなど教育され、またそのように訓練されてきました。ここにこそ私たちが神と自然界から疎外されている一因があると私は信じる者です。

## B.何を間違えたのか

### 1. 創造

最近のことですが私は妻と一緒にイタリアに芸術鑑賞ツアーに行ってきました。彫刻や絵画、タペストリー、堂々とそびえる建造物だけでなく、ローマやフィレンツェ、ベニスの街全体そのものが素晴らしい芸術作品のように私たちの目には映りました。最初に訪れたのがバチカン美術館です。スティエーナ礼拝堂にたどり着き、そこでミケランジェロの傑作、「アダムスの創造」や「最後の審判」を見上げ、二人とも深い感動を覚えました。同時に、何世紀にもわたってさまざまな所からローマに集められ展示されている数百点の芸術作品にも心打たれました。しかし礼拝堂、美術館を後にしながら私は、いま見た芸術作品には何かが、それが何かは分からないものの、奇妙な具合に何か欠けている、そんな気持ちに襲われました。自分の中にぽっかりとした真空空間のようなものを感じ、不安にかられたのです。ローマの旅を続け、また他の都市にも足を延ばしてその美術館を訪ねながら、私の中ではこの思いが増幅していきました。一体何が欠けていたのでしょうか。

イタリアを発ち帰国の途についた時、ようやく事の真実に気づきました。欠けていたのは自然、だったのです。ミケランジェロの「アダムスの創造」には、エデンの園の知恵の樹を唯一の例外として、他には自然を示す何物もないのです。「最後の審判」も同様です。私たちが観たすべての絵画やタペストリー、さらには雄大で格調高いあの大理石建造物の中にもその周りにも、自然が見当たらないのです。街は固い石でできた建物で溢れ、街路と言えば端から端まで花崗岩でおおわれています。そう、ルネサンス、あのローマを中心に始まった偉大なる文化的、政治的、経済的復興運動はすぐれて人間中心の運動でした。しかし、聖書が語る創造の物語は人間中心でしょうか。違います。

私は中国東北部で生まれた仏教徒で、古都京都の禅寺で 5 年を過ごした後キリスト教徒となった、そういう人間です。その私が聖書を読むとき、特に創造の物語や詩編を読む際、神のたゆみない創造のみ業の壮大さ、すばらしさに深く心動かさ



れます。全宇宙、空と海と大地と、そして山、川、土、岩、すべての生き物を創造される神のみ業に靈感が刺激されるのです。

私たちは神の似姿に造られました - まさにその通り。しかし、神のたゆみない創造のみ業に私たちも余すところなく参加しない限り、神の愛をもって全自然をケアしつつみ業に参加しない限り、神の似姿に造られたという事実を理解することは決してできません。私たちすべてが、そしてすべての一人ひとりが造られた者として新たにされていくよう、神は絶えることなく働きかけておられます。神の創造のみ業全体に参加をする時、その時初めて創造の保全、すなわち神が創造されたものを本来のあるべき状態に留め置くことの意味を理解しようとするのが可能となるのです。そうした全的参加、積極的な参加を妨げているものとは一体何でしょう。何世紀にもわたって私たちが抱きまた積み上げてきた科学技術の概念とその実践である、と私は信じる者です。

## 2. 正義

神がこの世（宇宙）を造られた時、お造りになったものを見て「良し」とされました（創世記第1章）。造られたものはすべてがしかるべき秩序を保ち、すべてがちょうどいい具合に完成したのです。「ちょうどいい。完璧だ。」と私たちが言うとき、一つひとつのこと・物が他のすべてのこと・物と正しい関係にあることを認識し、そのように言うわけです。そしてその言葉を発する私たちはその関係性に合意し、かつ関与していることを表しています。

正義というのは相対的な状況のことで、すべて造られたもの（有機か無機かを問わず、また感じるができるか否かにも関係なく）が他の被造物と正しい（あるいは適正な）関係の中に在る、ということです。正義を行うということの本来の意味は、物事に正しいあるいは適正な秩序を保たせ、私たちには受け入れがたいとある物事に判断を下さない、ということです。正義を行うということは、無秩序な状態を秩序ある状態に復元するプロセスに私たちが参加すること、現在進行形の創造の業のリニューアル・プロセスに参加する

ことを意味しています。創造と正義との間にはこのように密接な関係があるのです。

今の時代になって私たちは一つのことに関心がかかれています。時とともに加速度的に分かってきたこと、それは私たちが私たち自身の社会と地球環境、また自然界と神の被造物に対しなるといふ甚大な不正義を為してきているかということです。科学技術を用いて、所有志向型、消費志向型経済の軍事文化からなる不正義な世界を私たち自身が造り出したことに気づいています。

## 3. 経済学

経済学とは人間の営みを取り扱う科学のことで、私たちのライフ・スタイルと切っても切れない関係にあります。ある特定の志向性を有す経済学が長きにわたって（例えば数世紀にわたって）使われ、さらなる消費と今以上に多くの物を所有することを人々に促す競争市場原理に基づく社会システムが維持、強化されていく時、その行き着く先にあるのは、欲に動かされた集中権力のみにより秩序が保たれる社会、そんな社会でしょう。すると人間は自らの人間性の劣化、人間らしさの質の低下を招き、結果、社会に正義など無くなることでしょう。かつては「必要は発明の母」と言ったものですが、これはもはや通用しません。今日では「発明こそさらなる欠乏を創出する親」なのです。私たち消費者は常にもっと多くの物を、必要以上の物を消費させられていくのです。

巨大スーパーマーケットを例に取りましょう。ありとあらゆる食べもの、物品がそこでは販売されています。それらを前に消費者は多くの選択肢が自分にはあると思込まれます。しかし実際には、それらの選択肢はスーパーマーケットというシステムの枠組みの中にしか存在しません。消費者にできることと言えば買うことだけ。ビッグ・ビジネスや巨大資本はあらゆる科学的、技術的方法を駆使して自らのビジネス拡張を追求し、世界市場を勝ち取りコントロールしようとします。この手の経済活動が一定期間持続すると、小さなビジネスなり小規模な地場産の物品は壊滅的打撃を受けてしまいます。こうなってしまうと、地場農産品がもはや作れなくなった人々にとって

みれば、手に入れることのできる商品の種類がより少なくなる、つまり多様性が損なわれることとなります。世界貿易機構（WTO）は世界のすべての人々を巻き込む形で、まさにこのような道を辿っているように見えます。

#### 4. 科学技術

イタリアを旅行した際、私たちのツアー・ガイドは「ルネッサンスの芸術遺産や科学技術分野における業績にイタリア人は誇りを持っています」と語っていました。古代のイタリア人は数学に秀でていたことから科学技術を極めた、という事実は少し調べれば誰にでもわかることです。数学は科学と技術の母であり、互いに不可分の関係にはあるのですが、決して同じものではありません。科学という知的作業は科学的手法を使って進歩するものであり、その探求のプロセスは永遠に繰り返されます。そこには終着点といったものはありません。創造の真理の解明という知的、科学的関心は人間が本来的に持つ性質であり、生命の営み、生きることの一部なのです。他方、技術はそれとは違往常に具体的なモノを造り出すことが要求されます。技術的営みはそれが何であれ最終点にたどり着かねばなりません。

科学者は科学的探究をすればするほど、己の前にはより大きな未知の世界があることに気づきます。科学と誠実に向き合う科学者は、科学そのものの世界、宇宙とその中に存在する自らの生命について驚嘆の感覚を豊かに持つ人たちです。偉大な科学者は哲学者でもあることを私たちは知っています。形而上学の哲学的手法、分析法、普遍化が数学の基礎を築きました。哲学とは、人間に備わる叡智を駆使して生命の真実を理解しようと人間が為す系統立った営為です。最近では芸術家や科学者の数に比較し、哲学者の数が少ないように感じます。現在も続く創造のプロセスに対する驚嘆の感覚が、数世紀に及ぶ科学技術の人間中心的な発達の前に徐々に鈍ってきているからなのでしょうか。人間中心的生活様式とは、非人間的な、人間性を奪い取る生き方です。

西洋の諸文化（そして諸文明）を見ると、それらは世界の他の文化・地域よりも早く科学技

術をシステムティックに活用しながら自らの生活システム—拡張主義的なものですが—を強固にしてきました。生活システムを強固にする基本的な手法は、軍事力を背景とした競争的パワー・ポリティックス、すなわち武力政治でした。その過程で（少なくとも2千年の間に）自然というものに対する私たちの理解は甚だしくゆがめられてしまいました。創造のみ業そして自然とは本来切り離して考えることのできないものである私たちの生に備わった情感・感覚、これが失われ続けているのです。人類は思考と実践の両面で自然を支配し始めました。人間中心的生活様式は人間破壊的な生き方です。なぜならそれは、創造のプロセスにとって破壊的だからです。

いま述べたことはすべて、商業活動の自由や自由市場、健全な競争、消費者にとってのメリット（つまりは安価であること）、そして何より民主主義のため、等々の旗の下に行われていることです。これは、食品を始めとする家庭に必要な諸物品を扱うスーパーマーケットに限った話ではありません。巨大企業の合併が勢いを増しています。その多くは多国籍企業であり、そうした企業には国々の政府も関与しています。ところがこうした巨大企業は、当該する一国の政府の力ではもはやコントロールできないほどの力をつけています。そして競争は激化の一途をたっています。このまま事態が進めば、一握りの巨大資本のみが生き残り、世界中の商業活動を支配下に置く、そんな世界が到来するかもしれません—ほどなくして。その時何が起こるか。本当の〈ビッグ・バン〉、かもしれません。

いま私たちの生活の他の面でも深刻な危機的事態が起きてきています。いくつかを見てみます。電子工学関連産業の発展ぶりには本当に目を見張るものがあります。パソコン、携帯電話、超小型のラジオやテレビ、医療機器等々あまたの電子製品が一般の私たちの日々の生活において使われています。学校もないような僻地に住む人々さえこうした電子製品に囲まれて生活しています。その結果、人々の世界観や生の哲学に劇的な変化が起きています。現実というものに対する感覚が変わってきているのです。近年、バーチャル・リ

アリティ（VR／仮想現実）という言葉をよく耳にします。思うに、多くの人が電子世界の仮想現実生活に日々どっぷり浸かっているのではないのでしょうか。子どもの手にのるほど小さな電子ゲーム器がしばらく前、日本中の大人と子どもの間で大流行しました。このゲーム器で想像上の植物やカナリヤ、ヒヨコ、ウサギなどの生き物を育て、世話をすることができるのです。種をまき、肥料や水をやり、その他の作業をして花を咲かせ種を収穫するというのです。仔牛をペットとして飼い始めたとして。毎日決まった時刻に餌をやり、成長していく様子を観察します。病気になれば薬もやります。やがてこの仮想現実の仔牛も数週間もすると成牛へと成長します。こうなるとある時点でと殺の決意に迫られます。

何千人にも上る大人と子どもが仮想現実世界のペットや植物に、話しかけたり日々の暮らしを共にしながら飼育を楽しんできました。飼い主にはこれらの生き物との間に完璧なプライバシーと自由を保つことができます。他の人の邪魔になるようなことはなく、臭いや騒音の心配もありません。つまり飼い主は、ペットや植物を完璧に支配できることとなります。世話をするのが嫌になったり興味を失ったときはそのゲーム器のスイッチを切れば良いだけのこと。それで終わり。仮想現実の生命を絶つ、ということです。多くの人がこうした仮想の赤ちゃんを育てることを選び取り、そして多くの人がその後興味をなくし、消去してしまいました。

この1月、東京のとあるお寺が仮想現実のお墓を造ったというニュースを特番でテレビが流していました。今お話しした仮想の赤ちゃんやペットのためのもので、コンピュータ操作のお墓です。お花や供え物を手にした多くの大人、子どもがそこにお墓参りにやってきます。すると坊さんがコンピュータでお経を流します（仮想現実読経？）。こうした儀式により、仮想現実生命を自らの手で奪った人々は霊的な癒しを得たり、罪を犯したうしろめたさを和らげることができるのでしょうか。このようなお墓は一体、仮想現実的生活を送ろうという人たちの仮想現実的ニーズに答えているのでしょうか。それとも、真の生活の真のニーズに

応えているのでしょうか。ここで問われているのは仮想現実的生と現実すなわち〈本物の、あるべき生〉との間に横たわる問題に他なりません。

## 5. 農業

農業というのは、広義に解釈した場合、私たちの惑星の食物連鎖を持続させてくれている唯一の人的企て、営みだろうと思います。他のほとんどの産業は地球環境にとって破壊的な存在です。今日私たちが知っている工業製品、特に石油系の製品は自然界に備わった再生（リサイクル）のプロセスにはなじみません。科学技術を使った近代農業は、農業を他のほとんどの産業と同じように自然破壊的なものにしてしまいます。自然を破壊する農業とはつまり生命にとっても破壊的なものとなります。破壊的農法で作られた食べものはすなわちヒトの生命にとっても破壊的なものです。科学の真髄とは無縁の近代的技術が農業を破壊的なものにしていくのです。

地球的規模、まさにグローバルなレベルで、食糧生産というものが急速に大企業に飲み込まれており、消費者と農業者は相互疎外の関係に置かれています。そして両者とも食糧を生産することから疎外されています。こうなると食べものはもはや、人間と自然ないし被造物とをつなぐものではなくてきます。消費者と農業者とをリンクさせてくれるものでもありません。食べものが疎外要因となってきているのです。

1996年11月、ローマで第二回世界食糧会議（WFC）が開催された運びの背景には、こうした危機感がありました。開催前の2年間、国連食糧農業機関（FAO）の指針に則った地域別事前協議が世界中で行われました。この時点以降、国連世界食糧計画（WFP）は世界貿易機関（WTO）の一部としてその活動を展開していくことが明確になります。ローマ会議を閉会するにあたりおなじみの宣言あるいは決議といったものが公表されたのですが、その一つには、20年後にWFC第三回会議を開催するまでの間に、飢餓人口を50%削減する、とありました。

「2000年までに世界の飢餓を完全に根絶する」と宣言したWFC第一回会議（1974年）の決

議が頭をよぎります。できるはずありません、絶対に。完全な失敗でした。あまつさえこの失敗についての説明もありませんでした。この間、世界の食糧生産性は15%高まったにもかかわらず、飢餓状況はさらに悪化してしまいました。わずかにケ国の緊急な食糧ニーズにすら応えられていません。北朝鮮のことです。いま、飢えにあえぐ何百万もの人がいる一方で、飽食に浸る人の数がどんどん増えています。先ほど述べたWTO／WFPの描く構想が言うように、大国の巨大食品企業が生み出す余剰食糧をそうした飢餓に苦しむ地域に回していこうとでも言うのでしょうか。もしも長期間にわたってそんなことが実際に行われたら、世界の食糧多様性がとてつもなく損なわれてしまうでしょう。つまり飢えに苦しむ人々の食習慣は半永久的に変わらざるを得なくなるでしょうし、飢餓地域の農業はすたれ、土地は荒れ果てるでしょう。結果、世界の人口は食べものを「供給する側」と「供給される側」に二分されていきます。

世界の人々の食糧ニーズを満たそうとこの種の構想・スキームが覇権を確立してしまうと、すでにエネルギー集中型の農業（食物連鎖を破壊しかねないもの）が増々その度合いを強めていくことでしょう。食糧生産の方法論においてのみならず、その流通・輸送や分配、保存、加工、そして消費の面でもそうなるでしょう。こうして〈食べ物〉に係るあらゆる事柄が、力ある一部の限られた者たちが支配する巨大独占企業にとりなくてはならない経済活動領域になるでしょう。もしもそうした事態になれば、生身の人間だれ一人真の受益者とはなれず、世界に張り巡らされた非人間的な交易システムのみが利益を得ることになるでしょう。このようなことを許すならば、私たちは今の世代と将来世代に対し、そして神が創造されたすべてのものに対し重大な不正義を働いてしまうことになるのです。

### C. 未来への希望

では一体、こうした現状と、神による正義回復の創造的み業に参加したいとの私たちの願いとをど

のようにして和解させていくことができるのでしょうか。食べものについて学び、食べものを分かち合うことの中から何らかの答えが見いだせると私は確信しています。食べものは自然と全被造物の一部である人間とを結ぶものだからです。生命を支える食べものを生産するという人間の営みである農業は、この自然環境の中で息づくすべての生命を支え続けるべく実践されて行かねばなりません。食べものを生産するとの人間の行為は、食糧連鎖の持続を可能とし、かつより良い連鎖とするべく為されなければなりません。

#### 1. 科学

「高見はアンチ・サイエンスの人間、、、」のように聞こえますか。違いますよ、私は！単に、他人を踏み台にして権力を獲得する道具、自然を破壊する道具として科学を利用することに異を唱えているだけです。真理を愛する哲学から科学が生まれてきたことを思い起こしてください。科学にはその発足当初、三つの主要な分野がありました。数学、自然科学、医学（治療の科学）の三つです。時が経ち、人間が競争的なパワー・グループに分断されていくと、科学技術は哲学から距離を置き始めます。この傾向は、より一層洗練された経済学が構築されるにつれ、より強くなっていきます。おそらく、かつての哲学者や神学者がこうした傾向の強化に多大な影響を及ぼしたものと思われまゝ - 科学技術を哲学と自然ならびに創造の保全から切り離すという点において。とある有名な神学者達やとりわけ世界に根を張り巡らした教会・教団に属す強力な人士達は、科学技術で武装された人間中心的な社会というものの基盤形成に大いに力を発揮しました。経済学が主役の軍事政治的パワー・ゲームで中心的な役割を担った教会指導者もいました。神学が「科学の女王」と称されていたころの話です。それは当時どういう意味を持っていたのでしょうか。そして今日どのような意味を持つのでしょうか。

イギリスのステーヴン・ホーキング博士をめぐって、希望の持てるニュースが最近のテレビで流れていました。ホーキング博士は人類史上とまではいかなくとも私たちの世紀における、有名な



科学者・トップクラスの物理学者・宇宙学者（同時に数学者）です。博士の思索は何千万光年もの先にある宇宙の広がりやまで達するもので、ブラックホールだとかビッグバン理論、超高質量星、等々の宇宙の驚異を私たちが理解しようとする際の手がかりを与えてくれます。私たちが生命をめぐるビジョンと夢を取り戻す助けを博士は提供されています。そして今のこの時も筋萎縮性側索硬化症という難病と闘っておられます。

数年前訪日された際、ホーキング博士は人口声帯を使って話ができただけですが、現在の病状は悪化しています。まぶたの微細な動きを通してしかコミュニケーションが取れない状態です。驚くことに、まぶたで博士が話すことを通訳ないし読解できる装置を博士の同僚科学者チームが開発したのです。どんな科学者からなるチームなのでしょう。テレビのニュースは伝えてくれませんでした。私が想像するに、理にかなった想像だと自分では思うのですが、このチームは宇宙学者や物理学者、数学者だけでなく、心理学者や医学者、電子工学専門家等々、ホーキング博士に魅せられた人たちが、この偉大な科学者に耳を傾けつつ真理と〈生命のビジョン〉を発見したいとの思いを共有する人たち、そうした人たちが結び合わされる形で結成されていったものではないかと思うのです。

真理と生命を愛する思いを軸に結び合った科学者のグループがここにはあります。これら科学者たちの熱意がなかったら、博士のまぶたの動きを読み取るという繊細な装置によって博士の頭の中にあることが私たちに伝わることもあり得なかったでしょうし、科学者たちにより宇宙の神秘と全創造の大いなる様が世界の人々に伝わることもなかったでしょう。こうした徹底的に聴くという姿勢は現在も進行中の創造のプロセスに私たちが関わる、参加していく上で一つの良い例となります。

## 2. アジア学院

アジア学院についてお話ししましょう。主にアジア、アフリカ、太平洋諸島、その他世界の「開発途上地域」にある草の根の農村共同体に仕える指導者の相互研修センターがアジア学院です。詳し

くお知りになりたい方はパンフレットを持ってきましたのでそちらをご覧ください。学院での農村指導者研修活動は、〈食べもの〉（そして、私が何年も前に考えついた造語、〈フードライフ〉）に焦点を当てて行われます。

アジア学院の私たちは、ヒトと自然に対する正義に留意しながら共に働いています。そして皆、健康に恵まれております！共に働くことを通じて私たちの生を分かち合っています。すると、一人ひとりにとってどれほどの仕事量が適量であるかが分かるようになってきます - 男性と女性、若者とそうでない者、体格が良い人と小柄な人、ヒンズー教徒、イスラム教徒、仏教徒、キリスト教徒その他の一人ひとりをここでは言っています。仕事の量と働き方は、季節や天候具合そして学院内住人の構成などの条件で変わってきます。工場の組み立てラインで働く人々の場合のように、仕事量を機械的に平等配分してしまったらそれは不公正であり不正義なことです。共に働きながらアジア学院の私たちは感性を豊かにしていきます。

自然と共に働くということは、創造のみ業と密接につながりながら生命を持続させる行為ですから、極めて霊的な経験です。このように深く霊的な経験を日々共有していると、私たちの間にある宗教上の違いといったものは、互いにとり障壁ではなくなっていきます。アジア学院は疑似宗教集団でもなければ神を信じない者の集まりでもありません。世界中からやって来たあらゆる人種の人間が共に生きることを自由かつ無制限に共有する、そういう深く霊的な共同体がアジア学院なのです。学院のひとり一人には、分かち合いの生に参加するという自らとの約束（コミットメント）を日々新たなものとするのが促されています。アジア学院は自己革新の共同体です。とあることにコミットするということは政治的な行為です。その意味でアジア学院は民主的で政治的な共同体ということになります。

アジア学院のテーマあるいはモットーは「共に生きるために」です。これらの言葉は、この通りの言い方でということではありませんが、新約聖書のパウロ書簡にたびたび出てきます。このテーマは聖書全体を貫くテーマである、というの

が私の個人的理解です。このテーマというのは神の啓示です。私たちが生き続ける限り、共同体として、そして個人として私たちが向かうべきゴールがそこに示されているということです。同時に、日々の生活における実用的な指針、ガイドラインでもあります。

共に生きるとは生を共に分かち合うことです。いま生きている世代の友人や隣り人との日々の生を分かち合うだけでなく、将来世代の人々との分かち合いもそこには含まれます。さらには、ヒトとだけではなく、今と将来に及ぶ全被造物とも分かち合うことを意味しています。分かち合いの生を深めていく時、共に生きるべき、分かち合うべき対象を列挙していくとそのリストは果てしなく膨らんでいきます。全生態系と生を分かち合って生きる時、私たちの生はより有機的なものとなります。そして多様性に対しより開かれたものとなります。

生を分かち合うには、被造物全体を深く理解することが不可欠となります - 科学的に、文化的に、そして霊的に理解することが。生を分かち合うには、全的（ホーリスティック）な人間であることが要求されます。生を分かち合うには、思慮深い人間であることも求められます。そして、自然との結びつきが濃い共同体で人が生きる時、思慮深い人間が生まれていきます。それは教育的な共同体です。そうした共同体において人は自然の持つリズムから生の基本律を学び取るのです。そして、黙してはいるが実は激しくて活発な自然の活動に耳を傾ける態度を、そして自然界の有機的秩序体系を人は学び取っていくのです。

全的に生を分かち合うには、質素な暮らしと質素な生き方が不可欠です。より少なく所有するということです。非競争的、非所有的な生を生きるということです。貪欲とかむさぼり、大喰らいとは対極にある生を生きるということです。「所有すべきか、それとも生きるべきか」（エーリッヒ・フロム）の決断に迫られます。アジア学院共同体における長年の分かち合い生活の中から、分かち合うことの基礎となるものが見えてきます。質素な生活とは、人を真に平等な、神の前で平等な人間として尊重し、互いを受け容れることです。私

たちの間の違いを喜び、多様性を楽しんでいます。ありがたいことにアジアには、こうした質素に生きること、簡潔な全的生の意味を十分理解し、そのように実践された多くの先達がおられます。

分かち合う共同体とは、競争と所有欲に満ちた共同体の対極に位置するものです。ですが、暴力をもってそのような競争的共同体をなきものしようとはしません。質素な生き方を通じた説得という力をもって、競争的共同体とその構成員を変えようとするだけです。これこそが真の、当たり前前の生に至る道です。分かち合う共同体は、自分たちと本質において同じ共同体が増えることを願っています。

## D.おわりに

科学技術がライフスタイルにもたらした結果を私たちは享受していますが、新しい千年紀を迎えた今、私たちの生き方が地球環境にとり、そして私たち自身にとり有害であることがますます明らかになってきています。被造物と調和した生を生きるための私たち自身の感性が鈍くなってきています。グローバリゼーションの諸課題と向き合うという私たちのこの協議会での試みは、いま私たちが置かれた現状に対し正義を行う必要があることに目覚めつつあるという意味で良い徴（しるし）なのかもしれません。そのように行動していく鍵のひとつは、食べものを分かち合う日常生活の中にあるのかもしれません。「フードライフ」をどのように分かち合っていくかということから、私たちの、生命の源に対する価値の感覚や態度が見えてくると思われれます。本来、自然をどう理解するかという関心から生まれた科学技術の持つ知恵と力とを活用して、私たちが犯した過ちを正し、また、あらゆるものに正義を行うことができねばなりません。それが可能であることを祈ります。共に、あるべき当たり前前の生を探し求めていきたいものです。

## About “euodoō”

This journal presents articles and theses written predominantly by ARI staff and community members that explore ARI's foundational spirit, motto, key concepts, and training program. It aims to improve supporters' understanding of ARI while also promoting the values and philosophies ARI holds dear to new audiences. In the past, articles and theses about ARI were scattered and not well publicized; even staff members were often unaware of their existence. In order to give these important writings new life and inspire a new generation of ARI friends and supporters, we deemed it meaningful to reorganize and republish them in journal form. The journal is published annually and is also available electronically via the ARI homepage.

“Euodoō,” the journal's name, is derived from Greek. The root meaning is “prosperity,” but another translation of *euodoō* is “a good way.” We humans have achieved prosperity and development in many ways, but we need to ask ourselves whether the way in which we have attained those has been through “a good way.” Did we destroy what is necessary for the next generation? Did we disregard new lives to come? Reflecting on our past activities while presenting a challenge to ourselves as responsible agents for the future, we need to keep asking, “Is this a good way?” The name “euodoō” shows our will to prepare a space for careful consideration of this question.

The journal's subtitle, “Journal of Rural Future Study,” is also significant. One of the intentions of the journal is to reconsider our image of what the future should be, instead of simply recording important events in the history of ARI, or extrapolating current trends. Further, we want a future that is derived from images of all creatures standing firmly on a living soil. Considering what healthy rural communities can and should look like is another important aspect of the works presented here.

## アジア学院紀要「ユオードー」について

アジア学院紀要は、アジア学院の理念、思想、強調する価値観のよりよい理解と啓蒙のために、創設の理念、モットー、キーコンセプト、研修内容などについて、主にアジア学院の職員やアジア学院関係者が書いた論文等を集め、アジア学院をご支援いただいている方々、関心を持っていただいている方々に広く読んでいただくために発行するものです。これまでもアジア学院に関して多くの方々が取材や研究をし、それを記事や論文等の形で世に出してくださっていましたが、それらはばらばらに保管されているだけで冊子のようにまとめられていなかったために、内部の人間にすら読まれる機会は限られていました。その中には優れた研究や作品も少なくなく、アジア学院の理念を再認識するうえでも、より多くの方々に理解していただくためにも、さらに後世に伝えていく上でも紀要として定期的にまとめ、発行していくことに意義があると思っております。紙媒体とともにPDF版も制作し、ホームページ等からダウンロードできます。

この紀要は副題を「土に生きる未来学」、名前を euodoō (ユオードー) としました。「土に生きる未来学」としたのは、この紀要が単なる過去や現在の記録に留まらず、私たちがあつたべき未来について再考する機会となることを願ったからです。さらにその未来は、生きとし生けるものがしっかりと大地に足をつけ「土に生きる」という希望の元にあるべきという考えから、「土に生きる未来学」という副題が付けられました。

Euodoō (ユオードー) はギリシャ語で「繁栄」(prosper)の語源となっている言葉ですが、ギリシャ語の直訳は「善い道」という意味です。人間はまさに繁栄や発展を目指して懸命に生をつないできたわけですが、果たしてそれはすべて「善い道」であったのか。後世に伝えるべきものの多くを破壊し、傷付け、未来の命を軽んじてはこなかったか。そのような反省をこめて、しかしなおも未来に対して責任ある主体としてこれから何をなすべきか、この紀要がその答えの追及を活発に行う場となるようにこの名を付けました。





## euodoō — Journal of Rural Future Study

ユオードー ・ 土に生きる未来学

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Leaders in the era of globalization understand the essence of global challenges, including climate change, take courageous actions with community members, and are expected to minimize the damage of climate change by changing community lifestyles to be more sustainable. For that, not only the acquisition of knowledge, but also the transformation of values, behaviors, and lifestyles, as well as emotions and a sense of justice are required.

*Yukiko Ôyanagi, Wakako Kanda, Yoshiyuki Nagata*

