

**“Technology supremacy brings about natural disasters- the 1st Hokkaido Earthquake
Volunteer -”**

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<Introduction>

Hokkaido is the place of rich nature, so I have been fascinated by their landscapes, pastures and hot springs since my young age. It is also the memorial place where I visited with my beloved wife in 1992.

There is a living testimony of the horse of Hokkaido.¹

Horses that have been living with human beings as the only power to explore the land gradually disappear with the mechanization in agricultural field. It is because of that tractors have been used instead of horses. An aged-horse has been used for years at a farmer, but it is just living everyday now and kept by its owner since it became too old to do work. However, the family started to feel that they cannot endure to see the death of their horse when the time comes, so they decided to sell their horse.

When the family provided a good food for their horse on the day before, the horse seemed to realize his situation. When the tractor came to take him, he touched his owner’s shoulder softly by his cheek. And then the family was recalled their consciousness, and they noticed that their horse was crying. The family could not move just like a stone but just watching at their crying horse.

Eventually the horse started to walk by himself on the footplate, and got on the tractor. He had not looked back to his owner family again.

What a sad but beautiful moment is?

Fulfilling the end of life is important for people as well. What the important is how to do it.

One thing is to know own mission. And have a heart of appreciation for accomplishments of the mission.

The second is to entrust yourself. When you entrust everything including your life and death, do not waste to seek longevity, you will have the last moment of your life in peace. It seems that animals that live in the nature also tell us not to be obsessed too much for life otherwise you cannot overcome your death beautifully.

The third is, to treat the nature preciously like, “Human beings are living with the mountain *Kamuy* (a spiritual or divine being in Ainu mythology), the water *Kamuy* and the *Kamuy* of nature. We must take good care of it”.

¹ 2008. Satouchi, A. “*Ainushiki Ecology Seikatsu*”. Shogakukan. Book band.

The famous Ainu *Ekashi* (= elder), Haruzo Urakawa [1938-] says so.²

The landscape of silos, pastures and horse grazing of Hokkaido is recorded in my deep heart.

It was impossible to imagine that the *Ainu mosir* (the quiet earth of human beings), which has been taking care of the nature, has broken by the earthquake. I was in the Middle East when I heard about the news of event, I was overwhelmed by the sense of despair, and I thought “This is the end of Japan”. As soon as I returned to Japan from Beirut, I flew from Itami Airport to New Chitose Airport on September 9 (Sunday), because I was worried about the damage of the village of the Ainu people.

(1) New Chitose Airport became the base of the Japan Self-Defense Forces’ Seventh Division.

a. New Chitose Airport

The Japanese news articles that I heard in Beirut were as follows. “Among the gross agricultural production (9.2 trillion yen) in 2016, Hokkaido occupied the top of the domestic market, and it was 13% (1.2 trillion yen). The raw milk, which is the raw material of milk and butter, Hokkaido takes up 49% of the whole country’s output value.” (“*The Nihon Keizai Shinbun*”. September 7, 2018) “If the power outage in Hokkaido has occurred in the winter season that more electricity is needed due to heating, there's a possibility that damage has become even severe.” (“*Asahi Shimbun*”. September 7, 2018)

According to the summary of the Hokkaido Government, as of September 7, 11am, 7,339 people were evacuated in 768 locations of evacuation shelters in 113 municipalities in Hokkaido. Landslides, liquefaction phenomena and power outages across Hokkaido caused severe damage. The New Chitose Airport, which was the starting place of Hokkaido trip with my wife, not what it was used to be, and I could not find the spot where I kept my wife waiting because I returned to the airplane for picking up something I left. It is because of that the airport was relocated to a new location. The airport which became a modern style seemed inorganic. It was unfortunate that memories have been erased. The feeling like warmth in mother’s womb has disappeared and only the mechanized convenience was there. The aisle that connected to the airport from trap became no-entry zone that was controlled by the Japan Self-Defense Forces’ Seventh Division. That was a strict guard that no single traveler could approach. I felt like the knife of threat to me that of “和則兩利 (*Wa-Soku-Ryo-Ri*: Harmony-follow-both-benefit / 鬪則俱傷 (*Tou-Soku-Gu-Shyo*: Fight-follow-together-hurt)”, there is benefit if you harmonize together, but both will hurt if you fight each other.

b. Power Blackout

The residents are still talking about the fear of aftershocks. Even near the New Chitose Airport, the food shelves of convenience stores were all empty on 9th night.

² 1991. Fujibayashi, K. “*Ikiru Tanoshimi*”. Kyoto Gospel Church, p.98.

Even in Sapporo became a lawless area because of the situation that no signal, reverse driving and each driver's conscious sense became the traffic rule.

Although blackouts were resolved, it was a fatal to dairy farmers because they could not use any electricity for nearly 40 hours. They could not use the machine to squeeze cattle's milk, so dairy cattle became sick because they could not give out milk. Dairy products became impossible to buy while I was staying in Hokkaido. It was a big problem

Not only in Hokkaido, but also at the same time, the impact of Typhoon No.21 damaged the power supply between Osaka and Kobe City. It became unable to cook, to take bath and to use toilet. The foods inside of the fridge were decayed. We could not charge our smartphones, so the safety confirmation tools had become useless. We could not request for relief for own safety and we suddenly experienced the inconvenience of living life like on an uninhabited island. Survival kit for disaster was useless. When I tried to support the window that seemed to crack, I felt like my back became frozen by the strong pressure of wind and rain against the window.

Dams, which is aimed at supplying to the factory area, had been produced the structure of a hydraulic power generation, electrical power transmission line and power poles in urban areas. Technically, the shortest way of preventing the blackout is that a "no pole pillarization" is publicized.

Even a wind-power generation, electric wires are damaging birds in the sky, branches of trees and landscapes. In Paris, London, and Taipei, undergrounding lifelines are 100%. Even with the technique of making the underground electric wires and direct burying, transformers are necessary on the road surface, and we cannot respond quickly to the construction against the flooding risk. Therefore, rather aiming a sky without power poles and electric wires in order to give a semblance of improvement of electricity supply technology, it is necessary to change the base to create a community that independent from electric power.

We do like to utilize technology that humans take care of the Earth, without defects, damage and pain. However, it has been becoming that technology itself have threatened human's life and giving danger to security and peace, and have been ruined the whole life that has been built. Technology has been certainly contributed as a flag of liberation from work hardships, physical labor and monotonous labor. Humans felt that their past hardship was resolved and gained comfortableness by money games, investments and accumulations, without enduring. However, once wheels fall off due to disasters, life collapse from the bottom. Once we undergo hardships for the first time, we realize convenience, comfortableness and service that we have enjoyed is like a mirage. By rebuilding of the house, treatment and double loan, you will be not able to find the hope to live. "Godly sorrow

brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death." (2 Corinthians 7:10)



c. Atsuma-chō

On the evening of September 9, I landed at New Chitose Airport. Temperature was different from Honshu and cold air flowed. I wear same outfits at every disaster area and overseas area, and one day before, actually two days before, the temperature in the Middle East was high and I sweated all the time. I realized that I came to a northern land. I drove a rent-a-car and headed for Atsuma-chō where produced the biggest number of casualties. It is common to drive a car by a speed of 100km per hour on Hokkaido Expressway in Hokkaido. However, due to the effect of the earthquake, there were indications of the 50km per hour limit. I drove a car toward Tomakomai (“*To-makomai*” in Ainu language: the river with pond) that is opposite direction to Sapporo (“*Sapporobe*”: big dry river). It was completely dark. There were few cars on the road. It was creepy. I felt a horror like the road leads to the hell of “the other world” as it was. We headed to Atsuma-chō (厚真町) that originally a phonetic symbol from *Ainu* word “*Atsumato*”. “*Atsumato*” means a place of wetland where reed grass grows. Normally it is the distance that takes 40 minutes by car, but I felt like I was driving for hours. Electricity had disappeared in the town on the both side of the expressway. I have been experienced same thing when I rush into the affected areas. I started to increase the power to grasp the steering wheel while I was asking to myself, “Do we not arrived Atsuma-chō yet?” The searching is still going at the area where the epicenter of Iburi region in the Middle Eastern part, so I tried to find any sign of life, but there were nothing.



Deputy Mayor of Atsuma-chō, Yasuyuki Kondo

Around 11:30pm on 9th, there were office people who were working hard without sleeping and taking rest at Atsuma-chō municipal office. When I offered about food distribution, they escorted me to inside. Beside Social Welfare Council and Volunteer Center, there was a space of Relief Center separately. Nearly 600 evacuated people were recorded there. I checked the necessary amount of food ingredients. People were thoroughly perplexed by the first time experience to manage six evacuation centers, where generally 100 people are in one place, 200 people are max. We started to provide manpower and food ingredients.

(2) The Sanctuary of Ainu Visit

a. Nibutani Ainu Culture Museum Visit

At the “Nibutani Ainu Culture Museum”, also showcases were broken and the first floor of the museum was full of piled-up glass pieces. If you drive a car 45 minutes through Hokkaido Expressway from Atsuma-chō, Nibutani exist in Biratori-chō. The Ainu word “*Nimutai*”, “the place where tree grows”, is the original meaning. Upper northern Tohoku area, there are many places where name from the Ainu language. Especially, according to the Office of Ainu Measures Promotion of Hokkaido Government, about 80% of the names of municipalities in Hokkaido are originally from Ainu language.³ Checking the reason why *Kanji* (Chinese character) of place’s name in Hokkaido is difficult, there are place where originally were named by the indigenous people of Ainu, so it seems that later Japanese people applied *Kanji* to match the Ainu word and pronunciation.



The father of Shiro Kayano, who I met, Shigeru [1926-2006] gathered Ainu *Mingu* (folk daily tools and goods) for about 50 years since the 1950’s, and he actively engaged in recording of the Ainu language. Shiro, the son of Shigeru Kayano, is the director and curator of “Kayano Shigeru Nibutani Ainu Culture Museum”. His wife, Tomoko took our picture. The outer sides of the showcases were collapsed by vertical vibrations. Shiro is still teaching the Ainu language.

With Shiro Kayano

From September 13, the first floor of the museum will be restarted. It is a perfect place to feel the breath of Ainu. Some people call Nibutani as the Sanctuary of Ainu.

In the 1965 data, it is recorded that 466 households and 2,313 Ainu people lived in Biratori-chō. It is probably the area where the most Ainu people lived in Hokkaido.

Current director of the museum is the second son of Mr. Shigeru Kayano.

He passes down “*yukar* (Ainu epic poetry)” and “*uepeker* (Ainu folktales)” to the next generations. “*The Ainu*” means “human” in the Ainu language. In the Ainu society, the word “*Ainu*” is used only for person who really do good behaviors.

Therefore, even though we “*和人*(*Wa-Jin. Samo* in Ainu language. Means Japanese people)” inherit genetic DNAs, we may not be called as “*Ainu people*” who do good things.

b. The Ainu that has been discriminated as “*土人* (*Do-Jin* = native people, local people)”.

There is something I have been noticed while I was doing Hokkaido earthquake volunteer work.

³ Many of the Ainu people lived alongside the river and seek the necessary materials for their lives. Also, as a transportation route for hunting and trade, the river was an important existence. Therefore, there are so many place’s names that means “river (*Pet*)” and “stream (*Nay*)”.

You are not able to be with affected people without knowing about the Ainu. It is because that the basic of our work is listening pains, sufferings, angers and mortifications of the victims.

“Hokkaido” is the name of the land that is named by the Central Japanese Government after the Meiji era. Originally, the owner of the land is “Ainu people”. Kayano Shigeru spoke out. “The Ainu, the *Ainu mosir* has no clue about selling or lending our land to country Japan that named our land as “Hokkaido” without any dialogue with us.”⁴

The Meiji Government stated the Ainu as “旧土人(*Kyu-Do-Jin* = old natives)” by the law and took their land. Japanese people discriminated the Ainu in Sakhalin and Kuril Islands as “*Do-Jin*”. The Meiji Government did not approve not only the nationality and family register but also any basic rights. Only during the war, by the selfish government’s opportunism, the Ainu were sent to the battle fields by the imperial decree No. 373 in 1932. However, the status remained as “*Do-Jin*”. Based on the principle of Shoin Yoshida [1830-1859], the Meiji Government had been realizing the paradigm of “the Empire of Japan”. “The Empire of Japan” of the Restoration of Imperial Rule restructured the feudal social status system and shifted the identity discrimination of the emperor, royal family, peerage and common people from “士農工商 (*Shi-Nou-Kou-Shyo* = Samurai, Peasant farmers, Craftsmen, Merchants. The four categories of the people)”. Furthermore, under that, the government made the rank order of “新平民 (*Shin-Hei-Min* = New ordinal people. People from discriminated communities)”, “*Kyu-Do-Jin*” and “*Do-Jin*”.⁵

Recently, textbooks are twisting the facts. Some history textbooks that are used in schools are published from biased companies. For example, the history textbook of Nihon Bunkyo Shuppan perverts the law to protect aborigine in Hokkaido in 1899 [Meiji 32]. It is written as “The government tried to change the life style of the Ainu into the agricultural-based one by giving the land to the Ainu people, since their life are based on hunting and fishing.” In fact, it was not “giving a land” but “taking up the land”, “usurping the land”, and this is the historical truth. In 2015, Ministry of Education, Culture, Sports, Science and Technology gave endorsement to this distorted content in history textbook.⁶ The government closed the way of living as a race of hunters in forests and rivers that were the place of their lives, and forced them to do “farming”. How was the earthquake to the *Ainu mosir* (the quiet earth of human beings) who has been discriminated?

⁴ 1994. Kayano, S. “*Kotsukaide Chyaranke*”. The shakai shimpo. p.42.

⁵ 2017. “*Ainuminzokunoo Ikotsuwa Koku hatsusuru*”. Yondaigaku Goudou Zenkoku Shyukai. p.90.

⁶ 2015. Tawara, Y. “*Watashito Kenpo. Vol.168*”. Yurususa! Kenpokaiaku / Shiminrenrakukai. April 25.

The comment by Itsuzi Tangiku, associate professor at Ainu & Indigenous Studies at Hokkaido University on Tokyo Shimbun is, “It is a very strange statement. The Ainu had a traditional method of using the land that is based on ‘*Iwor* (hunting ground)’ for hunting and collecting. The government ignored it and taken away the land to distribute to the *Wa-Jin* and gave remained lands where were unsuitable for agricultural farming to the Ainu. The evaluation on the law to protect aborigine in Hokkaido, which has been studied so far, is wrong.” (2015. “*Tokyo Shimbun*”. April 16.)

c. Discrimination to the Ainu

After marriage, the Ainu woman had put tattoos around her mouth, which shape was like the mustache of her husband. The Meiji Government issued a ban on March 29, 1872 [Meiji 5], to forbid tattoos. I think that was one of the eye-catching policies of “*有司專制* (*Yu-Shi-Sen-Sei* = despotism by domain-dominated government)”, which discriminated the Ainu and Ryukyu people as “*Do-Jin*” who have customs of tattoos.

The Ministry of Communications (*逓信省: Teishin-shō*. Meiji 4. Current the Ministry of Posts and Telecommunications), approved the “custom of Hokkaido *Do-Jin*” and printed the picture on the bottom of postcard at that time.

I stayed in the Middle East till September 9, and tattoos were not unusual even for leaders of the governments, bureaucracies, businesses and academics. If the technicism is useless, it is important to have the point of view to welcome travelers from overseas in tourism. In present time, famous overseas football and sports athletes cannot enter Japanese hot spring facilities even they wish to do it.

We must stop extending the interpretation of the “Article 4 and 5 of the Public Bath House Act” which discriminates people with tattoos.



Postcard in Meiji Period

Many of Japanese people probably think about “*刺青* (*Shisei* = Japanese style tattoos)” and tattoos are awful when they see it at public bath.

However, I do like to think about it carefully. Even us, perhaps, there is a possibility to be a *yakuza* by the slightest of event. It is a problem to discriminate people as “same one” by their appearance that who are regretting themselves as being a *yakuza* and people who cut all ties with the *yakuza* group and living in right way.

Even the person who has tattoos, there are myriad of people who are living in right pass. Even if the person has a previous criminal record, if he/she repented it, it is just a “one second before is already the past”.

The society must repent the bad propensity to give “pressure of conform” by repeating past failures, mistakes and youthful excesses forever.

Please refer to the 4th Vanuatu Volunteer Report.⁷

⁷ The 4th Vanuatu Volunteer Report. April 7, 2018.

In 2011, it was regulated by the “*Sumakaiganwomamori Sodateru Jyorei*” to ask for hiding tattoos by T-shirts or towels at Tama Coast in Kobe City.

I am, as a Kobe citizen, I realized the problems that had been obfuscating inside of my through the visit to Vanuatu this time. I saw tattoos on many of young men and women in overseas, Cairns, Brisbane and Port Vila. I imagined the reason whether they do tattoos for just a fashion or their motivation is for a “sympathy (compassion, empathy,

Even if it fails, community building that warmly welcomes everything is the foundation of “the Resurrection of Rice Field, Mountain, and Bay”.

(3) Change in the values is required.

a. The largest industrial area in Japan, “*苫東(Tomato)*”

The place where had a great damage from the earthquake was the biggest base of the economic great power country, Japan. “Tomato” is the largest industrial base that locates in eastern part of Tomakomai, Hokkaido. The place where the leading factories, which carries the Japanese economy, are intensely focused on was shaken. Tomakomai City has the largest industrial development area (12,650 hectares) in Japan, “*Tomakomai-Toubu = Tomato*”. Paper and pulp industry is stand out from any place. Tomakomai factory of Oji Paper produces about 30% of paper of newspapers in entire Japan. It is a port industrial city where diversified companies exist, such as petroleum refining, chemicals and automobiles.

In terms of distribution, it contains an international hub port Tomakomai Port and New Chitose Airport.

Japanese industrial power earns some respect from the world. However, the number of times of reporting about Japan in newspapers, magazines and mass media in Southeast Asia and the Middle East is decreasing. Meanwhile, articles of companies of China, Korea and India, infrastructure export and project are becoming noticeable. It probably just like a flux and reflux of the tides, Japanese overseas travelers feel very deeply about the fact of that the value of Japanese yen has been lost.

It is very hard for Japanese regime to forget the past glory, and the attitude to keep seeking the dreams toward ever-increasing economic growth looks very painful. I am not the only one to ask myself what the true wealth is.

This time, the disaster that strangles the Japan’s economic supremacy gave shook to “*Tomato*”. It made us realize that it was a signal to let us notice that we should stop for a while and think about people’s happiness, livelihood and human rights rather than pursuing economic growth.

b. The Ainu view of the world

In October, 1997, a dam was constructed in this sanctuary place. Because of this dam, the place

sympathize, sorrow)” toward the indigenous Māori.

Māori language female teacher Erana Te Haeata Brewerton (then-60-year-old) has tattoos on her lips and chin.

On September 8, 2013, she was refused to enter the hot spring facility in Eniwa City, Hokkaido due to her tattoos.

Even she explained about her tattoos are “It is just like a family crest that express my mother and ancestors”, but she was not accepted. The Ainu women also have tattoos. However, the ban on unilateral custom in 1871 by the Meiji

Government created discrimination and has been afflicting the people of Ainu.

(2013. Hirata, T. “*Shyukan Kinyoubi*”. October 11 Issue.)

where the newly created boat launch ceremony (*Chipusanke*) was held in every year of August 20 has been submerged. This boat is a dock boat that is made from age of hundreds of years *Salix bakko*, and it is 1m in width and 10m in length. *Chipusanke* is a very important ceremony for the Ainu, so it is very bad thing for them that the place is submerged. Therefore, Shigeru Kayano, former House of Councilors and others turned to a court to invalidate against an expropriation of land for dam construction. I think that if this dam is constructed, my eternal dream and wish to call back salmon to the Saru River (originally from the Ainu word “*Sara, Yoshihara*”) will be completely closed. I think that no single salmon will come back again to Nibutani forever. How many times does the Japanese Government want to take away the land from the Ainu?⁸

Originally, it was in the 1970’s when the construction survey of Nibutani Dam has begun. As pump-priming measures for the dull air of Hokkaido economy, the purpose was to build secure water lines for industrial areas in the eastern part of Tomakomai. However, few companies enter the industrial zone, and 70% of the lot for sale is untouched. After all, the purpose of the dam has changed to power generation and flood control measures. If ended up like that, the dam would be unnecessary.

In March 1997, the Sapporo District Court gave a decision that the expropriation of land of construction was illegal, but they did not ask for the demolition of the dam.

The scenery that coexistence of nature and humans is described in Revelation chapter 21verse1 as “Then I saw ‘a new heaven and a new earth,’ for the first heaven and the first earth had passed away, and there was no longer any sea”. However, the mountains in the Yoshino district of Atsuma-chō were “fluidized” by the earthquake and caused death by asphyxiation for 36 people. The trace of “fluidization” that was caused by a debris attack to the Japanese larch forest, “liquefaction” of Tomato- Atsuma Thermal Power Station, and debris flow due to the “dam” extended to great area from Sapporo City to Tomakomai City. There are sediment control dam, flood-control dam and landslide dam.

“We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.” (Romans 8:22)

Paul Tillich [1886-1965] gives warning that “Is nature completely forced into compliance to human’s will and arbitrariness? This technical civilization and the proud of mankind have been brought enormous devastation to original nature environments, the earth, animals and plants. It has restricted pure nature to a small scale, and has occupied everything by dominance and heartless development. In worse, many of us lost an ability to coexist with nature.”⁹

“Reconciliation” is used when resolving conflicts that hard to resolve due to conflicting countries, wrangling stake actors, and differences in nationalities, religions and skin colors. However, “reconciliation” should also be used to resolve the wall between “humans” and “nature”. Therefore,

⁸ 1994. Kayano, S. “*Kotsukaide Chyaranke*”. The shakai shimpo. p.50.

⁹ 1948. Tillich, P. “*Nature, also, Mourns for a Lost Good*”. The Shaking of the Foundations, Charles, Scribner’s Sons. p.79.

humans are responsible for environmental contaminations, radioactive contamination and abnormal climates.

c. Intimate community where everyone helps each other.

After the meeting with Deputy mayor Yasuyuki Hondo at the Atsuma-chō office, I visited the devastated damaged place at Sakuraoka and Yoshino. The Atsuma Dam also prohibited going through due to the severed road.

Houses, cars and bam were buried in the ground. Although Mr. Toshikazu Imada (83 years old), who is the owner of the opposite slope of the mountain in Yoshino-chō, is currently cultivating vegetables on farmland, he feel deeply pain for the damaged area where he was born and grow up. Harumi Takahashi, Governor of Hokkaido, and Prime Minister Shinzo Abe visited Atsuma-chō on September 9 (Sunday) by bus. We visited the Second Kurashiki Municipal Fukuda Elementary school Okayama Prefecture before them. But this time, we reached after them. The purpose of the visit, activities and “縁 (En = relationship)” with the victims are quite different.

In the Yoshino district of Atsuma-chō, the majority of the 41 victims in Hokkaido were buried under debris. Probably they would have been in heaven when they realized.

As soon as media people gained the information at the local office, they gathered together in the Yoshino district and focused on taking pictures. Therefore, they did not look at the untouched miserable houses of the “Sakuraoka district” where is behind the Yoshino district. As a result, throughout the media reports, only same contents of information delivered to regular citizens.

There are many tragedies other than the Yoshino district that the government does not obtain. At the time of Kumamoto / Oita Earthquake occurred, only “Masuki-chō” was reported and few reporters went to see “Souryo area”.

While only the Yoshino district was reported, people are indifferent to the tragedy of completely destroyed house in Sakuraoka district. Mr. Kazuo Nakata (76 years old) also died in the Sakuraoka district.



Sakuraoka District in Atsuma-chō

Nobody knows whether people can receive 3 million yen totally or not according to the Disaster Relief Act as a devastated damaged area, as same as the case in Mabi-chō in Kurashiki City, Okayama Prefecture. However, even 3 million yen for the demolition cost, vehicles and rebuilding the house is provided, it is too unmercifulness to ask people for self-responsibilities to do the rest.

It is not the time for the country to pursue luxury, such as the Olympic Games, Linear, and the Osaka Expo, without doing “empathy” to the sufferings of the affected people.

The target of the gospel of the Christians is the poor people who are affected, lost properties, houses and belongings. “The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor.” (Matthew 11:5) The translation by “the Orthodox Church in Japan” of “the good news is proclaimed to the poor” is “the poor people deliver the good news.”

The affected people, that is to say, among the poor people, “the good news” is living. I hope that Japan will grow out to share the grace of God that values “the Lost Coin” and “the Lost Sheep”.¹⁰

<Conclusion>

This year, 2018 is the year with many natural disasters. The Osaka Northern Earthquake in June, the concentrated heavy rain in Kobe in July, the western Japan concentrated heavy rain in July 7th (22 people out of 42 victims by the concentrated heavy rain in 2017 in Fukuoka City, were found in Haki-Masue, Asakura City). 51 people out of 227 victims were found in Mabi-chō Kurashiki City in Fukuoka Prefecture. Following the hot summer heat, Typhoon No.21 attacked in September. And 36 people out of 41 victims by the Hokkaido Eastern Iburi Earthquake were found in Atsuma-chō.

In order for Japan to survive, the change in the core values are required. It is not the technology, economy and military supremacy, but “the Resurrection of Rice Field, Mountain, and Bay”. Shall we reconsider the Satoyama (community-based forest), local fields and local sea? The word “renewing”, “Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will (Romans 12:2)”, in other words, we must wake up at the time of change. “Change (Greek word μεταμορφῶ [Original word μετά <<change>> + μορφή <<create the form>>])” must not only for the appearance, but also do fundamental change for the invisible soil, air and underground water. In other words, we should restore the nature of the Japanese archipelago just like the butterfly larvae transform to the pupa and change completely to the butterfly.

It is the turning point for the disaster relief to open the door of the Volunteer-dō (the principle way of volunteer) that is consisted of gratuities, voluntarism and dialogues without relying on the Japan Self-Defense Forces, Social Welfare Councils and Volunteer Centers. I hope that it will be the country to protect people’s lives, livelihoods and human rights rather than budgeting 230 billion yen for the Aegis Ashore.

¹⁰ 2017. Murata, M. “*Kirisutokyo Shyakaigakuno Aidade*”. Koyo Shobo. p.16.

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