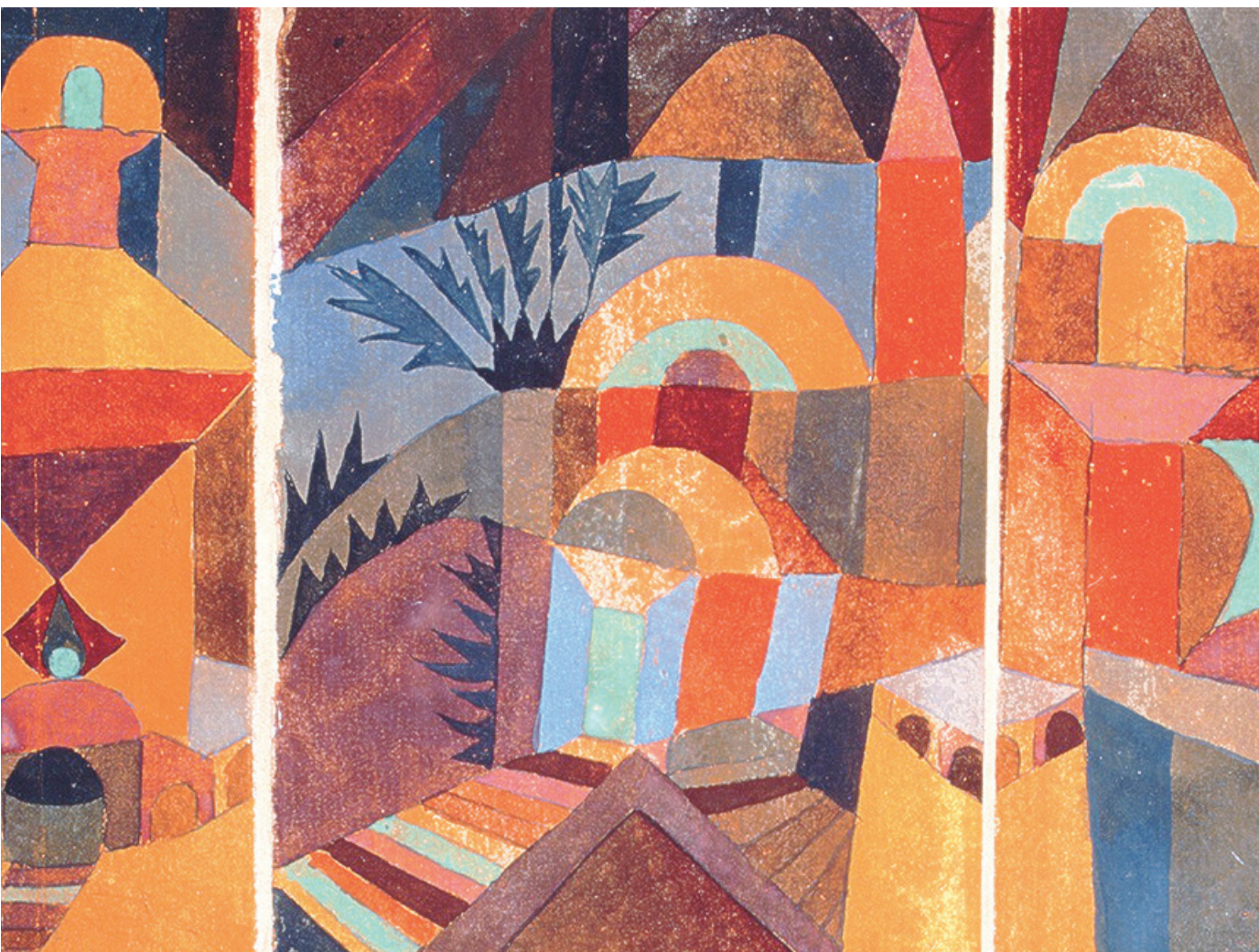


ユオードー
euodoō

Journal of Rural Future Study

土に生きる未来学

2022
nr. 6



Martin Gikunda Kirigia Sustainable Agriculture and Community Development Training Program
at the Asian Rural Institute Sôta Ono Restoring “Wholeness” in Our Relationship with Nature
by Working for Food Bernard Timothy Appau The Community Development Worker as a Servant
Leader Toshihiro Takami The Fate of Rural Folks in Urbanizing Asia

小野 颯太 食べ物を作る営みを通じて培われる全体性の環境思想 高見 敏弘 都市化するアジアと
その農村地域住民

ユオードー
euodoō

Journal of Rural Future Study
土に生きる未来学

2022
nr.6



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

In This Issue ・ 目次

NOTES ON CONTRIBUTORS ・ 著者について	iv
EDITORIAL NOTE ・ 編集者から	vi

Theses ・ 論文

SUSTAINABLE AGRICULTURE AND THE COMMUNITY DEVELOPMENT TRAINING PROGRAM AT THE ASIAN RURAL INSTITUTE 2020 Reflection Paper	2
<i>Martin Gikunda Kirigia</i> 「アジア学院の持続可能な農業とコミュニティ開発研修プログラム — 2020年度リフレクション・ペーパー」 (マーティン・ギクンダ・キリギア)	
食べ物を作る営みを通じて培われる全体性の環境思想 アジア学院における「つながる」事例	28
小野 颯太	
RESTORING “WHOLENESS” IN OUR RELATIONSHIP WITH NATURE BY WORKING FOR FOOD A Case Study of the Asian Rural Institute	54
<i>Sôta Ono</i>	

Essays ・ 小論文

THE COMMUNITY DEVELOPMENT WORKER AS A SERVANT LEADER Attitudes and Requirements	86
<i>Bernard Timothy Appau</i>	

「使える指導者としてのコミュニティ開発ワーカー ― その姿勢と資格」(ティモティ・B・アパウ)

Essay by Dr. Takami ・ 高見先生の小論文

THE FATE OF RURAL FOLKS IN URBANIZING ASIA	94
<i>Toshihiro Takami</i>	

都市化するアジアとその農村地域住民	103
高見 敏弘	

ABOUT EUODOŌ ・ アジア学院紀要 「ユオードー」について	111
--	-----

Notes on Contributors ・ 著者について

Martin Gikunda Kirigia (M.A.) is a 2020 graduate of ARI's Rural Leaders Training Program. Before his training in Japan, Martin earned a Master's in Agriculture and Rural Development at the Kenya Methodist University and continues there to pursue a Ph.D. in the same field. Martin has worked in community development at the Bio Intensive Agricultural Training Center and with Farmers Helping Farmers, an NGO funded by the Canadian International Development Agency. He currently works with the Methodist Church in Kenya as the humanitarian relief and development administrator.

Sôta Ono graduated with a B.A. from International Christian University, majoring in Environmental Studies. In 2020, he spent a year of volunteering at ARI and is now in charge of the curriculum at SEADS—Shonai Ecological Agri Design School—in Tsuruoka, Yamagata Prefecture, supporting the learning of new farmers and their start into agricultural careers.

Rev. Bernard Timothy Appau earned his clerical qualification at the Ghana Baptist Theological Seminary and was ordained in 1998. Working as a rural pastor in Ghana, he also served as the project coordinator of the All Africa Baptist Fellowship's Peace and Development section. He completed ARI's Rural Leaders Training Program in 2001 and the Advanced Training Program in 2007. Since then, 'Uncle Timo' has been a member of the ARI staff, serving as chaplain, community life staff, and livestock staff.

Rev. Toshihiro Takami (Ph.D.) was one of the founders of the Asian Rural Institute in 1973. He served as director and chair of the board of directors for many years and became honorary president in 2013. Takami 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 2018.

マーティン・ギクンダ・キリギア

2020 年、アジア学院農村指導者養成プログラムを修了。出身国ケニアではケニア・メソジスト大学で農業・農村開発分野の修士号を取得し、同分野で博士号を取るため母校で研究を続けている。バイオ集約農業訓練センターで地域開発に携わり、また、カナダ国際開発局の資金援助を受けている NGO、ファーマーズ・ヘルピング・ファーマーズに勤務した経験がある。現在はケニア・メソジスト教会で人道支援と開発の責任者として働いている。

おの そうた 小野 颯太

国際基督教大学で環境学を専攻。2020 年から 21 年にかけての 1 年間、アジア学院でボランティアとして活動する。現在は山形県にある鶴岡市立農業経営者育成学校（SEADS）でカリキュラムを担当し、新規就農者のサポートをしている。

バーナード・ティモティ・アパウ

ガーナ・バプティスト神学校で学び、1998 年牧師となる。ガーナの農村部の教会で牧会するかたわら、全アフリカ・バプティスト連盟の平和と開発部門のプロジェクト・コーディネーターを務めた。2001 年にアジア学院農村指導者養成プログラムを、2007 年に同学院の研究科プログラムを修了。その翌年からアジア学院でチャプレン、共同体生活スタッフ、畜産スタッフとして働いている。

たか み としひろ 高見 敏弘

1973 年にアジア学院を創設。長年校長、理事長を務めた後、2013 年名誉学院長に就任。アメリカのエール大学神学院の学位を持ち、1996 年のマグサイサイ賞国際理解部門賞の受賞をはじめ、数々の功績が高く評価されている。2018 年召天。

Editorial Note ・ 編集者から

In this latest edition of *euodoō*, we shed light on the work and nature of the Asian Rural Institute: in particular, the principles of leadership and ecology that activate our training program. It includes four different contributions from people who have been closely involved in ARI's daily work as volunteers, participants, and staff members.

First, we are pleased to present, for the first time, two texts by African contributors: one by Mr. Martin Gikunda Kirigia from Kenya, and one by the Rev. Bernard Timothy Appau from Ghana.

Martin's contribution is the first 'Reflection Paper' that we publish here in full. Each year, participants of our Rural Leaders Training Program write a Reflection Paper about their background, their work, their studies at ARI, and how they plan to apply their learning in their home communities. The long process of creating a Reflection Paper is supervised by consultants (ARI staff) and the final prints are collected in ARI's library. These papers become a testimony of the participants' learning and aspirations. We selected Martin, who graduated in 2020, as an example of the kind of rural leadership we promote at ARI. In his paper, we can appreciate the concerns of his community and the plans that evolved from the realizations that he had in Japan.

Bernard Timothy Appau is a 2001 graduate, but since joining the ARI staff in 2008, his involvement with ARI has grown deeper with uncountable contributions to the training and community life. His presence is

vital for African students as well as Japanese youth who recognize in him the attitudes and requirements of a servant leader, and exactly that is the topic of his essay for *euodoō*. Writing from his experience as a rural pastor and community leader in Ghana, he shares some fundamental instructions on rural leadership, both a reflection on ARI's educational values, and an expression of them. He concludes with a reminder of why rural community development is crucial in all parts of the world.

Another special contribution comes from Mr. Sôta Ono who volunteered at ARI in 2020. Sôta's involvement with ARI began with a service-learning program while studying at International Christian University in Tokyo. Inspired by the holistic living at ARI, he wrote his graduation thesis on the history of environmental ethics and the possibility of reconnecting human-nature relations based on the 'social linkage theory.' We believe that this thesis paper has many valuable hints of how our work can be understood through a broader philosophical context and are excited to share it in both Japanese and English.

As usual, we present a text by ARI's founding member, the Rev. Dr. Toshihiro Takami. With the help of our librarian Ms. Junko Tanaka, we chose the speech Takami gave upon receiving the Ramon Magsaysay Award in International Understanding in 1996. Takami detailed the greater historical backdrop of ARI's founding in light of the industrialization and urbanization in

post-war Asia. He described what our motto, “That We May Live Together,” meant during ARI’s first years. It is a timely text as we set our minds on ARI’s 50th anniversary next year and a good moment to finally share it in Japanese. We are grateful to Mr. Toshiaki Kusunoki for crafting, yet again, an expert translation.

Everything at ARI is made possible through the generosity and contributions of many, and this publication is no exception. I would like to personally thank Martin and Sôta for allowing us to publish their papers here. A heartfelt thanks goes to Timothy for writing his essay during another difficult year when the COVID-19 pandemic disrupted our campus life. We are also grateful to Ms. Manosi Abe (Chatterjee), Ms. Yûko Emura, and Mr. Jack Lichten for their careful proof-reading work.

We want to close by informing our readers of the untimely death of Mrs. Til Kumari Pun, a graduate of 2004 from Nepal. Her classmate and husband, Mr. Makito Fujii, wrote about her in his essay “Life Surrounded by Living Things” in the previous *euodoō*. Til passed away from COVID-19 in May 2021. We ask you to kindly hold Makito and their children in your prayers and remember Til, a dedicated rural leader and true role model who was loved by all people of her community.

Thomas Fujishima
Public Relations, editorial member

今回の「ユオードー」最新号では、アジア学院の働きと特質、中でも研修プログラムの原動力である、エコロジーとリーダーシップという基本方針に光を当てました。ここに掲載されている4つの論文は、ボランティア、学生、そして職員としてアジア学院の日々の活動に深く関わってきた人々の手によるものです。まず、今回初めてアフリカ出身者の文章をご紹介できることを喜ばしく思います。ひとつはケニアのマーティン・ギクンダ・キリギア氏、もうひとつはガーナのバーナード・ティモティ・アパウ氏の論文です。

マーティン・キリギア氏の論文は、アジア学院研修プログラムの「リフレクション・ペーパー」全文を、初めて掲載したもののでもあります。

毎年、研修に参加する学生は、自分の経歴、仕事、アジア学院での学び、そして学んだことをどのように地域社会で生かしていくかをレポートにします。このリフレクション・ペーパーは、作成過程全般にわたってそれぞれの担当職員の指導のもとに書かれ、完成したものは印刷され学院内の図書室に保管されます。学生の学びと意気込みの証となる論文です。アジア学院が送り出す農村指導者の模範的な一例として、2020年に卒業したマーティンを選びました。彼の論文を読むことにより、自身の地域社会への懸念や日本で学んだことを発展させたプランの数々を読み取ることができます。

バーナード・ティモティ・アパウ氏は2001年卒業生ですが、2008年にアジア学院の職員になって以来、学院との関りは深くなり、研修プログラムや共同体生活に多大な貢献をしてきました。彼の存在は、アフリカ出身の学生だけではなく、日本の若者にとってもきわめて重要であり、彼の中にサーバントリーダーとしての姿勢や必須条件を見出すことができ、また、それこそが彼のエッセイの主題なのです。ガーナで農村地域の牧師やコミュニティ・リーダーとして活動した経験から、農村

指導者に対する基本的な教えを述べています。これはアジア学院の教育的価値を反映したものであり、なぜ世界のあらゆる場所で農村地域の発展が重要なのかを想起させ、論文を締めくくっています。

さらに、2020年にアジア学院でボランティア活動を行った小野颯太氏が論文を提供してくれました。彼の学院との関わりは国際基督教大学在学中のサービスマニエール・プログラムに端を発します。学院でのホリスティックな生活に刺激を受け、卒業論文では「社会的リンク論」に基づき、環境倫理の歴史と人間と自然との関係を再構築することの可能性について論じています。この論文には、アジア学院の活動をより広い哲学的文脈を通して理解するための貴重なヒントが多数含まれていると考え、日本語と英語の両方で紹介することにしました。

例年通り、アジア学院の創立メンバーである高見敏弘氏の文章を紹介します。今回は、司書の田仲順子氏の協力を得て、1996年にラモン・マグサイサイ賞国際理解部門賞を受賞した際の高見氏のスピーチを選びました。高見氏は、スピーチの中で、戦後アジアに広がり始めた工業化・都市化という観点から、アジア学院創立の時代的背景を詳しく述べています。また、アジア学院のモットーである「共に生きるために」が創立当初どのような意味を持っていたかを説明しています。来年、創立50周年を迎えるにあたり、まさに時宜を得た文章であり、英文のスピーチを初めて日本語に翻訳し発表する良い機会となりました。今回も優れた翻訳をしてくださった楠利明氏にお礼を申し上げます。

アジア学院では、多くの方々のご厚意とご寄付によってすべてが成り立っており、この出版物も例外ではありません。マーティン・キリギア、小野颯太両氏には、論文の掲載を許可していただ

いたことに感謝します。また、新型コロナウイルス感染症の蔓延で学院内の生活が混乱した大変な年に、エッセイを書いてくださったティモティ・アパウ氏に心から感謝します。また、阿部（チャタジー）マノシ氏、江村悠子氏とジョン・リクテン氏の丁寧な校正にもお礼を申し上げます。

最後になりますが、2004年卒でネパール出身のティル・クマリ・ブン氏の早世をお知らせしなければなりません。クラスメートであり夫であった藤井牧人氏が、前号のエッセイ「生きたモノに囲まれて暮らす」の中で故人のことを記しています。ティルさんは2021年5月に新型コロナウイルス感染症で亡くなりました。地域のすべての人々から愛される、献身的かつ模範的な農村リーダーであったティルさんの死を心から悼むとともに、牧人さんおよびご家族の心の平安をお祈りいたします。

藤嶋トーマス
広報担当、「ユオードー」編集委員

Theses • 論文

Sustainable Agriculture and the Community Development Training Program at the Asian Rural Institute

2020 Reflection Paper

MARTIN GIKUNDA KIRIGIA



ACKNOWLEDGMENTS

My study at the Asian Rural Institute (ARI), Japan, was a success because of the heavenly kingdom, and I would first wish to give thanks to God, the Father, the Son, and the Holy Spirit for the great love, care, and protection I have received throughout my life on earth, and during my stay in Japan.

Special thanks to the Methodist Church in Britain, whose commitment to fund my studies, support, kindness, and understanding will always remain a blessing to me. I will always be grateful to them, and may God always bless you. Sincere thanks to the presiding bishop of the Methodist Church in Kenya (MCK), who is also the president of the Africa Methodist Council, for his assistance, encouragement, and guidance that have made me what I am today, and for allowing me to pursue my studies at ARI. Kind appreciation goes to all my fellow MCK staff for the tireless support and love shown to my family throughout my studies.

I am also extremely grateful to the director of ARI, Tomoko Arakawa, the curriculum coordinator Yukiko Ôyanagi, and all the lecturers: Osamu Arakawa, Masanobu Sakurai, Bernard Timothy Appau, Dr. Gilbert Hoggang, Ikumi Kanamori, Zacivolu Rhakho-Dozo, Kathy Froede, Jonathan McCurley, Steven Cutting, to mention a few, who provided a lot of ideas and knowledge during their lecture time, contributing a lot during my nine-month study period in Japan. Your devotion to other people's work is surely a calling and I will remain grateful to you as long as I live on earth.

I am also grateful and will always be indebted to Manosi Abe Chatterjee who encouraged and assisted me during my application process and specifically for the sleepless night she spent to ensure I was not locked down in Kenya or Thailand during my travel to Japan. I give her my special thanks for choosing to understand the many problems during my travel due to the coronavirus, and for ensuring I arrived safely. Your kindness is quiet and humbling.

Finally, to my consultant Takashi "Tunny" Ôtani, my roommate Yûta, my friends Ryô, Noriko, Momoko, Kai, among others, for understanding my love for nature and organizing many trips for me to enjoy the natural beauty of Japan. I will never forget you in life. Thanks so much to my wife Fedha, my sons Winston and Manton for your true love and encouragement. Thanks to all volunteers, ARI staff, fellow participants, and close friends for giving me moral support and prayers which availed much. May God always bless all of you.

CHAPTER ONE

INTRODUCTION

1. My family

My name is Martin Gikunda Kirigia. I am from Kenya, Meru County, Naari sublocation, Kathatene Village, which is five kilometres from Meru Town, some 260 kilometres from the capital city of Nairobi. It is bordering the Imenti forest, which is extending from Mt. Kenya, the biggest mountain in Kenya.

I am the fifth born in a family of eight children, five brothers, and three sisters. My mother passed in 2016, and my dad passed in May 2020 during my second month at the Asian Rural Institute. My brothers, my sisters, and I are all grateful to our parents for the great work they did for us as well as the high discipline they taught us. We always thank God for them and pray that one day we shall meet with them in the next kingdom, where we shall live together again in harmony. My father did farming and construction; my mother was doing both farming and business, which motivated me to love farming since I was a child up to this day.

2. My childhood and interests

I was born and lived close to the forest where all kinds of animals used to come to our farm, including elephants, antelopes, hares, hyenas, birds, just to mention a few. My love for animals and plants started when I was a small child because I lived with them since I was born, which made me trap birds and small rodents. I constructed cages and fed them every day, and in case one of the birds or rodents died, I was not allowed to eat food that day.

I started farming when I was six years old, and my first crop to produce was garden peas, which I sold. I bought trousers and shoes with the money. That made me love farming, and throughout my life, I have been practicing farming of both crops and livestock.

3. My community

My tribe is called Meru, which is one among 42 tribes in Kenya. My community is based in the highland where rainfall is always enough because of Mt. Kenya, the only mountain in Kenya with snow and the largest mountain, surrounded by natural forest. Many community members grow crops twice per year during the long and short rains from March to June and from October to January, respectively. Since I was born there was not one day that I have seen the crops in our community dry up due to a shortage of rain. Due to these good climatic conditions, our community is highly populated and people have very small pieces of land ranging from half an acre to five acres. For many years, community members have mostly used chemicals, and this has drastically decreased the production of both crops and animals, which is now the biggest problem in my community. Many people stop farming because they feel that they have very small land and the production is very low, causing many young people to go to big towns to look for jobs to sustain their life.

4. My school life

I attended primary and secondary school within my home area in Meru County. For

university, I went to Nakuru County, some 300 kilometers away. My first degree was a Bachelor of Science in Natural Resource Management, which included wildlife management, water and soil science, crop and livestock production, agroforestry, arid and semi-arid resources management, rangeland management, fishery, geology, climatology, and environmental science, creating more interest to further my studies. I pursued a Masters in Agriculture and Rural Development, covering rural development, dryland agriculture, statistics, economic agriculture, agroforestry, crop and livestock production, community development, environmental science, and climate change and mitigation measures, deepening my interest in agriculture. I enrolled for a PhD in Agriculture and Rural Development for which I have finished the course work. Next year, I am going to start working on my thesis paper.

5. My work and experiences

After school, I worked with the United Nations Development Program as a volunteer for six months and later went to the coast some 800 kilometers away, where I worked in a clothes manufacturing company, in the department of water recycling. But I resigned after six months because we were working even on Sundays. I went back to my community, working as a high school teacher. Later I resigned because I wanted to work in animal and plant-related programs.

I worked with the Canadian International Development Agency for six years on a project called Farmers Helping Farmers. There I worked with communities in marginalized areas in crop production, especially production of drought-resistant crops, rainwater harvesting, kitchen garden management, school feeding programs, tissue culture bananas, soil erosion management, business development, agroforestry programs, livestock production, tree fruit seedlings nursery as well as improved modern *jikos* (domestic charcoal stoves). I worked as a lecturer at Meru University of Agriculture and Technology and resigned after one year after realizing that I wanted to work directly with communities and travel far and wide as I enjoy plants and animals in both domestic and wildlife settings.

6. My current work

I kept praying to God to grant me a chance to work in a place where my heart would find peace and where I could enjoy God's creation of plants, animals, and mankind. My prayers, my love for plants and animals, my experience with farmers, and my qualifications in agricultural and rural development opened an opportunity to work in the Methodist Church in Kenya (MCK) from 2012, in the Department of Rural and Urban Development. I was employed as the director of MCK's Bio-Intensive Agricultural Training Center (BIATC, or Bio-Intensive, for short) with the responsibilities of empowering rural communities in various programs, including the following: Greenhouse construction and management, drip installation and management, rangeland management, crop production (especially drought-resistant crops like maize, beans, tomatoes, onions, cowpeas, pigeon peas, and sorghum), organic farming, kitchen garden management, livestock production, and caretaking of the animals at Bio-Intensive. The animals are used for training: dairy goats, sheep, rabbits, chicken, high-yielding dairy cows, fish, and pigs. There is also a tree/fruit seedlings nursery and a well-maintained organic farming kitchen garden.

I served Bio-Intensive diligently until 2015 September when I was promoted to serve in the MCK's head office to coordinate rural and urban development programs: Making correspondences with donors, proposal writing and implementation, project planning and implementation, monitoring, evaluation, monthly/annual report writing and presentation to donors and other development partners, disaster mitigation and preparedness and poverty reduction, disaster response through fundraising to provide relief food to the affected communities (e.g. during flooding or droughts that currently pose the biggest challenge in East Africa where, over the last four consecutive years, several people have died in such calamities caused by drastic climate change), coordination of orphan education programs (with now over 1000 orphans being supported in their studies at various levels of primary, secondary, and universities), development and growth of churches and schools in marginalized communities through fundraising, disability programs, gender issues, and community water projects across East Africa, promoting income-generating activities in rural communities, environmental care and conservation of the ecosystem, and coordination of all the rural agricultural training centers,, which are offering technical advice to farmers across East Africa.

As Rural and Urban Development Coordinator, I have served in Kenya, Uganda, the Democratic Republic of the Congo (DRC), and Tanzania with relief and community empowerment programs, mostly in marginalized areas like Isiolo, Marsabit, Wajir, Mandera, Turkana, and Kajiado Counties in Kenya; Longindo, Mwanza, Magu, and Arusha in Tanzania; and Iganda, Kamuli, and Jinja in Uganda. I often go to Rwanda to offer technical advice in community development to the Free Methodist Church.

The Methodist Church supports a holistic theology of development, inclusive of the full development of body, mind, and soul. This is the principle that informs and guides the church's Rural and Urban Development Program. The Rural and Urban Development Program uses its development agenda to propagate the church's mission based on Christ's Great Commission, enshrined in Matthew 28:19-20, and confirmed by His coming to the world. "He came so that all can have life in all its fullness" (John 10:10).

8. My sending body: the Methodist Church in Kenya

The Methodist Church started in England in 1703, with eight committed Christians, including John Wesley, his brother Thomas Charles, and others. This Methodist movement has spread to many parts of the world and Kenya, where the Methodist Church in Kenya is one of the mainstream churches, started by missionaries in 1862. It became an autonomous body from the British church in 1967. Over the years, the MCK has witnessed tremendous growth and initiated various community-based projects aimed to reduce poverty, diseases, and illiteracy. The MCK, therefore, is instrumental in empowering the marginalized. As one of the main churches in Kenya, the MCK has a congregation of about 1,000,000 in various parts of Kenya, Uganda, Tanzania, the DRC, and South Sudan.

The MCK has its headquarter offices in Nairobi, a university with six campuses, and a hospital with over ten outreach dispensaries and clinics. It has over six hundred primary and secondary schools and a few colleges. The MCK has a guest house, four rural training centers, including Kaaga Bio-Intensive Agricultural Training Center, Marimanti Rural Training

Center, Iganga Training Center in Uganda, and Ribe Training Center. There are several children's homes and investment properties to support the church's operations and mission work.

The MCK has implemented various programs/projects on child protection, health, education, HIV/AIDS, agriculture, youth, women, disability, rural and urban development, and income-generating activities in both rural and urban centers with the support from various development partners/agencies. The MCK has a history and a wealth of experience in developing and empowering the less fortunate in communities, fulfilling its Wesleyan practice of social and spiritual holiness.

9. My motivation to go for studies at the Asian Rural Institute

Due to the vast areas covered (the five countries mentioned above), prevailing calamities (like frequent drought and floods due to climate change), terrorism (as a result of the Al-Shabaab militant group in neighboring Somalia), as well as diseases (such as cancer, which is killing over 30,000 people every year in Kenya alone), the MCK is not able to finance all its mission operations because of the limited resources to meet all the pressing demands.

The MCK is now seeking other new approaches to solve some of these challenges—especially the transformation of artificial agriculture to natural farming—to depend on partners from across the world (e.g through exchange programs and researching better practices from other countries), to be able to meet the social and spiritual needs of societies across the five countries in Africa.

Most of the people in marginalized areas in Uganda, Tanzania, South Sudan, and the DRC have nothing to sell to support the families in any way. There is frequent, prolonged drought in such areas that has turned the lives of people in these communities miserable. These challenges have made the MCK look for different ways of empowering community members in these regions, to be able to support their families and their local churches for sustainability. The only promising method and mechanism are to train all the people there in utilizing their locally available resources to gain income. Ninety-five percent of the communities in marginalized areas depend on their land resources, where they grow crops and rear animals. Therefore, they need to be trained more in crop and animal production, leadership, and gender issues.

It is for this reason that there was urgent need to look for an institution that would offer advanced knowledge in sustainable agriculture, community leadership, organic farming, and gender issues. By good chance, Dr. Bunmi, who is the Methodist Church in Britain's Africa coordinator, advised me to apply for a scholarship to study at the Asian Rural Institute, to be equipped with adequate knowledge to come up with more skills, methods, ways, and strategies to assist the leaders and community members in marginalized areas on servant leadership, food life, and community building, so that they can develop programs to utilize their resources economically and sustainably for the wellbeing of their families in the current generation and the generations to come. This was not only great news to me but also to the Methodist Church in Kenya who mutually agreed with the idea, leading to the process of application to ARI.

Conclusion

The time to report to the Asian Rural Institute was a big mountain because it was at a time when the entire world and most of the airports were being closed due to the coronavirus. My journey received mixed reactions from many people. Several of them discouraged me to travel because of the pandemic, which made a lot of sense. But the good thing was that, in my heart, I was fully convinced that my journey to Japan was in God's plan, and so I had nothing to fear. The next motivation are the words of Martin Luther that always keep me strong and make me feel that I need to do something for the sake of mankind without fear:

The word of God has been such that whoever wants to present it in the world must necessarily, like the apostles, renounce his life and accept death at every hour. It was brought through death, it was spread through death, and manifold deaths shall be necessary for it to be sustained.

I felt I was not going to ARI for my own sake but for the sake of the church, and specifically to seek more ways to assist mankind. At any time I remember those words, even during my missionary journeys across the desert in East Africa, where there are a lot of risks. I definitely pressed on to come against the wishes of many, and I thank God I arrived safely, just making it out of Jomo Kenyatta International Airport six hours before the airport went into a lockdown.

My calling in life is to serve the communities living at the edge of survival. I find peace working in the Methodist Church in Kenya, and mostly I feel more content and happy when serving communities in marginalized areas regardless of the risks associated with them. But through all, I have witnessed God's protection during my missionary journeys. It is my prayer and hope that, after my studies at ARI, I will return safely to my country and pass to the communities and my sending body the great things I learn at ARI, which I believe will go a long way in changing the lives of many people in Kenya, Uganda, Tanzania, South Sudan, and the DRC where I serve.

CHAPTER TWO MY LEARNING AT THE ASIAN RURAL INSTITUTE

I arrived at the Asian Rural Institute on 25th March 2020, which was my birthday, and this was one of the best celebrations of my birthday ever.

The following day—which was my first learning day—I joined the staff and volunteers for breakfast at Koinonia Hall. I woke up late because I was a bit tired as we arrived very late the day before. I found everybody had already taken breakfast. I had to eat alone, but few people gave me company. This was not a good moment for me because I felt I did not keep the time despite the fact that we were informed that breakfast is normally served at 8:30 am. This was my first learning experience for time management, which I learnt the hard way. Since then, I have tried by all means to keep time because I have realized how important it is in all daily programs.

The learning continued throughout that day and the days ahead through observation, during lunch and dinner time, during morning exercise, and during Foodlife work. The learning is all over in ARI because whoever is around you is your teacher, and wherever you are is a classroom. Everyone within ARI has a particular profession which means there is no time to rest if you are ready to learn.

The people at ARI are from over ten different countries from across all continents, with varied experiences and knowledge. Any time you meet anyone, may it be in the kitchen when cooking, in the garden when working, in the chicken house feeding the livestock, in the bedroom with your roommate, or anywhere else, you keep learning so many things, which started to transform me completely within the first few days. The classroom work and field trips started and thus, coupled with the learning from all the people around, the Asian Rural Institute became a very big school that taught me a lot of things that could have taken two years to learn in some other school.

In the last three months I have been at ARI, I have covered the following topics.

1. Servant leadership
2. Time management
3. Alternative marketing systems
4. Livestock and crops production
5. Sustainable agriculture
6. Organic farming
7. Climate change actions
8. Connecting the Sustainable Development Goals with short- and long-term project activities.
9. Community development and conflict management
10. Gender issues, rural life, water, and sanitation
11. Natural resources utilization and management

1. Servant leadership

The most interesting topic I covered at ARI that I feel has truly transformed me is servant leadership. There are several typical qualities of servant leadership that I have found with all staff at ARI that I truly admire: They are excellent listeners, committed to personal growth, approachable, well-connected to the community, hardworking, patient, the best model mentors, very organized, long-term thinkers, trustworthy, courageous, well-informed, authentic, and they value everyone.

This is one of the topics, I have realized, that is universal and can be applied to any kind of institution, may it be to oneself, to a family, to a village, to a community, to a working place, to a country's leadership, or any other kind of organization. I have learnt that servant leadership starts with you as an individual leading yourself in a manner that you become a servant to your own self. To be sure that you have become a servant leader you must have peace within yourself. Nothing you do should make you or other people feel bad, guilty, shame, regret, or having wasted precious time. You should feel proud of your actions towards others, then you can truly say you are a servant leader.

I have learnt that a servant leader must be a person with a character that everyone wants to copy or is proud of and wants to learn from. The big learning for me is that where there is servant leadership, there must be extraordinary peace, unity, joy, and happiness. Everyone must feel a sense of belonging in that community, family, or organization. ARI is one of the most peaceful places I have ever experienced, where you can never notice the difference between the director or the staff, volunteer, participant, or visitor. It is a very unique place where truly servant leadership is not only taught in the classroom but also demonstrated in all programs. That makes the understanding of servant leadership very easy because all its qualities clearly stand out.

The extraordinary peace, happiness, and joy I have been experiencing at ARI have remained a mystery to me because everything is operating so smoothly so that nothing makes my heart feel disturbed. The environment is so calm, everyone feels at home. Everyone works extra-hard without necessarily being forced or pushed to do what is expected of them. The secret is that ARI makes everyone feel honored, respected, loved, and part of this community, therefore one feels a sense of ownership. So, no matter the time you stay at ARI, you feel you need to contribute.

The director, the assistant directors, the staff are all role models of servant leadership. I feel that any leader across the globe needs to possess that kind of skill. Servant leadership must be demonstrated through actions and not so much through talking.

At ARI, it is very hard to differentiate who is who. Everyone is equal to the other and everyone is humble. You feel comfortable with anyone you meet on the way or you sit together with, which makes learning at ARI very easy because you can talk to anyone and ask anything you need to know.

Servant leadership requires socializing; to eat, work, and enjoy together; and to respect, accept, and trust each other by all means without any discrimination whatsoever, just as what is practiced at ARI every day. Many topics on servant leadership are already covered, but the actions have been speaking louder than the training program, which has transformed me completely, and I believe this will be witnessed throughout my life.

2. Time management

This is another important lesson I have learnt not only in the classroom but also in all day-to-day programs. I don't remember any program being late at ARI. Strict time management is the biggest practice at ARI where the planned activities are done without failure or delay. The most important thing I have learnt about time management is to know that there are two important things: the quality and the quantity of work you do in a given time. Many people keep time very well but do nothing or poor-quality work within that given time. I have learnt the importance of thorough preparation and planning to ensure quality work and to avoid wasting time.

At ARI, time is managed in a very profitable way so that everyone will understand what is being taught. Everyone feels the time at ARI is spent in a very economical way because every day counts. The things we have learnt are well understood and can be easily passed to our countries, which will go a long way in improving the living standards for our communities.

3. Alternative marketing systems: the *teikei* system

This kind of marketing system is a completely new phenomenon to me and very interesting. It can work in my country because many people already know the dangers of chemicals but they don't know what to do and how to avoid eating chemical food as almost everyone is using conventional methods of farming. There are no marketing systems for organic farmers. This makes it hard for the consumers to access organic produce despite the fact that there are few farmers practicing organic farming in my country.

In the *teikei* system, the producer knows who eats their produce and the consumer knows who takes care of it. They are familiar with each other and get a better understanding of each other's way of life through conversation and working together. They also adjust themselves to the seasonal items. Whatever crops each season offers naturally are truly nutritious and good.

Producers should be regardful of consumers' diet and health, and consumers are regardful of producers' livelihood. Prices are set with an agreement on both sides, through direct negotiation. Prices are in most cases higher than the ones set at the shipment in the conventional market, to the producer's satisfaction. On the other hand, consumers are delighted with the prices. Those *teikei* prices are usually set to guarantee a moderate sum of living expenses and production costs for producers. In that, they are evidently different from the prices at the conventional market born out of the supply-and-demand balance. Consumers can enjoy a stable supply of healthy, safe, organically-grown products. Previous experiments and experiences were summarized into the *Ten Principles of Teikei* in November 1978.

The Ten Principles of Teikei (summary)

1. To build a friendly and creative relationship, not as mere trading partners
2. To produce according to pre-arranged plans on an agreement between the producer(s) and the consumer(s)
3. To accept all the produce delivered from the producer(s)
4. To set prices in the spirit of mutual benefit
5. To deepen the mutual communication for mutual respect and trust
6. To manage self-distribution, either by the producer(s) or by the consumer(s)
7. To be democratic in the group activities
8. To take much interest in studying issues related to organic agriculture
9. To keep the members of each group in an appropriate number
10. To go on making steady progress, even if slow, toward the final goal of the convinced management of organic agriculture and an ecologically sound life.

It is assumed that there are 500 to 1,000 consumer groups that are connected with organic producers in *teikei* relationships across Japan. The sizes of the groups vary from less than ten families to more than 5,000. In most cases, producers are in the neighboring localities, the number of whom is sometimes a few.

However, it is true that the *teikei* movement faces several problems. On the consumers' side, the leaders have grown much advanced in age; the members of the steering committees tend to be fixed; there are fewer housewives who will volunteer to do the group activities

because of the increasing opportunities for women to get jobs and take part in social activities; many of the consumers have begun to hate taking the troublesome procedure of getting organic products now that there are easier ways to purchase them.

On the producers' side, the problems are as follows: the leading growers have also become older; many of them complain that their sons will not succeed them (though not so frequently as with conventional farmers' families); the quantity of the consumption of their produce is decreasing as the number of the consuming members has reached its ceiling. But nevertheless, the significance of *teikei* is greater than ever today.

4. Livestock feed management

Livestock feed management will not only remain my biggest learning but will also go a long way in changing the lives of many farmers in my country.

The biggest problem of livestock farmers in Kenya is the high costs of feeds that have led many to quit farming and look for alternative ways of living. Many feed manufacturing factories have exploited the farmers to an extent that farmers are no longer making any profit from livestock farming but only help making livestock feed companies richer and richer every day. My learning at ARI made me realize that farmers have all that it takes to produce their own feed without buying it from the manufacturing industry.

Many farmers in East Africa, me included, believe that sophisticated machines are required to produce feeds for livestock. Farmers don't know the secret behind fermentation, which is a big learning for me because I never experienced this kind of technology despite having learnt agriculture for a couple of years. Many of the raw materials required to produce animal feed are easily made by farmers and therefore there is no need to depend on manufacturers. The most important thing for the farmers to know is the feed formulation as stipulated in the Table 1. Each farmer can use different raw materials, which are locally available within their regions.

5. Organic Farming

The learning I have gained about organic farming at ARI is hard to have learnt somewhere else because most of the things involved practice, helping me to understand the whole concept of organic farming.

At ARI, the concept of how forest ecosystems work is strictly emphasized and practiced in crop production. No fertilizers or chemicals are applied here. The plants are evergreen and healthy throughout. I have learnt that organic farming seeks to bring back the principles found in a natural forest ecosystem, allowing the soil to not just retain fertility and moisture but even to increase those over time.

Organic farming is a tool that is widely used at ARI and produces remarkable results. If we think from a forest's perspective, there is no disturbance of the soil (= zero tillage), but a thick layer of dead leaves, etc. on the soil surface that keeps falling every hour (= mulching), and an amazing diversity of species (= rotation of crops). This observation brings additional principles to the way we should farm. Organic farming at ARI relies heavily on the natural breakdown of organic matter, using techniques like green manure, compost, *bokashi*, fermented

Table 1: Livestock feed formulation

Animal Species	Layer Chicken				Broiler		Pigs						Cattle
Growth Stage	Starter	Grower 1	Grower 2	Finisher	Starter	Finisher	Creep	Pre-Starter	Starter	Grower	Finisher	Breeder Mash	
Age or Weight	0-40 days	41-80 days	81-150 days	151 days	0-30 days		2-9 kg	9-22 kg	23-40 kg	41-60 kg	60 kg up		
Feed Ratio in %													
Carbohydrates	61	55	55	60	74.4	76.4	40.5	56	53	59	79	55	40
corn, barley, rice, millet													
wheat, oat, dried cassava, millet													
sorghum, fruit, potato, yam powder													
Fats & Oil	13.65	23.75	30.55	17.55			23.5	13	21.5	29.5	11	34	40
rice, corn, oat, wheat bran													
Protein													
animal source proteins	20	15	8	14	22	20	6.5	2.5	3.5	3	1	4	
fish meal, blood meal, frog meal, meat meal, bone meal, snail meal													
plant source protein													
soybean, nuts, cowpea, oil cake							29.5	28	19	8.5	9	6	20
soy sauce cake, any dried beans													
ground (grinded) palm oil meal													
Minerals													
Salt	0.5	0.5	0.5	0.5	0.2	0.2	0.5	0.5	0.5	0.5	0.5	0.5	1
Mineral Mix													
oyster shell (preferred for chicken)	1.5	1.5	1.5	5	1								
di-calcium phosphate (DP)	1.5	1.5	1.5	1.5	0.4	0.4							
azomite, coral, afsillin, mineral, soil, bone/eggshell unga							0.8	0.6	0.5	0.5	0.5	0.5	1
Vitamins (commercial multivitamins)	0.6	0.5	0.3	0.3	0.8	0.8	0.8	0.6	0.5	0.4	0.4	0.4	1
Charcoal (1% up to 3% in feed)	1	1	1	1	1	1	1	1	1	1	1	1	
Rice husk		1	1.5										
Total (amount per 100kg feed)	99.75	99.75	99.85	99.85	99.8	98.8	103.1	102.2	99.5	102.4	102.4	101.4	103

plant juice, charcoal, water-soluble calcium, water-soluble calcium phosphate, *tsuchi-kôji*, indigenous microorganisms (IMO), just to mention a few, to replace nutrients taken from the soil by previous crops.

The whole of this process at ARI is a biological process that is driven by earthworms and by microorganisms, collected from the forest in a form called IMO 1 and stored in forms referred to as IMO 2 and 3. These allow the natural production of nutrients in the soil throughout the growing season and has been referred to as *feeding the soil to feed the plant*.

At ARI, organic farming uses a variety of methods to improve soil fertility, including crop rotation, mulching, cover cropping, reduced tillage, and the application of compost, *bokashi*, or other organic fertilizers. By using mulch, the soil is not inverted and exposed to air; less carbon is lost to the atmosphere resulting in more soil organic carbon. This has an added benefit of carbon sequestration, which can reduce greenhouse gases and help reverse climate change, the biggest problem in African countries that is causing a series of disasters in East Africa such as floods, droughts, desert locusts, and diseases.

To control pests and diseases like insects, mites, nematodes, fungi, and bacteria, ARI uses organic practices: encouraging predatory, beneficial insects to control pests, encouraging beneficial microorganisms, rotating crops to different locations from year to year to interrupt pest reproduction cycles, planting companion crops and pest-repelling plants that discourage or divert pests, using row covers to protect crops during pest migration periods, using biologic pesticides and herbicides (such as garlic, chili, and ginger solutions, wood vinegar, milk, wheat flour, *tsuchi-kôji*, *sutochû*, ash, eggshells) insect nets, timely planting, healthy soil, clean seeds, using stale seedbeds to germinate, and destroy weeds before planting.

CHAPTER THREE

MY VISION 2030

Connecting the Sustainable Development Goals with MCK rural training centers and other institutions; short- and long-term activities and programs according to the knowledge I have gained at the Asian Rural Institute.

1. Introduction

In the African setting, family heads traditionally subdivide their land to their sons. Currently, the land is being subdivided to all children without consideration of gender. This means agricultural land is constantly reducing and at an increasing rate due to the inverted pyramid of population growth. The land is continuously divided, becoming smaller and smaller as more and more generations come in. This has put a lot of pressure on agricultural land and increased the need for intensive production of both crops and livestock. Also, due to monoculture farming being practiced by many farmers, disease and pest pressure has led to excessive use of pesticides and fungicides. Residues of these crop protection products are harmful to humans and generally harmful to living things in the ecosystem, and that necessitates organic or climate-smart production systems and techniques of agriculture.

The aim of my studies at the Asian Rural Institute was for upgrading the Methodist Church in Kenya's agricultural training centers, intending to intensify organic or climate-smart agriculture of our livestock and crop production for training purposes and to find alternative methods of farming that will help reduce the effect of climate change. Climate change has caused frequent disasters, including flooding, droughts, insects (like locusts), and unpredictable rainfall patterns for more than ten consecutive years, and the effects are worsening as the years pass by. Therefore, my studies at ARI were to find alternative ways of crop and animal production that can enable the training of small-scale farmers on using organic and other natural sustainable methods; help the technology transfer to rural communities across East Africa to improve productivity and profitability of farm enterprises; develop rural leadership and development skills. The overall goal of my studies was to improve food security and climate change mitigation measures.

My learning at ARI has covered more than what I expected and has truly broadened my thinking and knowledge in a big way. I feel I have gained adequate potential and the capacity to bring transformation to the Methodist Church in Kenya and the county. The way ARI connects its activities and training with sustainable rural development leaves no stone unturned and this is the way to go for all projects in the world if the dreams of the 17 Sustainable Development Goals will ever be achieved across the globe by 2030.

2. Vision description

The vision—entitled *Connecting the Sustainable Development Goals with MCK rural training centers and other institutions; short- and long-term activities and programs according to the knowledge I have gained at the Asian Rural Institute*—will be implemented at the MCK Bio-Intensive Agricultural Training Center, located in Meru Town, Eastern Province. It is a community-based organization and managed by the Methodist Church in Kenya since 2001. Bio-Intensive facilitates the training of farmer groups and creates necessary linkages with other MCK rural training centers based in Kenya, Uganda, and Tanzania that would enhance and improve household incomes through small-scale farming. This is achieved through engagement with rural communities across East Africa, intensive training programs organized at the rural training centers, and extension training programs in rural community gatherings and churches.

Upgrading the MCK rural training centers will involve the knowledge I have gained at ARI. The new knowledge connects the 17 SDGs with the short- and long-term activities of the MCK across all levels, just the same way that ARI's activities are, as illustrated here below.

3. Connecting the ARI training with the Sustainable Development Goals (SDGs)

3.1 SDG-1: No Poverty

One in ten people in developing nations still live with their families on less than \$1.90 per day and that the Sustainable Development Goals aim to eradicate extreme poverty in its entirety. That means that the poor gain equal rights to economic resources. This is why ARI invites participants from developing countries working directly with rural communities, to empower them on sustainable agriculture and leadership among other ways that will reduce poverty.

I will embark on training organic farming methods and sustainable agriculture, e.g. animal feed production, *bokashi* making, making effective microorganisms to help farmers avoid buying fertilizers, social business, processing, and packaging, just to mention a few.

3.2 SDG-2: Zero Hunger

Currently, one in nine people in the world is considered undernourished, with the majority in developing countries. The SDGs' Zero Hunger goal is seeking to change this by eradicating all forms of hunger by 2030. This includes bringing more sustainable food production systems and technologies into the fold, doubling the output and income of small-scale food producers, and ensuring there is sufficient genetic diversity preserved in staple crop seeds.

This is also the main learning at ARI and what is practiced every day. My effort will be geared towards developing rural communities in East Africa through intensive training on various ways that enable communities to produce enough food for their families.

3.3 SDG-3: Good Health & Well-Being

More than five million children still die before their fifth birthday each year. The Good Health and Well-Being goal focuses on reducing these numbers to less than 70 deaths per 100,000 births by 2030, in addition to putting an end to all preventable deaths due to disease.

ARI focuses on producing organic food (which is healthy food capable of reducing diseases) as well as taking care of the environment to reduce the effects of climate change (that causes diseases affecting children and mothers). Encouraging the production of healthy food and diversity through organic and sustainable farming, and educating on eating a balanced diet (similar to what I have learnt at ARI's FEAST (Food Education an Sustainable Table) program that has taught me a lot about healthy food for a healthy body) will be my biggest efforts.

3.4 SDG-4: Quality Education

Fifty-seven million primary-aged children are not attending school and further, 50 percent of those children are living in conflict-impacted areas, making it even more challenging to achieve changes in these areas, or even simply for parents to leave and relocate. The Quality Education goal is designed to "ensure that all girls and boys complete free, equitable, and quality primary and secondary education leading to relevant and Goal-4 effective learning outcomes." This includes equal access for people at a disadvantage, such as providing opportunities to women who are interested in technical or vocational education tracts.

The learning at ARI is designed in a way that parents in rural communities in developing countries will be empowered by ARI graduates, to utilize their locally available resources through sustainable agriculture and other different ways to generate income and support their children to go through their education system. ARI also trains participants in servant leadership so that they can assist rural communities living in conflict-impacted areas so that they can overcome the challenges and make positive changes to the communities and consequently create opportunities for children to go to school.

After graduation, ARI participants provide opportunities to women who are interested in technical education programs, so as to assist them to realize their potentials and utilize their locally available resources effectively for the wellbeing of their families. My biggest agenda

will be to empower rural communities to generate income, by training social businesses and sustainable agriculture, so that those communities can educate their children through universities and intensive training on rural leadership.

3.5 SDG-5: Gender Equality

Seven hundred fifty million women and girls alive today were married off before the age of 18, and at least 200 million women and girls in thirty countries have been subjected to female genital mutilation (FGM). Among these numbers are eighteen countries that allow husbands to legally prevent their wives from working, and forty-nine countries that lack laws protecting women from domestic violence. The Gender Equality goal is designed to end all forms of violence against women and girls in both public and private spheres. This includes ending all sex trafficking as well as other forms of exploitation such as forced childhood marriage.

The training at ARI focuses on gender equality. During the admission process, they make sure women are also given equal opportunities as men to apply. The staffing at ARI clearly demonstrates a commitment to make SDG 5 a reality. The training program empowers the rural communities where most of the women stay at home and developing countries where FGM and other outdated traditional practices that are not favorable to women are practiced.

Like at ARI, I want both males and females in my communities to go through training to discover their potential, and intensive training programs will emphasize gender equality not only in the Methodist rural training centers but also in churches, schools, and other institutions.

3.6 SDG-6: Water & Sanitation

Only seven in ten people have access to safe drinking water, and six in ten lack proper sanitation facilities. Fortunately, between 1990 and 2015, the proportion of the global population using an improved drinking water source has increased from 76 per cent to 90 per cent.

The Water and Sanitation goal is important to all. The primary goal for any rural developer is to provide water and sanitary solutions to rural communities and urban slums. ARI shows participants cheap and effective non-electric wastewater treatment systems designed for wastewater, either from animals or contaminated water bodies, using natural methods or bio-active water: by having several chambers with manure and stones along a slope—with manure at the top chamber and manure and stones in the three consecutive chambers—to reduce the smell and to recycle the water.

They also train different ways to make sanitary towels for women in rural areas, apart from other training programs designed to empower rural communities to avoid pollution. Organic farming methods are very friendly to water bodies and participants learn how to solve rural communities water challenges from the examples of Jōsaku Innami (1831-1888) and Takeshi Yaita (1849-1921) who single-handedly made plans for great canals to solve the water problems in the Nasu area using their own resources and mobilizing the community without the help from the government. Like ARI, my Methodist training programs also involve methods of water purification, rainwater harvesting, and other community development through water projects.

3.7 SDG-7: Affordable & Clean Energy

Thirteen percent of the world population do not have access to modern electricity. Another 3 billion rely on resources such as wood and coal to cook and heat their homes, which produce harmful airborne pollutants. Greenhouse gas emissions from human activities are already changing our climate and will have substantially more drastic effects in just a few decades. The Affordable and Clean Energy goal is designed to create access to affordable, reliable, sustainable, and modern energy.

ARI's curriculum is articulated towards helping the participants solve some of these challenges and to achieve SDG 7 through training them on affordable, reliable, and sustainable energy. A good example is the Non-Electric Atelier in Nasu where Prof. Yasuyuki Fujimura, an inventor, teaches on the idea of richness without using energy and money. He uses natural energy to regulate heat in his well-built, cheap houses that anyone can build using locally available resources.

ARI uses solar systems to generate energy, as well as biogas, geared towards the elimination of kerosene and reduced dependence on electricity. I will train my community members on the use of natural energy, e.g. sun, wind, water, and other natural materials, for lighting, cooling, and heating so that each can afford energy.

3.8 SDG-8: Decent Work and Economic Growth

The way people work is changing, and technologies will soon replace many existing jobs over the next decade. Although the global unemployment rate hit a new low in 2017, 61 percent of workers are involved in some form of informal employment. The Decent Work and Economic Growth goal is designed to foster sustainable and equitable economic growth for all workers. This means achieving "higher levels of economic productivity through diversification, technological upgrading, and innovation, including through a focus on high-value added and labour-intensive sectors."

ARI teaches various technologies, ranging from organic farming, processing, innovations like the non-electric technologies from Prof. Fujimura, garbage processing, marketing, social business, and community development programs. They are all geared for sustainable and equitable economic growth in rural communities through diversification, technological upgrading, and innovations.

3.9 SDG-9: Industry, Innovation, Infrastructure

There are many parts of the world that still lack access to mobile broadband networks (16%), and infrastructure places an outsized economic constraint on developing countries. The Industry, Innovation, and Infrastructure goal is designed to build resilient infrastructure, promote sustainable industrialization, and foster innovation across the globe. The key emphasis is on developing reliable and sustainable infrastructural solutions that support economic development as well as human well-being, while also ensuring financial affordability.

In today's world, younger generations are increasingly unable to purchase homes. Housing constraints are highly localized and involve many complex factors. ARI trains participants on the importance of using locally available resources for construction, like what we learnt at the Non-Electric Atelier. More such training programs will be included in the MCK training centers.

3.10 SDG-10: Reduced Inequalities

Like Goal 5 focusing on gender inequalities, Goal 10 broadens the scope to inequality and economic divides within and among countries. Most of the rich world relies on the labor of developing nations to manufacture clothing and technology consumer products, but underdeveloped countries consistently miss out on many economic benefits due to structural income inequalities. The Reduced Inequalities goal is designed to empower and promote all countries to lower all forms of inequalities, especially for those individuals negatively impacted due to their age, sex, disability, ethnicity, or religion.

The Asian Rural Institutes empowers participants to overcome those challenges and find ways of utilizing local resources sustainably. ARI tries to create equal opportunities for all religions, as illustrated in the diversity of religions represented by the participants, volunteers, and staff as well as the rich representation of ethnic groups and gender. According to my vision, the MCK institutions will also be geared towards creating equal opportunities for all religions and ethnic groups in all MCK programs and activities.

3.11 SDG-11: Sustainable Cities & Communities

The world is growing, with 3.5 billion currently living in cities. In the next decade, that number is set to hit 5 billion. However, 95 percent of urban expansion is set to occur in the developing world, with another 833 million otherwise left to live in sprawling slums. The Sustainable Cities and Communities Goal is set to ensure everyone has access to safe and affordable housing, including access to basic services like water sanitation and transportation.

Intensive training programs will be designed to empower rural communities to ensure that they can afford safe and affordable housing, using locally available resources as well as basic services like water sanitation and transportation.

3.12 SDG-12: Responsible Consumption and Production

Like at ARI, the training programs will be designed to encourage closed-circle product lifecycles in homes, schools, institutions, and churches to achieve the Responsible Consumption and Production goal. We will offer a plan to drastically reduce food waste, make more environmentally sound decisions, and help encourage companies, families, homes, and institutions to adopt increasingly sustainable practices in all forms of their business, activities, and services.

3.13 SDG-13: Climate Action

Like ARI, MCK rural training centers will have intensive training programs on the effect of climate change. We will encourage climate-smart agriculture skills and agroforestry programs focusing on tree fruit planting and biodiversity.

3.14 SDG-14: Life below Water

Organic farming methods will be encouraged intensively through training and demonstration because it is friendly to life in water. We will develop training programs on water purification, an intensive campaign on tree planting, along with water bodies and a tree seedlings nursery in all centers.

3.15 SDG-15: Life on Land

This will be the biggest MCK training program because African countries suffer from deforestation and desertification. Intensive training programs will be done in schools, churches, and community gatherings to restore the lost glory of the land through diversification using organic and sustainable farming, agroforestry programs, and sustainable development programs.

3.16 SDG-16: Peace and Justice, Strong Institutions

MCK rural training centers will be intensively involved in training to end abuse, corruption, bribery, all forms of exploitation of children; to reduce all forms of violence; to promote peace and justice in all of their school and church programs.

3.17 SDG-17: Partnerships to Achieve the Goals

MCK rural training centers will seek strong partnerships with all denominations, local and international governments, local and international NGOs, universities, high schools, primary schools, and many more to ensure the easy implementation of the training programs.

I am presenting this vision to seek support for implementing it in the next ten years so that the MCK rural training centers become the pillar of supporting *the 17 SDGs that transform the rural communities in East Africa*. I am confident that if my vision is supported, we will be able to contribute towards improving the livelihood of rural communities in East Africa, especially those living in marginalized areas, and to reduce their poverty levels, according to what I have witnessed during my nine-months of learning at ARI.

4. MCK rural training centers

4.1 Background

Many families in rural Kenya have abandoned the little land they had because they thought it was too small for any economic gain. Therefore, poverty was widespread in most households. MCK rural training centers now empower these people by demonstrating how more food and income can be realized through the optimum utilization of the land using bio-intensive farming methods. These are simple, organic, and natural techniques that improve soil structure and are in harmony with nature.

Methods include climate-smart agriculture demonstration plots at the center, e.g. a zero-grazing unit, rabbit rearing, sheep farming, chicken rearing, pig farming, vegetable gardens, drip irrigation, greenhouse farming, tree/fruits nursery management, fruit and honey processing, value-addition of vegetables through drying. All of these methods are showcased in a two-acre piece of land at the Bio-Intensive demonstration site. Small-scale farmers come and learn through observations to be able to implement on their individual farms. Many members of the community who have attended the training in these training centers are now able to produce enough nutritious food for their families and have additional income through selling the crops they grow using organic farming methods.

4.2 Mission, vision, goals, and core values

a. Mission

To demonstrate, through practical example, that small-holder farmers can produce more nutritious food and increase family income by efficiently utilizing the small land units they own using appropriate simple farming methods.

b. Vision

To be recognized as the leading developers of small-scale farmers through building an information resource centre and by enhancing market access for small-scale farmers in East Africa and beyond.

c. Goals

To reduce poverty by providing facilities where farmers, students, and other interest groups share experiences and gain knowledge geared towards holistic human development based on a biblical approach.

d. Core Values

- Integrity and trust
- Transparency and accountability
- Teamwork
- Consultation
- Professionalism

5. Objectives of my Vision 2030

My vision will be to upgrade MCK rural training centers according to the knowledge I have gained at ARI: connecting all their training programs and activities with the Sustainable Development Goals in an effort to address the many challenges faced in East Africa today. This will go a long way in meeting the following specific objectives:

a. To start livestock feed production at Bio-Intensive.

Feed is very expensive to maintain the livestock. Training farmers in producing their own feed will help them avoid expensive feed purchases.

b. To increase chicken rearing at MCK rural training centres from 100 to over 10,000 birds by 2030.

Poultry will be a means of generating more income for extension services (to train more people), help the sustainability of the centres, and can be used to train farmers. Many chicken farmers have lost hope because of the high number of deaths among chickens caused by diseases, high feeding costs, and poor knowledge of chicken rearing.

c. To lease several pieces of land in different parts of East Africa to demonstrate organic farming methods closer to communities.

Many farmers don't go to MCK rural training centres due to long distances and costs. By showcasing the leased organic demonstration sites, extension training will be easy for communities in rural and marginalized areas. This also will contribute to producing more crops for income.

- d. *To improve the tree/fruits/vegetable seedlings nursery.*
By repairing the greenhouse and buying enough tools and equipment for the nursery, the MCK can meet the high demand for vegetables, trees, and fruits seedlings required by small-scale farmers. We can also teach farmers how to manage seedling nurseries. For climate change mitigation measures, I also want to produce enough tree/fruit/vegetable seedlings for all the MCK's demonstration farms across East Africa, and sell tree seedlings to farmers, schools, churches, and even to those companies that pollute the water bodies at subsidized prices.
- e. *To modify the curriculum to include the 17 SDGs proposed in my vision and to increase the scope of invitation.*
This will not only include small-scale farmers but also primary/high schools, churches, and universities as well as community developers across East Africa, volunteers, and others.
- f. *To start a teikei marketing system in East Africa.*
I will start with members of the church, especially where the land will be leased for organic farming demonstrations. The produce will be sold to the community members around that area so that farmers who adopt organic farming learn how to market their produce.
- g. *To lease idle land in church compounds.*
Many churches have big land that can assist the church members to learn organic agriculture. Also, the money for leasing can assist the church and pay for organic vegetables close to them.
- h. *To organise several field day training programs.*
Demonstrations will be set in the leased land. Community members can be called during harvesting. Training will cover some basics about the 17 Sustainable Development Goals. The MCK can also sell produce at that time.
- i. *To create job opportunities for the many young people in the rural communities.*
Many don't have work because they drop out of school as their parents cannot support their education. They also don't have the knowledge to utilize their small piece of land. By leasing many pieces of land close to rural communities, these young people will learn and use their land for economic gain.
Many can be employed to work on the leased land and at MCK rural training centres as they expand their capacities. For example, our chicken farms will be increased to 10,000 chickens by 2030, the pig farms will be increased to at least 1000 pigs as feed will be produced at the centres.

The above objectives are my key pillars to address the problems and constraints of rural communities in East Africa and to safeguard the interests of the Sustainable Development Goals that will make the world a better place to live for present and future generations.

6. My vision is anchored in the following strengths of the MCK

6.1 *Project Management*

MCK Bio-Intensive has a very strong board of directors team that represents various community-based organizations, small-scale farmers, government (e.g. the Ministry of Agriculture), and the church. It also has a qualified chief executive officer and head of departments (for livestock, crop production, natural resources, accommodation, catering), and training and extension officers. They will be wholly responsible for the management and implementation of my vision. The board will also oversee and supervise the actual activities.

6.2 *Monitoring and evaluation*

1. There will be direct supervision by the board of directors during the implementation period.
2. There will be a transparent process of implementation of services. Documents will be available for stakeholders to spot-check the progress and community impact.
3. Progress reports will be provided monthly and regular meetings will be held to discuss and address the shortcomings experienced.

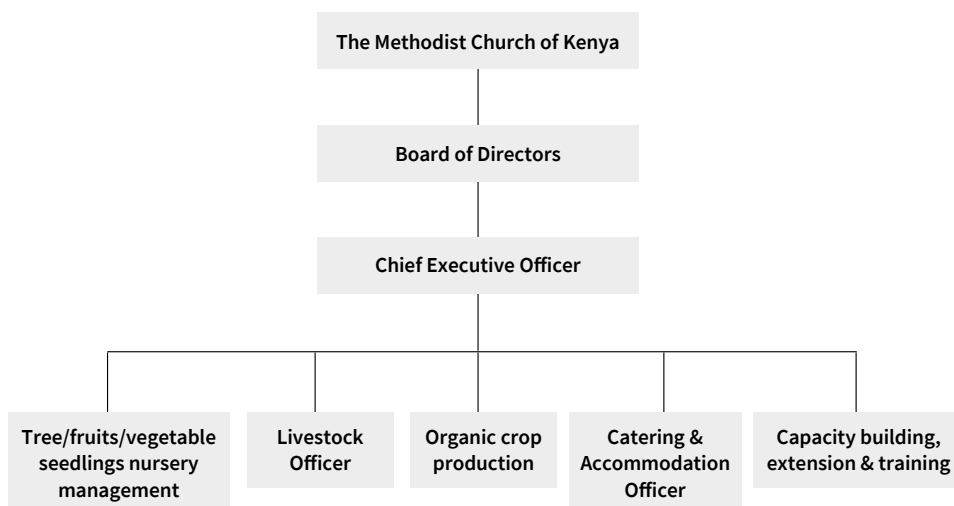
6.3 *Sustainability*

The project will be sustained through proper management and at the beginning, there will be a baseline survey that will serve as a guide map during the implementation period. The project has enough qualified personnel to assist its implementation. The project has a guest house where up to sixty small-scale farmers can stay and learn. It also offers catering services, assisting in the training center's operations' sustainability. The vision will be shared freely with all the stakeholders at the beginning and throughout the implementation period. They include the MCK's presiding bishop, all the thirteen bishops across East Africa, the conference staff, the MCK rural training centers management board and staff, the rural communities, local churches, schools, and local governments. They and other stakeholders and development partners will enhance my vision to meet the objectives and pass the vision to future stakeholders for continuity purposes.

6.4 *Resources*

Bio-Intensive—the head office of my vision's implementation—has all the necessary resources and experience since 2001. It simply requires upgrading of programs to accommodate my vision to implement the Sustainable Development Goals to serve the larger community and general interests.

6.5 Organizational structure



6.6 Beneficiaries

The purpose of my vision is to seek collaboration from my sending body in assisting rural communities in marginalized areas that live at the edge of survival, in climate change mitigation measures, and in the implementation of the Sustainable Development Goals within East Africa and beyond for which a global agenda needs to be implemented by all countries.

The target beneficiaries are all the small-scale farmers in East Africa: men, women, and children, especially in marginalized areas. They will benefit through the provision of skills to enhance their production capacity. The government will also benefit because one of the government's biggest agenda is to implement the SDGs at the grassroots levels across the country.

7. Implementation plan

Constraint/ Challenge	Activity	Expected Output	Time Frame	By who
Animal feed and raw material prices increase every year as countries continue to experience the effects of climate change. Small-scale farmers suffer big losses and consequently lose hope in livestock farming.	To start making animal feeds at Bio-Intensive to show farmers the easy way of making animal feeds in their individual farms. Using fermentation and the crops they normally grow in their farms will reduce the cost of raising livestock.	More informed, independent, and efficient small-scale livestock farmers , who are able to get enough income for their children's education, food, and living standards.	<i>start</i> 2021 <i>end</i> 2030	All stakeholders; livestock, training, and extension officers in the rural training centers
Chicken diseases are a big problem in East Africa where outbreaks kill thousands of chickens every year, making small-scale farmers suffer big losses. MCK rural training centers have 100 or fewer chickens and 10 or fewer pigs for demonstration, which makes it hard to sustain their operations.	Improve chicken and pig housing at Bio-Intensive and other rural training centers to demonstrate the importance of using local materials for livestock houses construction and also for fermented floors. To increase chicken to 10,000 and pigs to 1,000 to sustain the centers' operations.	Farmers will be able to overcome the death of chickens. The MCK rural training centers will be able to sustain their operations and reach out to more rural community members.	<i>start</i> 2021 <i>end</i> 2030	All stakeholders; livestock, training, and extension officers in the rural training centers
Cancer is now an epidemic in Kenya and many African countries. One of the contributing factors is the high use of chemicals and fertilizers, especially when chemicals are used by people who don't read or follow instructions.	To set up as many demonstration sites as possible across East Africa to showcase organic farming methods to small-scale farmers so that they can see and learn how to produce food without chemicals and fertilizers.	More farmers will learn how to produce clean, healthy food without chemicals and fertilizers for the well-being and to reduce the cancer.	<i>start</i> 2021 <i>end</i> 2022	All stakeholders and MCK rural training centers staff
Many small-scale farmers have only limited knowledge and skills about fruits seedlings grafting and the timely germination of vegetable and tree seedlings. Many fail to plant seedlings during rainfall and end up buying expensive vegetables and fruits throughout the year. They cut down trees for firewood or timber in their farms without replacing them, causing desertification and climate change.	Upgrading the tree /fruit/ vegetable seedling nursery at Bio-Intensive to serve as a demonstration site , training, and production. Small-scale farmers can buy and produce in their farms any time they want at affordable prices.	An adequate and affordable supply of seedlings for small-scale farmers, companies, and schools. The rural training centres will have enough seedlings to plant in all the land to be leased in different regions.	<i>start</i> 2021 <i>end</i> 2022	All stakeholders and tree/fruit/ vegetable seedlings nursery management officers. Also the training and extension officers.
Many organizations, e.g. schools, churches, and community developers don't know about the SDGs. Therefore, nothing much is happening in rural communities about them, missing out on their beneficial impacts.	To modify the curriculum to include the 17 SDGs proposed in my vision and to include small-scale farmers, students, churches, community developers across East Africa, volunteers, and participants in three-month training, among others.	Well-informed rural community members, students, community developers, church members will work on implementing the SDGs in all sectors.	<i>start</i> 2021 <i>end</i> 2030	All stakeholders, staff, training and extension officers

7. Implementation plan (continued)

Constraint/ Challenge	Activity	Expected Output	Time Frame	By who
Many farmers have no knowledge about organic farming and livestock production as well as rural community leadership, environment, and gender issues.	Intensive training and extension programs across East Africa and beyond in climate-smart agriculture.	Well-informed small-scale farmers practice climate-smart agriculture to reduce climate change.	start 2021 end 2030	All stakeholders and all staff
Many churches and schools have large, unused land. Many churches struggle financially to support their mission work, yet they don't utilize the land to generate income or lease it out because it belongs to the church.	The MCK rural training center will lease the idle land and use it as demonstration centers for organic farming.	Schools and churches get income and knowledge of organic farming close to them.	start 2021 end 2030	All the stakeholders
Many MCK rural training centers have very small land. For example, Bio-Intensive has one hectare, too small to sustain the center's operations, making it depend on outside partners.	To lease many pieces of land to produce raw materials for animal feeds and more vegetables for sales as well as for demonstration and training close to people.	The rural training centers will increase income for sustainability, produce cheap animal feed, and train more people.	start 2021 end 2030	All the stakeholders
Many people know that chemicals cause diseases but there is no clear market for safe organic produce. Organic farmers don't have marketing strategies for their products, so many of them abandon organic farming or only produce organic food for the family.	To start teikei marketing system in East Africa, starting with church members, especially where the land will be leased for organic farming demonstrations. The produce will be sold to local community members so that organic farmers will learn better marketing.	A ready market for organic produce for rural training centers and organic farmers.	start 2021 end 2030	

CHAPTER FOUR CONCLUSION

If granted the opportunity to implement my vision, I believe it will go a long way in assisting the Methodist Church in Kenya's Bio-Intensive Agricultural Training Center to accomplish the objectives stated above, to improve its service delivery to farmers, community developers, and students across East Africa. It should also help generate sufficient income to sustain the MCK rural training centers' operations and to train the rural communities with climate-smart agriculture techniques to reduce the effects of climate change.

Implementing this vision will also assist the Methodist Church to achieve the Sustainable Development Goals by enabling church members, schools, and community developers to connect the SDGs to all their activities, programs, homes, and institutions.

The support of this vision will enable me to implement my learning at the Asian Rural Institute. It will also help the Church's vision, goals, and mission as well as the rapid growth of MCK rural training centers, other MCK institutions, and the rural communities based in all corners of East Africa where the MCK is active.

May the support of this vision be a big blessing to the Methodist Church in Kenya, MCK rural training centers, MCK institutions, staff, farmers, church members, students, rural community members, community developers, and the general public both now and in the years to come.

Good people are kind to their animals, but a mean person is cruel to them.

Hard working farmers have plenty to eat but it is stupid to waste time on useless projects.

(Proverbs 12, 10-1)

食べ物を作る営みを通じて培われる 全体性の環境思想

アジア学院における「つながる」事例

小野 颯太

国際基督教大学教授会提出学士論文

論文指導審査教員: 魯恩碩

第1章 はじめに

第1節 研究の背景

筆者は、2019年8月に、国内サービスマーケティング・プログラムに参加し、栃木県那須塩原市の学校法人アジア学院・アジア農村指導者養成専門学校（以下、アジア学院）で、1ヶ月間の奉仕活動を行なった。アジア学院は、アジア、アフリカ、太平洋地域にて、草の根で働く農村リーダーを招集し、9ヶ月間の研修を通じて農村指導者を養成している学校である。アジア学院での最大の学びは、学校のモットーである「共に生きるために」にある。当時、アジア学院には19カ国59名の人々がいたが、国籍・宗教・文化・価値観を異とする人々と共同体生活を送り、命を支える食べ物を分かち合う中で、学校のモットーである「共に生きるために」という精神を感じた。アジア学院では、農作物の栽培、家畜飼育、収穫、屠殺、調理、食事という、「食べ物」に関する一連の流れの中に身を置く経験をした。その中で感じたことは、自身が自然の「循環」の中で生かされていること、そして、そのような「循環」を感じられる生活は、都市生活の中では決して感じることはできないような「豊かさ」に溢れるものであった。

筆者が、本論文の着想を得た背景には、アジア学院で得たこのような気づきがある。世界がコロナ禍で覆われ始めた3月、いのちを支える食べ物作りを実際に行うことが大切だとの思いがあったことから、筆者は学業と並行して、アジア学院で1年間の長期ボランティアとして働き始めた。本論文は、アジア学院の1年間の生活で日々感じたことを学問的に探求し、他者と共有できるようにまとめたものである。

第2節 研究の目的

本研究が扱う環境倫理学は、環境問題が国際社会の共通問題として認識され始めた1970年代に主題化された学問である。1972年には、環境問題についての世界で初めての大規模な政府会合である国連人間環境会議（ストックホルム会議）があり、それに合わせて出版されたローマ・クラブの「成長の限界」は、経済成長が永久に続くものではないことを指摘して多くの人々に衝撃を与えた。哲学や倫理学の領域もこの影響を受け、環境倫理学を学問として体系化する動きがあり、1979年には国際的な学術誌である「環境倫理学」が刊行され始めた。その後、1980年代後半から90年代前半にかけて、国際社会における環境問題の気運はさらなる高まりを見せる。1989年には東西冷戦が終結し、1992年の国連環境開発会議（地球サミット）に向けて、国際政治は「東西冷戦」から「地球温暖化問題」へのパラダイム転換を迎えていたのである（永井、2014、p.23）。

このような時代に、環境倫理学は、人間中心主義と人間非中心主義の二項対立図式を提示した。環境問題の原因である人間中心主義を克服し、人間非中心主義へ移行することが唱えられ、そのために、自然の価値や、自然の権利に関する思想が展開されてきた。人間にとっての有用性に基づく道具的価値や、自然を前にして「美」を感じるような内在的価値のような、人間を介した自然の価値の捉え方が批判され、それに対する人間非中心主義的な自然の価値論として、人間を介さずとも、自然そのものが価値を持つとする本質的価値が提起され検討された（鬼頭、2010、p.576-577）。

この二項対立図式は、環境問題の捉え方一般にも染み付いており、一方では、環境が優先だと人間非中心主義が唱えられ、他方では、経済が優先だと人間中心主義が唱えられている。人間中心主義と人間非中心主義の二項対立図式は、どちらかを追求すればどちらかを犠牲にせざるを得ないトレードオフの関係を生み出してしまう（鬼頭、2009、p.12）。環境問題を引き起こしてきた人間中心主義を改めなければならないと思うと同時に、人間非中心主義のもと、人間は利便性や「豊かさ」を犠牲してまで自然を守らなければならないのだろうかというジレンマゆえに、環境問題の根本的な解決策を見出すことができない。

人間中心主義と人間非中心主義の二項対立図式の問題点は、人間と自然が不可分な関係のもとに存在しているとの前提を置き去りにしていることだ。多くの人々は、現在の社会経済システムのもとで、人間と自然につながりがあることを忘れてしまっているが、人間が自然から糧を得ることでしか生きられないように、人間と自然は不可分な関係にあるのである。それゆえに、環境倫理は、人間中心主義と人間非中心主義のような、人間と自然を対置する二項対立図式ではなく、人間と自然の関係性のあるべき姿として普遍的な倫理を構築しなければならない。本論文では、環境倫理は、人間と自然の二項対立図式に代わり、人間と自然の関係における「全体性」に普遍的な価値を置くべきであり、そのような環境思想を培うために、人間の最も基本的な営みである「食べ物をつくること」が欠かせないことを論じる。

第3節 本論文の構成

第2章「現代の環境倫理の基本的枠組みとその思想的源泉」では、現代の環境倫理の思想が近代に由来することを論じる。自然への倫理適用に関する議論は、17世紀のデカルト的哲学に始まり、19世紀にはすでに、人間と自然の二項対立図式のイデオロギー的基盤となる「倫理的共同体」の拡大の概念が登場していたことを論じる。これらの思想的源泉を踏まえて、現代の環境倫理の思想をいくつか取り上げる。

第3章「環境倫理の新しい枠組みの提示」では、人間と自然の二項対立図式が抱える様々な問題点を、様々な角度から指摘する。また、それに代わる環境倫理の枠組みとして、人間と自然の関係性の「つながり」を関係論的な視点から取り戻すことを提起する。

第4章「食業を通じた『つながり』の回復—アジア学院の事例から—」では、アジア学院の事例から、人間の最も基本的な営みである「食べ物を作る営み」を通じた「つながり」の回復について論じる。

第2章 環境倫理の基本的枠組みとその思想的源泉

1989年、国際政治が「東西冷戦」から「地球温暖化問題」へのパラダイム転換を迎えた頃、当時学説的に明確な形で確立していたアメリカを中心とした環境倫理学の考え方が、グローバル・スタンダードとして機能した。これには、現カリフォルニア大学サンタバーバラ校名誉教授のロデリック・F・ナッシュが大きく関与している（鬼頭，2010，p.576）。

ナッシュは、1989年に、「自然の権利—環境倫理の文明史」で、17世紀からの環境倫理にあたる思想を歴史的に整理した。そこでは、人間中心主義と人間非中心主義の二項対立図式が、近代における環境倫理を基盤として成り立っていることが示される。本章では、17世紀における環境倫理の議論、18-19世紀における環境倫理の議論、20世紀に登場する生態学が近代を通じて築かれた環境倫理に与えた影響を論じ、その歴史的経緯を踏まえた形で、現代の環境倫理学の思想を取り上げる。

また、ナッシュの「自然の権利—環境倫理の文明史」が、環境倫理史における世界的な教科書として認知されていることから、本章の内容の多くはこれに基づいている。ナッシュは、1990年のカリフォルニア大学サンタバーバラ校の最優秀教授であり、現在は、環境史、環境思想史、環境管理、環境教育等の世界的な権威として、多くの著名な学術研究誌の編集委員を委嘱されている人物である（ナッシュ，2011 [1989]，著者紹介）。

第1節 近代の環境倫理

現代の環境倫理学の思想的源泉は、主として17世紀以降の近代に見られるものの、本題に入る前に、キリスト教の伝統的な自然へのまなざしについて論じたい。アメリカの歴史学者のリン・ホワイ特 Jr. (1907-1987) は、1967年に、論文「現在の生態学的危機の歴史的根源（邦訳「機械と神」）」で、環境危機の歴史的根源が、ユダヤ・キリスト教の人間中心主義的な世界観にあることを指摘した。彼は、創世記1章28節の「生めよ。増えよ。地に満ちよ。地を従えよ。海の魚、空の鳥、地の上を這うすべての生き物を支配せよ」との記述が、人間の自然に対する超越や、自然に対する正当な支配権を意味する解釈をもたらしたことを、問題視している。

ホワイテの論文は、様々な批判を呼ぶものであったが、キリスト教が誕生した1世紀には、人間中心主義的な考え方が存在していたことは確かである。ホワイテへの反論として、ジョン・パスモアの「自然に対する人間の責任（1974）」がよく知られているが、パスモア自身も、人間が「専制君主」として世界を支配しているという解釈があり得ることを認めており、その上で、人間が「羊飼い」として支配下にある動植物の世話をするという解釈も可能であり、最近ではむしろその考えが主流であることを指摘している。また、人間中心主義的な世界観を作り上げたのは、ユダヤ・キリスト教的思想よりも、むしろ、その後のギリシアのストア主義であったと指摘する（鬼頭，1996，p.38-39）。しかし、人間中心主義的な考え方が、伝統的なキリスト教に依るものであったとしても、ギリシアのストア主義に依るものであったとしても、古代から人間中心主義的な考え方が存在してきたことは確かである。

第1項 デカルト的哲学とそれへの反駁

近代の環境倫理は、17世紀のフランスの哲学者のルネ・デカルト（1596-1650）に始まる。彼は、この世の全てを疑うことで真理を追い求める中で、そのように疑う思惟のみが真理であることを見出し、近世哲学の基礎となる「我思う、故に我在り」の公理を導いた人物だ。彼は、肉体を通じて得られることを全て、不確定で疑うべきものであるとして排したため、それは、人間の思惟を特別な存在とし、肉体など、それ以外の思惟を持たないものを「事物」として貶め、人間の思惟と、それ以外のものの間に、

優劣を生むことになった。この心身二元論と呼ばれる思想は、結果的に、自然環境に対する人間のいかなる行為をも正当化する支えとなる。当時、17世紀に誕生した医学の研究手法として生体解剖が始まり、それは時には残虐な方法を伴ったことから、一部の人々から批判の声があがっていた。しかし、デカルトの心身二元論は、生体解剖学者らが自身を正当化する拠り所として機能していた。また、デカルトの思想は、彼の意図に反して自然環境に対する人間のいかなる行為をも正当化したわけではなく、デカルト自身もまた、主体として人間があり、自然を利用されるべきものとして客体化することが、科学と文明の進歩に欠かせないとの認識をもっていた（ナッシュ、2011 [1989], p.29）。

その後、17-18世紀にかけて、人間性を重んじる人道主義者らによって、動物虐待への抗議運動が展開されていく。例えば、イギリスの哲学者のジョン・ロック(1632-1704)は、「教育に関する考察(1693)」で、動物を虐待することが、子どもの教育上の悪影響を伴うことから、動物に危害を加えることが道徳的に不適切であることを論じている。また、キリスト教の創世記1章28節に関して、人間が動物の「羊飼ひ」であるとの解釈が出現したのもこの頃である。この解釈は、最も寵愛され、最も強い生命力を与えられた人間には、神の創造物である動物の幸福のよき信託人 (trustees)、世話人 (stewards) としての責任があるとするものであった（ナッシュ、2011 [1989], p.31-32）。

初期の人道主義者らによる動物虐待への抗議運動は、動物虐待に反対する姿勢を持つものの、伝統的なキリスト教や、デカルトの心身二元論による人間中心主義的な立場からは脱していない。ロックや、創世記の新しい解釈に見られるように、初期の人道主義者らによる動物虐待への抗議運動は、人間性を重んじる人道的な観点から、動物支配をあくまで紳士的に行うことを主張している。これは、伝統的なキリスト教や、デカルトの心身二元論と同様に、主体として人間があり、自然を利用されるべきものとして客体化する姿勢を持つものである（同上）。

しかし、人道主義者らが動物虐待への抗議運動を行っていたのと同時代に、アニミズムや汎神論のような思想が、人間中心主義的な姿勢を超越していたこともわかっている。アニミズムは、靈魂を意味するラテン語の *anima* に由来し、あらゆるものに人間の靈魂のような実体を認める信仰である。ケンブリッジ大学のアニミストのヘンリー・モーア (1614-1687) は、自然のあらゆる部分に存在する「世界の靈魂」あるいは「自然の精神」を、宇宙靈魂を意味する「アニマ・ムンディ」と呼び、これが世界を一つにしていると説いた。イギリスの詩人であるアレクサンダー・ポープ (1688-1744) も、「人間に関するエッセイ (1733)」で、「すべての生き物はひとつの巨大な全体の中の部分」に過ぎず、「その肉体は自然であり、靈魂は神である」と、アニミズムの核心をつく言葉を残している（ナッシュ、2011 [1989], p.34）。

また、オランダの哲学者のバルフ・スピノザ (1632-1677) は、宇宙や自然そのものを神と見る汎神論の立場から、「すべての存在は神の創造した共通の物質の一時的な発現形態である」とを提唱した。スピノザの汎神論は、人間が死ぬと別の物質になるというような、すべての存在の相互関係を明らかにする性質をもち、人間という単一または一時的な部分ではなく、全体に対して最大の倫理的価値を置くことを可能にしている。スピノザの汎神論は、現代の生態学がもつ全体性に近い性質を持つことから、ジョージ・セッションズをはじめとする近年の著名な環境哲学者たちにより、現代の環境倫理学の方向性を的確に予測した人物としてみなされている（ナッシュ、2011 [1989], p.33）。

このように、17世紀に始まる人道主義者らによる初期の動物虐待への抗議運動は、人間性を重んじる人道的な観点から、動物支配をあくまで紳士的に行うことを主張するものであり、人間の自然への支配を疑うことや、人間中心主義的な立場を脱することはなかった。しかし、アニミズムや有機体論のように、全ての存在が人間の叡智を超えた何かでつながっているとの考えから、伝統的なキリスト教や、デカルトの心身二元論に由来する人間の支配的な世界観を乗り越える思想が、早くも17世紀には誕生していたことも確かである。

第2項 「倫理的共同体の拡大」

18-19世紀には、個人の自由や権利を基本とし、奴隷などの抑圧された人間の解放を目指す自由主義によって、環境倫理の議論が触発された。イギリスの哲学者のジェレミー・ベンサム（1748-1832）は、奴隷の解放に、動物の状態の改善が付随することを主張していた。ベンサムは、ある行為の結果がどの程度の快楽や苦痛を生じるかという点において、最大多数の最大幸福をもたらす行為を善とするような功利主義の立場にあった。これを踏まえて、倫理の対象範囲に関して『問題は『彼らは論理能力があるだろうか』『彼らは言語能力があるだろうか』ということではなく、『彼らは苦痛を感じることができるだろうか』ということにある』と結論づけている（ナッシュ、2011 [1989], p.37）。これは、苦痛を感じる奴隷が、功利主義の最大多数の最大幸福において考慮されることを示すと同時に、苦痛を感じる動物も同様であることを示すのである。

ベンサムのように、抑圧された人間の解放を訴える人の中には、動物の状態の改善をも主張している思想家は他にも見受けられる。ベンサムと同時代のイギリスの思想家のジョン・ローレンスは、奴隷貿易の廃止や、女性の権利を訴えると同時に、法律による動物への権利付与を主張していた。後に、彼は、リチャード・マーティンと共に、「家畜の不適切な処遇に関する法（通称：マーティン法）」を1822年に成立させ、大型の家畜動物を対象に残虐行為を禁止することに成功する。その他にも、イギリスの奴隷廃止運動を指揮したウィリアム・ウィルバーフォース（1759-1833）など、複数の奴隷廃止主義者が、1824年に動物愛護協会を設立している（ナッシュ、2011 [1989], p.38-41）。

このような抑圧された人間を解放する自由主義的な運動の延長線上に、動物の権利を見出す思想は、ヘンリー・S・ソールト¹（1851-1939）を通じて、19世紀の思想潮流となる。ソールトは、抑圧された人間が解放され、全ての人間が生命と自由に対する権利をもつためには、様々な存在を抑圧してきた人間の道徳性の発展が必要だと考えていた。また、彼は、その道徳性の発展の延長線上で、動物さえも解放され、動物も人間と同等の権利をもつようになると考えていた（ナッシュ、2011 [1989], p.44）。ソールトに影響を与えたアイルランドの歴史家のウィリアム・E・H・レッキー（1838-1903）は、この道徳性が向上するにつれて、倫理の対象範囲が全ての人間から動物へと拡大していくさまをよく表す一節を残している。

善意の及ぶ範囲が家族だけに限られていた時期もあったが、まもなく、善意の輪は階級全体に広がり、民族へ、次に民族の連合体へ、そして、全人類へと広がる。最終的には、その影響は動物の世界に対する人間の扱い方のなかにも認められる（ナッシュ、2011 [1989], p.49）。

近代の環境倫理の歴史的意義は、現代の環境倫理学に結びつく「倫理的共同体の拡大」という思想を構築したことにある。彼らの運動の主な対象は動物であったものの、それを通じて培われた「倫理的共同体の拡大」という思想は、のちに生態学の登場により科学的にも裏付けられ、現在の環境倫理につながっていく。

第2節 生態学による「倫理的共同体の拡大」の科学的裏付け

第1項 「保全」と「保存」

20世紀初頭、生態学によって倫理的共同体の拡大が科学的に裏付けられるより前、自然保護をめぐっては「保全」派と「保存」派の対立があった。1908年に、サンフランシスコ市が、水力発電の水源確保のために、ヘッチ・ヘッチ渓谷にダムを建設しようとして起こった論争である。「保全」派の代表的な人物は、アメリカで自然保護に最初に積極的に取り組んだギフォード・ピンチョ（1865-1946）であっ

た。ピンチョの自然保護は、功利主義に基づいており、最大多数の最長期間の最大幸福を基準とした。「保全」は「…にそなえた節約」とも言われように、人間が将来にわたって、できるだけだけ長期間、かつ能率的に、森林資源を利用できるように行われる森林管理や資源管理であった。その一方で、「保存」は「…からの保護」とも言われ、人間のためではなく、自然それ自体のために、自然を損傷なり破壊なり危険から保護する立場であり、その代表的な人物は、1890年のヨセミテ国立公園の設置に奔走したジョン・ミューア（1838-1914）であった（鬼頭，1996，p.46-47）。

この論争は、適切な管理をしながら賢明な利用をしていくという「保全」の原則に則る形で、1913年にダム建設が認められ、決着がついた。これには、「保全」派の論理が、管理によって森林資源を長期間にわたり能率的に使えるという功利主義に基づくものであった一方で、「保存」派の思想が、原生自然に魅せられるような感性に訴える主張しかできなかったことが大きい（鬼頭，1996，p.48-49）。しかし、アメリカの生態学者のアルド・レオポルドによって、「保存」の劣勢が覆されることになる。

第2項 アルド・レオポルドの土地倫理

アメリカの生態学者のアルド・レオポルド（1887-1948）は、イエール大学附属シェフィールド科学学校で狩猟鳥獣管理学を学び、1909年に同校の森林学科を卒業するが、当時は、ピンチョが森林局長として「保全」派の自然保護を展開していた頃であり、レオポルドは、功利主義的な自然保護を学んでいた。彼は、同年に、アリゾナとニューメキシコの国有林の森林助手として仕事を始めるが、その最初のプロジェクトでも、食料や狩猟文化のために用いられる「良い」動物（牛と鹿）を守るために、それらを捕食する「悪い」動物（主としてオオカミとピューマ）を撲滅する取り組みを行っていた。

しかし、生態学の考え方が取り入れられるにつれて、レオポルドは次第に、「悪い」動物として考えてきた肉食動物も、全体の一部であることに気づいていく。彼は、この気づきを、1944年の論文「山のみになって考える」で、以下のように振り返る。

母オオカミのそばに近寄ってみると、凶暴な緑色の炎が、両の目からちょうど消えかけたところだった。そのときにぼくが悟り、以後もずっと忘れられないことがある。それは、あの目のなかには、…あのオオカミと山にしか分からないものが宿っているということだ。当時ぼくは若くて、…オオカミの数が減ればそれだけシカの数が増えるはずだ…、と思っていた。しかし、あの緑色の炎が消えたのを見て以来ぼくは、こんな考え方にはオオカミも山も賛成しないことを悟った（レオポルド，1997[1949]、p.206）。

青山学院大学文学部教授の三嶋耀夫は、ここで言われる「オオカミと山にしか分からないもの」について、おそらく、人間の浅はかな知識を超えた、いわば自然の摂理を指すのではないかと述べる。それは、シカと山の間に成り立つ微妙なバランスを意味している（三嶋，1997，p.364）。オオカミを根絶やしにした山では、シカにとって食べやすい低木や若芽が残らずシカにかじられて、増えることが期待されたシカが増えすぎが原因で次々と餓死していったのである（レオポルド，1997[1949]、p.207）

このような気づきを背景に、彼は、1949年に、「砂の国の暦（A Sand County Almanac）」（邦訳「野生のうたが聞こえる」）にて、「土地倫理」を提起したのである。土地倫理とは、倫理的共同体の概念を、土壌、水、植物、動物などを総称する「土地」にまで拡張して捉えることを意味する。このもとで、これまで土地という共同体の征服者として存在していた人間は、その共同体の単なる一構成員として位置づけられる（レオポルド，1997[1949]、p.318-319）。土地倫理の倫理観は、「生物共同体の全体性、安定性、美観を保つものであれば妥当だし、そうでない場合は間違っている」というものであった（レオポルド，1997[1949]、p.349）。全体性（integrity）とは、全ての生物共同体がつながっていることを表し、安定性（stability）とは、全ての生物共同体のバランスが自然による微妙な調整により安定していることを

表し、美観（beauty）とは、シカの増えすぎによって低木や若芽が残らずシカにかじられたような不自然な状態でないことを意味している。この倫理観のもとで行われる自然保護は、ピンチョの功利主義のもとで行われる「保存」のそれとは、全く異なるものであった。

レオポルドの「土地倫理」は、生態学の知見から、自然を含む全体論的な倫理体系のパラダイムを提示したことで、現代の人間非中心主義的な環境倫理を生み出す基盤となっている。それゆえ、アメリカの環境倫理学者のJ・ベアード・キャリコットは、レオポルドを「現代の環境倫理学の父」として評している。また、アメリカの内務長官のスチュワート・L・ユーダルも、「もし、アメリカの大地と新しい土地倫理の訴えを綴った崇高な哀歌を含むような本を一冊、選ぶように頼まれれば、われわれ内務省の人間の大半はアルド・レオポルドの『砂の国の暦』を選ぶだろう」と述べている（ナッシュ、2011[1989], p.101,111）。

第3節 1970年代に始まる環境倫理学の主要な思想

近代の環境倫理によって築かれた倫理的共同体の拡大概念は、生態学の視点を取り入れた「土地倫理」によって科学的にも裏打ちされることになった。環境問題が国際的な社会問題として認識され始めた1970年代に始まる環境倫理学は、これまでの思想的基盤を引き継ぎ、倫理的共同体を「人間」から「自然」へと拡大することを目指している。それゆえに、現代の環境倫理学では、人間中心主義からの脱却と、人間非中心主義への移行が唱えられているのである。そのもとで、人間を介在しない自然そのものの本質的価値をめぐる議論や、自然の権利を認める議論が展開されてきた。本節では、環境倫理学の思想から、クリストファー・ストーンによる自然物の当事者適格、ピーター・シンガーによる動物解放論に始まる議論、そしてアルネ・ネスによるディープ・エコロジーを取り上げる。

第1項 自然物の当事者適格

アメリカの法哲学者のクリストファー・ストーンは、1972年の論文「樹木の当事者適格—自然物の法的権利について」で、法哲学の視点から自然物そのものに権利を付与できる可能性を提起した。彼は、法律が社会に対応する形で変化してきたこと、特に、植物状態の人間、胎児、法人など、無生物を含める従来は法的権利を持たなかったものに、権利が認められてきたことを指摘し、この延長線上に自然物の権利を位置付ける。また、法人に適用されている後見人制度を念頭に、自然物の権利もまた、人間が自然物の後見人として代弁できると論じた（鬼頭、1996, p.50-53）。

ストーンの議論は、実際の訴訟の場面において非常に画期的なものであった。従来、自然保護に関する訴訟を起こすには、所有権など、その自然物に関しての法的な権利を所持する特定の個人または団体が必要だった。しかし、自然物が当事者適格を持つ場合、その自然環境との何らかの利害関係がなくても、その自然環境そのものの破壊に対して、その自然物の名の下に裁判を起こすことが可能になるのだ。実際に、ストーン以来、アメリカでは、自然物を原告として裁判を行う事例が増えており、そのいくつかは勝訴している（鬼頭、1996, p.55-56）。自然物を原告として裁判を行えることが、自然物に人間と同等の権利が与えられたことを意味するかは議論の余地があるものの、ストーンの自然物の当事者適格が、自然の権利に関して大きな影響を与えたことは確かである。

第2項 動物解放論に始まる人間非中心主義の内部論争

オーストラリアの哲学者のピーター・シンガーは、ストーンの論文の翌年、論文「動物の解放（1973）」（邦訳「動物の生存権」）で、動物解放論を提起した。この背景には、ルース・ハリソンが、「アニマル・マシン（1964）」で、工業的畜産の問題を告発し、当時普及していた工業的畜産が社会問題となっていたことがある（鬼頭、1996, p.64,66）。

シンガーの思想は、倫理的共同体の拡大を唱えたソールトに基礎を置いている（ナッシュ、2011[1989], p.51）。それゆえに、人種差別（racism）や、性差別（sexism）をなくすための道徳の地平の拡大の帰結に、人間の種を優れたものとし他の種を劣ったものとみなす種差別（speciesism）を置き、種差別をなくすものとして動物解放論を位置付けている。動物解放論の理論的根拠は、ベンサムの功利主義にあり、すなわち、最大多数の最大利益を、ある行為の結果がどの程度の快楽や苦痛を生じるかという点から考えることで行為の善悪を判断する。このもとで、人間と同じく苦痛を感じることができる動物は、人間と同等に扱われるべきだと論じたのである。

シンガーの動物解放論に関しては、様々な論争が展開されたが、それらは人間非中心主義の本質を問う議論を触発した。例えば、アメリカの環境倫理学者のJ・ベアード・キャリコットは、1980年の論文「動物解放論—三極対立構造（Animal Liberation: A Triangular Affair）」で、レオポルドにならう「土地」という共同体を重視する全体論的な立場にあり、苦痛を感じる動物に対して功利主義的な態度で接する動物解放論を個別的であるとして批判している。この議論は、人間非中心主義的な環境倫理の内部においても、動物解放論のように個々を重んじる態度と、レオポルドがいうような「土地」全体を重んじる態度があり、その両者の間には、根本的な立場の違いがあることを示している（鬼頭、1996, p.68-72）。

また、ストーンは、シンガーの動物解放論と、それに反対するキャリコットの全体論的な環境倫理を受け、1985年に、論文「大地やその他のことに関する倫理学—道徳多元主義擁護論（Earth and Other Ethics: The Case for Moral Pluralism）」を著している。ストーンは、シンガーやキャリコットのように、道徳的な事柄をいかなる場面でも普遍的、一元的に捉えることを批判し、それぞれの場面で個別に判断する「道徳多元主義」を唱えた。この議論も、環境倫理を道徳一元的なものとして捉えるか、それとも道徳多元的なものとして捉えるかという点を明らかにしている（鬼頭、1996, p.54-55）。このように、シンガーの動物解放論は、人間非中心主義の本質を問うような論争を巻き起こした。

第3項 ディープ・エコロジー

シンガーの論文と同年に、ノルウェーの哲学者のアルネ・ネスは、1973年に、論文「浅いエコロジーと深い、長期的な幅を持ったエコロジー運動—要約（The Shallow and the Deep, Long-Range Ecology Movements: A Summary）」を著した。その中で、彼は、人間中心主義の内部における制度的・技術的手段による修正程度で、環境問題を乗り越えようとする「浅い」立場を、「シャロー・エコロジー」として批判している。彼は、シャロー・エコロジーの「中心の目標は先進諸国の人々の健康と豊かさ」にあると述べており、例えば、自然保護における「保全」の立場が、人間が将来にわたって、できるだけ長期間、かつ能率的に、森林資源を利用できるようにという動機に基づいていたことは、ネスの指摘を明瞭にしている（河村、2003, p.67-68）。

シャロ・エコロジーに対して、ディープ・エコロジーは、人間と自然の関わりについて「深い」問いかけをするものであり、その中には「自己実現（self-realization）」という中心的な概念がある。自己実現とは、世界の全体と「一体化」する自己感覚を「悟る（realize）」ことを意味している。これは、主体としての自己が、客観的対象としての自然に自らを「同一化」することとは異なる。自己と自然は、自己によって認識される前から不可分につながっており、「一体化」する自己を「悟る」という行為こそが「自己実現」である。自己実現が進み、自己が拡大し深化した状態では「他のものの中に自分を見る」ことができるようになり、拡大し進化された「自己」概念に基づく「自己愛（self-love）」のもとで、利己主義と利他主義の対立が徐々に解消されていくとした。ディープ・エコロジーでは、自然や他の生命との「一体化」を経た「エコロジカルな自己」から、自然保護の根拠が生まれると考え、全ての存在が生態系の中で自己実現のための平等な権利を持つとする「生命圏平等主義」を掲げている（河村、2003, p.67）。

ネスのディープ・エコロジーは、この「生命圏平等主義」と「自己実現」の概念を中心として、1980年代以降、ビル・ディヴォールや、ジョージ・セッションズによって受け継がれていった（鬼頭、1996, p.86）。

第3章 環境倫理の新しい枠組みの提示

環境倫理学のあり方について考えるにあたり、その前提として「環境」とは何かということをきちんと考えておく必要がある。環境とは、環境倫理や環境思想の文脈において、一般的に自然環境を指しているが、環境のもともとの意味は「取り囲むもの」であり、人間を取り囲む「環境」は、経済的、社会的、文化的、精神的な事柄など、自然環境に限らず様々である。現代の環境倫理学の根幹にある人間中心主義と人間非中心主義の二項対立図式は、環境の意味を狭く捉えすぎではないだろうか。本節では、広義の「環境」の視点から、新しい枠組みをもつ「環境」倫理学を展望する。

第1節 環境倫理における二項対立図式の問題点

東京大学名誉教授の鬼頭秀一は、前述してきた環境倫理学の思想について、それらは人間中心主義を脱する考え方として捉えられてきたが、人間と自然との関係性に注目して捉えた方がその本質をよく理解できると述べる（鬼頭、2009, p.8）

例えば、ストーンの「自然物の当事者適格」は、自然の権利を認める代表的な思想であるが、その権利は無制限なものではなく、自然との関係性をもつ人間に大きく依存している（鬼頭、2009, p.8）。例えば、2001年の奄美自然の権利訴訟（アマミノクロウサギ訴訟）では、2つのゴルフ場開発をめぐる、天然記念物のアマミノクロウサギや、希少動物のルリカケスなどの生存権が侵害されるとして、環境保護団体や周辺住民が動物に代わり開発許可取り消しを求めた。日本で初めて野生生物を原告として提訴した訴訟として注目を集めたが、判決は原告の敗訴であり、自然の権利への理解を示しながらも、ゴルフ場予定地が私有地であることから、個人の所有権に基づく開発行為のどちらかを優先するというものであった。しかし、裁判に時間がかかり、景気も後退した結果、ゴルフ場の建設は見送られている（吉盛、2009, p.1-5）。ストーンの自然物の当事者適格は、自然物が裁判に原告として立つことを可能にしたものの、その権利は、当該の自然と人間との関係性を考慮したところにあるのであり、人間と同等に権利を認められるものではないことがわかる。

シンガーの「動物解放論」は、生命が置かれている環境との関わりを考慮せずに、その生命に対する人間のあり方に議論を限定するものである（鬼頭、2009, p.6-7）。それゆえに、人間中心主義と人間非中心主義の二項対立図式に収まるのであって、対象となる生命を「環境」の中で考えた場合はそうはいかない。生命のみだけでなく、その生命と人間がもつかわりを考慮しなければならないのである。

ネスのディープ・エコロジーに関しても、人間非中心主義的な「生命圏平等主義」という考え方はあくまで原則であり、そこには人間と自然の関係性を考慮に入れる余地が残されている。岩手大学教授で環境哲学が専門の開龍美は、ネスは生命圏平等主義をあくまで原則として捉えており、それを厳格な規範として受け止めることはしていないと述べている。生命中心主義的な考え方は、「自己実現（self-realization）」に由来するものであるが、その考えの目的は、エコロジー運動の動機を「義務」から「喜び」に転換することにある。これまでの利己主義を抑制する義務感の中にあったエコロジー運動を、他者の中に自己を見えることで、喜びとすることを可能にしたのである（開、1994, p.77）。このように、「生命圏中心主義」は、エコロジー運動の捉え方を転換する動機に基づいており、全体論的な考えのもとで

自然の権利を認める動機に基づいているわけではない。ゆえに、鬼頭も、ディープ・エコロジーの人間の生命圏に対するあり方は、むしろ多元的なものであると指摘している（鬼頭, 2009, p.7-8）。実際に、ネスが掲げるディープ・エコロジーの7原則には、「多様性と共生の原理」や、「地域的自律と分権化」など多元主義的な要素が含まれている（マーチェント, 川本, 1994, p.116）。

現代の環境思想は、人間非中心主義的な考えとして位置付けられてきたわけであるが、上記のように、人間と自然の関係性に着目して議論されるべき点が見受けられる。

第2節 環境問題における二項対立図式の問題点

東京大学の名誉教授の鬼頭秀一は、人間中心主義と人間非中心主義の二項対立図式の問題点の1つとして、この枠組みが自然環境だけを考慮すべき問題として捉え、人間と自然の間にある社会的な関係性や、精神的な関係性を捉え損ない不都合を生じてしまうことを挙げている（鬼頭, 2009, p.11）。本節では、外来種問題、捕鯨問題、「原生自然」の保存をめぐる問題を取り上げ、それらの環境問題が、自然環境と同時に、人間と自然の間にある社会的な関係性や、精神的な関係性も考慮しなければならないことを論じる。

第1項 外来種問題における例

例えば、外来種問題は、自然環境の側面から、在来種の保全のために外来種の排除が前提とされがちであるが、人間と自然の関係性の考慮の上に、その判断がなされるべき問題である。例えば、2006年に、釧路湿原では、その生態系を破壊するなどとして、北米原産のウチダザリガニが特定外来生物に指定された。しかし、釧路湿原の、特に塘路湖においては、ウチダザリガニが増え始めた1990年代以来、それらは、地元の釣り堀や、レストランの食材などに利用され始め、地域の新しい観光資源として定着つつあったのである。しかし、ウチダザリガニが特定外来生物に指定されてから、厳格な外来生物法のもと、釣り堀や食材利用を続けることは難しくなった（二宮, 2009, p.189-193）。

この事例からわかることは、現地における自然との関係性を断つ外来種政策は、自然環境を守ることはできるものの、社会的公正を侵してしまうということだ。北海道大学大学院文学研究科助教で保全生態学が専門の立澤史郎も、外来種政策について、「地域における人と自然のかかわりを正面から見つめ、その上で現実的かつ可変的（順応的）な落としどころを設定する」のが合理的であると述べる（立澤, 2009, p.127）。

第2項 捕鯨問題における例

捕鯨問題もまた、人間と自然の関係性の視点を取り入れる必要性を、とりわけ精神的な面からよく例示している。国際的な捕鯨管理は、ジェネーブ捕鯨条約（1931）や、国際捕鯨取締協定（1937）に始まるが、その背景には、クジラの乱獲と、クジラの弱い繁殖力が相まって、クジラの資源量が著しく減少したことがあった（大隈, 2020）。

その後、1960年代後半からアメリカを中心に反捕鯨運動が高まり、1982年には国際捕鯨委員会（IWC）が「商業捕鯨の一時中止（モラトリアム）」を可決することとなったのだが、この現代の反捕鯨運動は、人間と自然の関係性の視点なしには説明し難いものである。群馬大学助教授で社会学が専門の河島基弘は、特に西洋において、クジラは大自然の象徴として特別視されており、反捕鯨国の人々が捕鯨に反対する理由には、クジラが絶滅の危機に瀕しているという自然環境的な側面に限らず、クジラが特別な生き物であるという精神的な側面も強く見られると述べる。アメリカの詩人のヒースコート・ウィリアムズによる「鯨の国（Whale Nation）（1988）」の詩、「宇宙から見れば、地球は青い。宇宙から見れば、地球は人間ではなく鯨の領域」は、西洋の人々とクジラの間にある精神的な関係性を象徴している（河島, 2010, p.2-3）。

また、調査捕鯨の形式で捕鯨を継続する日本では、日本人とクジラの間には文化的な関係性がある。日本では江戸時代から鯨食文化が根付き始め、戦後も鯨肉はタンパク質源として普及し、現代においても学校給食で見られるように、日本人にとって鯨肉は食文化の一部である。日本人一人当たりの鯨肉の消費量はわずか 50g（2006 年）とかなり少ないが、日本において捕鯨支持派は依然として過半数を超えている。これについて、環境ジャーナリストの佐久間淳子は、たとえ鯨肉を食べることが極めて稀になっても、国外からの価値観の押し付けで、食文化としての鯨肉を否定されることへの反感をもつ人々が多数いるとの分析をしている（佐久間, 2009, p.156）。

第3項 「原生自然」の保存における例

また、「原生自然」の保存は、今や自然保護における世界的な常識として定着しつつあるものの、それは当該の自然と関係性をもって生活をしている人々がいるという視点を忘れ、自然環境の保存のみに固執しがちな典型である。「原生自然」の保存は、アメリカで、1872 年に、世界で初めて設置された国立公園であるイエローストーン国立公園に始まるが、それは、白人のアメリカ入植者を中心とする保存側と、そこで生活するネイティブ・アメリカンの人々の間の対立を生み、武力を伴うことすらもあった。最終的に、保護派の人々は、ネイティブ・アメリカンが狩猟や、火を起こしたりすることから、彼らには原生自然のよさを認める能力がないのだとみなし、ネイティブ・アメリカンの生活が原生自然の著しい減少を引き起こしているわけでもないにも関わらず、1879 年までに、全てのネイティブ・アメリカンを追放している（Kantor, 2007, p.49-50）。同様の事例は、イエローストーン国立公園に限らず、1906 年に設立されたメサ・ヴェルデ国立公園や、1910 年に設立されたグレイシャー国立公園でも確認できる（Kantor, 2007, p.51-52）。

原生自然をめぐる問題には、「原生自然」を保存するべきという観念自体が、自然との直接的な関係性をもたない人々によって生み出されたことが関わっている。もともと、19 世紀以前の時代、聖書でも、18 世紀後半のアメリカの初期の開拓者たちにとっても、原生自然は「保存」されるべきものとしてではなく、むしろ人間によって秩序づけられるべきものとして存在していた（鬼頭, 1996, p.41）。開拓されるべきものとしての「原生自然」が、保存されるべきものへと変化したのは、19 世紀以降、アメリカ東海岸ですでに自然から離れた生活を送るジェントルマン層が、ヨーロッパの自然詩人の著作などを受容する内に、開拓による自然の急速な消滅に危機感を始めたことにある（鬼頭, 1996, p.107-108）。

京都精華大学教授で環境思想および環境教育が専門の井上有一も、環境問題において、広義の「環境」の視点を取り入れる必要性を訴えている。彼は、環境問題における課題を、持続可能性、社会的公正、存在の豊かさの 3 つの要素から捉えており、「人間の活動が環境の限界を超えない社会」、「人間が人間として正當に扱われる社会」を実現する中で、究極的な到達点として「生きることの豊かさ」の実現が必要だと述べる（井上, 2012, p.11-12）。「環境」倫理学には、自然環境のみならず、人間と自然の関係性における社会的、精神的な面も考慮する姿勢が必要である。

第3節 社会的リンク論にみる環境倫理の新たな地平

では、人間と「環境」の関係性はどうかあるべきなのだろうか。鬼頭が提唱する社会的リンク論は、人間と自然の間に「つながり」があることに普遍的な環境倫理を見出している。では、人間と自然がどのような関係性があれば、それは人間と自然に「つながり」があると言えるのだろうか。

第1項 人間と自然の「全体性」の回復

鬼頭は、人間と自然の関係性の中には、社会的・経済的リンクの中で位置付けられるものと、文化的・宗教的リンクの中で位置づけられるものがあると述べる。社会的リンク論での「リンク」は、端的に言

えばつながりを意味しており、例えば、先進国に輸出される東南アジアの熱帯林の材木は、国際的な木材の市場という社会的・経済的なつながりの中で、人間との関係性をもっているし、前に取り上げた「原生自然」は、自然そのものの価値を認めるような文化的・宗教的なつながりの中で、人間との関係性をもっているということである。

鬼頭は、社会的・経済的リンクと、文化的・宗教的リンクが、それぞれ個々に存在するような人間と自然の関係性のあり方を「かかわりの部分性」と呼び、「切り身」の自然との関係のあり方として定義した（鬼頭、1996, p.127）。先進国に輸出される東南アジアの木材と、それを利用する人間の間の関係性は、社会的・経済的リンクに限られた部分的なものであるし、「原生自然」と、その保存を訴える人間の間の関係性も、文化的・宗教的リンクに限られた部分的なものである。

その一方で、鬼頭は、双方のリンクが不可分な形でネットワークを形成している状態を「かかわりの全体性」と呼び、「生身」の自然との関係のあり方として定義した（鬼頭、1996, p.126）。人間と自然の全体性のある関係は、農業など自然から糧を得る「生業」が行われている社会では、比較的広範に見られるあり方である。例えば、ある遊牧民族が、放牧動物としてヤギを飼って生活し、自給自足の社会制度のもとで自ら殺してその肉を食べるといった経済的な営みを、文化的・宗教的な意味あいをもった特定の儀礼の中で行うとき、その「生業」は、社会的・経済的リンクと文化的・宗教的リンクの双方を備えており、その人間と自然の関係性には全体性がある。

社会的リンク論は、かつて全体性をもっていた人間と自然の関係性が、部分的になってしまったことを、環境問題の原因の本質として考える理論である。そのもとで、人間非中心主義を普遍的な倫理とする環境倫理を排し、人間と自然の間に「全体性」があることを普遍的な倫理とする新しい環境倫理を提起するものである（鬼頭、1996, p.132,159）。

この社会的リンク論における重要な点が2つある。まず、社会的リンク論は、自然環境の問題だけでなく、社会的公正の問題も、その内部で捉える理論である。今までの環境倫理は、人間非中心主義という原則をもつゆえに「原生自然」のような文化的・宗教的な価値ばかりを考慮の対象とし、その地域で「生業」を営む人々を切り捨て、社会的公正の観点において不都合が生じてしまうことがあった（鬼頭、2009, p.17-18）。

もう1つの重要な点が、社会的リンク論は、「全体性」の関係をもち伝統社会の生活に回帰するノスタルジーを喚起するものではないということだ。人間と自然の関係は共進化的なかたちで動的に構築され続けられているから、過去の状況を静的に切り取り、それを理念型として規範的なあり方として論じるものではない（鬼頭、2009, p.18）。社会的リンク論は、2つのリンクが全体性をもつような理念型の規範構造を取り戻すことを目指すものの、それは実体としての回復のような静的なあり方ではなく、2つのリンクをシステムとして「つないで」いくような動的な関係論として捉えられるものである。これが、人間と自然の関係性における「つながり」の回復が意味するところである。

第2項 実際の社会における例—農村と都市

では、社会的リンク論は、実際の社会において、どのようなことを示唆できるのだろうか。本項では、「生業」が行われている場所としての農村と、「生業」が行われていない場所としての都市を想定して論じる。

まず、農業、漁業、畜産、狩猟、林業のような「生業」が行われている場所としての農村は、社会的リンク論との互換性が比較的高い地域である。これには、まず、「生業」という営みが、人間と自然との関係に「全体性」をもたせるものであることが挙げられる。自身で自然から糧を得て、それを消費するところには、社会的・経済的リンクと文化的・宗教的リンクが不可分な形で存在している。農村では、地域経済もまた、社会的・経済的リンクと文化的・宗教的リンクをつなげる性質を持ち合わせている。例えば、農村では、その地域で生産されたものが、その地域の中で消費されるあり方が珍しくなく、そ

の生産物を作った人物、作られた場所、どのように作ったかなどが分かる場合には、社会的・経済的リンクとつながる形で文化的・宗教的リンクが存在し得る。また、地域で作られた野菜作物が、隣人同士で交換されるような市場経済外の経済が存在し、そこにおいても同様に、双方のリンクが不可分な形で存在し得る（鬼頭, 1996, p.162）。また、「生業」が行われている農村において、人間と自然の関係の「全体性」が、既に多く存在していることは、その生活を固定化しなければならないことは意味しているわけではない。社会的リンク論はむしろ、2つのリンクが不可分に存在するような形で地域振興を目指すという、その方向性を示すものである（鬼頭, 1996, p.163）。

では、都会において、自然との部分的な関係の中で生活を送る人々にとって、社会的リンク論の意義は何であろうか。鬼頭は、見えにくくなっているリンクが見えるようになり、さらにそれを何らかの形で「つないでいく」ことだと述べる（鬼頭, 1996, p.163）。例えば「食」のあり方に関して、教育者である鳥山敏子は、ニワトリを殺して食べるという教育実践を行なっている。鳥山は、自分の手で他のいのちを奪い、それを口にするという体験を通して、本当のいのちの尊さを感じてもらうことをねらいとして、親子に実際にニワトリを殺す過程を体験させている（鳥山, 1985, p.18-23）。これは、都市生活で育ったほとんどの子供たちにとって、いつも食べている「切り身」の鶏肉のものが、ニワトリであったと自覚する初めての機会となったはずだ。

しかし、この鳥山の試みの課題は、ニワトリを殺して食べる経験をし、文化的・宗教的リンクが見え始めた子どもは、家に帰ればまた、従来の「切り身」の生活を続けざるを得ないという点にある。鬼頭も、社会的リンク論の「つながり」を回復するには、精神的変革により文化的・宗教的リンクを取り戻すだけでなく、社会的・経済的リンクと文化的・宗教的リンクのつながりの回復を起こす社会的変革も不可欠だと述べる（鬼頭, 1996, p.136-137）。

第3項 生業におけるスペクトル

ここで、人間から自然への能動的な働きかけである「生業」について考えたい。鬼頭は、人間の自然への働きかけの内、生活の糧を得るという経済性を強くもつものを「狭義の『生業』」とし、その対極に、精神性が強い営みとしての「遊び」を配置し、その連続的なスペクトルの中に「生業」を位置づけている（鬼頭, 1996, p.150）。そして、鬼頭は、このスペクトルの中間的な存在として「遊び仕事」を提起する。社会的・経済的リンクと文化的・宗教的リンクを「つなげる」ことを考えたときに、経済性と精神性を兼ね備える「遊び仕事」にあたる営みを掘り起こしていくことが、人間と自然のかかわりを豊かにしていくことにつながるのである（鬼頭, 2009, p.19）。

「遊び仕事」に近い概念は、文化人類学や民俗学で、主たる生業以外の生業的な営みを表す「マイナー・サブシステンス」にみられる。例えば、東京大学東洋文化研究所教授の菅豊は、千葉県手賀沼で行われていた水鳥猟をマイナー・サブシステンスとして規定する。その土地の人々は主たる生業を他に持っていて、水鳥猟は副業的なものとして行われていたが、これは副業的な営みに限らず、とくに自然に関しての伝承的知識に関係する重要な活動であったと論じている（鬼頭, 1996, p.146-148）。「生業」は、経済的な機能に限らず、文化的な機能も兼ね備える営みになり得るのである。

では、社会的リンク論における「つながり」を取り戻すための「遊び仕事」としては、どのような「生業」が考えられるのだろうか。例えば、食の視点では、近年、ビルの屋上などを利用して野菜作物を育てるアーバンファームが人気になっている。それは決して都市での自給率を100%にすることを目指すものではないが、都市に住む人々が、少しでも自分で食べ物を作り「つながり」を回復することほど大切なことはない。

第4章 食べ物を作る営みを通じた「つながり」の回復 —アジア学院の事例から—

学校法人アジア学院・アジア農村指導者養成専門学校（以下、アジア学院）は、1973年の創立以来、アジア・アフリカ・太平洋諸国の農村地域から、その土地の草の根の農村指導者（Rural Leader）を学生として招き、国籍、宗教、民族、習慣、価値観等の違いを認めつつ、公正で平和な社会の実現のために、実践的な学びを行っている学校である。「共に生きるために」とのモットーのもと、今日まで47年間にわたって60カ国1364名（2021年1月31日時点）の草の根の農村指導者を迎え入れ、現在に至るまで多くの人々の学び舎であり続けている。

筆者は、2020年3月から2021年3月までの1年間、アジア学院の長期ボランティアとして活動し、ここから、人間と自然の「つながり」に関する示唆を得た。本章では、アジア学院での事例から、食べ物を作る営みを通じた「つながり」の回復を論じる。

第1節 アジア学院のモットー「共に生きるために」

アジア学院が創立以来掲げているモットーに「共に生きるために」がある。モットーというと軽い印象を与えがちであるが、アジア学院にとってのモットーは主のみ言葉である。詩篇119章105節に「主のみ言葉はわがあしの灯火、わが道の光です」とあるように、アジア学院にとって、モットーとはまさに、自分たちの足元と行く手の両方を照らしてくれる大切なものである。

このモットーの考案者は、アジア学院創設者の高見敏弘であった。高見が「共に生きるために」をモットーにしたのには、日本人が忘れてはならない歴史との深い関係がある。アジア学院の前身は、1960年に、東京都町田市の農村伝道神学校（以下、農伝）に設置された東南アジア科であるが、高見はその背景をこう語る。

『『東南アジアコース』を始めたのには、先の太平洋戦争などで近隣諸国に日本が与えた多大な災厄に対する贖罪、戦争責任告白の意味があるのです』と話してくださったのは、当時の副校長の木俣敏先生でしたが、これは武藤健校長の意向を受けてのお話だったとも思います。…「責任の告白」は、何よりもまず日々の働きにおいてなすべき行いであって、一片の文章や声明文の発表で終わるべきものではないと考える…（高見，1996，p.21-22）。

高見は、農伝の東南アジア科に関わり始めて以来、このことを常に自分の胸に秘め続けており、このようなことが、やがてアジア学院の創設に当たって「共に生きるために」をモットーとする基盤となったと振り返る（高見，1996，p.21-23）。ゆえに、「共に生きるために」は、共に生きて分かち合うことによって、アジアの社会をより人間的で公正で平和な世界にしていこうという意味合いを、第一に含むものであった。

さらに、「共に生きるために」ということが人間の命を支えるためには、人間だけが分かち合うのではなく、自然との分かち合いが必要であった。それを最も端的に表す言葉が、アジア学院で日頃用いられている「フードライフ」の一語である。フードは食べ物、ライフはいのちのことであるが、フードライフは、この両者が不可分な関係にあることを表している。人間は食べ物なしには命を保つことができないのであるから、その食べ物を生み出す自然との健全な関係なしに生きることができないということである。このことから、アジア学院は、設立2年目の1974年から有機農業を行っている。設立当初は、農業や化学肥料を使った授業をしており、これは当面の食糧問題の解決には確かに有効であった。しか

し、農業による被害で、命を失う者や、身体障害者となる者がおり、また同時に、生物の営みが農業や化学肥料によって破壊されることから、農業や化学肥料を用いる農法が「共に生きるために」とは相容れないことは明白であった。このようなことから、アジア学院は、生命を脅かすような農業の仕方を一切行わないことを決めたのである（高見，1993，p.36-37）。

「人のいのちと、それを支える食べものを大切に世界をつくろう——共に生きるために」。これが、アジア学院のモットーの全文である。

第2節 アジア学院の循環型の有機農業—自然の法に従う

有機農業に関して、農業や化学肥料を使わない人間にも環境にも優しい農業というイメージが一般的であるように思われる。2006年に制定された有機農業推進法で、有機農業は「化学的に合成された肥料及び農薬を使用しないこと並びに遺伝子組換え技術を利用しないことを基本として、農業生産に由来する環境への負荷をできる限り低減した農業生産の方法を用いて行われる農業」と定義されている。² また、独立行政法人農林水産消費安全技術センターの調査にも、一般的な人々の有機に対する同様のイメージが表れている。³

しかし、アジア学院の有機農業の根底にあるのは「自然の法に従う」ことであり、前述のようなことは、その結果として表面的に見えるものに過ぎないのである。アジア学院の副校長・農場長である荒川治は、アジア学院では、有機農業を通して自然の法を守ることが持続可能な農業にとって大切であることを強調していると述べる。化学肥料や農薬の使用は、生態系のバランスを著しく乱す原因であり、その結果、病害虫が大発生し、さらなる農薬を撒くという悪循環に陥るからである（荒川，2019，p.41）。

自然の法とは、生態系がもつ循環の機能を指す。生態系において、全ての生物は、生産者、消費者、分解者のいずれかに分類されるが、そこには、生産者の植物が光合成によって有機物を生み出し、消費者の動物がそれを食し、分解者の微生物が生産者や消費者の廃棄物を分解して自然に戻すというようなサイクルがある。このサイクルのもとで生まれる腐植は、その団粒構造ゆえに柔らかく、栄養素をバランスよく含み、微生物の活動が活発な、物理的・化学的・生物学的に健康的な土を生み出す。

しかし、農業や化学肥料の使用は、この自然のサイクルを侵し、土を不健康にする。除草剤、殺虫剤、殺菌剤といった農薬は、生物を殺すことで自然のサイクルを止めるものであり、化学肥料は、三大栄養素といわれる窒素・リン酸・カリウムなどの限られた栄養素を与えるだけで、土をよくすることはない。化学肥料に頼る土壌は、腐食がないゆえに固くなり、微量元素の欠乏など栄養素のバランスを崩し、微生物の活動が減少し、腐食がないゆえに土を疲弊させる原因となるのである。

有機農業に取り組む農家の全国組織「全国愛農会」の会長であり、アジア学院で毎年「自然農業」の授業を担当している村上真平も、持続可能な農業のあり方として「循環」を意識している。村上は、この地球上で最も安定している自然の森を、持続可能性にさせている法則として、「循環性」、「多層性」、「多層性」を挙げている。「循環性」とは、全ての生命が循環し、土に還り、土を豊かにすることであり、その循環を安定させ途切れさせないために生物の「多層性」があり、循環を支えるエネルギーや資源を最大限に活用する植生の構造として「多層性」があるのである。そして、農業は、収穫によって循環を断ち、モノカルチャーにより単一性を生み出し、耕すことで単層性を生むように、自然の循環を破壊する営みである。ゆえに、村上は、これら自然の3つの法則を農地に取り戻した循環型の農業が、農業を持続可能にするために必要だと訴えている（村上，2019，p.14-17）。

アジア学院の有機農業における「自然の法に従う」が意味するのは「循環」そのものである。アジア学院では、自然の循環を破壊する化学肥料や農薬は使わず、その代わりに、収穫物として収奪した有機物を、コンポストや、家畜の糞尿を利用したボカシ肥によって循環の流れに戻す。同じ圃場で作付けする作物の種類を年毎に変えていく輪作や、2種類以上の作物を近接させて栽培する混作などにより、

循環を支える多様性を取り戻す。表土を覆うマルチによって「多層性」を取り戻し、循環の源である表土を守る。このような「循環」のもとに行われるアジア学院の有機農業は、食べ物を作れば作るほど、土壌が豊かになるものなのである。

第3節 アジア学院における「つながる」事例

アジア学院は、創立以来、自分たちの食べるものを自分たちで作る努力をしている。アジア学院の食堂で人々が口にする食べ物の9割以上は、学院内で生産されたものである。「共に生きるために」は、実際に食べ物を作り分かち合う経験のもとにあるからである。

アジア、アフリカ、太平洋諸島、あるいは中南米、世界中から集まった人たちが一緒になって、ともに生きるコミュニティをつくる。…そういう人が集まって、いのちを分かち合っていくのは、至難のわざです。どこでひとつになるか。いのちを支える食べ物を、一緒に働いてつくり、分かち合って初めて、学校の中には一致が見出されるのです（高見，1993，p.126-127）。

第1項 フードライフ・ワーク

この高い自給率を支えるのが、フードライフ・ワークと呼ばれる日々の「生業」の営みである。前述のように、フードライフは、「食べ物」と「いのち」が不可分な関係にあることを表しているが、フードライフ・ワークは、働きを通じてフードライフを実感させるものである。フードライフ・ワークでは、アジア学院の全てのコミュニティメンバーが、野菜作物、家畜（ぶた、にわとり、やぎ）、調理における働きに参加する。アジア学院の人々は、このような日々の働きを通して、食べ物と、それに支えられる命が「循環」の中にあることを、身体的な実感をもって理解するのである。アジア学院の循環型の農法のもとで、土づくり、種まき、育苗、定植、除草、収穫という流れや、家畜の世話を通じて豚肉、鶏卵、やぎのミルクをいただき、また調理し、共に食事をし、食べ残しや食料残渣がまた堆肥として循環の中に戻っていくことを経験することは、それを経験した人に、自身が生命の循環の中で生かされていることを実感させる。

アジア学院における生活では、人間と自然の関係において「全体性」が存在していた。アジア学院で食べる「生身」の豚肉は、ブタを生きる糧とするために飼育し屠殺するという経済的・社会的リンクと、ブタを赤子の時から屠殺に至るまで育てた中で培われる精神的な思いに由来する文化的・宗教的リンクが不可分の形で存在するものであった。

また、アジア学院で、フードライフ・ワークを通じて、人間と自然の間に「全体性」がある生活を送ることは、社会的リンク論のより深い意味合いを知ることにつながった。次項では、人間と自然の関係性における文化的・宗教的リンクに関して、特に宗教的な側面から得た学びを論じる。

第2項 信仰としての「つながり」

アジア学院はキリストの愛に基づく学校であるものの、アジア学院の屋根の下で生活を共にする人々の信仰は様々であり、キリスト教を信仰しない人や、特定の宗教をもたない人も多数いる。そのため、アジア学院の働きの中にキリスト教の信仰を見ることが難しいようにも思えるが、学院チャプレンのティモティ・アパウは、アジア学院を体験した多くの人が、信仰の光に気づくと述べている。それは、アジア学院には、信仰の基盤となる「行い」が流れているからだという（アパウ，2017，p.1）。

アジア学院では、信仰を生かす「行い」が、日々の生活の至る所に散りばめられている。朝の祈りで1日が始まり、毎食前に祈りを捧げ、讃美歌を歌い、アジア学院において皆で祈ることがない日はまずない。ヤコブの手紙2章17節には「信仰も、それと同様に、行いを伴わなければ、それだけでは死

んだものである」とあり、働きや行いの伴わない信仰は役に立たないことが示されているが、アジア学院の生活には信仰の基盤となる「行い」が多くあり、それゆえにアジア学院で生活する人々の多くが信仰の光を見出すのである。

そして、フードライフ・ワークもまた、アジア学院の信仰を生かす「行い」として機能している。明治学院大学准教授で神学者の植木献は、アジア学院のフードライフについて、食べることの全プロセスに携わる中で、いのちと、いのちを支える食べ物の関係を身体的な知として理解することとなり、それが信仰の言葉として昇華させられると説明している（植木、2016, p.45-47）。アジア学院の生活では、種まき、農作物の栽培や家畜飼育、収穫や屠殺、調理、食事、食べ残しや食料残渣の堆肥利用などの全てに関わることは、自身の命が「循環」の中で生かされていることを経験とともに理解し、信仰をもたらすものであることがわかる。

また、フードライフ・ワークを通じて、自然の中で食べ物のために働くことは、信仰を感じることに大きく関係する。自然農法を生み出したことで著名な福岡正信は、農業と信仰の関係について以下のように述べる。

「農業」っていうのは、「聖業」だと言っていた。というのは、農業は神のそば仕えであって、神に奉仕する役だから、聖業だという意味だと言うんですね。…人間の目標に近い職業として農業がいいっていうのは、一番、自然にあって、自然の中にいる。自然の中にも、自然に気づかないのがふつうですが、それでも、自然の中にいるっていうことは、神に近い、神に近づくチャンスが多い職業だということだと思えますよ（福岡、1983, p.135）。

一口に農業といっても、様々な農法の違いがあり、全てが神に近いものであるかといえば、そうではない。福岡は、「…『自然を知っているのではない』ということを知ることが、自然に接近する第一歩である。自然を知っていると思ったときには、自然から遠かったものになってしまう」（福岡、1983, p.34）と述べるが、農業や化学肥料を用いる慣行農業は、自然を科学的に知った気になって行うものであり、神に近いものとは言いがたい。一方で、アジア学院の「循環」を大切にす有機農業は、自然と、人間の合作で成り立つものである。日本酪農の父と呼ばれる黒澤西蔵（1885-1982）は、人と自然が共生し、物質やエネルギーが循環する循環農法を確立した人物であるが、その根幹には「農業とは天地人の合作によって、人間の生命の糧を生み出す聖業である」という思想があった。⁴

このように、アジア学院の「生身」の生活は、食べ物が出来るまでのプロセスに関する文化的・宗教的リンクに限らず、神の世界創造としての世界観に関する文化的・宗教的リンクを伴うものである。高見は、神の世界創造の世界観から、生態系について以下のように説明する。

エコロジーはギリシア語のオイコス（家、共同体）とロゴス（知恵もしくはその体系）から成った言葉であるといえます。…すなわち生態系とは、すべての被造物が、創造主であり愛である神の知恵によって、ひとつの家族、共同体と成っている実態を指すのでありましょう（高見、1996, p.143）。

高見はまた、聖書から「共に生きるために」の着想を得ていると述べ、神と、人と、神のつくられたすべての創造物とが、ともにいのちを分かち合っている状態を目指してアジア学院を作ろうとしたと回想する（高見、1996, p.25）。このように、フードライフ・ワークなどの「行い」に導かれる「信仰」という文化的・宗教的リンクは、神の世界創造という共同体意識を生み、「共に生きるために」の実践を可能にするものである。

第3項 「つながり」がもたらす「豊かさ」

アジア学院のフードライフ・ワークは、鬼頭が人間の生業を、経済性に動機づけられる「狭義の『生業』」と、精神性の強い「遊び」の連続的なスペクトルで捉えたところの、経済性と精神性を兼ね合わせる「遊び仕事」に位置付けられるものである。フードライフ・ワークが「遊び仕事」として人間にもたらすものは、自然との「つながり」に限らない。それは、人間に、精神的な「豊かさ」をももたらすものである。

かつて、食べ物を作る営みは、人間に神や自然との対話をもたらし、そこには精神的な「豊かさ」があった。福岡はこのように述べる。

ただ、今日をとにかく、種をまく、そして、その自然の営みに応じて作物を愛護しながら、作物とともに生活していくというところに一つの喜びがある。生きていくだけで喜びである。それをかみしめていくのが百姓の生き方であるし、本当の百姓の源流であったと思うんです（福岡，p.136）。

また、食べ物を作る営みは、他者や自然との「共同体」意識を生じることでも「豊かさ」をもたらししている。高見はこのように述べる。

わたしたちはアジア学院で、食べ物を作れば作るほど、土壌が豊かになり、自然環境が良くなり、人間関係も美しくなる—そのような農法とそして FOODLIFE をつくり出すことを願って、日々努力を重ねています。

このような願いをこめて朝夕、農作業をし、勉強をし、生産された食べものを食卓にのせてみんなで分かち合って食べる時、そこには筆舌に尽くせない喜びがあります（高見，1996，p.64-65）。

アジア学院のフードライフで、最も大きな喜びを感じるのは「共に食べる」時である。アジア学院の「生身」の食事では、食べ物そのものだけでなく、それを作るために汗を流して働いた人々のことや、犠牲になったいのち、神の恵みを味わうことができるのである。

また、アメリカのジャーナリストのマイケル・ポーランは、自身が体験した「生身」の食事についてこう語っている。彼は、食材すべてを自身による狩猟、採集、栽培で調達した、並外れてスローなスローフードに挑戦し、その食事から得られる喜びが、ファストフードのそれとは全く異なるものであると気づいたと述べる。彼は、このスローフードの喜びが「ほぼ完璧な知識」に基づく一方で、ファストフードにおけるそれが「完璧な無知」に基づいているという。すなわち、スローフードでは、食事ひとつひとつの物語を一人称で語れるほどの透明性があり、その食事のために犠牲になったいのちなどの対価を知っているが、ファストフードでは、その食事の対価を自然界や未来に背負わせていることについて無知であるのだ。（ポーラン，2009[2006]，p.253）。

アジア学院や、ポーランの「生身」の食事は、私たちが工業的食事の中で失った「豊かさ」を教えてくれる。「生身」の食事には、食べ物のために犠牲になったいのち、食べ物に捧げられた労働、神の恵みとして食べ物を感じることを伴い、それらは、人間の心に「豊かさ」をもたらすものであった。しかし、「切り身」の工業的食事は、食事の役割を生命維持に限定し、福岡がいうように、食と人間の心がどういにかかわりあいをもっているかを考えなくなってしまった（福岡，1983，p.213）。

アジア学院の「生身」の食事が、現代の都市生活者にとって、ファストフードとは違った意味で持続不可能であり、非現実的であることは確かである。しかし、アジア学院の事例は、現代の人間と自然を分離させる社会システムのもとで、失われた「豊かさ」があることを示している点で有意義である。社会的リンク論のもと、人間と自然の「つながり」を取り戻すことを倫理的とするのであれば、それは、人間に「豊かさ」をもたらすものでもあるのである。

第4節 アジア学院のボランティアの声

アジア学院の人々は、アジア学院の生活から日々どのようなことを感じ取っているのだろうか。筆者は、2020年度のアジア学院の長期ボランティアに、以下の質問をもとに、アンケート調査を行なった。

実施期間： 2020年1月23日、24日
対象者： アジア学院の長期ボランティア15名
質問内容：

1. 農作業、家畜の世話、FEASTなど、食べもののための労働を通じて、あなたが感じたこと、学んだこと、気づいたことがあれば、自由に教えてください。(Please feel free to share anything you felt, learned, or realized through working for food, including farm work, livestock, FEAST, etc..)

2. あなたはアジア学院で信仰を感じるがありますか。もしあれば、どのような時に、どのように信仰を感じるのかなど、詳細を自由に教えてください。(Do you ever feel faith at ARI? If so, please feel free to share the details of when and how you feel faith.)

3. あなたがアジア学院で幸せだと感じる瞬間があれば自由に教えてください。(Please feel free to share some of the moments that make you feel happy at ARI.)

1つ目の質問の狙いは、食べ物作りを通して感じている文化的・宗教的リンクを明らかにすることだ。長期ボランティアの多くは、朝晩のフードライフ・ワークに限らず、日中の仕事の時間にも、農場、家畜、FEASTでの仕事に従事しているため、質問をフードライフ・ワークでの気づきに限定することはせず、日中の仕事の中も含め、感じていることを問う質問になっている。

2つ目の質問の狙いは、食べ物作りを通して感じている文化的・宗教的リンクの内、特に信仰に関わるリンクを明らかにすることだ。

3つ目の質問の狙いは、自然との「つながり」のある生活から感じる幸せはあるのか、またどのようなものであるかを明らかにすることだ。

第1項 食べ物との「つながり」

最初の質問は、「農作業、家畜の世話、FEASTなど、食べもののための労働を通じて、あなたが感じたこと、学んだこと、気づいたことがあれば、自由に教えてください」であった。この質問の回答からは、アジア学院の人たちが、食べ物に関する一連のプロセスに携わる中で、様々な形で食べ物との「つながり」を感じていることが明らかになった。

1つ目は、食べ物が命の犠牲のもとにあると実感する形での「つながり」である。これについて言及している回答は以下の通りである。

- ・ Jさん「鶏の屠殺をした時には生き物を殺して食べているんだということを痛感しました。」
- ・ Cさん「食べる時に、例えば豚肉だったら『自分が豚小屋で世話をしたあの子達なんだな』ということをよく感じる。単なる食材としての肉ではなく、命であることを日常として感じるようになった。」
- ・ Eさん「人間が常に他の命を犠牲にして生きているということについて倫理面でも深く考えるようになった。」
- ・ Mさん「家畜の恩恵（肉、卵、肥料）を受けるために自分たちがしていること（命を奪う、えさを集めるために運転してガソリン使う、人間にコントロールされた飼育環境で動物にサバイバルしてもらっている）がはっきりわかるから家畜を利用するという選択の重さを感じる。」

2つ目は、食べ物が出来るまでのプロセスとの「つながり」である。これについて言及している回答は以下の通りである。

- ・ Aさん「自分を支えている食べ物がどのようにできていくのか知ることができた。野菜だけでなく、豚などどのくらいの手間と時間がかかっているのか。」
- ・ Hさん：「1つ1つの工程は決して楽なものではないけど、大きな意味のあるもので、どれかが欠けたら食は成り立たないということがわかった。」
- ・ Mさん「アジア学院では畑と家畜は密接にかかわっているということ。家畜からでる糞尿は場合によってはただの環境汚染の原因だけど、ここは畑があるから肥料として土の上に分配することができる。それゆえ肉や卵をたべなくても野菜を食べていれば家畜の恩恵を受けていること。」
- ・ Fさん「家畜は人間が食べるために飼っている、利用するとしても糞尿くらいだろうと思っており、家畜の重要性をあまり意識していなかった。しかし、糞尿を利用したコンポストやぼかしなど、彼らの存在なしに農業は行えないと知った。」

3つ目は、自分自身の体と、食べ物との「つながり」である。これについて言及している回答は以下の通りである。

- ・ Jさん「農作業を通して、自分の体を作っているものは土の中で作られていて、自分たちの捨てたものは土の中に返っていくこと、だからゴミや土壌など環境のことを考えることは延いては自分の体のことを考えることになると感じました。」
- ・ Oさん「いのちの循環があって自分が生きているということを身を持って感じた。日々自分たちが食べる食材を作るために、多くの生命の働きや犠牲があって（野菜を作るのには微生物の働きが不可欠であり、お肉を食べるためには pig, chicken からいのちを頂かなくてはいけないということから）私たちは生きることができていることを知り、自分が今この世界に存在し生きていることの有難さ、奇跡的なことだということを心から感じるようになった。」

4つ目は、その食べ物を作った人との「つながり」である。これについて言及している回答は以下の通りである。

- ・ Eさん「前は気にも留めず、自分とは別世界のように感じていた、命が生まれてから食べものとして私たちの口に入るまでの長い過程に関わる人々の存在の有難さを実感する。」 Cさん「自分たちで育てて自分たちで調理した食べ物はとても美味しく、食べている時に『美味

しい』や『作ってくれてありがとう』という言葉が毎食出てくる。』

これらの「つながり」は、社会的リンク論における文化的・宗教的リンクに値するものである。アジア学院の生活は、栽培や家畜飼育から食事までのプロセスに連続的に関わるものであり、自然から糧を得るという社会的・経済的リンクに、文化的・宗教的リンクが不可分な形で存在する「生身」の関係のもとにある。食べ物を買って手に入れる「切り身」の生活が当たり前な世の中で、アジア学院での生活は、自然との「つながり」のもとに生きる初めての体験になっている。

第2項 「つながり」に導かれる信仰

2つ目の質問は、「あなたはアジア学院で信仰を感じるがありますか。もしあれば、どのような時に、どのように信仰を感じるのかなど、詳細を自由に教えてください」であった。

この質問の回答から、自然との「つながり」を、信仰としても感じている人がいることが明らかになった。これについて言及している回答は以下の通りである。

- ・ Lさん「自分たちで育てている食べ物を食べているときや野菜の収穫の際に、なんとなく神様が恵んでくれたと思うことがある。」
- ・ Iさん「畑仕事をしているときも、人と一緒に過ごしているときも、大地の精霊とのつながりをとても感じています。」
- ・ Kさん「農場その他で自然に触れ、土に触れる中で、作物の育っていく過程も偶然に依るものではなく、神の関与する恵みであること、また人間も被造物として土に向き合い、土に還る存在であることを感じた。」
- ・ Mさん「自分にとって神は生活の中心ではないが、外にいて空、風、日光、景色などを含めた状態が気持ちいいと感じたり、元気よく育っている野菜を見たりすると、なんとなく『自然の状態の指揮をとっている神とも呼べる大きな力』に感謝することはある。」
- ・ Nさん「At ARI I feel very blessed to be able to work for the food that we eat and for the food others will eat in the future.」
- ・ Nさん「ARI has also made me realize the connection between food and faith. In the past, I have only thought about this connection in terms of eating healthy foods to take care of the body that God gave me. However, now I have a deeper understanding of how God created people, but from the very beginning it was His desire for us to take care of the livestock, cultivate the soil, and be good stewards of the earth.」

このように、多くの人が食べ物を作る中で、信仰を感じるようになっていく。これらが、食べ物を取り巻く文化的・宗教的リンクにおける、「宗教的」に該当するものである。また、この類の文化的・宗教的リンクを感じるには、食べ物を作る労働を実際に実践することが不可欠であることを述べる回答も見られた。

- ・ Dさん「At the beginning [when] I came to ARI, I was shared [with] the word 'Food-life,' which was invented by ARI's Takami先生. As [I was] working in [the] Seminar House, I also learned how to share this concept to our visitors, but after I memorized how to introduce it and actually work in nature (including [during] every day's Food-life work, working in FEAST or [when starting] my individual field), I finally began to realize the meaning through my physical work, how nature and myself [are] con-

nected, and the mission God has given to human [beings] about managing the nature instead of taking the natural resource as much as we want when He finished creating the world.]

- ・ Nさん「Perhaps from the outside, people can't exactly see faith, but faith, in a way, is too real to be seen. It is something you feel, something you experience, something that mere sight is not enough to judge or deny its existence.」

第3項 アジア学院の生活で感じる幸せ

3つ目の質問は、「あなたがアジア学院で幸せだと感じる瞬間があれば自由に教えてください」であった。この質問の回答からは、アジア学院の人たちが感じる多種多様な幸せが明らかになった。

1つ目は、農作業や家畜の世話を通じて幸せを感じている例である。これについて言及している回答は以下の通りである。

- ・ Mさん「農作業が気持ち良いとき」
- ・ Kさん「畑に向かい労した結果として作物が収穫できた時」
- ・ Eさん「自然に触れているとき」
- ・ Oさん「pigに関わっている時」
- ・ Bさん「やぎと話してる時、田植えや種まきや収穫している時」
- ・ Cさん「ヤギと一緒に走っている時。種から育てた野菜を収穫する時。雑草を抜いている時。綺麗な空や山を見たり、気持ちのよい日光や風を感じている時。」

2つ目は、共に食べることを通じて幸せを感じている例である。これについて言及している回答は以下の通りである。

- ・ Eさん「みんなで美味しいご飯を食べているとき」
- ・ Mさん「御飯が特別に美味しいってかんじるとき」
- ・ Hさん「美味しいご飯を食べながら人と話し、笑いあえること」
- ・ Kさん「健康で一日の働きを終え、食卓を囲む際」
- ・ Bさん「おいしいものを食べる時、おいしいものを作っている時」
- ・ Cさん「美味しい食事を皆で『美味しい』と言いながら食べている時」
- ・ Lさん「自分たちで世話した野菜をみんなで一緒に食べるとき」
- ・ Fさん「晴れた空の下で太陽の温かさを感じながらご飯を食べるとき。…自分が作った料理を…「美味しい」と言ってもらったとき。」
- ・ Oさん「ご飯を食べているとき。…本当の家族ではない、でも家族のような皆とテーブルを囲んで笑いながら食べるご飯は本当に美味しい。」

3つ目は、アジア学院での人との関わりを通じて幸せを感じている例である。これについて言及している回答は以下の通りである。

- ・ Bさん「みんなで歌を歌っている時、人と話してる時、みんなで卵を磨いている時、笑っている時。」
- ・ Cさん「仲間と深い対話ができている時。皆で踊ったり歌ったりしている時。皆でゲームな

どをして笑いあっている時。」

- Eさん「人々と会話をしているとき。」
- Fさん「みんなで同じ歌を歌い、輪になって踊ったとき。…思い出を語り合い、出会えたことに感謝し、お互いを尊敬し、別れに涙すること。…普通に生活していたら出会うことのないう人に出会えたことに幸せを感じる。」
- Gさん「自分の働きが直接食卓に並ぶなど、誰かのためになってる事が目にみえる瞬間。」
- Jさん「他の人とごはんを食べたり作業をしながら、たくさん笑う時。」
- Kさん「食事の準備や、共同体のための作業が、誰かの喜びにつながる事が出来た時。」
- Lさん「自分の意見や感じたこと、考えていることを共有し、それに共感してもらえたとき。」
- Mさん「人が親切にしてくれたとき。みんなで適当に踊っているとき。わざわざ人から感謝されたとき。人と楽しい話をしているとき。」
- Nさん「I feel happy when we do things together. When we eat and laugh together around the table. When we sing and listen together in Morning Gathering. When we dance or play together at Community Events. When we work together, even when we are tired, but can still find reasons to laugh and smile.」

第5章 おわりに

第1節 「二項対立図式」から「関係論」へ

本論文では、まず、1970年代に始める環境倫理学が、人間中心主義と人間非中心主義の二項対立図式のもとで発展してきたことを論じた。二項対立図式の背景には、18世紀以降の思想家が、黒人解放運動や、女性解放運動など、抑圧された存在の権利の獲得を目指す運動の延長線上で、動物の権利について議論してきたことがあった。このような議論を通じて、人間という限定された集団の権利を、自然全体へと拡大する「倫理的共同体の拡大」という概念が培われていたことが分かった。20世紀には、生態学によって自然がその各構成要素の絶妙なバランスで成り立っていることが明らかになり、レオポルドの「土地倫理」は、生態学の知見から「倫理的共同体の拡大」を科学的にも裏付けた。レオポルドが「現代の環境倫理学の父」とも評されているように、1970年代に始まる環境倫理学は、「倫理的共同体の拡大」の概念を思想的イデオロギーとして、人間中心主義を克服し、人間非中心主義へと移行するための思想的基盤を探究してきた。この人間中心主義と人間非中心主義の二項対立図式のもとで、ストーンの自然物の当事者適格、シンガーの動物解放論、キャリコットの全体論的な環境倫理、ネスのディープ・エコロジーなどの人間非中心的な思想として展開されてきた。

しかし、人間が自然から糧を得る中でしか命を保てないように、人間と自然の関係性は不可分なものであり、人間と自然を対置する環境思想は、その大前提を捉え損なっているものである。実際に、人間非中心主義的な思想として位置付けられている環境思想も、ストーンの自然物の当事者適格が人間と自然の関係性に依存するものであるというように、人間と自然の関係性の考慮なしには成り立たないものであった。また、環境問題の事例においても、第三者の視点から二項対立図式に基づく政策が行われがちであり、それは、その地域で自然との関係性のもとに生活をしている人々に、様々な不都合を生じてしまっていた。特に、釧路湿原の塘路湖における外来種問題や、国立公園の設置などによる「原生自然」の保存は、人間と自然を対置させた図式のもとで問題を捉えたことにより、社会的な問題や、精神的、文化的な問題を生じてきた例であった。また、捕鯨問題も、環境問題が自然環境の側面のみから捉えら

れるものではなく、人間と自然の間にある関係性を考慮しなければならない典型であった。

このようなことから、環境問題は、自然環境のみならず、人間と自然の関係における社会的な側面や、精神的・文化的な側面を含めて、包括的に捉えられるべきものであることが分かった。鬼頭は、これを踏まえて社会的リンク論を提唱し、人間中心主義と人間非中心主義の二項対立図式を前提とする環境倫理に代わり、人間と自然の関係性における「全体性」を普遍的な徳目とする新たな環境倫理を提示していた。社会的リンク論は、人間と自然との関係性を、社会的・経済的リンクと、文化的・宗教的リンクに分けて捉え、それらが不可分に存在する状態を「かかわりの全体性」と呼び、自然との「生身」の関係として、人間と自然の関係性としての規範的なあり方として提示した。「生身」の自然との関係性は、伝統社会の生活には広範に見られるものであり、自然から糧を得て生きるという社会的・経済的リンクが、そのもとで犠牲になる命への感謝だったり、世界創造のもとに自然を捉える信仰だったり、文化的・精神的リンクを伴うものであった。その一方で、現代の工業主義のもとでは、食べ物を含むありとあらゆるものがお金で手に入るようになり、社会的・経済的リンクと文化的・宗教的リンクが分断された状態である「かかわりの部分性」が生じ、自然との「切り身」の関係性が主流になってしまった。あらゆるものは「切り身」の社会的・経済的リンクのネットワークのもとで流通し、現代の自然保護は、「美」や「原生自然」のように、社会的・経済的リンクを欠いた「切り身」の文化的・宗教的リンクのもとで行われている。社会的リンク論は、「切り身」の自然との関係性を、システムとして、どのように「生身」につないでいけるかを議題としていた。そこで鬼頭が提起したが、経済性の強い営みとしての「狭義の『生業』」と、精神性が強い営みとしての「遊び」のスペクトル上で、生業を捉えたところの、経済性と精神性を兼ね備える「遊び仕事」を掘り起こしていくことであった。

アジア学院の事例は、フードライフ・ワークのような食べ物を作る営みが、経済性と精神性をもつ「遊び仕事」として、自然との「つながり」を回復させる事例であった。この事例は、食べ物を作る営みが、その食べ物を作った人や、犠牲となった命への感謝の気持ちというような、食べ物ができるまでのプロセスに関する文化的・宗教的リンクだけでなく、信仰という形でも文化的・宗教的リンクを感じさせることを示していた。アジア学院の生活で、栽培や家畜飼育に始まり、調理、食事、食べ残しの堆肥への利用といった、食べ物の一連のプロセスに参加することは、自然の「循環」の中で、自身の命が活かされているという実感をもたらし、それは信仰の言葉として昇華されていた。また、アジア学院の有機農業は、自然の法に従うことをその原理としており、その中では、農業は天地人の合作として成り立つものという前提があり、それは信仰を呼び起こさせるものだった。この信仰という形の文化的・宗教的リンクは、かつて農業が聖業と言われていたように、人々が食業から離れる前の世界では、多くの人が食業を通じて感じていた自然との関係性である。信仰は、人間が世界創造の中の一部に過ぎないという「謙虚さ」を呼び起こすものであり、文化的・宗教的リンクにおいて欠かすことができない要素であることが分かった。さらに、アジア学院の事例からは、このような「つながり」のある生活が、人間に「豊かさ」をもたらすものであることも分かった。「生身」の食事を共に食べること、食べ物を作る営みを通じて信仰を感じる、他者や自然との「共同体」意識を感じる、それらは人間の心に「感謝」をもたらすものであり、それはまた「豊かさ」をもたらすものであった。

アジア学院の長期ボランティアを対象に実施したアンケート調査からは、アジア学院の人々が感じている文化的・宗教的リンクや、それに基づく「豊かさ」に関して、同様の見解が得られた。

第2節 「つながり」を取り戻すために

アジア学院のモットー「共に生きるために」を支える思想に、Love God、Love Soil、Love Neighborsがあるが、これのThree Lovesは、食べ物を共に作り分かち合う中で培われるものである。アジア学院の人々は、栽培や家畜飼育、収穫や屠殺、調理、食べ残しのコンポストへの利用など、食べ

物に関する一連の流れに参加する中で、自然との「つながり」をもつ生活を送っている。そこでは、自然から糧を得るという社会的・経済的リンクが、食べ物を作るために働いた人々がいること、食べ物のために犠牲になった命があること、食べ物が自然の循環のもとで作られていること、食べ物が神の恵みであるというような文化的・宗教的リンクを伴っていた。それらの文化的・宗教的リンクのもとで生じる「感謝」の気持ちが、Three Loves や、「共に生きるために」の基盤となっていた。

この「感謝」の気持ちは、精神的な「豊かさ」をもたらすものでもある。現代の社会経済システムは、人間と自然の「つながり」を切断することで「部分的」な関係性をもたらすものである。このような「切り身」の生活は、社会的・経済的リンクが文化的・宗教的リンクを欠いた形で存在しているため、文化的・精神的リンクがもたらす「感謝」の気持ちとは無縁であり、精神的な「豊かさ」をもたらすことはない。自然との「切り身」の関係を持つ社会は、与えられているものに感謝することの「豊かさ」ではなく、持つことの豊かさを追い求めるものである。アメリカの小説家のウェンデル・ベリーは「工業的経済に最も出回っている商品は満足感である」と述べるが、都市生活を送る人々は、決して満たされることのない満足感によって際限なく消費に駆り立てられ、環境を搾取する大量消費社会を成り立たせている。このような社会は、環境問題を解決するためには、物質的な豊かさを犠牲にしなければならないことを暗示しているが、アジア学院の「生身」の事例は、環境問題の解決を助けると同時に、精神的な豊かさを追求できることを示している。

アジア学院のような「生身」の生活を、現代の「切り身」の社会が再現できるとは考え難いが、それでも、自然との「つながり」を取り戻すという視点を持つこと自体に大きな意義がある。本論文を執筆する際、アジア学院の職員の山下崇氏から、アジア学院のモットー「共に生きるために」の解釈について伺う機会があったので、ここで紹介したい。モットーの原文は“*That We May Live Together*”であるが、*should* でも、*have to* でも、*must* でもなく、*may* が用いられている。これは、「共に生きること」ができるかもしれない、もしかしたらできないかもしれないという中で、「共に生きるために」を掲げることが大切であることを示している。同様にことが、自然との「つながり」を取り戻すということにも言える。

この論文の読者が、現代の「切り身」の社会経済システムを批判的に捉える視点を得るだけでなく、どう自然との「生身」の関係を紡いでいけるかを考えてくれたら、これ以上に嬉しいことはない。その方法や程度は個々によって様々であるに違いないが、自然との「生身」の関係が、理論的に理解するだけでなく、体感するものであることは強調しておきたい。文化的・宗教的リンクは、食べ物を作る営みの中でリアリティのあるものとして体得され、与えられているものへの感謝や、精神的な「豊かさ」をもたらすのである。筆者は、それぞれの多様な「生身」の経験が、人間と自然の「つながり」がある未来を作っていくと確信している。

注釈

1. ソールトは、アメリカの思想家として高く評価されているヘンリー・デイビット・ソロー (1817-1862) を一般に広めた人物である。ソローは、19 世紀前半のアメリカにて、自然の構成要素が神によって統合されて一つの単位になるとする「神学的生態学」と呼ばれる考え方から、すべての生き物を含む「拡大化された共同体意識」のもと、自然と倫理的、協動的に生きていくことを主張していた。当時のアメリカには、豊かな原生自然を背景に天然資源が無尽蔵であるとの神話が浸透していたし、知識人の関心は専ら黒人の抑圧に向けられていたため、アメリカにはソローのイギリス的な考えを受容する基盤ができておらず、この文脈の中で埋もれてしまっていたソローを発掘したのが、ソールトである (ナッシュ, 2011 [1989], p.58-63)。
2. 農林水産省「有機農業・有機農産物とは」<https://www.maff.go.jp/j/seisan/kankyo/youki/> (2020 年 1 月 16 日取得)。
3. 独立行政法人農林水産消費安全技術センター (2015)「有機 JAS 規格に係るアンケート調査結果概要 (消費者向け)」<http://www.famic.go.jp/event/sakuseiinnkai/kekka/food/270928/shiryo061.pdf> (2020 年 1 月 16 日取得)。本調査の中で、全国の 20 代から 60 代の 1,100 人を対象にして、「『有機』についてあなたのイメージに最も近いものを教えてください」と尋ねている。その結果は、35%が「農業や肥料をできるだけ抑えている」、31%が「安全、安心」、14%が「品質がよい」、6%が「環境に優しい」、14%が「特に近いイメージはない」であった (独立, 2015)。
4. 酪農学園大学 HP から <https://www.rakuno.ac.jp/outline/spirit.html>

参考文献

- Kantor, Isaac (2007)「Ethnic Cleansing and America's Creation of National Parks」Public Land and Resources Law Review Vol.28, 42-64 頁所収、<https://scholarship.law.umt.edu/cgi/viewcontent.cgi?article=1267&context=plrlr>.
- 荒川治(2019)「サーバントリーダーシップと有機農業普及に関する一考察」『ユオードー土に生きる未来学』学校法人アジア学院紀要第 3 号、40-45 頁所収。
- アバウ、ティモティ (2017)「行いによって生かされるアジア学院の信仰」『アジアの土』2017 年 9 月号 (169 号)、1 頁所収。
- 井上有一 (2012)「第 1 章 環境教育の「底抜き」を図る「ラディカル」であることの意味」『環境教育学 社会的公正と存在の豊かさを求めて』法律文化社、11-32 頁所収。
- 植木献 (2016)「食べることは神学の課題となるか—食することからの問いと身体の変容—」明治学院大学キリスト教研究所紀要第 48 巻、25-53 頁所収、<http://hdl.handle.net/10723/2665>。
- 大隈清治 (2020)「捕鯨」『日本大百科全書』<https://japanknowledge-com.othmer1.icu.ac.jp:2443/lib/display/?lid=1001000212298>。
- 河島基弘 (2010)「欧米で鯨が特別視される理由の批判的考察」群馬大学社会情報学部研究論集 第 17 巻、1-17 頁所収、https://gair.media.gunma-u.ac.jp/dspace/bitstream/10087/5082/1/GJOHO17_01.pdf。
- 河村厚 (2003)「ディープエコロジーにおける感情の深化と『保存』について」臨床哲学 第 5 号、62-74 頁所収、<https://ir.library.osaka-u.ac.jp/repo/ouka/all/11487/>。
- 鬼頭秀一 (2010)「環境倫理 環境と人間活動をめぐる規範の歴史」『地球環境学辞典』第 1 版、576-577 頁所収、弘文堂。
- 鬼頭秀一、福永真弓 (2009)「環境倫理学」東京大学出版会。
- 鬼頭秀一 (2007)「コメント エコエティカと環境倫理 (特集 文明論・環境倫理・公共哲学)」『公共研究 4 巻 2 号』千葉大学公共研究センター、23-36 頁所収、<https://opac.ll.chiba-u.jp/da/cursor/900040691/>。
- 鬼頭秀一 (1996)「自然保護を問いたる一環境倫理とネットワーク」ちくま新書。
- 佐久間淳子 (2009)「『文化の対立』を問う—捕鯨問題の『二項対立』を超えて」『環境倫理学』東京大学出版会、146-159 頁所収。
- 高見敏弘 (1993)「共に生きるために—アジア学院二十年の歩み—」
- 立澤史郎 (2009)「『外来対在来』を問う—地域社会のなかの外来種」『環境倫理学』東京大学出版会、111-129 頁所収。
- 鳥山敏子 (1985)「いのちに触れる - 生と性と死の授業」太田次郎社。
- 二宮咲子 (2009)「政策からこぼれおちるローカル知—ウチダザリガニと人間の環境問題」『環境倫理学』東京大学出版会、189-193 頁所収。
- 三嶋輝夫 (1997)「解説」『野生のうたが聞こえる』講談社学術文庫、360-370 頁所収。
- 村上真平 (2019)「自然の森に学ぶ持続可能な農業のあり方⑤」『愛農』2019 年 5 月号、14-17 頁所収。
- 永井健太郎 (2014)「冷戦終焉機の気候変動交渉に対する『ポスト冷戦フレーム』の構築—日本の新聞報道の分析から」早稲田政治公法研究第 106 号、23-37 頁所収、<http://hdl.handle.net/2065/44185>。
- ナッシュ, ロデリック F (2011)「自然の権利—環境倫理の文明史」ミネルヴァ書房 (原著のタイトルは The Rights of Nature であり 1989 年に出版された)。
- 開龍美 (1994)「アルネ・ネスのディープ・エコロジー：自己実現から環境倫理へ」
- 福岡正信 (1983)「自然農法 わら一本の革命」春秋社。
- ベリー, ウェンデル (2008)「ウェンデル・ベリーの環境思想。農的生活のすすめ」昭和堂 (原著のタイトルは The Art of the Commonplace: The Agrarian Essays of Wendell Berry であり 2002 年に出版された)。
- ポーラン、マイケル (2009)「雑食動物のジレンマ—ある 4 つの食事の自然史」東洋経済新報社 (原著のタイトルは The Omnivore's Dilemma: A Natural History of Four Meals であり 2006 年に出版された)。
- マーチェント、キャロリン、川本隆史 (1994)「ラディカルエコロジー—住み良い世界を求めて」産業図書。
- 吉盛一朗 (2009)「自然の権利訴訟」『長岡大学生涯学習研究年報 (3)』長岡大学生涯学習センター、1-5 頁所収。
- レオボルド, アルド (1997)「野生のうたが聞こえる」講談社 (原著のタイトルは A Sand County Almanac であり 1949 年に出版された)。
- 農林水産省「有機農業・有機農産物とは」<https://www.maff.go.jp/j/seisan/kankyo/youki/> (2020 年 1 月 16 日取得)。
- 独立行政法人農林水産消費安全技術センター (2015)「有機 JAS 規格に係るアンケート調査結果概要 (消費者向け)」<http://www.famic.go.jp/event/sakuseiinnkai/kekka/food/270928/shiryo061.pdf> (2020 年 1 月 16 日取得)。

Restoring “Wholeness” in Our Relationship with Nature by Working for Food

A Case Study of the Asian Rural Institute

SÔTA ONO

A thesis presented to the faculty of the International
Christian University for the Baccalaureate Degree, March 2020
Thesis Advisor: Johannes Unsuk Ro
Translation: Thomas Fujishima

CHAPTER 1 INTRODUCTION

Section 1: Background of the Study

In August 2019, I participated in a domestic service-learning program at the Asian Rural Institute (ARI) and conducted a month-long service project there. ARI is a school that trains grassroots rural leaders from Asia, Africa, and the Pacific through a nine-month training program. The most important lesson to learn at ARI is the school's motto, “That We May Live Together.” At that time, there were fifty-nine people from nineteen countries at ARI, and I felt the spirit of the motto as I lived in a community with people of different nationalities, religions, cultures, and values, and shared the food that sustains our lives. At ARI, I experienced the whole process of ‘food’: growing crops, raising livestock, harvesting, slaughtering, cooking, and eating. Throughout this time, I felt that I was being kept alive in the ‘cycle’ of nature, and the life in which I could sense such a ‘cycle’ was filled with a certain kind of ‘wealth’ or ‘richness’ that I had never been able to feel in the city.

It was this realization gained at ARI that gave me the inspiration for this paper. In March 2020, when the world began to be engulfed by the coronavirus disaster, I felt that it was important to practically involve oneself in producing the food that supports one's life. I began to work at ARI as a long-term volunteer for one year, in parallel with my studies. This paper is an academic exploration of what I felt each day during my year-long stay at ARI, and a summary of what I have learned to share with others.

Section 2: Purpose of the Study

Environmental ethics, which this study deals with, became a subject of academic study in the 1970s when environmental issues began to be recognized as a common problem in the international community. 1972 saw the United Nations Conference on the Human Environment (the ‘Stockholm Conference’), the world’s first large-scale governmental meeting on environmental issues, and the Club of Rome’s publication of *The Limits to Growth* coincided with the conference. *The Limits to Growth* shocked many people by pointing out that economic growth is not permanent. The fields of philosophy and ethics were also affected by this and there was a movement to systematize environmental ethics as an academic discipline. In 1979, an international academic journal, *Environmental Ethics*, began to be published. Later, from the late 1980s to the early 1990s, the momentum for environmental issues in the international community grew even stronger. With the end of the Cold War in 1989 and the 1992 United Nations Conference on Environment and Development (UNCED, or the ‘Earth Summit’), international politics underwent a paradigm shift from ‘Cold War’ to the ‘Problem of Global Warming’. (Nagai, 2014, p. 23).

In such an age, environmental ethics presented a dichotomous scheme of anthropocentrism on one side and nonanthropocentrism on the other. It advocated overcoming anthropocentrism—which is the cause of environmental problems—and moving to nonanthropocentrism. To this end, ideas about the value and rights of nature have been developed. Human-mediated ways of perceiving the value of nature, such as its instrumental value based on its usefulness to humans or intrinsic values like ‘beauty’ that are perceived when in the presence of nature, came under criticism. In contrast, nonanthropocentric theories of nature’s value, which hold that nature itself has an essential value without human mediation, were proposed and examined. (Kitô, 2010, p. 576–577).

This dichotomy is also ingrained in the way environmental issues are perceived in general, with nonanthropocentrism prioritizing the environment on one hand, and anthropocentrism prioritizing the economy on the other. The dichotomy of anthropocentrism versus nonanthropocentrism creates a trade-off relationship in which one must be offered up in order to pursue the other (Kitô, 2009, p. 12). While we feel that anthropocentrism that has caused environmental problems must be reformed, we cannot find a fundamental solution to environmental problems because of the dilemma of whether under nonanthropocentrism, the protection of nature comes at the cost of giving up convenience and ‘wealth.’

The problem with the dichotomy between anthropocentrism and nonanthropocentrism is that it leaves out the premise that humans and nature exist in an inseparable relation. Under the current socioeconomic system, many people have forgotten that there is a connection between humans and nature, but as humans can only live by getting their sustenance from nature, humans and nature are inseparable. Therefore, instead of a dichotomy in which humans and nature oppose each other (anthropocentrism versus nonanthropocentrism), environmental ethics should construct ideal images of the relationships between humans and nature as a universal ethic. As an alternative to the human-nature binary, this paper argues that environmental ethics should place universal value on the ‘wholeness’ of

human-nature relations and that ‘making food’ as the most basic of human activities is essential to cultivating such an environmental philosophy.

Section 3: The structure of this paper

In chapter 2, “The basic framework of contemporary environmental ethics and its ideological sources,” I argue that the idea of present-day environmental ethics originates in modernity. I will argue that the debate on the application of ethics to nature began with Cartesian philosophy in the 17th century and that the concept of the expansion of the ‘moral community’—the ideological basis of the human-nature dichotomy—had already emerged in the 19th century. Based on these ideological sources, I will discuss some contemporary ideas of environmental ethics.

In Chapter 3, “Offering a new framework for environmental ethics,” I will point out the various problems of the human-nature dichotomy from various angles. Further, as an alternative framework for environmental ethics, I will propose to restore the ‘connection’ of human-nature relationships from the viewpoint of relational theory.

In Chapter 4, “Restoring ‘connection’ through the work of food-making: a case study of ARI,” I will discuss the restoration of ‘connection’ through the most basic human activity, the activity of food-making, from the case of ARI.

CHAPTER 2 THE BASIC FRAMEWORK OF CONTEMPORARY ENVIRONMENTAL ETHICS AND ITS IDEOLOGICAL SOURCES

In 1989, when international politics underwent a paradigm shift from the ‘Cold War between East and West’ to the ‘Problem of Global Warming,’ the idea of environmental ethics, which at the time had been established in a clear academic form mainly in America, functioned as a global standard. Roderick F. Nash, currently professor emeritus at the University of California, Santa Barbara, was heavily involved in this (Kitô, 2010, p. 576).

In 1989, Nash published *The Rights of Nature: A History of Environmental Ethics*, in which he summarized the history of environmental ethics theory since the 17th century. It showed that the dichotomy between anthropocentrism and nonanthropocentrism is grounded on the environmental ethics of the modern era. This chapter discusses the debates on environmental ethics in the 17th, 18th, and 19th centuries and the influence of ecology, which emerged in the 20th century, on the environmental ethics established throughout modernity and takes up current thoughts in environmental ethics based on the historical details.

Much of this chapter’s content is based on Nash’s *The Rights of Nature: A History of Environmental Ethics*, which is recognized as the world’s leading textbook on the history of environmental ethics. Nash was the 1990 Professor of the Year at the University of California, Santa Barbara, and is currently a world-renowned authority on environmental history, the history of environmental thought, environmental management, and environmental education, and is a commissioned member of the editorial boards of many prominent academic research journals (Nash, 2011 [1989], author’s introduction).

Section 1: Modern environmental ethics

Although the ideological sources of modern environmental ethics can be found mainly in the modern era since the 17th century, I would like to discuss the traditional Christian gaze toward nature ahead of the main topic. In 1967, the American historian Lynn White Jr. (1907-1987) pointed out in his article “The Historical Roots of Our Ecological Crisis” that the historical roots of the environmental crisis lie in the anthropocentric worldview of Judeo-Christianity. He took issue with the interpretation of Genesis 1:28, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground,” as implying man’s transcendence over nature and his rightful dominion over it.

White’s thesis called for a variety of criticisms, but it is certain that anthropocentric thinking existed in the first century when Christianity was born. John Passmore’s *Man’s Responsibility for Nature* (1974) is a well-known refutation of White. Passmore admits that man could be interpreted as a ‘tyrant’ who rules the world, but he points out that it is also possible to interpret that humans are ‘shepherds’ who take care of the animals and plants under their control and that this is nowadays the mainstream view. He also points out that it was later Greek Stoicism, rather than Judeo-Christian thought, that created an anthropocentric worldview (Kitô, 1996, p. 38-39). However, regardless of whether anthropocentric thinking is based on traditional Christianity or Greek Stoicism, it is certain that it has existed since ancient times.

Part 1: Cartesian philosophy and its refutation

Modern environmental ethics began with the 17th-century French philosopher René Descartes (1596-1650). He was a man who, in his pursuit of truth by questioning everything in the world, discovered that only such questioning thought is truth, leading to the axiom “I think, therefore I am,” which became the foundation of early modern philosophy. He rejected everything that could be obtained through the body as uncertain and doubtful. This made human thought a special existence, and demeaned anything non-thinking, such as the body, as ‘things,’ thus creating superiority and inferiority between human thought and everything else. This idea, called mind-body dualism, ultimately supported the justification of any human action against the natural environment. At that time, vivisection started as a research method in the medical sciences, which was born in the 17th century. A number of people criticized the practice because it was occasionally accompanied by brutal methods. However, Descartes’s mind-body dualism functioned as a basis for vivisectionists to justify themselves. Descartes did not intend his ideas to justify any human action against the natural environment, but he himself believed human beings to be the subjects who could objectify nature as something to be used if it was essential for the progress of science and civilization (Nash, 2011). (Nash, 2011, p. 29).

Later, during the 17th and 18th centuries, humanitarians who valued humanity launched protests against animal cruelty. For example, the English philosopher John Locke (1632-1704) argued in his *Some Thoughts Concerning Education* (1693) that it was morally inappropriate to harm animals because of the negative consequences on children’s education. It was also around this time that the Christian interpretation of Genesis 1:28 emerged that humans are

the 'shepherds' of animals. This interpretation held that humans, being the most favored and endowed with the strongest life force, had the responsibility to be good trustees and stewards of the well-being of God's creation, the animals (Nash, 2011 [1989], p. 31-32).

Although taking a stance against animal cruelty, humanitarians' early protests against such cruelty did not depart from traditional Christianity or the anthropocentric position of Descartes's mind-body dualism. Locke's argument and the new interpretations of Genesis came from a humane perspective that valued human nature but still insisted to dominate animals, albeit in a gentlemanly manner. This is similar to traditional Christianity and Descartes's mind-body dualism, where humans are the subject and nature is objectified as something to be utilized (Ibid.).

However, it is also known that ideas such as animism and pantheism transcended the anthropocentric stance at the same time when humanitarians were protesting animal cruelty. Animism derives from the Latin word *anima*, meaning 'spirit,' and is a belief that everything has an entity like the human spirit. Henry More (1614-1687), an animist at Cambridge University, called the 'spirit of the world' or 'spirit of nature' that exists in every part of nature '*anima mundi*,' meaning cosmic spirit, and taught that this is what unites the world. The English poet Alexander Pope (1688-1744) also wrote in his *An Essay on Man* (1733) that, "All are but parts of one stupendous whole,/Whose body Nature is, and God the soul," which is the core of animism (Nash, 2011 [1989], p. 34).

Further, the Dutch philosopher Baruch Spinoza (1632-1677) proposed that 'all beings are temporary manifest modes of a common substance created by God' from the standpoint of pantheism, which views the universe and nature itself as God. Spinoza's pantheism has the property of revealing the interrelationship of all beings, such as the fact that when a human being dies, he or she becomes another substance, allowing us to place the greatest ethical value on the whole being rather than on a single or temporary part of human beings. Spinoza's pantheism is regarded by George Sessions and other prominent environmental philosophers in recent years as the theory which accurately predicted the direction of modern environmental ethics because of its nature similar to the wholeness of modern ecology (Nash, 2011 [1989], p. 33).

Thus, the early humanitarian protests against animal cruelty, beginning in the 17th century, were based on a perspective that respected humanity and insisted on gentlemanly animal domination without questioning man's dominion over nature or departing from an anthropocentric position. However, it is also true that ideas such as animism and organicism, which suggested that all beings are connected by something beyond human wisdom, started to overcome the dominant human worldview derived from traditional Christianity and Descartes's mind-body dualism and were born as early as the 17th century.

Part 2: "Expanding the Moral Community"

From the 18th to 19th century, the debate on environmental ethics was inspired by liberalism, which gave basis to individual freedom and rights and aimed at the liberation of slaves and other oppressed people. The English philosopher Jeremy Bentham (1748-1832) argued that the emancipation of slaves was accompanied by an improvement in the condition of animals.

Bentham was a utilitarian in terms of the degree to which an action results in pleasure or pain, i.e., the action that brings the greatest happiness to the greatest number is considered good. Based on this, he concluded that with regard to the scope of ethics, “The question is not, Can they reason?, nor Can they talk? but, Can they suffer?” (Nash, 2011 [1989], p. 37). This shows how in utilitarianism’s maxim of ‘the greatest happiness of the greatest number,’ slaves are taken into account because of their pain, and how the same is true for animals.

Among those who, like Bentham, pleaded for the liberation of oppressed human beings, thinkers also insisted on improving the conditions of animals. John Lawrence, an English thinker contemporary with Bentham, argued for the abolition of the slave trade and the granting of rights to animals by law as well as advocating for women’s rights. He later worked with Richard Martin to pass the Cruel Treatment of Cattle Act (commonly known as the Martin Act) in 1822, successfully banning cruel acts towards large domestic animals. Several other abolitionists, such as William Wilberforce (1759-1833), who led the abolitionist movement in England, established the Humane Society in 1824 (Nash, 2011 [1989], p. 38-41).

The idea of locating animal rights as an extension of liberal movements to free oppressed people became a trend in 19th-century thought through Henry S. Salt¹ (1851-1939). Salt believed that, in order for the oppressed to be liberated and for all people to have the right to life and liberty, it was necessary to develop the morality of those people who had oppressed others. He also believed that as an extension of that moral development, even animals would be liberated and have equal rights with humans (Nash, 2011 [1989], p. 44). William E. H. Lecky (1838-1903), an Irish historian who influenced Salt, left a passage that well illustrates how, as this morality improved, the scope of ethics expanded from all humans to animals.

At one time the benevolent affections embrace merely the family, soon the circle expanding includes first a class, then a nation, then a coalition of nations, then all humanity, and finally, its influence is felt in the dealings of man with the animal world. (Nash, 2011 [1989], p. 49).

The historical significance of modern environmental ethics lies in the fact that it constructed the notion of ‘expanding the moral community’ which ties to modern environmental ethics. Although the main target of the movement was animals, the idea of the ‘expansion of the moral community’ cultivated through this movement was later scientifically supported by the advent of ecology.

Section 2: Scientific support for the ‘expansion of the moral community’ through ecology

Part 1: ‘Conservation’ and ‘preservation’

In the early 20th century, before ecology provided scientific support for the expansion of the moral community, there was a conflict between ‘conservation’ and ‘preservation’ groups in the domain of nature protection—a controversy that arose in 1908 when the city of San Francisco wanted to build a dam in the Hetch Hetchy Valley to secure a water source for hydroelectric power generation. The leading figure in the ‘conservation’ camp was Gifford

Pinchot (1865-1946), the first active nature conservationist in America. Pinchot's nature conservation was based on utilitarianism and the greatest happiness of the greatest number over the longest period of time. As conservation also means 'saving on something in preparation for ...,' it stood for forest and resource management to ensure that humans would be able to use those forest resources efficiently and for as long as possible into the future. On the other hand, 'preservation' means 'protecting something from' It is a position to protect nature from damage, destruction, and danger, not for the sake of humans, but for its own sake. (Kitô, 1996, p. 46-47).

The controversy was settled in 1913 when the construction of the dam was approved in accordance with the 'conservatists' principles of wise utilization along with proper management. This was largely because the logic of the 'conservation' camp was based on the utilitarian principle—that, through management, forest resources could be used efficiently over a long period of time—, while the ideology of the 'preservationists' could only make claims that appealed to the sensibilities of those who were fascinated by pristine natural wilderness (Kitô, 1996, p. 48-49). However, the 'preservationists' disadvantage would later be overturned by Aldo Leopold, an American ecologist.

Part 2: Aldo Leopold's land ethic

American ecologist Aldo Leopold (1887-1948) studied game and wildlife management at the Sheffield Scientific School attached to Yale University and graduated from the school's forestry department in 1909. At the time that Pinchot, as the director of the United States Forest Service, was developing the 'conservationist' school of nature protection, Leopold was learning the utilitarian approach. In the same year, Leopold began working as a forest assistant in the national forests of Arizona and New Mexico, where his first project was to protect the 'good' animals (cattle and deer) used for food and hunting culture by eradicating the 'bad' animals (mainly wolves and pumas) that preyed on them.

However, as ecological viewpoints were introduced, Leopold gradually realized that the carnivores he had considered 'bad' animals were one part of a larger whole. He reflected on this realization in his 1944 article, "Thinking Like a Mountain," as follows:

We reached the old wolf in time to watch a fierce green fire dying in her eyes. I realized then and have known ever since that there was something new to me in those eyes, something known only to her and to the mountain. I was young then ...; I thought that because fewer wolves meant more deer,... But after seeing the green fire die, I sensed that neither the wolf nor the mountain agreed with such a view (Leopold, 1997 [1949], p. 206).

Teruo Mishima, a professor of literature at Aoyama Gakuin University, says that "something known only to her [the wolf] and to the mountain" probably refers to the natural order of things, which is beyond shallow human knowledge. It signifies the delicate balance that exists between the deer and the mountains (Mishima, 1997, p. 364). In the mountains where wolves had been eradicated, all the shrubs and young shoots that were easy for the deer to eat had been nibbled away. The deer, which increased as expected, starved to death one after

another due to overpopulation (Leopold, 1997 [1949], p. 207).

Against the backdrop of this realization, Leopold proposed a ‘land ethic’ in his *A Sand County Almanac* in 1949. Land ethic means extending the concept of the moral community to ‘land,’ which includes soil, water, plants, and animals. Under this, human beings, who until now existed as conquerors of the community called land, are positioned as mere members of that community (Leopold, 1997 [1949], p. 318-319).

The ethics of the land ethic was that “A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise” (Leopold, 1997 [1949], p. 349). ‘Integrity’ refers to the connectedness of all biotic communities; ‘stability’ describes when the balance of all biotic communities is stable due to the subtle adjustments made by nature; ‘beauty’ describes a state that is not unnatural such when shrubs and young shoots have been nibbled away because of an excessive number of deer. Nature protection under this ethic was quite different from that executed under Pinchot’s utilitarian ‘conservation’.

Leopold’s ‘land ethic’ is the basis for the birth of modern nonanthropocentric environmental ethics as it presented the paradigm of a holistic ethical system that includes nature, informed by ecological knowledge. Hence, the American environmental ethicist J. Baird Callicott called Leopold the ‘father of modern environmental ethics.’ Stewart L. Udall, the U.S. Secretary of the Interior, also stated, “If asked to select a single volume which contains a noble elegy for the American earth and a plea for a new land ethic, most of us at Interior would vote for Aldo Leopold’s *A Sound County Alamanac*” (Nash, 2011 [1989], p. 101, 111).

Section 3: Key ideas in environmental ethics beginning in the 1970s

The expanded concept of the moral community established by modern environmental ethics was backed up scientifically by ‘land ethic’ that incorporated the perspective of ecology. Environmental ethics, which began in the 1970s when environmental problems began to be recognized as an international social issue, aims to expand the moral community from ‘humans’ to ‘nature’ while continuing its earlier ideological foundations. Hence, contemporary environmental ethics calls for a shift away from anthropocentrism toward nonanthropocentrism. Discussions on the intrinsic value of nature itself without human intervention and the recognition of the rights of nature were developed in this context. Starting from the ideas of environmental ethics, I will deal in this section with Christopher Stone’s legal standing (*locus standi*) of natural objects, the debate started by Peter Singer’s animal liberation theory, and Arne Næss’s deep ecology.

Part 1: The standing of natural objects

Christopher Stone, an American legal philosopher, raised the possibility of granting rights to natural objects from the perspective of philosophy of law in his 1972 article “Should trees have standing? Towards legal rights for natural objects.” He pointed out that the law has changed in response to society, and, in particular, rights have been granted to things that previously had no legal rights, including inanimate objects, such as humans in a vegetative state, fetuses, and legal persons. He placed the rights of natural objects as an extension of this development. With

the guardianship system applied to legal persons in mind, he argued that the rights of natural objects can also be represented by human beings as their guardians (Kitô, 1996, p. 50-53).

Stone's argument was innovative in actual litigation situations. Before Stone's argument, it was necessary for a specific person or group to possess legal rights, such as ownership, over a natural object in order to bring a lawsuit for its protection. However, when a natural object has its own standing (*locus standi*), it becomes possible to bring a lawsuit in the name of the natural object against the destruction of its natural environment even if one has no interest in that environment. Since Stone's argument gained prominence, there has been an increase in the number of cases in the United States in which natural objects are used as plaintiffs and some of these cases have been won (Kitô, 1996, p. 55-56). Although there is room left for debate whether the fact that natural objects can partake in lawsuits as plaintiffs means that natural objects have been given the same rights as humans, it is certain that Stone's standing of natural objects has greatly impacted the rights of nature.

Part 2: The controversy within nonanthropocentrism beginning with animal liberation

A year after Stone's article, Australian philosopher Peter Singer proposed the theory of animal liberation in his work *Animal Liberation* (1973). The fact that Ruth Harrison had denounced the problem of industrial livestock farming in her *Animal Machines* (1964) and that industrial livestock farming, which was widespread at the time, had become a social issue was behind Singer's book (Kitô, 1996, p. 64, 66).

Singer's thought is founded on Salt, who raised the expansion of the moral community (Nash, 2011 [1989], p. 51). Therefore, as a consequence of widening the moral horizon for the elimination of racism and sexism, he brings speciesism, which regards the human species as superior and other species as inferior, to the discussion and positions animal liberation as something that eliminates speciesism. The theoretical basis for animal liberation is Bentham's utilitarianism, which judges the rightness or wrongness of an action by considering the greatest good for the greatest number in terms of the degree of pleasure or pain that results from the action. He argued that animals, which can feel pain as well as humans, should be treated equally with humans.

Singer's theory of animal liberation has been the subject of various controversies, which have inspired debates questioning the nature of nonanthropocentrism. For example, the American environmental ethicist J. Baird Callicott, in his 1980 article "Animal Liberation: A Triangular Affair," argued that Singer's holistic position emphasized the community of 'land,' following Leopold, and criticized the utilitarian attitude of animal liberation toward animals that are in pain as being individualistic. This argument shows that even within nonanthropocentric environmental ethics, there are attitudes that value the individual (as in the animal liberation theory) and attitudes that value the 'land' (as Leopold calls it) as a whole, and that there is a fundamental difference in position between the two (Kitô, 1996, p. 68-72).

In 1985, in response to Singer's animal liberation theory and Callicott's holistic environmental ethics, Stone published an article entitled "Earth and Other Ethics: The Case for Moral Pluralism." Stone, like Singer and Callicott, criticized the universal and unitary approach of moral matters in all situations and advocated 'moral pluralism' in which each

situation is judged individually. This argument also clarifies whether environmental ethics should be viewed as morally unitary or as morally pluralistic (Kitô, 1996, p. 54-55). Thus, Singer's theory of animal liberation sparked a controversy that questioned the nature of nonanthropocentrism.

Part 3: Deep ecology

In 1973, in the same year as Singer's article, the Norwegian philosopher Arne Næss wrote an article entitled “The shallow and the deep, long-range ecology movements: a summary.” In it, he criticizes the ‘shallow’ position that attempts to overcome environmental problems with mere institutional and technological fixes within anthropocentrism as ‘shallow ecology’. He states that the ‘central objective’ of shallow ecology is the “health and well-affluence of people of the developed countries.” For example, the fact that the ‘conservationist’ stance toward nature protection was motivated by the desire to ensure that humans would be able to use forest resources efficiently and for as long as possible in the future, made Næss's point evident (Kawamura, 2003, p. 67-68).

In contrast to shallow ecology, deep ecology asks ‘deep’ questions about human-nature relations, including the central concept of ‘self-realization.’ Self-realization means ‘realizing’ a sense of self that is ‘one’ with the entirety of the world. This is different from the self as a subject ‘identifying’ itself with nature as an objective counterpart. The self and nature are inextricably linked even before they are recognized by the self, and the very act of ‘realizing’ the ‘unified’ self signifies ‘self-realization.’ When self-realization progresses and the self is expanded and deepened, it becomes possible to “see oneself in others,” and the conflict between selfishness and altruism is gradually resolved under the ‘self-love’ based on the expanded and evolved concept of ‘self.’ Deep ecology believes that the ground for nature protection arises from the ‘ecological self’ that has undergone ‘unification’ with nature and other life, and holds up ‘biospherical egalitarianism,’ which states that all beings have equal rights for self-realization in the ecosystem (Kawamura, 2003, p. 67).

Næss's deep ecology, centering on the concepts of ‘biospherical egalitarianism’ and ‘self-actualization,’ has been inherited by Bill Devall and George Sessions since the 1980s (Kitô, 1996, p. 86).

CHAPTER 3 OFFERING A NEW FRAMEWORK FOR ENVIRONMENTAL ETHICS

Before considering what environmental ethics should really be, it is necessary to thoroughly consider what ‘the environment’ is. In the context of environmental ethics and environmental thought, it generally refers to the natural environment, but the original meaning of environment is ‘that which surrounds,’ and the ‘environment’ that surrounds humans is not limited to the natural environment, but includes a variety of economic, social, cultural, and spiritual affairs. The dichotomy of anthropocentrism and nonanthropocentrism, which is at the root of contemporary environmental ethics, may define the environment too narrowly.

In this section, we will survey a new framework of 'environmental' ethics, taking the viewpoint of 'environment' in a broad sense.

Section 1: Problems with the dichotomy scheme in environmental ethics

Shûichi Kitô, professor emeritus of the University of Tokyo, states that the aforementioned ideas of environmental ethics have been viewed as ways of thinking to overcome anthropocentrism, but that the essence of environmental ethics can be better understood by focusing on the relationships between humans and nature (Kitô, 2009, p. 8).

For example, Stone's 'standing of natural objects' is an exemplary idea in recognizing the rights of nature, but these rights are not unlimited and are highly dependent on humans who are placed in a relationship with nature (Kitô, 2009, p. 8). In the 2001 Amami Rights of Nature Lawsuit (Amami rabbit lawsuit) over the development of two golf courses, for instance, environmental groups and local residents demanded the revocation of development permits on behalf of the animals. They claimed that the rights of survival of the Amami black rabbit, a natural monument, and the Lidth's jay, a rare animal, were being violated. The case attracted much attention as the first lawsuit in Japan to be filed with wildlife as plaintiffs, but the ruling ended against the plaintiffs. While expressing understanding for the rights of nature, the fact that the planned golf course site was privately owned meant that the development activities based on individual property rights took precedence. However, as a result of the lengthy court proceedings and the economic downturn, the construction of the golf course has been postponed (Yoshimori, 2009, p. 1-5). Although Stone made it possible for natural objects to stand as plaintiffs in court cases, it is plain that their rights are based on the consideration of the relationship between humans and the nature in question and that they are not granted equal rights.

Singer's 'animal liberation theory' limits the debate to humans' conduct toward other life without considering the relationship with the environment in which that life is placed (Kitô, 2009, p. 6-7). Therefore, it fits into the dichotomy of anthropocentrism versus nonanthropocentrism, which is not the case when we consider the life concerned within its 'environment.' We have to take into account not only other life on its own but the involvement between that other life and human beings as well.

In Næss's deep ecology, the nonanthropocentric concept of 'biospherical egalitarianism' is only a principle. There still is room to take human-nature relationships into account. In the end, Næss does not accept biospherical egalitarianism as a strict norm, according to Tatsumi Hiraki, a professor at Iwate University who specializes in environmental philosophy. Its life-centered way of thinking is derived from 'self-realization,' and the purpose of this idea is to shift the motivation of the ecological movement from 'obligation' to 'joy.' Before this theory, the ecological movement had been founded on a sense of duty to suppress human selfishness, but now this movement could be based on a premise of joy found by seeing the self in others (Hiraki, 1994, p. 77). Thus, 'biospherical egalitarianism' is based on the motivation to change the way the ecological movement is perceived, and not on the motivation to recognize the rights of nature under a holistic idea. Therefore, Kitô also points out that deep ecology's approach to the human biosphere is rather pluralistic (Kitô, 2009, p. 7-8). In fact, Næss's seven

principles of deep ecology include pluralistic elements such as the ‘principles of diversity and symbiosis’ and ‘local autonomy and decentralization’ (Merchant and Kawamoto, 1994, p. 116). Modern environmental thought has been positioned as a nonanthropocentric idea, but as mentioned above, we can see points that need to be discussed focusing on human-nature relationships.

Section 2: Problems with the dichotomy in environmental issues

One of the problems with the dichotomy of anthropocentrism versus nonanthropocentrism, according to Shûichi Kitô, is that this framework views the natural environment as the only issue in need of deliberation, causing a certain inconvenience as it fails to capture the social and spiritual relationships between humans and nature (Kitô, 2009, p. 11). In this section, I will take up the issues of invasive species, whaling, and ‘wilderness’ preservation and argue that these environmental problems must take into account these social and spiritual relationships as well as the natural environment.

Part 1: Examples from the invasive species issue

Invasive species is an issue where, from the aspect of the natural environment, it is often assumed that they should be eliminated to preserve native species. However, the decision on this issue should be based on taking human-nature relationships into account. For example, in 2006, the signal crayfish, which is native to North America, was designated as an invasive alien species (*tokutei gairaiseibutsu*) in Kushiro Marsh because of its destroying the ecosystem. However, since the 1990s, when the number of signal crayfish began to increase in Kushiro Marsh, especially in Lake Tôro, they have been used as food for local fishing ponds and restaurants, and have started becoming a new resource for the region’s tourism. However, after the signal crayfish was designated as an invasive alien species, its use as a food ingredient under the invasive alien species law became difficult (Ninomiya, 2009, p. 189–193).

What we can see from this case is that policies on invasive species that sever the relationship with nature can protect the local natural environment, but they also violate social justice. Shirô Tatsuzawa, an assistant professor at the Graduate School of Letters, Hokkaido University, who specializes in conservation ecology, also states that it is rational to “look at the relationship between people and nature in the region squarely, and then establish a realistic and variable (adaptive) middle ground” when it comes to invasive species policy (Tatsuzawa, 2009, p. 127).

Part 2: Examples from the whaling issue

The whaling issue is another good example of the need to incorporate the perspective of human-nature relationships, especially from a spiritual side. International whaling management began with the Geneva Convention for Regulation of Whaling (1931) and the International Agreement for the Regulation of Whaling (1937). The background was the overhunting of whales combined with their weak reproductive capacity that had led to a significant decrease in whale stocks (Ôkuma, 2020).

Then, from the late 1960s, the anti-whaling movement grew, especially in the U.S., and in 1982, the International Whaling Commission passed a moratorium on commercial whaling, but this modern anti-whaling movement is difficult to explain without the perspective of human-nature relationships. Motohiro Kawashima, an assistant professor of sociology at Gunma University, says that whales, especially in the West, are regarded as a special symbol of Mother Nature. He describes how people in anti-whaling countries are opposed to whaling not just because of the environmental aspect of whales facing extinction, but also because of the spiritual aspect of whales being special creatures. The poem *Whale Nation* (1988) by the American poet Heathcote Williams is emblematic of the spiritual relationship between Western people and whales: "From space, the planet is blue./From space, the planet is the territory/Not of humans, but of the whale." (Kawashima, 2010, p. 2-3).

In addition, in Japan, where whaling continues in the form of "research whaling," there is a cultural relationship between Japanese people and whales. Whale food culture began to take root in Japan from the Edo period and whale meat spread as a source of protein after World War II. Even today, whale meat is part of Japanese people's food culture as seen in school lunches. Although the per capita consumption of whale meat is quite small at only 50 grams (2006), the supporters of whaling in Japan still hold the majority. Environmental journalist Junko Sakuma analyzes that even if eating whale meat became extremely rare, there would be still many people feeling antipathy toward the denial of whale meat as a food culture due to the imposition of values from abroad (Sakuma, 2009, p. 156).

Part 3: Examples from 'wilderness' preservation

Although the preservation of 'pristine natural wilderness' is becoming common sense in nature protection worldwide, the term serves as an example of people's tendency to insist only on preserving the natural environment, forgetting that there are people who live in relationship with that nature. The preservation of 'wilderness' began in the United States with the establishment of the world's first national park, Yellowstone National Park, in 1872. This created conflicts between the preservationists, mainly white American settlers, and the Native American people living there, even leading to the use of military force. In the end, the "nature protectors" believed that the Native Americans were incapable of appreciating the goodness of the wilderness because they hunted and made fires there. By 1879, all Native Americans were expelled from the area, even though their lives were not causing a significant decline in the wilderness (Kantor, 2007, p. 49-50). Similar cases are not limited to Yellowstone National Park, but can also be verified in Mesa Verde National Park, established in 1906, and Glacier National Park, established in 1910 (Kantor, 2007, p. 51-52).

The problems surrounding natural wilderness relate to the fact that it was people who did not have a direct relationship with nature who introduced the idea that 'wilderness' should be preserved. Originally (that is, prior to the 19th century), in the Bible and for the early American pioneers in the late 18th century, wilderness existed not as something to be 'preserved' but rather as something to be put under human order (Kitô, 1996, p. 41). The shift from 'wilderness' as something to be cultivated to something to be preserved can be traced back to the 19th century. Receiving the writings of European nature poets, the class

of gentlemen on the American East Coast, whose lives were already detached from nature, began to feel threatened by the rapid disappearance of nature due to its cultivation (Kitô, 1996, p. 107-108).

Yûichi Inoue, a professor at Kyoto Seika University who specializes in environmental thought and education, has also called for adopting the perspective of a more broadly-defined ‘environment’ when discussing environmental issues. He synthesizes sustainability, social justice, and wealth of existence as the challenges of environmental issues, and states that the ultimate goal must be to realize a ‘richness of living’ while also realizing ‘a society in which human activities do not exceed the limits of the environment’ and ‘a society in which human beings are treated rightfully as human beings’ (Inoue, 2012, p. 11-12). ‘Environmental’ ethics requires an attitude that takes not only the natural environment into account but also the social and spiritual aspects of human-nature relationships.

Section 3: Social linkage theory—a new horizon for environmental ethics

What should be the relationship between humans and the ‘environment’ then? The social linkage theory proposed by Kitô finds a universal environmental ethic in human-nature relations where a certain kind of ‘connection’ exists. What sort of precise relationship, then, are we talking about here?

Part 1: Restoring the ‘wholeness’ of humans and nature

Kitô states that there are two types of human-nature relations: those that are positioned within social and economic linkages, and those that are found within cultural and religious linkages. In the social linkage theory, ‘linkages’ represent connections. For example, lumber exported to developed countries from the tropical forests of Southeast Asia is related with people within the social and economic connections of the international lumber market, and the ‘wilderness’ discussed earlier is related to humans within those cultural and religious connections that recognize the value of nature itself.

Kitô describes the state of human-nature relations in which social-economic linkages and cultural-religious linkages exist apart from each other as ‘partness of involvement’ and defines this type of relation with nature as ‘portioned’ (*kiri-mi*) (Kitô, 1996, p. 127). The relations between Southeast Asian timber exported to developed countries and the people who use it is partial, limited to social and economic linkages, and the relation between ‘wilderness’ and the people who advocate its preservation is also partial, limited to cultural and religious linkages.

On the other hand, Kitô describes the state in which these two linkages form an inseparable network as ‘integrity of involvement’ and defines it as an ‘unmediated’ or ‘living’ (*nama-mi*) relation with nature (Kitô, 1996, p. 126).

Relations that show a wholeness of humans and nature can be seen relatively widely in societies that carry out ‘livelihood’ or ‘subsistence’ (*nariwai*) work where sustenance is earned from nature, i.e., agriculture. When, for example, a nomadic tribe carries out an economic activity, such as raising goats as grazing animals, killing them, and eating their meat under a self-sufficient social system and does so through certain rituals with cultural and religious

significance, their 'livelihood' provides both social-economic as well as cultural-religious linkages. There is a wholeness to their human-nature relation.

Social linkage theory considers the fact that human-nature relations (which used to possess wholeness) have become partial as the essence of what underlies environmental problems. Under this theory, Kitô proposes a new environmental ethic that considers the existence of 'wholeness' in human-nature relations as a universal ethic, outdoing environmental ethics with nonanthropocentrism as its universal ethic (Kitô, 1996, p. 132, 159).

There are two important points in this social linkage theory. First, social linkage theory perceives not only environmental problems but also the problem of social justice within those. Until now, environmental ethics, because of its nonanthropocentrist principles, has only taken into account cultural and religious values such as 'wilderness,' and has sometimes neglected people in the regions in question whose labor is for 'livelihood'. This has caused inconveniences in terms of social justice (Kitô, 2009, p. 17-18).

Another important point is that the social linkage theory does not evoke nostalgia for a return to life in traditional societies with their 'whole' relationships. It is also not about cutting out static conditions of the past and discussing them as ideal models for normative behaviors since human-nature relations continue to be dynamically constructed in a coevolutionary way (Kitô, 2009, p. 18). Social linkage theory aims to restore normative structures of ideal models in which the two linkages possess wholeness. The result is not static like a restoration as some sort of real condition, but a dynamic relational theory that 'connects' the two linkages as a system. This is what the restoration of 'connections' in the relationship between humans and nature means.

Part 2: Examples in actual society—rural and urban

So, what suggestions can social linkage theory offer in the actual society? In this part, I will discuss rural areas as places where labor for 'livelihood' or 'subsistence' is practiced, and cities as places where it is not.

First, the compatibility of social linkage theory with rural areas as places where 'livelihoods' such as agriculture, fishing, animal husbandry, hunting, and forestry are practiced is relatively high. This is because 'livelihood' activities bring 'wholeness' to the relations between humans and nature. Where people obtain their sustenance from nature and consume it, social-economic linkages and cultural-religious linkages exist together in an inseparable form. In rural areas, the local economy also has the property of connecting social-economic linkages with cultural-religious linkages. For example, it is not uncommon in rural areas for locally-made products to be consumed locally and if it is clear who, where, and how a product was made, cultural-religious linkages can exist in a form that connects them with social-economic linkages. There are also economies outside the market economy since vegetable crops grown in the community are exchanged among neighbors, allowing both linkages to exist in an inseparable form as well (Kitô, 1996, p. 162). Further, the fact that human-nature relations already exist with 'wholeness' in rural areas where 'livelihoods' are practiced widely does not mean that that way of life must be conserved for good. Rather, social linkage theory indicates a direction, aiming to promote rural regions in such a way that the two linkages

exist there inseparably (Kitô, 1996, p. 163).

What, then, does social linkage theory mean for those who live in a partial relationship with nature—in urban areas? Kitô says that for them, it can help to visualize the linkages that have become difficult to see and ‘connect’ them in some form (Kitô, 1996, p. 163). For example, with regard to food, the educator Toshiko Toriyama offers butchering and eating chickens as an educational practice: she has parents and children undergo the process of actually kill chickens. Through the experience of taking another life with their own hands and eating it, the aim is to have them feel the true preciousness of life (Toriyama, 1985, p. 18-23). For most of these city-raised children, it is probably the first opportunity to become aware that the ‘portioned’ meat slices they always eat come from chickens.

The problem with Toriyama’s experiment, however, is that the children who experience killing and eating chickens and begin to see the cultural-religious linkages are forced to continue with their usual, ‘portioned’ lifestyle once they return home. Kitô also states that in order to restore the ‘connections’ of the social linkage theory, not only is it essential to regain the cultural-religious linkages through a spiritual transformation, but a social transformation is required to restore the connections between the two linkages (Kitô, 1996, p. 136-137).

Part 3: The spectrum of livelihood

Here, I would like to consider ‘livelihood,’ which denotes an active human effort toward nature. Within that activity, Kitô describes the earning of one’s sustenance as a ‘narrowly-defined livelihood’ with strong economical connotations. As its opposing pole, he places ‘play’ as a spiritual activity, positioning ‘livelihood’ within this continuous spectrum between play and survival (Kitô, 1996, p. 150). Kitô then proposes ‘play work’ (*asobi-shigoto*) as the midpoint of this spectrum. When we think about ‘connecting’ social-economic linkages with cultural-religious linkages, the uncovering of ‘play work’ that combines economic and spiritual aspects leads to an enrichment of human-nature relations (Kitô, 2009, p. 19).

In cultural anthropology and folklore, a concept similar to ‘play work’ can be seen as ‘minor subsistence’ referring to livelihood activities other than main subsistence professions. For example, Yutaka Suga, a professor at the University of Tokyo’s Institute of Oriental Culture, defines waterfowl hunting in Teganuma, Chiba Prefecture, as a minor subsistence. He argues that while local people had other livelihood occupations, waterfowl hunting was not simply a sidebusiness, but an important activity related to the traditional knowledge of nature (Kitô, 1996, p. 146-148). In other words, ‘livelihood’ is not limited to economic functions, but can be an activity that adds cultural functions as well.

What kind of ‘livelihood’ can we consider ‘play work’ that restores the ‘connections’ of the social linkage theory? From the viewpoint of food, for example, urban farming that uses the rooftops of buildings to grow vegetables has become popular in recent years. This is not an attempt to increase cities’ self-sufficiency to 100%, but there is nothing more important than for urban residents to produce their own food and restore ‘connections,’ even if only a little.

CHAPTER 4

RESTORING ‘CONNECTION’ THROUGH THE WORK OF FOOD-MAKING: *A Case Study of ARI*

Since its establishment in 1973, the Asian Rural Institute (ARI) has been inviting grassroots rural leaders from rural areas in Asia, Africa, and Pacific countries as its students to learn practical skills for the realization of a just and peaceful society while recognizing differences in nationality, religion, ethnicity, customs, and values. Under the motto, “That We May Live Together,” the school has welcomed 1,364 grassroots rural leaders from sixty countries over the past forty-seven years (as of January 31, 2021) and continues to be a place of learning for many people to this day.

I worked as a long-term volunteer at ARI for one year, from March 2020 to March 2021, winning suggestions on the ‘connection’ between humans and nature from that experience. Based on the case study at ARI, I will discuss the restoration of that ‘connection’ through the process of food production in this chapter.

Section 1: ARI’s Motto: “That We May Live Together”

Since its founding, ARI has had a motto: “That We May Live Together.” The word ‘motto’ tends to give a light impression, but for ARI, that motto is the Word of the Lord. As Psalm 119:105 says, “The word of the Lord is a lamp unto my feet and a light unto my path,” for the members of ARI, the motto is indeed an important statement that illumines both their feet and path. The founder of ARI, Toshihiro Takami, was the originator of this motto. Takami’s choice of “That We May Live Together” as a motto is deeply related to the history that Japanese people should not forget. ARI’s predecessor was the Southeast Asia Department, established in 1960 at the Theological Seminary for Rural Mission (TSRM, or *Nôson-Dendô Shingakkô* in Japanese) in Machida City, Tokyo.

Mr. Toshi Kimata, the vice principal at the time, told me, “The reason we started the Southeast Asia Course was to confess our responsibility for the war, to atone for the enormous damage that Japan inflicted on neighboring countries during the Pacific War and other wars.” I think this was in reaction to Principal Ken Mutô’s opinion. ... I believe that the “confession of responsibility” is first and foremost a deed that should be done in daily ministry, and should not end with the presentation of a piece of writing or a statement... (Takami, 1996, p. 21-22).

Takami has always kept this in his mind since he began to be involved in TSRM’s Southeast Asia Department, and he recalls that this became the basis for ARI’s founding with the motto “That We May Live Together” (Takami, 1996, p. 21-23). Therefore, the motto “That We May Live Together” was first and foremost meant to make Asian societies more humane, just, and peaceful by living and sharing together.

Furthermore, in order for “That We May Live Together” to support human life, it was necessary not only for humans to share, but also to share with nature. The one word that most

clearly expresses this is ‘Foodlife,’ a term that is used daily at ARI. It expresses the inseparable relationship between food and life. Since human beings cannot sustain life without food, they cannot live without a healthy relationship with nature, which brings about food. For this reason, ARI has been engaged in organic farming since 1974, the second year of its establishment. In the early years of the school’s existence, it used pesticides and chemical fertilizers in the classes, and this was certainly effective in solving immediate food problems. However, as people around the world started losing their lives or became disabled due to the damage caused by pesticides and since pesticides and chemical fertilizers destroyed the workings of living things, it was clear that agricultural methods using them were incompatible with the school’s motto. For this reason, ARI decided not to use any life-threatening agricultural practices (Takami, 1993, p. 36-37).

The full motto of ARI is as follows: “Let us build a world in which human life and the food that sustains it are being valued, so that we may live together.”

Section 2: ARI’s cyclical organic farming model: following the laws of nature

The general image of organic farming seems to suggest a human- and environment-friendly agriculture that does not use pesticides or chemical fertilizers. The Japanese Act on Promotion of Organic Agriculture established in 2006 defines organic farming as “agriculture carried out using agricultural production methods that have as low of an environmental load [as] possible, resulting from agricultural production methods with the basis that chemically synthesized fertilizers and agricultural chemicals are not used and genetically modified technology is not used.”³ A survey by the Food and Agricultural Materials Inspection Center (*Dokuritsu Gyôseihôjin Nôrinsuisan Shôhi Anzen Gijutsu Sentô*) also shows that the general public has a similar image of organic farming.⁴

However, the basis of ARI’s organic farming is to ‘follow the laws of nature,’ and the aforementioned is only a superficial result of that. Osamu Arakawa, ARI’s associate director and farm manager, states that ARI emphasizes the importance of following the laws of nature through organic farming in order for agriculture to be sustainable. This is because the use of chemical fertilizers and pesticides is responsible for severely disrupting the balance of the ecosystem, resulting in a vicious cycle of pest outbreaks and the application of more pesticides (Arakawa, 2019, p. 41).

The laws of nature refer to the function of circulation that ecosystems have. In an ecosystem, all living things can be classified as either producers, consumers, or decomposers. There exists a cycle in which plants (the producers) create organic matter through photosynthesis; animals (the consumers) eat it; microorganisms (the decomposers) break down the waste of the producers and consumers and return it to nature. The humus created under this cycle is soft because of its granular structure, it contains a good balance of nutrients, and it produces physically, chemically, and biologically healthy soil with active microorganisms.

However, the use of pesticides and chemical fertilizers violates this natural cycle and renders the soil unhealthy. Pesticides, such as herbicides, insecticides, and fungicides, stop the natural cycle by killing living organisms, while chemical fertilizers only provide limited amounts of the three major nutrients—nitrogen, phosphoric acid, and potassium—and do

not improve the soil. Soil that relies on chemical fertilizers becomes hard because of lacking corrosion, leading to an imbalance of nutrients, such as a lack of trace elements, reduced microbial activity, and soil exhaustion.

Shinpei Murakami, the president of the National Ainou-Kai (a national organization of farmers involved in organic farming) who teaches an annual class on natural farming at ARI, understands sustainable agriculture as being a 'cycle.' Murakami raises 'cyclicity,' 'diversity,' and 'multilayeredness' as the principles that make the most stable natural forests on earth sustainable. Cyclicity means that all life circulates, returns to the soil, and enriches the soil. To stabilize this cycle and keep it from breaking there is a diversity of organisms, and to maximize the use of energy and resources that support the cycle, there is a multilayered structure of vegetation. Agriculture is an activity that destroys the natural cycle: it breaks its circulation by harvesting, creates uniformity through monoculture, and enforces single-layeredness because of plowing. Hence, Murakami argues in favor of a cyclical agriculture which reapplies these three natural principles to the farmland as indispensable for sustainable agriculture (Murakami, 2019, p. 14-17).

What is meant by 'following the laws of nature' in ARI's organic farming is the 'cycle' itself. At ARI, chemical fertilizers or pesticides which destroy the natural cycle are not being used. Instead, the organic matter taken away as harvest is returned to the cycle's flow through composting and *bokashi* manure made from livestock manure. The diversity that supports the cycle is restored through crop rotation, in which the types of crops planted in the same field are changed from year to year, and through mixed cropping, in which two or more types of crops are grown in close proximity to each other. Mulch covering the topsoil restores the 'multilayeredness' and protects the topsoil, which is the cycle's source. Organic farming at ARI is based on this kind of 'cycle' and the more food is produced, the richer the soil becomes.

Section 3: A case study of 'connecting' at ARI

Since its founding, ARI has been making efforts to produce its own food. More than 90% of the food that people eat in the ARI dining hall comes from within the school grounds. This is because "That We May Live Together" is based on the experience of actually making and sharing food.

People from Asia, Africa, the Pacific Islands, and Latin America, and the whole world come together to create a community that lives together. ...It is a difficult task that such people come together and share life. Where do we unite as one? Only when we work together to produce and then share the food that sustains life can we find harmony in our school (Takami, 1993, p. 126-127).

Part 1: Foodlife work

This high rate of self-sufficiency is supported by the daily 'livelihood' activities called Foodlife work. As mentioned above, Foodlife represents the inseparable relationship between 'food' and 'life,' and Foodlife work is a way to concretely realize Foodlife through labor. During Foodlife work, all ARI community members partake in the work of vegetable and crop cultivation, livestock (pigs, chickens, goats), and cooking. Through this daily work, the

people of ARI come to understand through their physical experience that food and the lives it sustains are in a ‘cycle.’ To experience the flow of soil preparation, sowing, growing seedlings, planting, weeding, and harvesting based on ARI’s cyclical farming model; to receive, cook, and share pork, eggs, and goat milk through the care of livestock; to have leftovers and food residue returned to the cycle as compost, all these experiences make people understand that they themselves are part of the cycle of life and being kept alive in it.

In ARI’s daily life, there is a ‘wholeness’ in human-nature relations. The ‘unmediated’ pork eaten there exists in a form that keeps the economic-social linkages of raising and slaughtering living pigs for sustenance inseparable from the cultural-religious linkages derived from the spiritual deliberations cultivated through raising pigs from the time they were babies to the time of their slaughter.

In addition, experiencing life at ARI, where there is a ‘wholeness’ between humans and nature through Foodlife work, helped me to understand the deeper implications of the social linkage theory. In the next part, I will discuss the learnings I have gained regarding the cultural-religious linkages in human-nature relationships, especially from the religious aspect.

Part 2: ‘Connection’ as faith

Although ARI is a school based on the love of Christ, the people who live under the roof of ARI are of different faiths, and there are many who do not believe in Christianity or any other particular religion. Because of this, it may seem difficult to see the Christian faith in the work of ARI, but Timothy Appau, the ARI chaplain, says that many who experience ARI become aware of the light of faith. This is because the ‘deeds’ that form the foundation of faith flow at ARI (Appau, 2017, p. 1).

At ARI, the ‘deeds’ that bring faith to life are scattered throughout daily life. The day starts with morning prayers, prayers are offered before every meal, hymns are sung, and there is hardly a day when people do not pray together. James 2:17 says, “Faith by itself is dead if it is not accompanied by works, as well as by deeds,” and that faith which is not accompanied by works or deeds is useless. However, in the daily life at ARI, there are many ‘deeds’ that form the basis of faith, leading many people who live at ARI to find the light of faith.

Foodlife work also functions as an ‘action’ that makes use of the faith at ARI. Ken Ueki, an associate professor at Meiji Gakuin University and a theologian, explains that in engaging in the whole process of eating, Foodlife at ARI becomes an understanding of the relationship between life and the food that supports life as physical knowledge, which is then sublimated into the language of faith (Ueki, 2016, p. 45- 47). In ARI’s daily life, we can see that everything that involves sowing seeds, cultivating crops, raising livestock, harvesting, slaughtering, cooking, eating, and using leftovers and food residues for composting is something that brings about faith, along with the experience of understanding that one’s own life is being kept alive in a ‘cycle.’

Also, working for food in nature through Foodlife work has a lot to do with perceiving faith. Masanobu Fukuoka, who is famous for creating the natural farming method, describes the relationship between agriculture and faith as follows:

I've said that 'farming' is a 'sacred work.' It means that agriculture is a 'sacred work' because it is the servant of the gods, a duty to serve the gods.... The reason why farming is good as a profession close to human goals is that it is the most natural and it happens in nature. Even when we are in nature, we usually don't notice nature, but being in nature means that we are close to the gods and that it is a profession that gives many chances to approach them (Fukuoka, 1983, p. 135).

Even if we say farming, there are various different farming methods, and not all of them are close to the divine. Fukuoka says, "...the first step in approaching nature is to know that 'we do not know nature.' When we think we know nature, we become distant from it" (Fukuoka, 1983, p. 34). Conventional agriculture, which uses pesticides and chemical fertilizers, is done under the pretense of scientific knowledge of nature, and cannot be said to be close to the gods or God. On the other hand, ARI's organic farming, which places importance on the 'cycle,' is a joint effort of nature and humans. Torizô Kurosawa (1885-1982), known as the father of dairy farming in Japan, thought that, "Farming is a sacred work that brings about sustenance for human life through the collaboration between heaven, earth, and humans." He established the cyclical farming method, in which people and nature coexist in harmony and where materials and energy circulate.⁵

Thus, the 'unmediated' daily life of ARI is not only limited to cultural-religious linkages regarding the process of food production but also involves cultural-religious linkages as a worldview of God's creation of the world. Takami explains ecology from the worldview of God's creation of the world as follows:

Ecology is said to be a word composed of the Greek words *oikos* (house, community) and *logos* (wisdom, or its system). ... Ecology refers to the reality that all creation is one family or community, formed by the wisdom of God, who is the Creator and Love (Takami, 1996, p. 143).

Takami also states that he obtained the concept of "That We May Live Together" from the Bible and reflects that, by building ARI, he was aiming for a condition in which God, people, and all of God's creation can share life together (Takami, 1996, p. 25). Thus, the cultural-religious linkage of 'faith' guided by 'deeds,' such as Foodlife, work creates a communal awareness of God's creation of the world and enables the practice of "That We May Live Together."

Part 3: 'richness' brought about by 'connection'

ARI's Foodlife work is positioned as 'play work' that combines economy and spirituality, as Kitô sees human 'livelihood' in a continuous spectrum of an economically-motivated 'narrowly-defined livelihood' and a strongly spiritual 'play'. What Foodlife work brings to humans as 'play work' is not limited to 'connection' with nature. It also brings about spiritual 'wealth'.

In the past, the processes of food-making brought people into dialogue with God and nature, in which there was a spiritual 'wealth'. Fukuoka puts it this way:

There is joy in living with the crops, sowing the seeds, and protecting them in accordance with the workings of nature each new day. Just living life is a joy. Tasting that is the farmer’s way of life and the origin of a true farmer, I believe (Fukuoka, p. 136).

In addition, the food-making work also brings about ‘wealth’ by creating a sense of ‘community’ with others and nature. Takami describes it as:

At the Asian Rural Institute, the more food we produce, the richer the soil becomes, the better the natural environment becomes, and the more beautiful our human relationships become—we repeat our daily efforts wishing to build such a kind of agricultural method and Foodlife.

When we work and study in the mornings and evenings with these wishes in mind, and when we put the food we produce on the table and share it with others, there is a joy beyond description (Takami, 1996, p. 64-65).

It is when ‘eating together’ that the greatest joy of Foodlife is felt at ARI. In ARI’s ‘unmediated’ meals, one is able to savor not only the food itself, but also the people who worked so hard to produce it, the life that was sacrificed, and the grace of God.

Michael Pollan, an American journalist, describes his own experience of ‘unmediated’ food. He tells of an extraordinarily slow attempt at practicing *slow food*, where he hunted, gathered, and grew all the ingredients himself, and found that the joy he got from the meal was completely different from that of *fast food*. He says that the joy of slow food is based on ‘almost perfect knowledge’ while that of fast food is based on ‘perfect ignorance.’ In other words, slow food involves such transparency that would allow each meal to tell its story in the first person, and we know the value of the lives sacrificed for that meal, but in fast food, we are ignorant of the price that the natural world and the future is burdened with with each meal. (Pollan, 2009 [2006], p. 253).

ARI and Pollan’s ‘unmediated,’ ‘living’ diet teaches us the ‘richness’ that we have lost in our industrial diet. ‘Unmediated’ food involves the loss of life for food, labor dedicated to food, and perceiving food as a blessing from God, bringing ‘wealth’ to the human heart. However, the industrial diet of ‘portioned’ food has limited the role of food to a mere life-prolonging tool, and, as Fukuoka says, we no longer consider the relationship between food and the human heart (Fukuoka, 1983, p. 213).

It is true that ARI’s ‘unmediated’ food is unsustainable and impractical for modern urban dwellers in a way that is different from fast food. However, the ARI case is significant in that it shows that there is a ‘richness’ that has been lost under the modern social system that separates humans from nature. If it is ethical to restore the ‘connection’ between humans and nature under the social linkage theory, it also brings ‘richness’ to humans.

Section 4: The voices of ARI volunteers

What do the people of ARI perceive from their daily life at ARI? The author conducted a questionnaire survey among ARI’s long-term volunteers in FY2020 with the following questions.

Implementation period: January 23-24, 2020

Subjects: ARI long-term volunteers (15 persons)

Questions:

1. Please feel free to share anything you felt, learned, or realized through working for food, including farm work, livestock, FEAST, etc.
2. Do you ever feel faith at ARI? If so, please feel free to share the details of when and how you feel faith.
3. Please feel free to share some of the moments that make you feel happy at ARI.

The aim of the first question is to identify cultural-religious linkages that are felt through food production. Since many of the long-term volunteers are engaged in work on the farm, in livestock, and the FEAST (meal service) section not only during the morning and evening Foodlife work, but also during their work time during the day, the questions are not limited to what they notice during Foodlife work, but rather inquire what they feel during their regular work time as well.

The second question aims to identify the linkages related to faith within the cultural-religious linkages that are felt through making food.

The third question aims to identify if and what kind of happiness is felt from living with a 'connection' to nature.

Part I: The 'connection' with food

The first question was: "Please feel free to share anything you felt, learned, or realized through working for food, including farm work, livestock, FEAST, etc." The responses to this question revealed that ARI people feel 'connected' to food in various ways as they engage in a series of food-related processes.

The first is 'connection' in the form of a realization: that food is based on the sacrifice of life. The responses referring to this are as follows:

- J: "When we were slaughtering chickens, I keenly realized that we were killing living beings to eat."
- C: "When I eat pork, for example, I often feel that 'these are the ones I took care of in the pigpen.' I now feel in my daily life that meat is not a mere ingredient, but life."
- E: "I started to think deeply about the ethical aspect of the fact that humans always sacrifice other lives to live."
- M: "I feel the weight of the choice to use livestock because I can clearly see what we are doing (taking lives, driving and using gasoline to collect food, having animals survive in a human-controlled breeding environment) in order to receive the benefits of livestock (meat, eggs, fertilizer)."

The second is the 'connection' with the process of food-making. The responses referring to this are as follows:

- A: “I was able to learn how the food that sustains myself is being made—how much time and effort goes into the production of not only vegetables but also pigs.”
- H: “Each process is not easy, but it is very meaningful, and I realized that if any of them is missing, food is not possible.”
- M: “At ARI, fields and livestock are closely related. In some cases, the manure from livestock is just a cause of environmental pollution, but here, because we have fields, we can distribute it to the soil as fertilizer. Therefore, even if you don’t eat meat or eggs, if you eat vegetables, you are benefiting from the livestock.”
- F: “I thought that livestock was kept for human consumption and that their only other use was for manure, so I was not really aware of the importance of livestock. But I’ve come to know that we cannot do agriculture without them, without using their manure for compost and *bokashi*.”

The third was the ‘connection’ between people’s own bodies and the food they eat. The answers that mention this are as follows:

- J: “Through farm work, I learned that the things that make up my body are being made in the soil and that the things we discard go back into the soil. That is why I felt that thinking of garbage and environment is close to thinking of my own body.”
- O: “I felt on a personal level that I am alive because of the cycle of life. I learned that, in order to for us to live, we need the work and sacrifice of many lives (the work of micro-organisms is essential to produce vegetables, and to eat meat, we need the life of pigs and chickens) so that we can produce the food we eat every day. I sincerely feel gratitude that I am alive and exist in this world today, that that is a miracle.”

The fourth factor is the ‘connection’ with the people who made the food. The answers that mention this are as follows:

- E: “I realize how much I appreciate the existence of those people who are involved in the long process from when a life is born to the time it enters our mouths as food. I did not pay attention to them before and felt like they were worlds apart from me.”
- C: “The food that we grow and prepare by ourselves is very delicious, and when we eat it, we say ‘it’s delicious’ and ‘thank you for making it’ at every meal.”

These ‘connections’ are suitable for the cultural-religious linkages of social linkage theory. Life at ARI involves a continuous process from crop cultivation and livestock rearing to eating and is based on an ‘unmediated’ relationship in which cultural and religious linkages exist inseparably with the social and economic linkages created by obtaining food from nature. In a world where the ‘portioned’ lifestyle of buying and getting food is a given, living at ARI is my first experience of living based on a ‘connection’ with nature.

Section 2: Faith guided by 'connection'

The second question was, "Do you ever feel faith at ARI? If so, please feel free to share the details of when and how you feel faith."

From the answers to this question, it became clear that some people also perceive the 'connection' with nature as faith. The responses referring to this are as follows:

- L: "There are times when I eat the food we grow or when I harvest vegetables that I somewhat feel that God has blessed me."
- I: "When I am working in the fields or spending time with others, I feel very connected to the spirits of the earth."
- K: "Through contact with nature and the soil at the farm and elsewhere, I have come to realize that the process of growing crops does not depend on chance, but is a blessing involving God, and that we humans face the soil and return to it as creatures."
- M: "The gods are not the center of my life, but when I am outside and I feel how pleasant the sky, wind, sunshine, scenery, etc. are, or when I see vegetables growing vigorously, I somehow feel grateful for the great power that is in charge of the state of nature and that may be called god."
- N: "At ARI I feel very blessed to be able to work for the food that we eat and for the food others will eat in the future."
- N: "ARI has also made me realize the connection between food and faith. In the past, I have only thought about this connection in terms of eating healthy food to take care of the body that God gave me. However now I have a deeper understanding of how God created people, but from the very beginning it was His desire for us to take care of the livestock, cultivate the soil, and be good stewards of the earth."

In this way, many people have come to sense faith in the production of food. These are the things that fall under the category of 'religion' in the cultural and religious linkages surrounding food. In addition, some respondents mentioned that it is essential to actually practice the labor of making food in order to feel this kind of cultural and religious linkage.

- D: "At the beginning [when] I came to ARI, I was shared [with] the word 'Foodlife,' which was invented by ARI[s] Takami Sensei. As [I was] working in [the] Seminar House, I also learned how to share this concept to our visitors, but after I memorized how to introduce it and actually work in nature (including [during] every day's Foodlife work, working in FEAST or [when starting] my individual field), I finally began to realize the meaning through my physical work, how nature and myself [are] connected, and the mission God has given to human [beings] about managing the nature instead of taking the natural resource as much as we want when He finished creating the world."
- N: "Perhaps from the outside, people can't exactly see faith, but faith, in a way, is too real to be seen. It is something you feel, something you experience, something that mere sight is not enough to judge or deny its existence."

Section 3: Happiness in ARI's Life

The third question was, “Please feel free to share some of the moments that make you feel happy at ARI.” The answers to this question revealed a wide variety of happiness felt by the ARI people.

The first example is that they feel happy through farming and taking care of livestock. The following are some of the responses that refer to this.

- M: “When farming feels good.”
- K: “When I can harvest crops as a result of working hard in the fields.”
- E: “When I am in touch with nature.”
- O: “When I am dealing with pigs.”
- B: “When talking with the goats, and during rice-planting, sowing, and harvesting.”
- C: “When I’m running with goats. When harvesting vegetables grown from seeds. When I’m pulling weeds. Looking at the beautiful sky and mountains, and feeling the pleasant sunlight and wind.”

The second example is the feeling of happiness through eating together. The following are some of the responses that mention this.

- E: “When we are all eating a delicious meal together.”
- M: “When I feel that the meal is especially tasty.”
- H: “Being able to talk and laugh with others while eating a delicious meal.”
- K: “When we gather around the dinner table after a day’s work in good health.”
- B: “When I eat something tasty and when I’m making something tasty.”
- C: “When we are eating a delicious meal together, saying, ‘This is delicious.’”
- L: “When we eat vegetables that we took care of ourselves together.”
- F: “When we eat under a sunny sky, feeling the warmth of the sun. ... When someone says, ‘This is delicious,’ about the food I cooked.”
- O: “When we are eating meals. ... The meals that I eat when I sit around the table with people who are not my real family, but who are like my family, laughing and eating, those are really delicious.”

The third example is that of feeling happy through the relations with people at ARI. The following are some of the responses that refer to this:

- B: “When we are singing together, talk with others, clean eggs together, or laugh...”
- C: “When I am having a deep dialogue with my friends. When we are dancing and singing together. When we are playing games and laughing together.”
- E: “When I have conversations with others.”
- F: “When we sang the same song together and danced in a circle. ... When we are sharing memories, being grateful for having met, respecting each other, and crying when we say goodbye. ... I feel happy to have met people I would never have met in my normal life.”
- G: “The moment when I can see that my work is directly benefiting someone else, such

as when I put food on their table.”

- J. “When I laugh a lot while eating or working with other people.”
- K. “When preparing a meal or working for the community could bring joy to someone else.”
- L. “When I share my opinions, feelings, and thoughts and people share them with me.”
- M. “When people were kind to me. When we are all dancing without a care. When people go out of their way to thank me. When I’m having a fun conversation with someone.”
- N. “I feel happy when we do things together. When we eat and laugh together around the table. When we sing and listen together in Morning Gathering. When we work together, even when we are tired, but can still find reasons to laugh and smile.”

CHAPTER 5 CONCLUSION

Section 1: From ‘dichotomy’ to ‘relations’

In this paper, I first argued that environmental ethics, starting in the 1970s, developed under the dichotomy of anthropocentrism versus nonanthropocentrism. The background of this dichotomy is that thinkers since the 18th century have discussed animal rights as an extension of movements such as the Black Liberation Movement and the Women’s Liberation Movement, which sought to win the rights of oppressed people. Through these discussions, we found that the idea of an ‘expansion of the moral community’ was being cultivated to widen the rights of a limited group of humans to the whole of nature. In the 20th century, ecology revealed that nature consists of a delicate balance of its various components, and Leopold’s ‘land ethic’ scientifically supported the ‘expansion of the moral community’ based on findings in ecology. As Leopold has been appraised as the ‘father of modern environmental ethics,’ the field, from the 1970s, has explored the ideological basis for overcoming anthropocentrism and moving toward nonanthropocentrism, using the ‘expansion of moral community’ concept as its ideology. Nonanthropocentric ideologies such as Stone’s legal standing of natural things, Singer’s animal liberation theory, Callicott’s holistic environmental ethics, and Næss’s deep ecology have been developed based on this dichotomy of anthropocentrism versus nonanthropocentrism.

However, because humans can only sustain their lives by obtaining food from nature, the human-nature relationship is inseparable. Environmental thought that places humans and nature in contraposition fails to grasp this basic premise. In fact, environmental thought, which is positioned as a nonanthropocentric thought, could not exist without considering human-nature relations. Stone’s standing of natural objects, for example, depends on that relationship. Additionally, in the case of environmental issues, policies tend to be implemented by third-party perspectives based on the dichotomy, causing various inconveniences to local people who live in relation to nature. In particular, the problem of invasive species in Lake Tôro in Kushiro Marsh and the preservation of ‘wilderness’ through the establishment of national parks are examples of social, spiritual, and cultural problems that have arisen because the problems were framed in a way that placed humans and nature in contraposition. The whaling issue is also a well-known example where environmental issues could

not be viewed only from the aspect of the natural environment, but where the relationship between humans and nature had to be taken into account.

This showed that environmental issues should be viewed comprehensively, including not only the natural environment but also the social, spiritual, and cultural aspects of human-nature relations. Based on this, Kitô proposed the social linkage theory and new environmental ethics that take the ‘wholeness’ in human-nature relations as a universal virtue instead of basing them on the anthropocentrism-nonanthropocentrism dichotomy. The social linkage theory divides human-nature relations into social-economic linkages and cultural-religious linkages, and calls the state in which these linkages are inseparable as an ‘integrity of involvement’. As a ‘living’ relationship with nature, it was presented as a normative way of human-nature relationships. This ‘living’ relationship with nature was widely seen in the lifestyles of traditional societies, where the social-economic linkage of living off of nature was accompanied by cultural-spiritual linkages, expressed in the gratitude for the sacrifice of life or a belief in nature as the basis for the world’s creation. On the other hand, under modern industrialism, everything including food is available for money. This has created a state of ‘partness of involvement’ in which social-economic linkages are separated from cultural-religious linkages and a ‘portioned’ relationship with nature has become the norm. Everything circulates under a network of ‘portioned’ social-economic linkages, while modern nature conservation, taking place without them, but instead under ‘portioned’ cultural-religious linkages like ‘beauty’ and ‘wilderness.’ The agenda of social linkage theory is how to connect the ‘portioned’ relationship with nature, as a system, to the ‘living body.’ Therefore, Kitô described livelihood work as a spectrum between a ‘narrowly-defined livelihood’ with strong economic connotations and ‘play’ with strong spiritual aspects and proposed that we should dig up ‘play work’ which unites both economic and spiritual aspects.

The ARI case study presented in this paper is an example of how food-making activities, such as Foodlife work, restore the ‘connection’ with nature in the form of ‘play work’ that combines economic and spiritual aspects. This case showed that food-making activities can make us sense not only the cultural-religious linkages related to them—such as gratitude for the people who made the food and the lives sacrificed—but also the ones that are expressed in the form of faith. Participating in a series of food processes in daily life at ARI (starting from cultivation and livestock-raising to cooking, eating, and using leftover food for compost) makes one realize that one’s life is being kept alive as part of nature’s ‘cycle.’ This realization is sublimated into a language of faith. In addition, ARI’s organic farming is based on the principle of obeying the laws of nature. Therein lies the faith-evoking premise that farming is a collaboration of heaven, earth, and humans. Just as agriculture was once considered a sacred work, these cultural-religious linkages in the form of faith are the relationship with nature that many people perceived through food-related work in the world before people left that work behind. Faith was found to be an indispensable element in cultural-religious linkages, as it evokes the ‘humility’ that human beings are only a part of creation. Furthermore, the ARI case study showed that this kind of ‘connected’ life brings ‘wealth’ to human beings. Eating ‘living’ food together, feeling faith through the process of making food, feeling a sense of ‘community’ with others and nature, these things bring ‘gratitude’ to the human heart, which also brings ‘wealth.’

The questionnaire survey of ARI's long-term volunteers revealed a similar view of the cultural-religious linkages that ARI people felt and the 'wealth' based on them.

Section 2: Restoring the 'connection'

ARI's motto, "That We May Live Together," is supported by ideas such as the Three Loves (*Love God, Love Soil, and Love Neighbors*). These ideas are cultivated through sharing and growing food together. The people of ARI live a life of 'connection' with nature as they participate in a series of food-related activities such as cultivation, raising livestock, harvesting, slaughtering, cooking, and using leftover food for compost. There, the social and economic linkages of obtaining sustenance from nature are accompanied by cultural and religious linkages—e.g., the fact that there are people who work to produce food, that there are lives sacrificed for food, that food is produced in a natural cycle, and that food is a blessing from God. The feeling of 'gratitude' that arises from these cultural and religious linkages is the foundation of the Three Loves and "That We May Live Together."

This feeling of 'gratitude' also brings spiritual 'wealth.' The modern socioeconomic system is one that brings about a 'partial' relationship by severing the 'connection' between humans and nature. This kind of 'portioned' life does not bring spiritual 'wealth' because social-economic linkages exist in a way that lacks the cultural-religious linkages, and are therefore unrelated to the 'gratitude' that the latter bring. A society with a 'portioned' relationship with nature pursues the richness of having, not the 'richness' of being grateful for what is given. The American novelist Wendell Berry said that "the industrial economy's most-marketed commodity is satisfaction." People living in cities are driven to endless consumption by a sense of satisfaction that can never be satiated, creating a society of mass consumption that exploits the environment. Such a society implies that material wealth must be sacrificed to solve environmental problems, but the 'unmediated,' and 'living' example of ARI shows that it is possible to pursue spiritual wealth while helping to solve environmental problems.

Although it is difficult to imagine that a modern 'portioned' society can replicate the 'unmediated' lifestyle of ARI, holding a viewpoint that seeks to reconnect with nature is still greatly meaningful. In writing this paper, I had the opportunity to hear from Takashi Yamashita, an ARI staff member, about his interpretation of the ARI motto, "That We May Live Together." It uses the word 'may' instead of 'should,' 'have to,' or 'must.' This shows that it is important to hold up "That We May Live Together" when, in reality, this might or might not be possible. The same can be said for restoring our 'connection' with nature.

I would be more than happy if the readers of this paper could not only gain a critical perspective on the modern 'portioned' socioeconomic system but also think about how we may weave a 'living' relationship with nature. The method and degree of doing so must vary from individual to individual, but I would like to emphasize that a 'living' relationship with nature is not only something to be understood theoretically but also something to be experienced. In the work of making food, the cultural-religious linkages are embodied as a reality, bringing gratitude for what we have been given as well as spiritual 'wealth.' The author is convinced that each person's diverse 'unmediated' experience will create a future in which there is a 'connection' between humans and nature.

NOTES

1. Salt is the person who popularized Henry David Thoreau (1817-1862), a highly acclaimed American thinker. In the first half of the 19th century in the United States, Thoreau advocated living ethically and cooperatively with nature under an 'expanded sense of community' that included all creatures, based on a concept called 'theological ecology' in which the components of nature are integrated by God into a single unit. At the time, the myth of inexhaustible natural resources in the United States was pervasive due to the abundance of wilderness, and intellectuals were focused on the oppression of Blacks, so the United States did not have the foundation to accept Thoreau's "English" ideas. It was Salt who discovered Thoreau, who had been buried in this context (Nash, 2011 [1989], p. 58-63).
2. The Japanese expression *nama-mi* literally means 'living/raw body,' describing something as 'alive' or 'flesh and blood.' However, it also has a broad range of figurative meanings such as 'raw,' 'unadorned,' 'bare,' 'real,' 'direct,' 'natural,' and 'unmediated' which are difficult to convey via a single English term. We translate *nama-mi* here alternately as 'unmediated' or 'living.' On the other hand, what we translated as 'portioned,' *kiri-mi*, usually

means meat that has been cut-off and divided into easy-to-handle slices. *Kiri-mi* literally means 'cutting body,' associated with something dead and processed, which indirectly emphasizes the 'wholeness' of *nama-mi*.

3. Ministry of Agriculture, Forestry and Fisheries, "What is organic farming and what are organic agricultural products?" <https://www.maff.go.jp/j/seisan/kankyo/yuuki/> (retrieved on January 16, 2020).
4. Food and Agricultural Materials Inspection Center (FAMIC, 2015), "Summary of results of a questionnaire survey on organic JAS standards (for consumers)," <http://www.famic.go.jp/event/sakuseiinnkai/kekka/food/270928/shiryoo061.pdf> (retrieved January 16, 2020). In this nationwide survey, 1,100 people in their 20s to 60s were asked, "What describes your image of 'organic' closest?" The results showed that 35% said "pesticides and fertilizers are kept as low as possible," 31% said "safe and secure," 14% said "good quality," 6% said "environmentally friendly," and 14% said "no image is particularly close" (FAMIC..., 2015).
5. From the Rakuno Gakuen University website: <https://www.rakuno.ac.jp/outline/spirit.html>

REFERENCES

- Kantor, Isaac (2007), "Ethnic Cleansing and America's Creation of National Parks," *Public Land and Resources Law Review*, Vol. 28, pp. 42-64, available at <https://scholarship.law.umt.edu/cgi/viewcontent.cgi?article=1267&context=plrlr>.
- Arakawa, Osamu (2019), "Sābanto Ridāshipu to yūki-nōgyō ni kan suru ikkōsatsu," *euodoō - Journal of Rural Future Study*, Asian Rural Institute, Vol. 3, pp. 40-45.
- Appau, Timothy (2017), "Okonai ni yotte ikasareru Ajia Gakuin no shinkō," *Ajia no Tsuchi*, September 2017 (No. 169), p. 1.
- Inoue, Yūichi (2012), "Dai 1-shō: Kankyōkyōiku no 'niwanuki' wo hakaru 'radikaru' de aru koto no imi" *Kankyōkyōikugaku - shakaiteki kōsei to sonzai no yutakasa wo motomete*, Horitsu Bunka Sha, pp. 11-32.
- Ueki, Ken (2016), "Taberu koto wa shingaku no kadai to naru ka - taberu koto kara no toi to shintai no henyō," *The Bulletin of Christian Research Institute*, Meiji Gakuin University, Vol. 48, pp. 25-53. <http://hdl.handle.net/10723/2665>.
- Ōsumi, Seiji (2020), "Hoge," *Nihon dai-hyakka zensho*. <https://japanknowledge-com.othmeri.icu.ac.jp:2443/lib/display/?lid=1001000212298>.
- Kawashima, Motohiro (2010) "Ōbei de kujira ga tokubetsu-shi sareru riyū no hihanteki kōsatsu" *Gunma Daigaku shakaijōhogakubu kenkyū ronshū*, Vol. 17, pp. 1-17. https://gair.media.gunma-u.ac.jp/dspace/bitstream/10087/5082/1/GJOHO17_01.pdf.
- Kawamura, Atsushi (2003), "Dipu ekoroji ni okeru kanjō no shinka to 'hozon' ni tsuite" *Rinshō tetsugaku*, No. 5, pp. 62-74. <https://ir.library.osaka-u.ac.jp/repo/ouka/all/11487/>.
- Kitō, Shūichi (2010) *Kankyōrinri to ningen-katsudō wo meguru kihan no rekishi* "Chikyū kankyōgaku jiten, 1st edition, Koubundou, pp. 576-577.
- Kitō, Shūichi and Mayumi Fukunaga (2009), *Kankyōrinrigaku*, University of Tokyo Press.
- Kitō, Shūichi (2007), "Komento: Ekoetika to Kankyōrinri (tokushū: bunmeiron, kankyōrinri, kōkyō tetsugaku)" *Kōkyō kenkyū*, Vol. 4, No. 2, Research Center on Public Affairs, Chiba University, pp. 23-43. <https://opac.ll.chiba-u.jp/da/curator/900040691/>
- Kitō, Shūichi (1996) *Shizen-hogo wo toinaosu - kankyōrinri to nettowāku*, Chikuma Shinsho.
- Sakuma, Junko (2009), "'Bunka no tairitsu' wo tou - hoge mondai no 'nikō tairitsu' wo koete," *Kankyōrinrigaku*, University of Tokyo Press, pp. 146-159.
- Takami, Toshihiro (1993), *Tomo ni ikiru tame ni - Ajia Gakuin nijūnen no ayumi*
- Tatsuzawa, Shirō (2009), "'Gairai tai zairai' wo tou - Chiiki shakai no naka no gairai," *Kankyōrinrigaku*, University of Tokyo Press, pp. 111-129.
- Toriyama, Toshiko (1985), *Inochi ni fureru - Sei to shi no jugyō*, Taro-Jiro Sha.
- Ninomiya Sakiko (2009), "Seisaku kara koboreochiru rôkaru-chi - uchidazarigani to ningen no kankyō mondai." *Kankyōrinrigaku*, University of Tokyo Press, pp. 189-193.
- Mishima, Teruo (1997), "Kaisetsu," *Yasei no uta ga kikoeru*, Kōdansha gakujutsu bunkō, pp. 360-370.

- Murakami, Shimpei (2019), "Shizen no Mori ni manabu jizoku kanô na nôgyô no arikata (5)," *Ai-nou*, May 2019, pp. 14-17.
- Nagai, Kentaro (2014), "Reisen shûenki no kishôhendô kôshô ni tai suru 'posuto reisen furêmu' no kôchiku - Nihon no shinbunjôh no bunseki kara" *The Waseda study of politics and public law*, No.106, pp.23-37. <http://hdl.handle.net/2065/44185>
- Nash, Roderick F. (2011) *Shizen no kenri - kankyôrinri no bunmei-shi*, Minerva Shobo (original title: *The Rights of Nature*, 1989).
- Hiraki, Tatsumi (1994), *Arune Nesu no dîpu ekorôji: jikojitsugen kara kankyôrinri e*
- Fukuoka, Masanobu (1983), *Shizen nôh: wara ippon no kakumei*, Shunjusha Publishing Company.
- Berry, Wendell (2008) *Wenderu Berî no kankyô shisô. Nôteki seikatsu no susume*, Showado (original title: *The Art of the Commonplace: The Agrarian Essays of Wendell Berry*, 2002).
- Pollan, Michael (2009), *Zasshokudôbutsu no jirenma - aru yottsu no shokuji no shizen-shi*, Toyo Keizai Inc. (original title: *The Omnivore's Dilemma: A Natural History of Four Meals*, 2006).
- Merchant, Carolyn and Takashi Kawamoto (1994), *Radikaru ekorôji - sumiyasui sekai wo motomete*, Sangyô Tosho (original title: *Radical Ecology: The Search for a Livable World*, 1992).
- Yoshimori, Ichiro (2009), "Shizen no kenrisoshô," *Nagaoka Daigaku shôgai gakushû kenkyû nenpô* (3), Nagaoka University Lifelong Learning Center, pp. 1-5.
- Leopold, Aldo (1997) *Yasei no uta ga kikoeru*, Kodansha (original title: *A Sand County Almanac*, 1949).
- Ministry of Agriculture, Forestry and Fisheries, "Yûki-nôgyô/yûki-nôsanbutsu to wa." <https://www.maff.go.jp/j/seisan/kankyo/yuuki/> (retrieved on January 16, 2020).
- Food and Agricultural Materials Inspection Center (2015), "Yûki JAS kikaku ni kakawaru ankêto-chôsa kekka gaiyô (shôhishamuke)." <http://www.famic.go.jp/event/sakuseiinnkai/kekka/food/270928/shiryô061.pdf> (retrieved on January 16, 2020).

Essays · 小論文

The Community Development Worker as a Servant Leader

Attitudes and Requirements

BERNARD TIMOTHY APPAU

Introduction

I was born in a very tiny village in Ghana where almost all the basic human needs were lacking. After my schooling, I went for technical training for three years and from there I went to Nigeria where I worked as a mechanical sprayer for another three years.

I returned from Nigeria to Ghana and started an agrochemical business. But when I found out about the danger of chemicals, I closed that business. I later gained admission to the Ghana Baptist Theological Seminary from 1992-1995, earning a Certificate of Theology.

I then worked as a rural pastor of a Baptist church at Fumesua in the Ejisu Juaben District Assembly and further served as the chairman of the Evangelism Committee at the Kumasi South Baptist Association, as the treasurer of the Kumasi Baptist Pastors Fellowship, and as a member of the pastor's ethics committee.

I was admitted to the Asian Rural Institute from 2001 to 2002. After five years, I came back to ARI as a Training Assistant from 2007 to 2008. I was then asked to join the staff community of ARI. Prior to that, I was working as a pastor and project coordinator and, indeed, practicing farming through which I was involved with the community. During those times, my goals were to live and work with love and allow others to grow. As a leader in a community, I believed that I have to embrace myself to invest in others' growth. My training at ARI confirmed my goals, and having to be ready to serve others and to feed animals before my breakfast were things that had a great impact on me since.

One of the concepts of the ARI training is community building, and those who can carry that concept into practice are those I call 'community servant leaders' or 'community development workers.' The community servant leader or community development worker is one of the smallest but most important entities in any economy in terms of effecting change in society now and in the future.

Three questions are indispensable in order to have an inner look at the above topic and to outline the attitudes, requirements, and basic technical knowledge required of a community development worker who acts as a servant leader:

1. What is a community?
2. What is community development in rural areas?
3. Who is a community development worker as a servant leader?

1. What is a community?

A community is a social group of any size whose members reside in a specific location, share a government, and often have a common cultural and historical heritage. A sustainable community needs to exist in a specific geographical area and includes everything in it: humans, animals, vegetation, and minerals.

In some cases, political boundaries, such as a town, city, or country limits, are useful in delineating a community. In other cases, watersheds or other natural boundaries are also useful. What is important is that the members of the community are involved in deciding the boundaries of their community and how to make that community in particular a sustainable one within those boundaries.

2. What is community development in rural areas?

According to my experience and interaction with some of the Asian Rural Institute graduates, their definition of community development is 'a structural intervention that gives communities greater control over the conditions that affect their lives.'

It has been said that development is a process of empowerment that allows people to take control of their lives, express their demands, and find their own solutions to their problems.

Community development is a process in which the practitioner needs specific professional skills and knowledge, and part of its approach is the belief that communities cannot be helped unless they themselves agree to this process. It is concerned with the issues of the powerless and disadvantaged—as such it involves all members of the society and offers a practice that is part of a process of social change.

It is also about the active involvement of people in the issues which affect their lives. Thus, it should involve the sharing of power, skills, knowledge, and experience among the community members. It enables individuals and communities to grow and change according to their own needs and priorities and at their own pace, provided this does not oppress other groups and communities or damage the land, the water bodies, or the environment in general.

3. Who is a community development worker as a servant leader?

A community development worker who works as a servant leader helps people to improve the quality of life in their localities. He/she works closely with individuals, families, and groups in socially and financially deprived areas. He/she serves with humility and is not arrogant. "What people feel in their hearts has tremendous influence over their motivation and

performance in the workplace. The human heart is the driving force of human achievement" (*The Heart Speaks: A Cardiologist Reveals the Secret Language of Healing*, p.156 by Mimi Guarneri). With my experience in Ghana as a Christian minister and at ARI as a chaplain assisting the community life, I have come to agree with Dr. Guarneri in her findings from 1960s and 1970s researchers John and Beatrice Lacey: in their research, they found out that the heart actually "talks with the brain, communicating with it in ways that affect how we perceive and react to the world." I, therefore, believe that a servant leader who serves as a community developer should lead his/her people from the heart. I myself have learned to be patient, honest, and a people-loving person as part of my work as a servant leader. And I have learned to process ideas on how people can learn to manage themselves.

The community development worker provides leadership, sets goals, and brings local people together to make changes to tackle social inequality as well as helping people to develop the skills to eventually run their own communities groups. He/she knows how to lead people from the heart and from the brain.

In the near future, the realization of sustainable communities would depend on servant leadership because a better leader should be one who serves as a servant before becoming a leader. A servant leader is a person who knows not only how to process ideas and opinions but rather how to manage humans. There are many leaders who find it difficult to understand the people they are leading. Those leaders are result-oriented. Managing humans means to see to their needs and their well-being as humans, not as matters. A community leader should be a person with creativity, aware of when and how to exhibit his/her intuition. Conventional or academic leadership is good to manage ideas but lacks the skills to manage humans.

I strongly believe that for the future, the demand of the communities when it comes to their development, servant leadership would be of primary importance for community development workers as people who can serve with humility.

4. The attitudes of a community development worker

With the understanding of the above definitions, we can then look at the attitudes of a community development worker.

The first things to be noted here are the learning attitude and the willingness to train others. The community development worker works with people while learning on the spot. The community people have been doing things in their own ways for a very long time and have their indigenous knowledge which may be very important but simply needs improvement to bring about transformation. For us who have been trained as servant leaders sent to the communities with new ideas, it is important to guide the people rather than changing their ideas completely. While guiding the local people on new ideas and skills to make improvements, the community development worker also learns their ways and tries to enhance them. At this point, the leader studies the various aspects of community life, their culture, and traditions and then develops a written report.

As servant leaders and community development workers, our attitudes must meet certain principles, including the principle of dialogue. Therefore, the power differences between the

worker and the community people must be zero. At this stage, the community development work must have instrumental know-how of where and how to achieve something. There is also the 'belonging attitude.' The servant leader who is serving a community needs to work while considering him-/herself as being one of the community members: to eat and drink with them, talk with them in a language they can understand—as such, his/her services will be accepted by the whole community and a breakthrough to success will be very possible. The community people may hide vital information needed for the results to be achieved when they notice that you, as a stranger, take sides and begin to not trust you. To conclude, a 'non-judgmental attitude' must not be forgotten as it also plays a great role when interacting with different groups of people.

5. Required qualities of a community development worker

We now come to various quality requirements of a community development worker with a servant leader mindset.

a. Ability to build a good relationship

The requirements of a community development worker are numerous and inseparable from his/her various roles during the process. One of the requirements should be having the ability to build good relationships and earn people's trust and respect. Here, there is the sense of belonging as mentioned above which gives the worker the opportunity of penetrating the hearts of the community's people and working in close collaboration with them. The second aspect is to develop excellent communication and listening skills.

b. Having the spirit of deep listening

Having the spirit of listening well and talking less or even talking last enables him/her to understand the people's needs, problems, and barriers as well as the starting point of any problem resolution together with them.

c. Potential of adaptability

With the ability to adapt to a changing environment, he/she must have the inner potential of adaptability to different places and conditions outside of one's comfort zones. With this ability, living and working as close to the people as possible will increase the accessibility and acceptability of the services offered by the community development worker.

d. Being a researcher

The community development worker is required to take up the role of a researcher. His/her major responsibility is analytical because his/her work centers on the collection and analysis of data. Hence the worker is required to collect all information about the community and be able to give a clear analysis suitable for the department concerned to be able to carry out execution where necessary.

e. Being an enabler

The role of enabler is also required of a community development worker. This is one of the most frequent roles in community practices. There is a series of tasks characteristic to the role of enabler and the majority of his/her actions are focused on facilitating the process of change. For example, a particular community may be facing problems with obtaining electricity, a multipurpose grinding mill, trash collection, agricultural inputs, etc. The community worker is required to intervene in helping to clarify what could be feasible through short-term, medium-term, and long-term projects as well as suggesting procedures and ways of organizing to carry them out.

A community development worker works with the local community people to enable them to identify their problems and possible local solutions. Hence, basic technical knowledge is required for the worker to carry out his/her tasks well and on time. A practical example in Cameroon is the Local Support Organization (LSO) in which the community development worker assists low-income members to develop self-help projects with the objective of obtaining economic, medical, and other resources which are otherwise lacking to meet their needs.

f. Being an Organizer

The ability to organize people is another important requirement of a community development worker. Organizing groups is a means of direct intervention by the worker because it includes the predetermined objectives of organizing a specific group with general or specific objectives. He/she takes action in the name of the others. In the general sense, a social agency or a governmental entity takes the decision of organizing groups before beginning systematic work in the community.

g. Being a mediator

The role of a mediator is also an important requirement of a community development worker. Most communities in developing countries always have disputes, especially when it comes to land boundaries. Other economic, social, and political conflicts often occur in many communities around the world. Thus, the community development worker, who is a leader in the eyes of the people, is required to make peace without discriminating unfairly against another group of people, be it women, black people, people with disabilities and different abilities, religious groups, elderly people, and other groups who are disadvantaged by the society. Conclusively, the role of consultants and coordinators is not to be over-emphasized.

h. Requiring an 'entry technique'

The first and most important skill when starting the work with a new community is the 'entry technique'. The community development worker needs to know the various channels to follow when coming into a new community, especially for the very first time. Where to go and who to meet first for introduction and briefing of the objectives for going into a new area are crucial.

To borrow another example from Cameroon: like in other African countries, the community development worker will meet the traditional authority first (the chief and his subjects)

in the case he/she is working in a typical rural area, and then the mayors and other sector heads will follow provided they are stakeholders to the work to be carried out. At this point, a local facilitator may be assigned to the worker to ease communication.

i. Having cultural understanding

A community development worker requires a good understanding of social and community life, having a tactful and sensitive approach. In most communities, especially rural communities, the majority of the people are very warm and welcoming; they like to live together with the worker, share their food and other aspects of their lives (culture). Managing these aspects of the rural setting is very important. A community development worker's open refusal at times may be very frustrating for the local people as they may feel a sense of discrimination and even rejection. As such, they may not welcome the services of the community development worker and even rebel against him/her.

j. Having the basic technical knowledge or skills

Knowledge of project proposal/project writing is also a very necessary, even indispensable, technical knowledge. The worker, after identifying the problems affecting the community in question, needs to effectively address the problems with solutions. Together with the community people concerned, the worker prioritizes the problems into feasible projects for execution.

Other skills and knowledge worth mentioning include excellent communication skills; the ability to relate to people from all backgrounds; patience and perseverance for coping with challenges and setbacks; initiative and enthusiasm; a creative approach to problem-solving; good organization, planning, and administrative skills; skills in researching and analyzing statistics, writing reports. The constant updating of skills and the development of new areas of knowledge is important throughout the career of a community development worker.

Conclusion: Changing the approach to rural development

For community development to be effective, have real meaning, and remain sustainable, the 'top-down' approach from government to the people has to be minimized, giving rise to the 'bottom-up' approach, from the people to the government. Development work needs to be participatory; the community people decide what initiative will benefit them most. The community people have to have the opportunity to prioritize their needs themselves and unless this approach is participatory, community development work cannot have roots and its action felt. For any community development project, it is important for the local population to be integrated into the project right from the start and be part of it if it is for their benefit.

When we talk of community development, rural development is the key to poverty alleviation, food security, and stability. Understanding the multi-faceted roles played by agriculture in the lifestyle and economies of human communities is of fundamental importance to those involved in development activities. The development of rural areas and an increase in investment in sustainable agriculture is crucial to any economy. Food, which comes from the

result of agricultural activities (farming), counts for more than 70% of the welfare of mankind all over the world (African Human Development Report 2012). Food is produced mostly in rural communities where the predominant activity of people involves agriculture. When the food we put on our table in the morning, afternoon, and evening is critically examined and evaluated, one will not deny the fact that more investment should be oriented towards enterprises that will help strengthen the agricultural sector, link farmers with emerging markets, create jobs in rural areas to solve issues of urban migration, and contribute to food security.

In most developed countries—Japan as an example—there is a significant rural exodus. The young active population is shifting to towns and cities for more white-collar jobs, leaving an aging population behind that cannot effectively keep up with food production for the growing population. It is the same phenomenon that is happening in developing countries.

With this in mind, a servant leader or any other community development worker has a bigger role and responsibility. Therefore, he/she is required to have good knowledge on how to motivate and assist small-scale farmers in making the best use of low-cost local resources to solve their agricultural problems in a sustainable way.

Essay by Dr. Takami ・ 高見敏弘 小論文

The Fate of Rural Folk in Urbanizing Asia

TOSHIHIRO TAKAMI

Speech delivered on occasion of the 1996 Ramon Magsaysay Award for International Understanding awarding ceremony.

BACKGROUND

The fate of rural folk in Asia, as elsewhere in the world, is linked to the fate of the peoples of the urban areas in Asia and elsewhere. For at least twenty centuries human beings have been going through the process of urbanization. The Industrial Revolution of the 15th century, originating in western Europe, enhanced the urbanizing process all over the world through the colonial expansion of the Western powers, backed by overwhelming economic and military strength. Some historians may argue that colonialism itself is an integral part of the urbanizing process.

The coming of colonizing Western powers to the Asian region, with an urbanizing process in disguise, brought fundamental and lasting changes to the life of the peoples in the region. The urbanization movements are still in progress, but with stronger momentum. Since the end of World War II (the Pacific War) the direct colonial control by outside forces has abated, but

urbanization keeps going even stronger.

To discuss the urbanization/industrialization of Asia in any detail, however, is beyond the scope of this paper. It will suffice to state that urbanization has been a worldwide phenomenon for over two thousand years. The Asian region is currently in the midst of rapid movement toward urban/industrialism. Some even use the term “urbanization/industrialization,” suggesting there are distinct philosophical, ideological, and sociological thoughts that sustain such historical phenomena.

The given theme, “The Fate of Rural Folk in Urbanizing Asia,” is the most appropriate one for me as a person who dedicated most of his active life to tackling the very issues involved in this theme. When the Ramon Magsaysay Award Foundation offered me the honor to be the recipient of its 36th International Understanding Award and I gratefully accepted the offer, the Foundation suggested two topics for me to choose from for the occasion. The first one is already

shown; the second one was “Rural Technology as the Answer to Food Security.” I immediately chose the first one, knowing that the first one inevitably involves the second one. In fact, I believe the Foundation suggested these two topics, knowing my work involvement over the past years. I worked as founder, board chairperson, and director of the Asian Rural Institute for over twenty-two years; as board chairperson of the Japan NGO Center for International Cooperation (JANIC) for nearly ten years and, as such, had close contact with the Asian NGO Coalition for Rural Reform and Agricultural Development (ANGOC); as Chair of the Urban-Industrial Mission Committee* of the Christian Conference of Asia for some years; and in many other works closely related to the urban-rural situation of Asia and some other regions of the world.

The present narrative is my own personal reflection on the given theme based upon my personal daily involvement in the above-mentioned activities, including several years of studies on the related disciplines at several institutions of learning. I will freely refer to my own experiences as they may be pertinent to the issues related to the theme “The Fate of Rural Folk in Urbanizing Asia.”

URBANIZING ASIA

Urbanizing Asia is a daily experience for Asian people, especially for rural folk. By rural folk we mean those people who live in the rural areas: men and women, young and old, rich and poor, landlords and peasants, teachers and lawyers, and other professionals; not only farmers but also fishing folk, foresters, artisans, sorcerers, and those communities of people who live “naturally”

and cannot be categorized by modern sociological terms. Urbanizing has a profound impact, largely negative, upon the life and thoughts of rural folk. For most people and their nations, urbanizing means—in their daily experience—Westernization, mechanization, elaborate infrastructure, energy, and a capital-intensive life. Urbanizing means progressive alienation from nature, community life, traditional values, and ancestral wisdom. To many, urbanizing means internationalizing.

Urbanization, to many, means industrializing, having a part in development efforts, having access to higher education and information, and opportunities for various aspects of competitive modern life. It means that when people are involved in the urbanizing process they are within the established legal system. Those mores and traditional cultural values of rural folks which do not fall in the framework of such a legal system are often ignored and not protected, and often infringed upon.

People have come to have the notion that urban is better than rural: urban is richer, stronger, more educated, more developed, smarter, higher,... The list goes on. People have come to make value judgments on things urban and things rural.

THE FOUNDING OF THE ASIAN RURAL INSTITUTE

When the predecessor program of the Asian Rural Institute was started in the western outskirts of Tokyo, Japan in the spring of 1960, Japan was well underway to the urbanization/industrialization of the entire nation. At the inaugural assembly of the East Asia Christian Conference (today's Christian

Conference of Asia) in Kuala Lumpur, Malaysia in 1959, a unanimous voice was raised by the delegates representing “younger churches” of Asia to ask Japanese churches to start a Christian rural leaders training program in Japan for the churches of Southeast Asia.

The Japanese churches responded quickly; in the spring of 1960, the Southeast Asian Christian Rural Leaders Training Course (SEAC) was started at the Theological Seminary for Rural Mission of the United Church of Christ in the outskirts of Tokyo. Perhaps it was not by coincidence that the United Nations Organization declared the 1960s to be the First Development Decade. The rationale for the younger Asian churches’ request to the Japanese churches was as follows: a) The younger churches of Asia are responsible for the development of their newly independent nations; b) The twice-repeated remarkable progress (in terms of urbanization/industrialization) by the Japanese is based upon the remarkable progress made in agriculture and agribusiness; c) for the fast development of agriculture and agribusiness we need to organize rural folk, and that calls for trained leaders to train farmers. Thus the SEAC was started in 1960. I became its first full-time director in January 1962 and continued until March 1973.

In 1947, only two years after the end of World War II, land reform was forcefully and effectively inaugurated by the Allied Occupation Forces in Japan; General Douglas MacArthur was the Supreme Commander. The principle of ownership of farmland by cultivators was firmly established. All of the tenant farmers became landowners almost overnight. Japan was hungry. The government of Japan encouraged farmers to produce food by granting tax privileges and heavy subsidies; agricultural production was boosted.

However, the basic driving force for the fast economic recovery and reconstruction of Japan was urbanization/industrialization. Taking sides with the Western powers, the government set up the fundamental policy of developing the heavy industry and chemical industry for export—with the exception of the weapons industry. The unexpected economic gain from the Korean War and the Vietnam War, huge “fringe benefits,” enhanced the development of heavy industries to a great extent.

The rapid growth of the urban/industrial sectors created an economic disparity between the urban and the rural people. In addition, industries needed a greater workforce to sustain and expand already big industries. Strong and healthy men and women, and even children, began moving en masse from the rural areas to the urban/industrial sectors. At the same time, industries began moving out to the suburban and on to the rural areas for cheap and good-quality laborers.

The Tokyo Olympics of 1964 also created an economic boost. Elevated expressways and underground train lines were constructed in all directions from Tokyo, using thousands of rural workers. Farmers began working for money, not for food and family. Rural communities began deteriorating fast. Thousands of factories and new cities sprang up in the rural areas.

The Shinkansen bullet train lines are constructed to connect major cities. Land prices along cities rose sharply. Farmland owners along these main lines began selling their land for enormous amounts of money they had never dreamed of before.

Many farm youths lost their interest in farming. Reverence for ancestral land and love for the village community

is disappearing fast. Land has become a commercial piece, a mere object of business transaction. The love of Mother Earth is gone.

During 1962, when I assumed the full-time directorship of the SEAC, the Agricultural Basic Law was put into effect by the government. Its main policy thrust was: 1) boost agricultural production through large machinery and greater use of chemicals; 2) encourage farmers to specialize: for example, fruit production, pig raising, dairy, rice growing, etc.; 3) increase farm income by increasing the size of farms and discourage smaller farmers who would give up farming to work in other industries; 4) The government would provide necessary guidance to the remaining farmers through extension workers.

The Agricultural Basic Law created many problems for the whole nation, lasting to this day. It was in this kind of situation that I assumed the directorship of the SEAC. I began hearing the sad news about the rural people: losing lives from agricultural chemicals, suffering from heavy debt for big machinery. From the neighboring countries in Asia, I began hearing very similar stories of the predicaments of rural people. Korean rice farmers faced problems almost identical to those of Japanese rice farmers. Food shortages, hunger, and malnutrition seemed to settle in certain areas semi-permanently. The predicament of rural people in the various areas of Asia appeared to have much in common, and it looked as though the underlying cause for all these appeared to be the urbanization/industrialization movement.

As we moved into the 1970s it became increasingly clear that the First Development Decade was far from satisfactory. Rather, people and some nations faced the

situation of "development dictatorship," as some called it.

I felt by then that the SEAC was very inadequate to meet the emerging needs of the time. We urgently needed a training program designed in such a way that the trained leaders would help create rural communities which would continue to nurture dedicated leaders at the grassroots level.

This awareness was strengthened as I became involved in organizing a group of volunteers from Japan in the spring of 1972 to work in the newly independent Bangladesh for emergency rice production, using walk-behind-type power tillers. This group of volunteers was a mixed group of young people from all over Japan—mostly Japanese, but several young men of North American origin also joined. Many had no apparent religious affiliation but were deeply spiritual. They made quick adjustments to strange Bengali cultures and topography and worked beautifully with Muslims, Hindus, Christians, Buddhists, and animists of villages in Bangladesh. Deeply inspired by the dedication and hard but joyful work of these young volunteers and the enthusiastic response of the villagers, I began conceiving a vision to launch a rural leaders training scheme for rural Asia.

After returning from Bangladesh in September of 1972, I started planning to found a training program by first sharing my vision and dreams for the creation of a rural leaders training institute for Asian peoples with other church people. I wanted to dedicate all the rest of my life as a Christian person to this task, God willing, as an act of repentance for the sinful acts committed by the Japanese nation during World War II.

As I shared my vision and dreams of a training institute, several persons of various

nationalities responded with great enthusiasm. More persons regarded the idea with suspicion. Many more of my friends assumed a wait-and-see attitude. By the late fall of 1972, several persons had expressed their desire to be members of the staff of the training institute. About twenty persons agreed to serve on the Board if the institute would be granted legal status. These were men and women of varied ages and professions, each one having an independent mind and strong character. We shared more or less a common goal, but approaches would be greatly different. After all, I thought, what we wanted to create was a community of learning, accommodating harmony with diversity, without which villagers in Asia would not prosper.

THE FORMATIVE YEARS

The Asian Rural Institute was inaugurated with legal status on the 31st of March 1973, in a rural area not too far from Tokyo, but appropriately detached from the big city. The grand opening ceremony was held on the 14th of May, 1973.

Only four overseas participants from Asian countries and one Japanese participant sat in the front row, and a total of six members of the staff sat beside them. There were about thirty well-wishers present. A small group with a great vision began the life of sharing burdens—burdens of work and burdens of heart.

A few weeks prior to the grand opening, some colleagues of mine asked me to come up with a motto or a theme that would serve as the guideline and the goal for ARI. I suggested, “That We May Live Together.” This phrase is found in several places in St. Paul’s letters in the New Testament, but in

my understanding, the theme is the theme of the entire Bible.

This theme or motto for ARI is a profound one. It is biblical. It is a gift 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 sharing our daily life with our friends and neighbors of the present generation, but also with people of future generations. Not only human beings but also the entire creation of now and the future; plants, animals, insects, bacteria, hills and mountains, organic and inorganic matter, etc. We share life with the whole ecology.

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. One learns the basic disciplines of life from the rhythm of nature. Urbanization, however, alienates people from nature, making them less sensitive.

When I wrote our motto, “That We May Live Together,” with a brush and had it carved into the cornerstone of the main building of ARI in 1973, our neighboring people did not pay much attention to it. But as urbanization spread wider and deeper and as people’s awareness about environmental destruction became global and their lives endangered, appreciation of the ARI motto spread among people of many nations. Nowadays in Japan, there is hardly a day when one does not find this phrase printed in the newspapers and magazines, with some modifications such as “Live Together,” “Life Together,”

"Sharing Life" and so on. But their voices are raised mostly by urban people whose daily living depends heavily on artificial things—air cleaner, water purifier, air conditioner, recorded bird songs, etc. Some have lost the sense to identify what is natural and artificial. Sensibility is not exactly the same as sensitivity. Senses cannot be taught in schools. One can be very sensitive without being sensible.

Sharing life together in a holistic way requires a simple life and a simple style of life. Sharing life means having less. It means to live a non-competitive, non-possessive life. One has to decide whether "To Have or To Be" (Erich Fromm.) A major decision for each person and community; a difficult one for the urban culture. But, thanks to God, we have many predecessors in Asia who have been sensible enough to be simple and simply holistic.

As ARI celebrated its tenth year I felt the need to add a phrase to our motto to make it easier to practice in our daily life. It was made public at the ceremony: "Let us participate in creating the world in which Life and Food, which sustains Life, have central value: That We May Live Together.

"Foodlife" (another word coined anew by myself) became the focal point of the sharing community of ARI.

We decided, with growing sensibility, to be a community of people sharing life, participating in the holistic working of nature. We would daily practice organic ways of food production in order to sustain and be responsible for all forms of life. We would voluntarily assume a set of disciplines in keeping with the rhythm of nature.

In urban life, people are alienated from the work of producing food and from Nature. Food is not central to urban life, but

profit-making, which demands competition. Food, like land, is used as a commercial commodity for profit-making. Chemicals and fossil fuels and other materials are used for food processing in factories. That kind of food alienates people from one another and alienates people from nature.

At ARI food is the crystallization of the work of nature and people. At ARI we work together with justice to each other and to nature, and we remain healthy. A 2-ton truck is designed to carry a 2-ton load. If it keeps running with no load it soon develops troubles. 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. 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 with justice 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 not a quasi-religious community nor a Godless one. ARI is a deeply spiritual community where people of all races from 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.

As the urbanizing force infiltrates the rural communities surrounding ARI, their

lifestyle becomes urbanized. Each farm household specializes in the food item they produce for money. Rice farmers cultivate only rice. One village grows only lettuce. Chicken farmers raise only chickens. No farm household meets its own food needs by its own farm, so farm wives go to supermarkets in the town to buy food. A village of cabbage growers depends on supermarkets in the town for their daily food. No farm household is now self-sufficient in food. Sometimes one whole island raises sugar cane only. No one can live on sugar alone. Sugar farmers depend on commercial stores for their daily food needs. Some nations that produce an enormous amount of sugar become dependent on the international sugar market. Eventually, those nations may start importing food from outside, though they may have highly productive farmland. More and more nations are becoming less self-supporting in food. Even food-exporting countries are importing increasing amounts of food from outside. Perhaps in the future, no nation in the world will be able to support itself in food.

ARI maintains a high degree of self-sufficiency in food. We want to maintain independence in order to be interdependent with communities outside. Around 85% of the food we eat is produced on our own farm. We share small amounts of surplus farm products with our neighbors to supplement our income but do not produce and sell in large quantities to become an economic threat to our neighbors. We have just enough materials for composting. Not even a spoonful of garbage goes out of our campus, and our soil condition keeps improving. What might be the optimum degree of self-reliance in food is one important agenda about which we are seeking the wisdom of specialists.

The SEAC and subsequently ARI are regarded as forerunners of the NGO movement in Japan. In earlier days, the term NGO was not known in Japan. Today there are more than 300 NGO groups in Japan and most of them started in 1980, thus having less than fifteen years of history. Most of these groups, having a short history, are small, inexperienced, weak financially, and politically naive, but they are rich in volunteer spirit and willing to share themselves. There are some Japanese NGOs who have become big by taking part in Japanese ODA programs and seem to be doing a good job, but they face the constant danger of becoming bureaucratic.

At present, there is rising appreciation, recognition, and expectation for NGO work in the world. Perhaps the main background reasons are that a) there is a growing public awareness that maintaining peace and order of the world through government systems backed up by military and economic forces is coming to an end; b) there are growing aspirations to put an end to seemingly endless wars which appear to characterize the 20th century and to move on to a truly peaceful 21st century; c) there is recognition of the effective emergency relief work by thousands of volunteers and experienced NGO workers performed immediately after the Great Earthquake of Kôbe and Osaka in January 1995.

Despite the worldwide efforts during the past fifty years since the end of World War II, wars have never ceased. Despite numerous world assemblies, freedom from hunger, eradication of poverty, and peace and welfare for all citizens of the world have not been realized. The prospects are dim.

The UN, whose official representatives are the world's governments only, today

have to depend almost 100% on NGOs for its actual work of service for good reasons:

1. NGOs are not government representatives.
2. Their base of action is a love of humanity and volunteer spirit.
3. They freely cooperate with one another across national boundaries; most are international and ecumenical.
4. They are freer to work at the grass-roots level and meet the needs of the people quickly.
5. Their work is less costly but more effective than government work.
6. They are ready to respond to the needs but go only when they are invited.
7. They do not use weapons and never intend to use them; they work for peace by peaceful means only.

In a word, NGOs have the potential power for bringing about peace and order for the world by using only peaceful means, a world based upon the spirit of sharing.

ARI, which is a self-training community of grassroots-level rural leaders of Asia and other regions, is proud to be a member of the NGO family. JANIC has close working relations with ANGOC whose head office is in Manila, Philippines. ANGOC's extremely significant service reaches world organizations such as the UN Food and Agriculture Organization without losing touch with the grassroots people. We deeply appreciate the leadership of ANGOC, its founder, the late Dr. Umali, for his vision and foresight, the presentable leadership of Mr. Antonio Quizon, Secretary-General, and his staff, most of whom are Filipinos and Filipinas. I have the privilege of working closely with all

three of these institutions.

When the news of receiving the 1996 Ramon Magsaysay Award came to me directly from the Foundation in Manila by the Executive Trustee Ms. Nona B. Javier, via telephone, I was caught surprised and felt greatly honored. My appreciation grew faster and greater as numerous friends and partners from all over the world sent their congratulatory messages through telephone, fax, letters, and personal visits. They include ARI graduates and their families and friends as well as NGO organizations and their members, individual persons and government officials, religious bodies, etc., almost all of whom are working at or with the grass-roots people in rural or urban areas. Many of them said that they share the joy of receiving the Award; they too feel proud to be honored this way. I feel exactly the same.

I deeply appreciate this honor—first of all, because it comes from doing what everybody ought to be doing anywhere, anytime, every day. What I have been doing is what common ordinary people have been doing throughout the centuries—to cherish Life and Food, which sustains Life, That We May Live Together. The Award reaffirms the importance of doing common daily work by common ordinary people in rural and urban areas whose fate is basically the same. We are facing crisis after crisis in our time, most of which are due to our own doing. A definition of crisis, one of a few dictionary definitions I like, means a turning point for better or worse. We are standing at a turning point. Our common task is to turn ourselves, our fate, for the better by simply cherishing life and food in our daily living and keeping close touch with the rhythm of nature.

In closing, I would like to express once

again my deepest appreciation to the Foundation for the great honor, to the people of the Philippines for the people-centeredness of their culture which is basically rural, to those dear partners and friends all over the world, and to my dear wife, two sons and two daughters and one granddaughter with whom I share this honor.

I have officially retired from ARI and JANIC three years ago, but this Award gives me a renewed and renewing role to play as a more free person to continue participating in life's work. I am grateful. Thank you very much.

NOTES

* The first Asian Conference of Urban Industrial Mission sponsored by the EACC was held in Bangkok, Thailand, in 1968 and evolved into the Urban *Rural* Mission Committee in 1973.

都市化するアジアとその農村地域住民

高見 敏弘

1996年ラモン・マグサイサイ賞（国際理解部門）授賞式の際に行われた受賞講演。
訳：楠 利明

背景として

アジアの農村部の人々は、世界の他の地域同様、都市部の人々が体験してきた世界、そしてこれから迎える世界と関連しています。少なくともこれまでの2000年間、人類は都市化のプロセスを歩んできました。西ヨーロッパに端を発した15世紀の産業革命は圧倒的な経済力と軍事力とを後ろ盾とした植民地拡大政策により、世界中を都市化のプロセスに巻き込むことになります。植民地主義それ自体、この都市化プロセスに欠かすことのできないものである、と論ずる歴史家もいることでしょう。都市化という仮面をまとったヨーロッパの宗主国がアジア地域に足を踏み入れたことで、この地域住民の生活に根本的かつ永続的な変化が起こります。この都市化への動きは今日も進行中であるばかりか、さらにその力を増しています。第二次世界大戦（太平洋戦争）の終結により、国外勢力による直接的な植民地支配は終焉したものの、都市化は現在も続いていて、その勢いは以前にも増していると言えます。

アジア地域における都市化・工業化について詳しく論じることはここでは控えます。ただ、都市化という現象は2000年以上にわたる世界的な

ものである、とだけ述べるに留めておきます。アジア地域は現在、都市・工業主義に向かう急速な流れの真只中にあります。こうした流れ、動きを「都市化・工業化」といった用語を使って説明し、この歴史的現象を裏書きする何か明確な哲学的、イデオロギー的、また社会学的な考察があるかのように論ずる人もいます。

今回、「都市化するアジアとその農村地域住民」というテーマをいただきました。まさにこのテーマにまつわる諸課題と取り組むべくこれまでの人生の大半を捧げてきた私にとって、うってつけのテーマでもあります。この度マグサイサイ賞財団から第36回国際理解部門での受賞者に選ばれましたとのご連絡をいただき、感謝とともにその榮譽にあずかる旨返答したわけですが、その際、財団から、授賞式でのスピーチ用にと二つのテーマが示され、どちらを選んででもよろしい、とのことでした。一つ目は今日のテーマ、そして二つ目は「食糧安保を解決するものとしての農村技術」というものでした。即座に私は最初の方を選びました。こちらを語れば、二つ目のテーマにも必然的に言及することとなる、そう考えたからです。私の今日までの職歴・活動歴を念頭に財団の担当者はこの二通りのトピックを示して下さい

ものと承知しています。確かにこれまでの22年間、アジア学院の創設者に始まり、理事長、校長の職責を務めてまいりました。また、国際協力NGOセンター（JANIC）の理事長を10年近く務めても来ました。そうした経緯もあって、農村改革・農業開発アジアNGO連絡会（ANGOC）とは緊密な関係を維持してきました。さらには、アジアキリスト教協議会（CCA）の都市産業伝道委員会（UIM）¹の委員長も数年間務めましたし、その他、アジア各地の都市・農村状況と密接に関わるさまざまな仕事・活動に携わってきてもいます。

複数の学び舎で、今申し上げたような活動に関連する分野の勉強の日々を数年間送りましたが、それらを含め、テーマにまつわる日々の営みに基づいた私の個人的な省察をこれからお話ししたいと思います。本日のテーマに関する諸課題にふさわしいと考えられる個人的な体験のいくつかを、これから自在に語っていきましょう。

都市化するアジア

これからお話いたします「都市化するアジア」というのは、アジアの人々、とりわけ農村部に住む人々が日々体験しているものです。農村部に住む人々とは、男性、女性、若者、かつて若者であった者、富める者、そうではない者、地主、小作農、学校教師、弁護士、その他の職業のことを指しています。農民だけでなく、漁業や森林業に携わる者、職人、はたまた魔術師、さらには“自然と共にある”生を営み、それゆえ、いまある社会学的用語ではカテゴライズできない多くの人々の群れ、を指すものでもあります。都市化はこうした農村住民の生と考え方に重大な、多くの場合ネガティブな意味での重大な影響をもたらしています。世界の大半の人々そして国々にとって都市化というのは、日々の体験ということ言えば、それは西洋化であり、機械化であり、複雑精緻なインフラのことであり、エネルギー問題であり、そして、資本集約型の生活様式を意味しています。都市化するとは、自然からの、共同体からの、伝

統的価値観からの、祖先から受け継いだ智慧からの疎外、抗しがたい疎外を意味します。また多くの人にとって、都市化とは国際化と同義です。

多くの人にとり都市化とは、工業化すること、開発計画の一翼を担えること、高等教育や情報そして競争的近代生活の様々な場面に開かれた機会に自分もアクセス可能であること、等々を意味するものです。こうして都市化プロセスに身を置くとき人は、現存する適切かつ正当な制度や仕組みの内側に自分は位置すると考えます。農村住民の持つ社会的規範や伝統的文化的価値観であってもそうした制度・枠組みから漏れてしまうものは、往々にしてないがしろにされ、護られることもなく、場合によっては侵害されずらします。その結果人々は、都会の方が農村などより良くて、豊かで、より力があり、教育の機会にも恵まれ、発展していて、見栄えも良く、先進的で、キリがありません。こうした考えを抱くようになります。都会的なものと農村的なもの、この二つに分けての価値判断が下されるようになったのです。

アジア学院創設

アジア学院の前身に当たるプログラムが東京郊外西部で始まった1960年春、日本は国を挙げて都市化・工業化の道を突き進んでいました。マレーシアの首都クアラルンプールで開催された東アジアキリスト教協議会：EACC（現アジアキリスト教協議会：CCA）の創立総会（1959年）において、アジアの“これから育ちゆく諸教会”から来られていた代議員の方々から、一つの要請がなされました。「東南アジアにある教会のために、キリスト者の農村リーダーを養成するプログラムを日本で、日本の教会が始めて欲しい」というものです。

全会一致で採択されたこの祈りに応えて、日本の教会はすばやく動きます。先ほど申し上げた東京郊外にある日本基督教団の農村伝道神学校内に、翌1960年春、東南アジア農村指導者養成所（SEAC）が開設されます。この推移はおそらく、国連が1960年代を第一次「開発の10年」と定め

たことと偶然にも重なったということではないと思います。日本の教会に対しアジアの“育ちゆく教会”から寄せられた要請の論拠となったものは次のようなものでした。1) 新しく独立を遂げた国々でそれぞれ宣教の業に歩みだしたアジアの諸教会は、自らの国々の開発・発展に責任があること。2) 日本が二度にわたって成し遂げた(都市化・工業化という点での)素晴らしい進展の基礎には、農業ならびに農業関連産業分野におけるすばらしい進展があること。3) それらの分野の発展を我々も速やかに進めるためには、農村住民の組織化が欠かせず、そのためには農民の育成に当たる訓練されたリーダーが必要となること。このようにしてS E A Cは1960年にスタートしたわけです。私自身は、1962年の1月、最初の専任の所長となり、1973年3月までその任におりました。

第二次世界大戦が終わってわずか2年後の1947年、ダグラス・マッカーサーを最高司令官とする当時の連合国進駐軍の命により、強制的かつ効果的な形で日本の土地改革が行われます。ここでは、耕すものがその農地の所有権を有する、との原則が確固として打ち立てられました。ほぼ一夜にして、すべての小作農が土地所有者に生まれ変わります。当時の日本は食糧難に苦しんでいましたので、政府は税制面での優遇措置や手厚い補助金・助成金政策を実施することで食糧増産を農民に奨励します。農業生産高はこれにより跳ね上がりました。

とは言え、日本の急速な経済復旧と復興の原動力となったのは、都市化・工業化であったことに間違いありません。西側諸国に組することになった日本政府は、輸出向けの重工業並びに化学工業の開発促進を主眼とする基本方針を打ち立てることになります——兵器産業だけは除外されましたが。朝鮮戦争とその後のベトナム戦争から期待せずして得た経済利益、巨額の“臨時収入”のようなものですが、これにより重工業部門は大幅な発展を遂げることになります。

都市・工業セクターが急激に成長したことで、都市住民と農村住民の間に経済格差が生まれました。加えて、工業部門は自らを維持し、そのさらなる巨大化を図るために、多大な労働力を必要とし

ました。元気な男女が、子どもすらも、集団で農村部から都市・工業地帯へと移り住むことになります。同時に、工業部門の方では、低賃金で雇える良質な労働力を求めて、都市圏内部から郊外へ、さらには農村地帯へと進出する動きを見せ始めます。

また、1964年の東京オリンピックも経済成長を加速させました。立体交差する高速道路が建設され、地下鉄の延伸・新設工事も行われて、東京を起点にそれらはあらゆる方向に広がりました。何千人もの農村出身の労働者がこれらの工事に携わったのです。農の民が、食べ物そして家族のために汗を流すというより、お金のために働くこととなったのです。農村の地域社会は急速に衰えていきます。数千もの工場や新都市が農村地帯に誕生しました。新幹線の建設により主要都市が連結されていきました。その新幹線沿いの地価は急騰します。こうした主要鉄道路線近くに田畑を持っていた農家は、これまで夢にも見たことがないような金額を前に、続々と所有地を売り始めます。もはや若者は農作業への意欲を失くしてしまいました。先祖伝来の土地への畏敬、村落社会への思い入れはこうして急速に消えていきます。土地は一片の商品と化し、商取引の対象でしかなくなりました。母なる大地を愛する心は失われてしまいました。

私がS E A Cの専任の所長となった1962年、日本では農業基本法が施行されました。その主たる政策眼目は次のようなものです。1) 大型農機と化学製品の多用により農業生産性を上げること。2) 農家の専門分化を図ること。例えば果物、養豚、酪農、稲作など、それぞれを個別専門とする農業形態を奨励すること。3) 耕作面積の拡大により農業収入の増大を図り、農業をやめたいと考える小規模農家にはその方向で進んでもらい、他の産業での就業の道を探してもらうこと。4) 他方、農業を継続しようとする農家には、農業改良普及員を通じて必要な指導を政府が担うこと、です。

この農業基本法は全国民に数多くの問題をもたらし、今日に至っています。私がS E A Cの所長に就いたのは、国の全体状況がこのようであった時で、やがて農村住民をめぐる悲惨な話が私の耳に入り始めます。農業で命を落とした人が出た、

とか、大型機械の導入に絡む莫大な借金に苦しむ人がある、などです。アジアの近隣諸国からも実はまったく同じような、農村住民の苦境話を聞くこととなります。韓国の稲作農家からは、日本の稲作農家が抱えるのと同じの問題に直面していることを聞かされました。食糧難、飢餓そして栄養不足などの問題は、これらアジアのいくつかの地域では半永久的なものとなりつつあるように思われました。アジア各地の農村住民が直面する困難な状況には共通点があるように見えましたし、その根底にある原因は都市化・工業化という社会的動勢にあるのではないだろうか、と思えました。

国連の第一次「開発の10年」は1970年代に入っても、到達目標をまったくクリアできずにいました。それどころか、世界各地の民衆、国々は、“開発独裁”とも呼ばれる状況に襲われました。このような時代のニーズに対応していこうとするならSEACはあまりにも力不足である、と当時私は感じていました。訓練されたリーダーが住民と共に農村地域社会を創り、その地域社会がまた草の根レベルで働く献身的なリーダーを絶えず育てていくことを目指した研修プログラムが早急に必要とされたのです。

この考えを一步具体的に進めてくれることになったのが、1972年の春でした。新生独立国バングラデシュで、小型耕運機を使って緊急のコメ作りに日本からボランティアで参加する青年のグループの取りまとめに私が関わった時です。日本の各地からはせめて来てこの若者たちの集まりは、いろんな意味で混成グループでした。ほとんどは日本人青年でしたが、北米をルーツとする青年も何人かいました。はっきりとした宗教的バックグラウンドを持つものはあまりいませんでしたが、皆、とても霊的に深いものを持ってはいました。現地に入ると彼らは慣れないベンガルの文化と地政にすばやく適応し、派遣された村々でイスラム教徒、ヒンズー教徒、キリスト教徒、仏教徒、はたまたアニミストの村民たちと見事なまでに共に汗を流したのです。これら青年ボランティアたちの、キツイけれども楽しい作業に献身的に打ち込む姿、そして村人たちが見せる熱狂的な対応に深く心動かされた私は、アジアの農村を念頭

に置いた農村リーダー訓練・育成計画の創設とその実践というビジョン・幻を描くこととなりました。バングラデシュでの任務を1972年9月に終えて帰国した私は、このビジョンと夢を、各地の教会人たちと直に共有することを通して、それに向けた資金作りを始めました。神が赦すのであれば、一人のキリスト者として残りの人生すべてをこのプロジェクトのために捧げようと決心しました——第二次世界大戦中に日本人が犯した罪深い行為に対する悔い改めの業として、です。

訓練施設のビジョンと夢を語っていくと、いくつかの国の数人が、熱のこもった反応を示してくれました。そうではない多くの人は、私の考えに疑念を抱かれたようでしたし、個人的な友人の多くも“様子見”の構えでした。そうこうするうちに迎えた1972年の秋も終わるころ、この施設でスタッフとして働きたい、と申し出てくれる人が複数現れたのです。同時に、もしもこの施設が法人格を取得できるようになったらその理事に就いても良い、と言ってくださった方が20人ほどにのぼりました。年齢も職業も様々な男性、女性の方々と、それぞれ、自由な、何ごとにもとらわれない考えと強い個性の持ち主でした。目標とすることについてはおおむね合意はできましたが、そこまでの道筋、方法論に関しては大いに分れました。そこで私が思ったのは、これから私たちが手掛けようと望んでいるのは、多様性を認めあう協調性という、それ無くしてはアジアの村人たちが繁栄することのできないものを実践的に生きる学びの共同体を造ることだ、という一点です。

アジア学院の初期

アジア学院は1973年3月1日、正式に法人格を取得して、出航の途にこぎつけました。場所は、東京からそれほど離れてはいない、同時に大都市からは適度に離れた農村地域です。“盛大な”開校式典が執り行われたのがその年の5月14日です。アジアの国から4人、日本国内から一人だけの学生が最前列に座り、その脇を全部で6人のスタッフが囲む、という式典になりました。およそ

30 人の方々が、前途の成功を願って参列してくださいました。小さな群れながら大きなビジョンを共有する人々が、こうして責務を共に分かち合う生を始めることとなったのです——それぞれが選び取った仕事をやり遂げる責務と、自らの心に期した責務、です。

開校式の数週間前のことですが、「学院の指針と目標となるようなモットーあるいはテーマを考えてくれ」と何人かの同僚に乞われました。『共に生きるために』はどうか、と私は応えました。² 新約聖書のパウロ書簡に度々出てくるフレーズですが、このテーマそれ自体は聖書全体を貫くものである、というのが私の理解です。アジア学院にとってこのテーマ、あるいはモットーは重みある言葉です。聖書に示された、神からの贈り物です。私たちが生きている限り、共同体としてそして個人として向かうべき目標を表しています。また同時に、私たちが日々生きる上での実践的な目標ともなっています。「共に生きる」とは「共に生にあずかる」ということです。いま生きている自分の友人や隣人と、日々、生を分かち合うだけではなく、未来の人々ともそうする、ということです。しかも、人間とだけではなくて、現在と未来のすべての被造物と、です。植物、動物、昆虫、バクテリア、丘や山々、有機ならびに無機の物質、その他すべてを含みます。全生態系と生を分かち合うというものです。

こうした生の分かち合いには、神の創造の業を深く理解することが求められます。科学的、文化的そして霊的に理解する必要があります。生を分かち合おうとする時、人は^{ホリスティック}一体的な存在であることが求められます。生の分かち合いには、感性が求められます。感性豊かな人間というのは、共同体の中で自然と密接な関係を保ちながら生きていく時に育まれてくるものです。私たちは、自然界の持つリズムから、あるべき生の基本原理を習得します。これとは逆に、都市化は人を自然界から疎外しより無感覚な生き物にしてしまいます。

『共に生きるために』と筆書きし、それを石に刻んで礎石とし、1973 年、本館玄関脇の壁に埋め込んだのですが、近所から学院を訪ねてこられる人たちはさほどそれに注意を払われませんで

した。ところが、都市化がさらに広くかつ深く進行し、環境破壊が地球規模に及び自らのいのちが脅かされているとの認識が人々の間に高まるにつれ、この学院のモットーは多くの国の人々の理解を得て、広がっていきました。いまの日本でこのフレーズを新聞や雑誌などで見かけない日はないといっても過言ではないでしょう。ただ、若干の手が加わっていて、「共に生きる」、「共生」、「分かち合う命」などと表現されてはいますが。こうした声のほとんどは、日々、人工の製品にどっぷり浸かって暮らしている都市部の人たちから聞こえてくるものです。空気清浄器、浄水器、エアコン、鳥の鳴き声を録音したものなどの人工物です。何が自然のもので何がそうでないかを識別する感覚を失くした人さえ出てきました。感性に富むということ、敏感であるということは必ずしも同一ではありません。感性を学校で学ぶことはできません。感性がなくとも人は敏感でいることはできます。

^{ホリスティック} 一体的な仕方^{ホリスティック}で生を分かち合おうとすれば、質素な暮らしと質素なライフ・スタイルに基づいた生が求められます。生を分かち合うとは、できるだけ持たない、身を軽くする、ということです。競争や所有を原理としない生を生きることです。私たちは「所有か存在か」（エーリッヒ・フロム）のどちらかを選び取らなければなりません。ひとりの人間にとって、また共同体にとって重い決断です。都市文化にあっては厳しい決断になります。しかし感謝すべきことに、質素の何たるかを体得し、ひたすら一体的な生き方をつらぬいた多くの先達がアジアにはいます。

アジア学院が 10 年目に入ること、日々の生活の中でこのモットーをより実践しやすくするためにも、新しく別なフレーズが必要だと私は感じていました。10 周年記念式典で次のフレーズを発表しました——『人のいのちと、それを支える食べ物を大切に作る世界を創ろう——共に生きるために』。以来、「フードライフ」という私の造った新語が、分かち合う共同体アジア学院の中心命題となっていきます。自然の一体的な営為にあずかりつつ、知恵を積み重ねながらいのちを分かち合う共同体となることを決心したのです。あらゆる

形態のいのちを支えるため、そしてそれらに対し私たちが責任をとるために、有機的手法によって私たちは日々、食べ物生産の業に関わっていかうということです。自然のリズムと協調すべく、自らの自由意思に基づいて一定の原則に従って生きていくことを決意したのです。

都会で生活する人々は、食料の生産という行為からも自然からも疎外された毎日を送っています。都市生活上の中心的関心事は食べものではなく、利潤の追求であり、そのためには競争を避けることができません。そこでは、土地同様、食べものは利潤追求のための商品として扱われていきます。食品加工工場では化学物質、化石燃料その他が使われています。このような食べものは、人と人との間に、そして人と自然との間に疎外をもたらします。

アジア学院の私たちにあって食べものとは、自然と人間双方の営みの結晶です。アジア学院の私たちは互いへの公正と自然への公正に心配りながら共に働き、健全な共同体を維持してきました。2トントラックは2トンの荷物を運ぶよう設計されています。もしも空荷で走りつづけたらやがて様々なトラブルを起こすでしょう。アジア学院では、生を分かち合いながら共に働いています。その中で、どれくらいの仕事量が特定のひとり一人にふさわしいかが自ずと分かってきます。つまり男と女、若い者とそうではない者、体の大きい者と小さい者、それぞれにふさわしい仕事量というものがあります。労働の量とスタイルはまた、季節やその日の天候、さらには共同体の構成員によっても変わってきます。仕事の量を単純に機械的に振り分けるとなれば、公平でも公正でもなくなってしまうことがあります。工場の組み立てラインで働く人のことを思い起こしてもらえばお分かりいただけるでしょう。公正さを損なうことなく共に働くことにより、私たちは思慮分別の力を身に付けていきます。

自然と共に働くということは霊的な経験です。いのちを支える神の創造の業と共に在るからです。こうした深い霊的経験を日々分かち合うことで、私たちの間の宗教の違いはそれ自体で障壁ではなくなります。アジア学院は疑似宗教集団で

もなければ、神を畏れぬものでもありません。世界中から集まったあらゆる人種に属す人々がいのちを共に分かち合う、きわめて霊的な共同体です。そこでは誰もが、分かち合いの生にあずかるとの決意を新たにしよう促されています。アジア学院は自己改革の共同体です。責任をもって関わ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、政治的な共同体と言えます。

都市化の波が押し寄せるにつれ、アジア学院周辺の村落のライフ・スタイルも都市化されていきます。各農家は所得を生み出す商品の栽培へと特化していきます。稲作農家はコメ作りのみ、養鶏農家はそれのみに専念、といった具合です。とある村では見渡す限りレタスしか作っていませんでした。つまり、家族が食べる様々なものを自分の田畑で作るということがなくなってきたのです。その結果、農家の女性たちは町のスーパーで食べものを買うことになります。キャベツ栽培に特化した村の生産者たちは、日々の食料品をスーパーに頼るようになりました。食料をすべて自給する農家はいまどこにもありません。所によっては、例えば一つの島全体がサトウキビだけを栽培しています。砂糖だけを食べていのちをつなぐことのできる人などいません。その農家は日々の食料を町の商店でまかなうしかありません。莫大な量の砂糖を生産するいくつかの国々は、砂糖の国際市場が頼みの綱となっています。いずれそうした国々は豊かな農地があるにも拘わらず、食料品を国外から輸入し始めるのでしょうか。いくつもの国がこうして食料の自給ということから遠のいていっています。食糧輸出国として知られる国においてすら、実は多くの食料品を輸入しています。将来、世界のどの国も食料自給など叶わなくなるかもしれません。

アジア学院は高い自給率を維持しています。周りの地域社会との相互依存の関係を保つため、私たちは自立を維持していきたいと願っています。学院内で消費される食べものの約85%は学院の農場で栽培・収穫できています。若干の余剰産物を近隣住民の方々に買ってもらい、収入の足しにはしますが、近隣農家にとって経済的な脅威となるような大量生産／大量販売は行いません。

堆肥作りに必要な原材料はほぼ足りています。スプーン一杯の残飯でさえ学院の外に出されることはありません。おかげで農場の土はより豊かになっています。食料に関して最適な自給・自存率はどのようなものであるか、というのは重要な研究課題でありますから、そのことについて専門家の方々の知恵をお借りしているところです。

東南アジア農村指導者養成所、そしてその後のアジア学院は、日本のNGO運動の先駆けと呼ばれています。ひと昔前、このNGOという言葉は日本では使われていませんでした。現在300団体を超えるNGOが活動していますが、そのほとんどは1980年代にスタートしたもので、50年も経っていません。これらのほとんどの団体はまだ歴史も経験も浅く、小所帯で、財的基盤も脆弱かつ政治的に未熟ですが、分かち合いの気概にあふれています。日本政府のODA計画に参画することで大きくなり、立派な活動を続けているNGOもいくつかあるのですが、こうした団体はその官僚化という危うさを常に抱えています。現在、世界のNGO活動に対する感謝と認知そして期待は各地で高まっています。その背景にある主な理由として、おそらく次のようなことが言えるでしょう。1) 軍事力と経済力を後ろ盾とした、政府機関による世界平和と秩序の維持は終わりを迎えつつあるとの認識が世界中の人々に広がってきていること。2) 20世紀を特徴づけたかに思える、終わりが見えそうもない戦争に終止符を打ち、真に平和な21世紀へと前進したい、との願いが強まっていること。3) 1995年1月の神戸大震災直後に展開された、数千人に上る一般ボランティアと経験を積んだNGOワーカーによる緊急支援活動は効果的な結果を残した、と世に認められたこと。

第二次世界大戦終結後の50年間、世界各地で様々な努力がなされてはきましたが、いまだ戦争は終わっていません。各種の世界会議が数限りなく開催されてきたのに、飢餓からの自由も、貧困の撲滅も、世界中の人々を包む平和と福祉も、どれ一つ実現していません。先行き不透明なままです。国連は世界の政府のみを公式な構成員としていますが、自らの諸計画を対象となる現場で実

施するに当たっては、今日、ほぼ100パーセント、NGOに頼らざるを得ません。理由として考えられるのは、

1. NGOは、政府代表ではない。
2. NGOの活動遂行を根底で支えているのは、人への愛とボランティア・スピリットである。
3. NGOは国の違い、国境を越えて自由に他のNGOと協力している。ほとんどが国際的組織であり、超教派の団体である。エキュメニカル
4. NGOは草の根レベルでの活動がより自由に行えることから、民衆のニーズに即応できる。
5. NGOの活動は政府が実施するよりも経費が掛からず、それでいて政府よりも効果を上げている。
6. NGOはニーズに応える態勢は常にできてはいるが、実際に動くのは、対象団体等からの招きがあった場合のみである。
7. NGOは武器は一切使用せず、その意図もまったくない。平和的手法のみをもって平和を構築する。

ひと言で言えば、平和的手法のみによって世界に平和と秩序をもたらし、分かち合いの精神に根差した世界をもたらす潜在的力がNGOにはある、ということです。

世界各国の草の根の農村リーダーが集う自己研修共同体であるアジア学院は、このようなNGOファミリーの一員であることを誇りに思います。日本のJANICは、フィリピンのマニラに本部を構えるANGOCと密な関係を保って活動を進めています。ANGOCは極めて有意義な活動をしているわけですが、草の根の民衆との結びつきを失うことなく、国連食糧農業機関(FAO)等々の国際機関のサービス領域にもその活動は及んでいます。ANGOCの指導部の皆様と、創設者である故ウマリ博士のビジョンと先見性に私たちは心から感謝するものであります。同時に、アントニオ・キソン事務局長のすばらしいリーダーシップと、多くはフィリピン人からなるスタッフの皆さまに感謝するものであります。これら3団

体すべてに関わって仕事ができ、私は光栄に思います。

マグサイサイ賞財団の常務理事、ノナ・B・ハビエルさんから、1996年のマグサイサイ賞受賞者に選ばれたと直にお電話をいただいた時、私はビックリしましたし、同時に大変名誉なことと思いました。その後、世界中のたくさんの友人、協力者の方々から電話、ファックス、お手紙、個別の訪問を通じてお祝いのメッセージが寄せられ、私の感謝の思いは時をおかずさらに膨らんだものです。メッセージを送ってくださったのはアジア学院卒業生とその家族ならびに友人たち、N GO団体とその所属メンバーたち、私人ならびに政府で働く公人、宗教団体などで、そのほとんどが農村部あるいは都市部の草の根で活動されている方々です。自分たちも受賞の喜びにあずからせていただいている、と皆さんおっしゃっております。受賞の名誉をこれらの方々も誇りに思うということであり、もちろん私も同感です。

この名誉を心から嬉しく思います。何よりも、時と所を問うことなく、誰であれ、毎日やるべきことを私も行ってきたということが受賞につながったからです。私がこれまでやってきたのは、何世紀にもわたって、ごく普通の、市井の人々がなさってきたことです。すなわち、いのちとそれを支える食べものを大切にする——「共に生きるために」ということに他なりません。基本的には同じ行く末を歩む農村と都市の普通の人々による普通の日々の行いが重要であるということを今回の賞は再確認させてくれるものです。いまの時代、次々と危機的状況が私たちに迫ってきます。その多くは、私たち人間の営みによって生じたものです。危機とは辞書の定義によると、私の好きなものの一つに、「好転またはその逆となる転換点」とあります。そう、私たちはいま、転換点に立っているのです。私たちが果たすべき共通の責務は、私たち自身を、そして私たちの行く末をより良いものへと転換させることです。そのことを、日々の生活においていのちと食べものを大切に、自然のリズムと調和を保ちながら行う、ということです。

終わりに、このような名誉に浴することがで

きたことに対し、マグサイサイ賞財団、主として農村文化の下にあるこの地で民衆中心主義を実践してこられたフィリピンの皆さま、世界各地で活動に携わっているパートナーと友人たち、そして、妻と二人の息子、二人の娘、ひとりの孫、すべての方々に改めて心からの感謝を申し上げるとともに、今回の栄誉を分かち合いたいと存じます。アジア学院とJANICからは3年前に公式に退いた身ではありますが、より自由な立場の一個人として生涯の仕事に関わってゆくための新たなそして常に新しくされる役割をこの賞からいただいたものと感じております。感謝申し上げます。

ご清聴、ありがとうございました。

注釈

1. 都市産業伝道委員会の第1回アジア会議が1968年東アジアキリスト教協議会主催の元、タイ・バンコクで開催された。1973年にアジアキリスト教協議会の「都市農村伝道委員会」(URM)に発展した。
2. 高見敏弘『土とともに生きる——アジア学院とわたし』日本基督教団出版局、1996年p.24には「この言葉は、ARI創立の一つのきっかけとなったバングラデシュ独立直後の農業復興支援活動のポスターを作る過程で生み出されたものの一つです。」とある。

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。これまでに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、私たちがある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

Journal of the Asian Rural Institute
Vol. 6, 2022
March 31, 2022

アジア学院紀要
2022年, 第6号
2022年3月31日 発行

Editing Committee

Tomoko Arakawa, Junko Tanaka,
Manosi Abe (Chatterjee), Thomas Fujishima

Proof-reading

Junko Tanaka, Yûko Emura, Jack Lichten,
Manosi Abe (Chatterjee)

Layout

Thomas Fujishima

Cover Art

Paul Klee, *Temple Gardens*.
Wikimedia Commons
Creative Commons CC0 1.0

Publisher

Asian Rural Institute
442-1 Tsukinukizawa, Nasushiobara, Tochigi
329-2703 JAPAN
tel 0287-36-3111
email info@ari-edu.org

Printing

Printpac Corporation

編集委員

荒川 朋子、田仲 順子、阿部 (チャタジー) マノシ、
藤嶋 トーマス

校正

田仲 順子、江村 悠子、ジャック・リクテン、
阿部 (チャタジー) マノシ

レイアウト

藤嶋 トーマス

表紙作品


パウル・クレー 『神殿の庭』
ウィキメディアコモンズ
Creative Commons CC0 1.0

発行所

学校法人 アジア学院
〒329-2703
栃木県那須塩原市槻沢442-1
電話 0287-36-3111
メール info@ari-edu.org

印刷

株式会社プリントバック

An abstract painting featuring a complex arrangement of geometric shapes and warm, earthy tones. The composition includes various shades of orange, red, yellow, and brown, with some cooler tones like blue and green. The shapes are layered and overlapping, creating a sense of depth and movement. The overall style is reminiscent of mid-20th-century abstract art, possibly influenced by Japanese aesthetics.

People living in cities are driven to endless consumption by a sense of satisfaction that can never be satiated, creating a society of mass consumption that exploits the environment. Such a society implies that material wealth must be sacrificed to solve environmental problems, but the 'unmediated,' and 'living' example of ARI shows that it is possible to pursue spiritual wealth while helping to solve environmental problems.

Sôta Ono

都市生活を送る人々は、決して満たされることのない満足感によって際限なく消費に駆り立てられ、環境を搾取する大量消費社会を成り立たせている。このような社会は、環境問題を解決するためには、物質的な豊かさを犠牲にしなければならないことを暗示しているが、アジア学院の「生身」の事例は、環境問題の解決を助けると同時に、精神的な豊かさを追求できることを示している。

小野 颯太