

Chuchi Fukaya — Opening Words: Utilizing Korean Energy for Overseas Mission

In the 1950s, Japanese industrial products were ridiculed as “plated toys.” But by the 1990s, “Made in Japan” became synonymous with high quality products as it swept across the American market. Also today, Korean companies are producing televisions that match Japanese products for design and picture clarity, and these are dominating American and Brazilian markets. However, in today’s globalized society where a product, made in an American factory with parts assembled from around the world, can still be branded as “Made in USA,” there is a trend towards buying a product regardless of its origin as long as quality and value are favorably judged. Can we not say the same thing about religion? For example, until now, we thought about how to convey a religion born in Japan to the people of America and Brazil. That is, it was necessary to apply the same effort as selling an industrial product made in Japan to the Western market. However, now, in the same way that a product of any country can be sold as long as it matches the sensitivities and needs of the people, a religion regardless of its origin can be accepted without hesitation by people as long as its teaching and faith can relate to the hearts of the people. The situation is changing where we can engage in missionary work without much thought to whether it comes from Japan. The issue is how to relate to the sensitivities and needs of the people, and who will carry this out.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (27) Historical Resources of the Manchurian Mission [11]

In January of 1838, as he entered his second year as missionary in Dalian, Sakae Yoshihara wished to begin from scratch in his missionary life and thus left his residence in the Nakamura family house. He chose to live as a homeless while engaging in missionary work, as he had hoped to do from the outset. After three months passed, he received a letter from children of a mission house in his hometown of Matsumoto, asking for reference for work in Manchuria. Although he lived as a homeless, he managed to find a job for them through his connections. Later, when he discovered that they were having trouble find a place to live, through his acquaintances, he found a place large enough for them and Yoshihara himself to live. Thus, he ended his homeless life and shared living quarters in which he established a fellowship.

Ichiro Soda — Histories of the Tenrikyo Mission (5) Tenrikyo in Hokkaido and Okinawa: Its Environment and History

An examination of number of churches in the prefectural diocese reveals that Hokkaido has 960 while Okinawa has 21. Both dioceses are far removed from Church Headquarters. There is no difference in the distance factor. But what accounts for this difference in the number of churches?

In comparison with other areas of Japan, Hokkaido and Okinawa have a unique environment and custom. Also, they have taken different historical paths from other parts of Japan. Both areas are viewed, to a certain extent, as a foreign culture.

I am not talking about the reasons for lack of growth in Okinawa. Rather, I am trying to write about how the path took root in Okinawa through the valiant efforts of the pioneers despite the difficult conditions of Okinawa as a foreign culture.

Tenrikyo missionary in Hokkaido is not unrelated to the massive development of Hokkaido that began in the early years of Meiji. In fact, it is very closely related. There were Tenrikyo faithful among the pioneers and there were missionaries who sought assistance among their friends in the pioneer villages as they sought to expand their mission. Also, while we may speak of it as a foreign culture, the people had all immigrated from various parts of Japan, and thus, there had shared ties as pioneers. They did not experience a sense of alienation. On the other hand, Okinawa possessed a long history with a unique cultural environment and custom. Ancestral worship and folk beliefs were strongly rooted. It was difficult for a new religion as Tenrikyo to find an opening.

It had to demonstrate its superiority over the existing religions in Okinawa. Only because a number of missionaries overcame this difficult situation are there churches now in Okinawa, despite its few numbers.

Koji Fukaya — A Growth of Faith through Ofudesaki (1) Introduction

This essay will examine Ofudesaki, one of the three scriptures in Tenrikyo. The questions that we keep in mind are: What kind of significance Ofudesaki has for us today, whether or not “us” includes Tenrikyo followers? How can we read Ofudesaki as the words of God the Parent in the recent pluralistic society, which is filled with various positions, values and religions and makes it hard to insist on the universality of a religion?

In this essay, instead of claiming the rightfulness of Tenrikyo lightly, I will describe a process of how my faith grows and deepens

by interpreting Ofudesaki. Hopefully that attempt will show a spiritual interaction between a young follower and God the Parent via Ofudesaki.

Midori Horiuchi — Connecting “Life”: The Phenomenon of Life and Death (5) How Can We Come to Terms with Death [3]

Hideo Kishimoto, a professor of the study of religion at Tokyo University, examined view of life and death by dividing it into four parts. The first perspective idealized an eternal life in the material sense. The second perspective viewed life as something that continues beyond physical death, and that there was something there that allowed for continuity beyond physical death. This other was considered as the “soul.” The third view imagined an existence of something other than oneself, and sought to tie together oneself with the eternal quality possessed by this something else; thus, the eternal quality of oneself was assured. An example of this perspective is the “self” that enables human race to continue. The fourth perspective sought to obtain eternity as an experience. These are similar to conditions of religions experience and spiritual experience.

Takanori Sato — The Unexpected Effects the Radiation Leak Accident at the Fukushima No. 1 Plant (3) Radiation Contamination Among Livestock and Wild Animals and the Issues Regarding Cleansing

There are three ways of thinking about the “half-life” of a radioactive element: first, “physiological half-life” that indicates a duration for the radioactive nuclide to lose half its number due to radioactive decay; second, “biological half-life” that indicates a duration to lower by half the radioactive level through biological means, such as metabolism and excretion, and thus eliminating radioactive level from the body by discharge and sweat; third, “actual half-life” that measures the actual half-life duration, as indicated by the mutual influence of physiological half-life and biological half-life. This actual half-life duration has the greatest meaning. For the elimination of radioactive cesium in the bodies of livestock and wild animals, it is important to take advantage of this actual half-life duration in order to eliminate the radioactive elements from their body and reduce it to an acceptable level. Just because they have been exposed to radioactivity should not lead automatically to shortcut solutions such as slaughter. Rather, we should think of ways to rebuild safety and trust by providing accurate measures of consumed meats, honoring a through application of regulations, and allowing for complete transparency in information availability.

Masahiko Okada — “Human Being” and “Religion” in the Contemporary World (3) To What Extent are Humans Animals? [2]

For most animals, their habitat in which they are to live are basically already decided. However, the instinctual mode of action, predetermined in order to co-exist with natural environment, is drastically declining among human beings. The reason for this decline is the way in which human infants, born in extremely incomplete condition, are not born into this world from the inception as “humans” in the natural world; rather, they become “humans (or perhaps, the self)” in the context of the cultural and social world in which they were born.

The world as a web of meaning, created by the unique mode of being of human beings as an animal. While human beings become free (of course, not completely free) from the mode of action that is predetermined by their natural instincts directly tied to the natural world, they become captivated within the world of the web of meaning of their own creation.

Norihito Nakao — Han Resources in Tenri University Sankokan Museum Collection (1) Introduction

In the Tenri University Sankokan Museum, there are over several hundreds of thousands of artifacts in its collections. Among them, there are 9300 that pertain to cultural resources related to life of the Han people. The collection of these resources was conducted by Tenrikyo missionaries and school faculty during the early 1920s. In 1925, materials brought back during a tour of the Korean peninsula and Chinese mainland were displayed in a “Korean-Manchuria-China Souvenir Exhibit” held for three days from October 27. This was the first public display for Han resources. Later, more tours of China were conducted in 1930, resulting in collection of more resources. These were displayed in the “Chinese Folk Practice Exhibit,” held for three days from April 25 at the Tenri Junior High School’s east lobby. This exhibit led to the founding of this museum.

The above outlines the key role of Han resources within the museum. Also, many of the materials collected prior to the war were extremely valuable and cannot be found in other museums. But this fact is not widely known. Thus, I will introduce the resources in this series of articles and thus seek to make widely known the value of the Han resources held at the museum.

2011 年度教団付置研究所懇話会自死問題研究部会に参加して 堀内みどり

2月22日午後、標記研究部会が「災害対策における宗教の役割」をテーマとして、本願寺間法開館で行われた。

東日本大震災では、多くの宗教者による支援活動が進められてきた。その一方では、依然として山積する課題が様々あり、自死（自殺）によって命を失う被災者もおられる。そのような状況下で、宗教者はどのように支援をしてきたのか、また、今後何が必要なのか。こうした問題意識のもと、「自死問題研究部会では、災害対策活動を、ひろく『命を支援する活動』と位置付け、このたび、各教団における1年間の震災復興支援の取り組みを明らかにした上で、反省点を共有し、中長期の展望を明らかにするための報告会」を今回開催した。

まず、鎌田東二京都大学こころの未来研究センター教授が「宗教者による災害対策活動」と題して、基調講演を行った。鎌田教授は、時代はどんどん破壊的になる。3.11はその兆しともいえるとした上で、宗教者が“災害”をどう捉えてきたのかを概観。その上で「オウム真理教」「スピリチュアル」「心なおし」等々に表象される現代をどう捉えていくかなどに触れ、「スパイラル史観」（歴史は一方的に良くなっていくわけではなく、また一方的に悪くなっていくわけでもなく、スパイラル式に進行していく）を提示した。

その後、孝道教団の岡野正純氏をコーディネーターとして、東海林良昌雲上寺副住職（浄土宗・浄土宗総合研究所）が「被災地での支援活動と私一個人・副住職・青年会役職者として」、保科和市氏が（立正佼成会教務局社会貢献グループ次長・中央学術研究所）が「東日本大震災における立正佼成会の救援・復興への取り組み」、伏見英俊氏（真言宗智山派・智山伝法院）が「真言宗智山派における災害対策の取り組み—なし得なかったことへの反省から—」、金沢豊氏（浄土真宗本願寺派・教学伝道研究センター）が教団の緊急支援活動について、その内容と課題、展望について、それぞれ発題された。

南米出張調査報告

野口 茂

3月4日から19日までの間、南米ベネズエラに出張し、現地の社会変動および宗教事情調査にあたった。とくに今回の出張では、昨年より開始したキリスト教系教育支援 NGO “FE Y ALEGRIA”（信仰と悦び）に関する調査を継続して行うことができた。

同 NGO は、1955年カラカス市の低所得者居住区（スラム）に、イエズス会のホセ・マリア・ベラス神父によって小学校が

開設されたことが嚆矢となった。当時のベネズエラは、石油開発を軸に急激な経済成長を遂げつつあったが、一方でその恩恵を享受できない貧困層が増加し、首都のカラカス周辺にはスラム街が拡大していた。経済的・社会的理由から教育の機会を奪われているスラムの子供達に、教育の場を提供し貧困の連鎖をくい止めたい。そしてキリスト教精神に基づいたモラル教育により、子供達の人格形成にも寄与したい。そのような思いから、カトリック大学の学生ボランティアとともに、ベラス神父が小学校の開設に踏み切ったのだった。

設立から57年を迎えた現在では、ベネズエラ国内に170の教育施設の他、ラテンアメリカ17カ国に合計1,800カ国以上の関連施設を設けるまでに至っている。詳細は、研究報告会で改めて報告する。

第247回研究報告会

第4回南・東南アジア地区宗教学宗教史会議

（4th SSEASR International Conference）に参加して

堀内みどり

3月21日に標記研究会が行われ、昨年6月30日から7月3日にかけて、ティンブー（ブータン）で開催された標記会議に参加し、発表した時のブータンの様子について報告した（出張についての報告は本誌141号に掲載しましたのでご参照ください）。堀内は、1日に「ヘランブについての宗教的一考察（A Religious Study of Helambu）」と題して発表した。1978年7月天理大学ふるさと会から海外研修基金でネパールに行ったとき、ヒマラヤの山麓にあるヘランブという村の「ナラ祭」に出会った。ヘランブへの途上はチベット仏教とヒンドゥー教の文化の差異や融合を見聞することができる。また、ヘランブはシェルパ族の村としても有名で、シェルパ独自の文化とチベット仏教両方の特徴を知ることでもある。今回はこの「ナラ祭」における「女の部屋（家）」のことを念頭において発題し、祭りの夜に寺院前で行われる若い男女の踊りや歌の掛け合いに、まるで「歌垣」のような印象をうけたと述べた。

報告会では、ブータンを概略し、今回の会議で触れたブータンの人、生活、宗教などについて、写真を示しながら紹介した。ブータンは自然保護、伝統文化の維持、開発をGNH（国民総幸福量）という理念によって進めようとしている。若い国王に対する信頼度や人気は高く、これからどのように開発を進めるかは世界が注目している。

伝道研究会開催

「天理教の海外布教における文化活動」

森 洋明

3月28日、「天理教の海外布教における文化活動」をテーマとした伝道研究会が開催された。今回は海外で展開されている天理教の文化活動について取り上げていく。その第1回目として、高橋利行氏（海外部元ヨーロッパ・アフリカ課長・前日仏文化協会会長）が、海外部で以前に開催されていた「文化活動担当者会議」でまとめられた報告書に基づきながら、そこに日仏文化協会の現場からの視点を合わせた発表を行った。

今日も海外の多くの布教拠点で、さまざまな文化活動が展開されている。研究所ではこうした文化活動のあり方を検証するため、実際に関わった人や現在も関わっている人を招き、文化活動の役割や将来的な課題などについて考えていく予定である。

Saburo Yagi — The Path Towards Normalization (3) Core Ideals of Welfare for the Disabled

Since the International Year of Disabled Persons of 1981, the social environment for disabled people has been changing rapidly. The driving force of this change is the ideal of normalization, which took shape under the vision of N.E. Bank Mikkelsen of Denmark in 1959. This ideal does not seek to “make the disabled closer to those with no disability and thereby render them normal.” Rather, it argues that it is the society’s responsibility to create a living condition for the disabled in the same way as those of others; further, “normalization” is defined as making it a norm for the disabled people to live their lives in conditions similar to those of other people.

This living condition refers to “receiving an education, working, participating in leisurely activity, participating in social life, voting, moving, living as free citizen without segregation, living together with those of the other sex, having a sex life, getting married and having children, and having the right to receive social services as needed.”