

## **“Resurrection of Rice Field, Mountain, and Bay” - Religious Ethical Society Summer Seminar -**

Date: August 27 (Tuesday), 2013. 2:30pm ~ 3pm

Place: Asuka Institute of Kansai University Ueda Memorial Hall

Kobe International Christ Church  
Pastor Yoshio Iwamura

### <Introduction>

From July 7, 2013, a heavy rain hit Sichuan, China for about a week. Inundation above floor level reached more than 6 million, and huge amount of high buildings were destroyed. My wife Kayoko said that “The damage is worse than the Tohoku earthquake and tsunami.” We prepared everything in 3 days. We didn’t know anybody on the site. We even cannot speak Chinese. In terms of money, we bought 124,810 yen around tickets of China Eastern Airlines via Shanghai on 10 time payments. We put our sleeping bags in suitcases and we headed to Kansai Airport after the worship service on July 21 (Sunday), 2013 with our determination that we will go to the disaster affected area even we should fast for four days. Why could we go the disaster affected area without carrying a lot of money? It is recorded in the New Testament that “And he left them and went out of the city to Bethany, where he spent the night. (Matthew 21:17)”. Japanese Bible translation is not correct. Jesus “spent the night” (Greek *αὐλιζομαι aulizomai*) means “sleep in the garden, sleep outside”(Thayer's Greek-English Lexicon of the New Testament) Since he spent the night outside, he did not eat properly. If you look into the following sentence, it is written that “Early in the morning, as Jesus was on his way back to the city, he was hungry. (Matthew 21:18)” Continuing on, it is said “Seeing a fig tree by the road, he went up to it but found nothing on it except leaves. Then he said to it, “May you never bear fruit again!” Immediately the tree withered. (Matthew 21:19)” So, did Jesus vent his anger when he was hungry? In context, in the temple courts, it is recorded that “Jesus entered the temple courts and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves.” And after he saw a fig tree, he said that “found nothing on it except leaves”. In other words, he criticized that “found nothing on it except leaves” is just like a majestic synagogue where tourists visit. Christianity also often spends a lot of money for ○○ tournaments, events and bazaars, but it may be a mechanism to temporarily enhance people’s emotion. In the parallel description, the Gospel of Mark, it is written that “Because it was not the season for figs. (Mark 11:13)” Therefore, we can see that Christ did not angry by his personal feeling. He told his disciples that Jesus replied, “Truly I tell you, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, ‘Go, throw yourself into the sea,’ and it will be done. 22If you believe, you will receive whatever you ask for in prayer. (Matthew 21:21)”. He told to do actual work. He encouraged doing actual act rather than just preaching the love for neighbors. We headed to the

disaster affected area in Sichuan, China with our sleeping bags. I and my wife Kayoko was encouraged doing our will to engage in “work” for affected victims.<sup>1</sup> It was the same motivation that we had when we headed to the disaster affected area in Ishinomaki City, Miyagi Prefecture with young people two years and five months ago.

## **(1) Scars of the Tohoku earthquake and tsunami**

### **a. Impact on ecosystem**

On 2:46pm, the devastation was huge. As far as I could see, there were rubbles, destroyed houses and traces of earthquake disasters.

Nearly 4,000 people became victims even only in Ishinomaki City.

“We have suffered terror and pitfalls, ruin and destruction. Streams of tears flow from my eyes because my people are destroyed. (Lamentations 3:47-48)”

The tsunami hit the Kasagai island, which is located on northeast of the Oshika Peninsula, Ishinomaki City. The height (runup height) was 43 meters. It was greater than the 1896 Sanriku earthquake. The trees in the mountains were covered by the sea, and the trees were vanished. Even cars were skewered in the rice fields. The fishery house at Mangoku-ura bay, where has the best oysters and seaweeds in Japan, has been flooded.

Water stream from the mountains grow rice. Piled-up leaves make a good soil. Clean water produces delicious crops. Waste water from pesticide-free, organic soil becomes a river and it flows into the sea. “All streams flow into the sea, yet the sea is never full. To the place the streams come from, there they return again. (Ecclesiastes 1:7)” Nature is circulating. It travels from the mountain to the sea; water evaporates in the ocean, becomes rain and falls on the mountain again.

Nature life has been linked to each other since the birth of the earth. Why had herbivorous animals not eating up by carnivorous animals? Because the grass was everywhere in the earth. Herbivorous animals such as cows with a large stomach, sheep and rabbits birth many children. There are special microorganisms in the stomach of the ruminant animals. They have survived with the helpful microorganisms for digestion. Carnivorous animals attack, so number of herbivorous animals will reduce. Then, carnivorous animals will have no animals to eat. On the other hand, the number of small animals will increase since their dangerous beasts are gone. It has been repeated for centuries.

### **b. Stewardship**

Nature is the source for humans to receive benefit. However, rice Field, mountain, and bay became a place to make money. We use pesticides and formalin to grow crops, and use machines for efficiency to fill our greed. We do not think about safety of food to eat. We behave like human beings are greater than anything in the natural world. The number of sparrows and bees in *Satoyama* (里山: undeveloped woodland near populated area) has decreased. We hardly see small bug chironomidae that was used to fly a lot in the sky in the evening. Sparrows are disappearing due to the lack of insects to eat.

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<sup>1</sup> “For it is God who works in you to will and to his good purpose.” (Philippians 2:13)

The Tohoku region, like other regions in Japan, was losing swamps near the sea. The natural environment has changed because it changed to be a flat land for housing and create large paddy fields. Therefore, when the tsunami hit, the water reached to the 40 km deep area from the sea. What had happened to the four-spot midget that lives in the swamps of the coast and estuary?<sup>2</sup> I have been visiting from Kobe for two years since 2011, but I haven't been able to see the four-spot midget. Have livable habitats for dragonflies and butterflies that have moved to the north part due to the global warming had disappeared?

There is the word of God saying that humans should rule the earth. "God blessed them and said to them, '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.'"<sup>3</sup> "Subdue (Hebrew **כָּבַשׁ** *kabash*)" *kabash* and "rule over (**רָדָה** *radah*)" is used (Ezekiel 34:4). As it is in the context, "*radah*" is the meaning of caring, taking care of the flock by the shepherds. (Ezekiel 34:2-4)". Therefore, it is not control down violently.<sup>4</sup> Humans must take care of nature in a gentle manner. However, for the sake of benefit, it has been ruined by environment disruption, pollution and arrogant control. Let's return to the origin of living with nature.

### c. Coexistence with nature

In the year of the Tohoku earthquake and tsunami, I visited the Oshika Peninsula at Ishinomaki City, Miyagi Prefecture. The name of "Shika (literally meaning, deer)" is everywhere. Ainu people prayed for *Kamuy* ("God" in Ainu language) when they could get a lot of deer.<sup>5</sup> Houses, lives and jobs at the ria coast area are completely washed away. Mr. Shoichi Abe, the current director of Ishinomaki branch of Kobe International Sustaining Organization and he is also a former principle at several elementary schools, guided us. Looking at the Oshika Peninsula from the ocean, you can see rich green mountains. There are many broad-leaf trees such as maple trees and quercus serrata. When you enter the forest, you will be buried in fallen leaves until your waist. Under the fallen leaves, there are many years of accumulated leaf mulch. When I put my hands in it to look if any beetles or stag beetles are sleeping, I smelled of mushrooms.

There is Mr. Shigeatsu Hatayama who is promoting the movement of "Forest is a lover of the sea" in Kesenuma bay, Miyagi Prefecture. I was made to notice that in order to revive the power of the diminished sea, it is important to take care of the river pouring into the sea and the upstream forest. We plant a seedling in the forest at Mount Murone that is located at the upstream of Ookawa River

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<sup>2</sup> Due to the reduction of swamps, habitats of Damselfly are narrowed and they are acknowledged as endangered species.

<sup>3</sup> Genesis 1:28

<sup>4</sup> 2011. S, Higuchi. *Seiten to gendaishyakai no shyomondai*. The Kirisuto Shimbun. 76-77.

"Son of man, prophesy against the shepherds of Israel; prophesy and say to them: 'This is what the Sovereign Lord says: Woe to you shepherds of Israel who only *take care of yourselves!* Should not shepherds *take care of the flock?*' 3 You eat the curds, clothe yourselves with the wool and slaughter the choice animals, but you do not take care of the flock. 4 You have not strengthened the weak or healed the sick or bound up the injured. You have not brought back the strays or searched for the lost. You have ruled (*radah*) them harshly and brutally. Ezekiel 34:2-4 NIV.

<sup>5</sup> 2011. "*Research in Oshika Hanto (4)*". Kobe International Sustaining Organization. July 2.

that flow into the bay. Since 1989, we started planting 250,000 trees of 50 species of broad-leaf trees with children. The movement was born from a poem of Miss. Ryuko Kumatani, who lives at mountain village, “Eternal love is spinning while the forest loves the sea and the sea love the forest.”<sup>6</sup> When I listen to trees, I can hear the sound. They are alive. The poem takes trees as their original words, and it has the sound that has been flowing through the history.

We have destroyed nature by our selfish way of life. We are the prodigal children who forgot own hometown. For the son who admires the nature of the hometown as “I will set out and go back to my father”<sup>7</sup>, the place to return is the forest. In the Garden of Eden, which is the forest, there were “the tree of life” and “the tree of knowledge of good and evil.”<sup>8</sup> Humans have repeatedly strayed whether to protect forests, or to build sediment control dam, flood-control dam, and landslide dam. In Tohoku region, they are in trouble with the increase of deer. “The tree of life” takes care of the seedlings of the forest and considers the natural “ecosystem”. On the other hand, “the tree of knowledge of good and evil” think the “life” of people who dominant the nature, so people has no choice but reducing the number of deer.

Which one should we think first, natural “ecosystem” or human “life”?

“Resurrection of Rice Field, Mountain, and Bay” thinks about both side and opens a path that everyone can agree. We live with nature by having a connection with other creatures.

## **(2) Taking care of the nature rather than dominating it.**

### **a. Let the earth to obey.**

“All kinds of animals, birds, reptiles and sea creatures are being tamed and have been tamed by mankind.( James 3:7)” Subdue the earth, which is to say the word of “rule over (dominiu terrae)”, appears in the beginning of the Bible, Genesis 1:28 that is the creation of mankind. The early Fathers and successive theologians have also been interpreted that humans have the power to control nature.<sup>9</sup> We have saw nature as a creation, and it became the proof for humans to do aggressive domination as the master. It leads to the conquest of the new continent, the exploitation of resources and the destruction of the natural world. In other words, whether it will able to utilize the nature and creation, which is not god, as the production base became the point of the success and failure. It is said that “In the past, humans were part of nature. However now, humans have become exploiters.”<sup>10</sup> René Descartes [1596-1650] divides human and nature by modern philosophical thinking that human is “mental substance (res cogitans)”. He established the foundation of the development of science and technology that began in the 17<sup>th</sup> century. Emphasizing on numerical values and efficiency is prioritized. Under the Cartesianism that humans stand on nature, science developed and an industrial revolution took place. However, it became the

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<sup>6</sup> 1996. R, Kumatani. *Kashyu / Mori ha umi no koibito*. Hokutosha.

<sup>7</sup> 1985. Luke 15:18. *The New Testament*. Translated by Naoyuki Yagyū. Shinkyō Publishing.

<sup>8</sup> Genesis 2:9. *The Bible, The New Interconfessional Translation*.

<sup>9</sup> 1972. L, White. *Machina ex deo : essays in the dynamism of western culture*. Misuzu Shobo. 87-92.

<sup>10</sup> *ibid*.

beginning of environmental destruction. Prominent theologian Paul Tillich [1886-1965] of the 20<sup>th</sup> century also inherits the leading track.<sup>11</sup>

## **b. Faults in the Japanese new of nature**

Saigyō Hōshi [1118-1190] read a song about ten years before his death. “*Negawakuwa hana no shita nite haru shinan sono kisaragi no mochizuki no koro.* (I hope to die under the cherry blossoms in spring, around the time of full moon in February of the old calendar).” Saigyō departure to the next life on 16<sup>th</sup> of the next day of “*kisaragi no Mochizuki* (the anniversary day of Buddha on February 15<sup>th</sup>)”. We are able to have peace of mind only in the nature. Living together with the natural world is more appealing to Japanese mentality than having things from it.

There are some people who collect stamps at their young age. Some elementary school students may be more interested in collecting insects. It seems that there is a motivation for children to “have”. About the butterfly that exists in the nature, their quantity, quality and maintenance as “things” become the center of children’s interest.

Japan is also a country that “has” rich natural resources such as forests, water and soil. The definition of “resources” is that “An element that contributes to production that can be obtained from the nature. Widely, it refers to what will be the basis of industry and support it.”<sup>12</sup> Coming into the 21st century, natural disasters such as concentrated heavy rain, water flood and earthquake have been repeatedly happening on the Pacific Ring of Fire area. In the forest, there are roles as environment to prevent natural disasters and as an industry to provide wood materials for reconstruction housing.<sup>13</sup> In Japan, “things (materials and raw materials)” in the natural world have been turned into industries. By adding labor work, we have manufactured and sold it. Before the war, as a country without resources, Japan made her way into Northeast Asia because of territorial narrowness, overpopulation and justifying of colonialism. When the lifeline of resource supply from other countries was cut off, there was no way but start the great war. Before importing cheap foreign wooden materials from Canada, cedars and cypress trees, which can make good money as construction materials, were strenuously planted throughout in Japan. But did Japan have no resources? For example, thinking about the Japan’s self-sufficiency ratio of woods, it was proudly nearly 100% until the early 1950s. However, it dropped to 45 % in 1970 and 28% in 1990, and currently shifted to around 20%.<sup>14</sup> Both forestry and agriculture in Japan is exposed to cheap external materials. There are other concerns besides having no resources.

In addition to problems such as air pollution, dioxins and drug dispersion, it has become a conviction line for natural disasters due to environmental destruction that people will be not concerning about Satoyama, local sea and local agricultural fields. Tragedy that would cause the extinction of humans, wildlife and plants which are living on the space craft Earth, shouldn't be

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<sup>11</sup> 1927. P. Tillich. *Logos und Mythos der Technik GW.IX.* 305-306.

<sup>12</sup> *Daijirin* (2<sup>nd</sup> edition)

<sup>13</sup> 2008. K. Tajima. R. Kanda. *Mori to nigen.* Asahi Shimbun Publications. 57.

<sup>14</sup> 2011. J. Sato. *A Theory on Resources Claimed by a Resource Impoverished Country: Towards Integration with Environmental Theory.* University of Tokyo Press. 166.

happened.

Mankind cannot survive in Western philosophy. An idea of coexistence with nature that has existed since ancient times in Japan, is introduced by Mr. Takeshi Umehara, whose mother was from Ishinomaki city, as a new principle of new civilization. It is symbolized by the Buddhist words of “*Sou-moku-koku-do-shi-kkai-jou-butsumi* (草木国土悉皆成仏. All things have the Buddha's nature)”. It is the idea that every things on earth, from grass, trees, soil and wind, have the Buddha's nature and they have the same souls as human beings. Humans are not only special existence, and everything is only part of the earth. Mr. Takeshi Umehara says that this thoughts is inherited the Japanese ideology since the Jomon Era. The view of the nature of “*Eshō-funi* (依正不二. Oneness of life and its environment. It is also described as *Eshō* [依正 : the enrionment] and *Shōhō* [正報. human life] that it exist together as one. Undividable things)”, may have been hurt miserably by the Fukushima Daiichi nuclear disaster. Mass consumption of neon lighting at sleepless town Tokyo. A house without wooden appearance. The water supply that is not suitable for drinking without water purifier. It seems that the security to protect individual life has been secured. However, the other side reality of the affected areas, marginal villages, depopulations, aging society and declining birthrates have not been getting attention.

### c. Circulation among personality = human and impersonality = the nature

The identity of Ainu is introduced that “Ainu, it means human, and there are *kamuy* in the world that far beyond human power. *Kamuy* of the fire, *kamuy* of the mountain, *kamuy* of the river and *kamuy* of the wind. Humans respect *kamuy*, and appreciate the grace from it. And also, *kamuy* appears in the human world in the form of creatures such as bears and owls. *Kamuy* is an entity that raises lives that humans cannot create.”<sup>15</sup>

I don't know whether the sensitivities that Japanese people values became the origin of the word of “God”, but there is the Ainu word, “*kamuy*”. In the *Ainu mosir* (the quiet earth of human beings), god, humans and the nature are coexisting. It is not “to have” things, but “to be”. In other words, a value of existence is putted importantly on the center, not for possession.<sup>16</sup> Occasionally, butterflies come to lay eggs in the fields of the Sanriku road that leads to Ishinomaki City, Miyagi Prefecture. Drivers may naturally smile when they see those beautiful visitors. I think that there are many people have memories of chasing butterflies with insect nets at their elementary school days. Sometimes, they must have experience for being spirited off by butterflies and confused from it. People call the Japanese luehdorfia as the spring goddess. Extinction of butterflies is prevented by butterfly lovers through their effort to plant butterfly's favorite grass and plants at gardens and neighboring places.

The Ainu people thought, “The trees and grass are god, and in the kingdom of God, they live in human figure.”<sup>17</sup> Ainu talks about Amur adonis. They find the light of the god in the shining yellow

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<sup>15</sup> 2008. A, Satouchi. *Ainushiki ecologe seikatsu*. Shogakukan. 8.

<sup>16</sup> 1977. E, Fromm. *To Have or to Be?* Books Kinokuniya. 39, 46.

<sup>17</sup> 1993. I, Fukuoka. *Ainu to shyokubutsu*. Asahikawa Development and Promotion Corporation. 74.

flower in gold as “When I took out my treasured sword, the yellow flower Amur Adonis shined in golden color and went out as a light of god from the tip of sword - *Yukar* (Ainu sagas that form a long rich tradition of oral literature).”<sup>18</sup> However, god died due to the nuclear meltdown ((core meltdown) of Fukushima in 2011. The nature is also dead.

How was it before the war? The Ashio Copper Mine Incident occurred because of putting too much priority on corporate interests in resources.

The house of representatives, Mr. Shōzō Tanaka insisted. “Plants are not human made. All of things are the part of results of the work of the divinity. Bird, animal, insect, fish, shellfish, mountain, river, grass and tree. All of things exist between the heaven and the earth teaches me. All of them are my good teacher. Amen.”<sup>19</sup> He takes grass, trees and nature not a subject of control, but as a teacher.

### **(3) Release of the creation**

#### **a. Groaning of the creation**

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

Hiroshima, Nagasaki and Fukushima are groaning. At the year of the 66th year after the atomic bombing and the 40th year after the starting operation of the Fukushima Daiichi Nuclear Power Plant, the nuclear meltdown (core meltdown) occurred at the level 7 of the International Nuclear and Radiological Event Scale. By the accident, 630,000 TBq of radioactivity were released. About 152,000 people were forced to evacuate due to soil contamination. Currently, polluted mud is flowing out from the plastic bag that contains the decontaminated soil.

The village chief of Iidate in Fukushima Prefecture said that “70% of the area in Iidate is the mountain. Even we decontaminate around our house and farming land, we are not able to decontaminate the mountain. So, the radioactivity is flowing from the mountain. Children are victims. They must carry a sticker of an Iidate villager for the rest of their lives.”

Safety is considered to be the most important more than ever. However, extreme anxiety and stress are spreading more and more. According to the statistical point of view, that is, the philosopher Descartes' rule of signs, it can be said as safe. However, in essence, the modern society has continuously postponed the threat of Eschaton, bringing together the wisdom of humanity, and it try to invent versatile science, mass consumption and convenience. This time, the endless continuing of great fear of decontamination, atomic bomb survivor, and impossible of reactor decommissioning is nothing like but same the fear that the future image that has been postponed to uncertain horizon, is finally found in the last scene of the movie “Planet of the Apes”. Roar of the Auschwitz concentration camp, Hiroshima, Nagasaki and Fukushima was a shadow of preoccupation for the future attacking, but we could not stop the fear of darkness of heaven and earth that was creeping up on. Nevertheless, enthusiasm of scientists, engineers and politicians, officials, economic leaders, and scholars who aim to be a military state are filled absolutely without repenting. A male worker,

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<sup>18</sup> *ibid.* 82-83.

<sup>19</sup> 1979. *Tanaka Shōzō zenshyu dai 11kan*. Tanaka Shōzō zenshyu hensaikai. Iwanami Shoten. 330, 341.

who was engaging in public work for removing the rubble at the Great Hanshin-Awaji Earthquake, was exposed to asbestos and developed mesothelioma in his 40s.<sup>20</sup> The period of exposure, the median is 17.4 years. The median period to death is 15 months after onset. We must not forget the onset of time bombs of the exposure from the Fukushima Nuclear Power Plant Incident.

Radioactivity is already circulation around the earth.

Nuclear power and Christianity never encounter. Nuclear power plant in Japan is a deep root problem of Christianity. The United States theologian Reinhold Niebuhr accused the atomic bombing to Hiroshima. However, he deliberately ignores a development of a nuclear power plant.<sup>21</sup> It is because that he did not identify the atomic bomb and the nuclear power plant as the same monster. Therefore we “changed it, though we should not change it.” Nuclear power generation is not an exclusive feature of Kyoto University and Kindai University only. The largest Anglican Christian affiliated university, Rikkyo University became the first soldier for nuclear power research of the United States. Christianity itself brought the nuclear power plant for a peaceful use as the fire of Prometheus. Even Christianity is the cause of the roar of the creation, they have not apologized once.

Not only all mankind on the earth is facing to the food shortage, ratio of food self-sufficiency of Japan has dropped below 40% and we are standing on the edge of whether we can survive or not. Consumers are also tending to prefer bread than rice, meat than fish, so we are becoming to be difficult to do self-sufficiency more and more. The system structure that young people can take part in agriculture, fishery and forestry of the primary sector of the economy in order to produce, process and sell it, isn't established. Collapse of the village society by the depopulation, aging society and declining birthrate due to the gap from Tokyo centralization, is a red signal. In exchange for development of the mass consumption, the gap structure of depopulation, aging society and declining birthdate can be said to be “exploitation (Ausbeutung) against the natural world. Young people are not interested in agriculture, forestry and fishery work even in the time of more turnover propensity, hollowing out of industry, and shortage of skilled workers. Because young people do not want to be exploited, dominated, or controlled. Due to the rice acreage reduction policy, only 2,600,000 hectares of farmland are left. Fallow fields and abandoned fields are just left behind.

Mangokuura, Ishinomaki City, is the world's largest oyster bed. Today, nori growers are also crying. Human sewage, concrete construction methods and seawall are damaging the ecology system of the sea. Norovirus is a cause of clippers syndrome and red rot.

The land is sick. Water strikes the land where people live in by becoming heavy rain, tsunami and flood. Fire is symbolized by volcanic explosions. The air has become a natural catastrophe element

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<sup>20</sup> 2012. *Mainichi Shimbun*. July 7.

<sup>21</sup> Reinhold Niebuhr [1892-1971]

Niebuhr preached the Serenity Prayer that, “*O God and Heavenly Father, Grant to us the serenity of mind to accept that which cannot be changed; courage to change that which can be changed, and wisdom to know the one from the other, through Jesus Christ our Lord, Amen.*” 1950. *The New York Times Book Review*. July 2. 23.



such as tornadoes.

The earth is groaning. When the people were groaning in Egypt, God sent Moses. Even in Japan, Gyōki [668-749] did not teach, and talk about the fundamental doctrine, but served the people and the nature that were groaning.

### **b. Share sufferings**

In the disaster affected area, disaster-related deaths such as “lonely death”, “unattended death”, “hunger death”, “freezing death”, “suicide”, “caregiving-suicide / murder” and “too late death” are spreading. In Article 25 of the Constitution of Japan, which came into effect in 1947, it defines the right to live, but it is a dead culture now. While we have been engaging in listening volunteer in Ishinomaki City since 2016, we have encountered serious problems of lack of doctors, nurses, care managers and caretakers. The number of people engaged in welfare work was significantly short for the required number even before the 3.11 event. However, the disaster affected area has been faced to a serious medical crisis since the earthquake. Ishinomaki City, Miyagi Prefecture had the highest number of casualties in the three prefectures in Tohoku region, and Watanoha area had the most severely damage and victims by tsunami per area. The people who involve in medical care for the home-victims in Watanoha were zero after the earthquake and it had continued for a while. The more you blame, consider about the mental health, the more you feel unhappy. It is written in the will of a 93-year-old lady from Minami-soma who committed suicide. “I feel more dead than alive because of the nuclear power every day. I have no other way. Good-bye. I will escape to the grave.”<sup>22</sup> Isn't the death of her an act of forsaking? “The right to housing” in “the International Bill of Human Rights”, which Japan ratified in 1979, includes not only “the right to remain the place where you live now” but also “the right that not allow creating pollution source at near your residence”. In order to live continuously, we should not make something like nuclear power plants, and it is the role of the government to protect individuals from the big companies that are trying to create it. However, politicians, officials, economic leaders, scholars, and mass media have been mutilated by rich contributions from electric power companies so they don't talk about abandoning nuclear power generations. When I think that it was unnecessary for 93-year-old old lady to sacrifice herself, I feel deep pain from bottom of my heart.

Lonely death and people who do pachinko parlors are in in direct proportion rate in Tohoku area. Almost 70 ~ 80% of customers are old people. It is because that they lost their community, job and family. The relationship between the society and the mind are separated. People have no other choice, but forget everything in a loud music. When they leave pachinko parlor, there is nothing.

Even they want to live, but they cannot do agriculture because of radioactive contamination. There is no life security. It is like that the administration of the country, prefecture and city are saying “die” in starvation to certain people who are engaging in farmers and fishery in Fukushima, For lonely elderly people, who lost their families by the earthquake and feel like a living hell and tossing oneself about in great pain with their very limited national pension support, there is no hope

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<sup>22</sup> 2011. *Mainichi Shimbun*. July 9.

for a day that will come, when they can say “I am so glad to live”.

It is the job inside the nuclear power plant that “the grading of life” goes through even though people’s life should be equal. Those who live on the streets without residence certificate, they cannot sue even if they are occupationally irradiated. Even today, people are forced to work inside the dangerous area where employees of Tokyo Electric Power Company Holdings don’t enter, under surveillance.

The number of people who chose to finish their own life will never stop, because they don’t want to suffer in living hell. Can we cynical about their choice as weak, ephemerality and unmanly? There is full of unhappiness while they are living. Among the earthquake-related deaths, the rate of suicide stands out.

### **c. From sincerity to self to “circle of justice”.**

We must tie again the relationship with a society. We might need another “support” for relationship. We need to put together a variety of yam to make a strong but kind relationship.

The number of foreigners in the disaster affected area is 75,000. There are 513 people in Ishinomaki City. There are wives and children who lost their Japanese husbands and father in the earthquake. They cannot even go back to Philippines because their children are already seniors in elementary school. Widows feel alone because there is no foreign married woman in the neighborhood. Their life insurance is about to run out. It is also difficult to find a job, but children need to go to school. Their hardships are continuing. In order to confirm the safety of foreign victims and rebuild their lives, it is necessary to have 75,000 volunteers of one-on-one collaborators. It would be desirable to have more ethnic communities. At the same time, whole Japan must aim for multiethnic and multicultural coexistence. The tragedy of international marriage is serious. Japanese husbands, who have only three words of “furo, food, sleep” at home, treat their spouse very badly. If their food and furo had not ready, their domestic violent is a daily thing. They took the passport of their wives and they are just like a king who has a right to give foreign resident status in Japan. Their wives cannot escape. Before marring, their husband treated them kindly, but they become violent in less than a year.

The disaster unemployment drives up. Even they want to divorce, there is no resident status, no money and it is difficult for foreign wives to find a job. Even if they are employed, employer treats foreign workers as disposable labor, and there is no punishment regulation against sexual harassment or power harassment. When they consult with immigration bureau of the Ministry of Justice, they are just said, “Why you got married?” Office people just say, “Why don’t you go back to Philippines?”, “If you don’t have certificate of DV proof, we cannot accept your appeal”, “Please consult with others. Immigration bureau office is not the place for life counselling”, “Your bullies might be caused because you just fall down. We cannot listen to you if you don’t have doctor’s certificate”, or “You just need to bear it”. Listening volunteer in Tohoku region have become an opportunity to learn about sociopathological phenomena in Japan that lost justice. The air to manage foreigners by severe eyes of whole Japanese people, media and police is the root of the

problem more than immigration control by close monitoring of immigration bureau through “residence card”.

The Japanese have no absolute norms for the emotional proposition, “must be honest”. After all, only “honest to oneself” is the most important virtue point. We will be required to reflect on the fact that we have not criticized toward “honesty”. The most easy-to-understand concept of Japanese basic religion is “honesty”. However, we need the ability to examine where we can extend our awareness of “human dignity” to other people. Traditionally in Japan, “honesty” for others, for groups, and for all things is completed in “honesty in oneself”.

As we are wishing for the circulation of nature in “Resurrection of Rice Field, Mountain, and Bay”, it is the Kairos (time) that each one of us stands out by noticing the “work” that each religious people hold hands together to pray for “circle of justice” and share it and exercise it. We must not make our activities as a work or labor of groups, movements and organizations.

### <Conclusion>

God has not die in this era. Nature has also not died. But humans have died. If you have a wound on your body, after seven years, your scars will be hardly to see it due to cell metabolism. At the hot spring where injured animals come to heal, a bear does not attack a rabbit. In general, “The wolf attacks the lambs, the leopard attacks the young goats, and the young lion attacks the calf.” However, a new heaven and earth is awaited, “The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them.”<sup>23</sup> Keep in mind the words of Mahatma Gandhi, that “to be bright full, enjoyable, and persistent”. It is important to keep walking like snail and keep it insist. Someday, like *shogi* (Japanese chess), a pawn will be a gold general. We hear that “love your neighbors”, but we, religious people, should be with the oppressed nature and people that in need to have their neighbors. And as well as we need to be with the vulnerable people by means of *cimugurusii* (Okinawa dialect. “Sufferings from deep inside”). Not only simply expressing a feeling of sadness, let’s find out your pain in other’s pain and sympathize with the sorrow that stays deep in mind. Let’s live with the people whose human rights are ignored. I returned from Sichuan, China on July 24. Although it was only a short time stay, I made a good friend in Youyi County. It became a learning trip to deepen awareness of the kindness and honesty of the Chinese people. Let’s go as a first solidier of “*Ku-en* (苦縁. Connection born from sharing sufferings)” to deepen relationship with neighboring people without having prejudice.

To be connected as “Japanese people became our benefactors from enemy, and we become friends”, cannot be achieved by the government, bureaucrats and plan on paper. There is a key in struggles that we serve, and we can open the door to a new history.

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<sup>23</sup> Isaiah 11:6