

Chuichi Fukaya — Opening Words: A Lecture That Summons Inspiration

On July 12, Malala Yousafzai, who is considered to be a candidate for the next Nobel Peace Prize, gave a speech at the United Nations Headquarters, entitled, “For the Voiceless Women and Children Who Continue to Fight for Peace and Their Rights to Receive an Education.” United Nations designated that day—her fifteen birthday—as “Malala Day.” “Malala day is not my day. Today is the day of every woman, every boy and every girl who have raised their voice for their rights, ... struggling to achieve their goals of education, peace and equality. Thousands of people have been killed by the terrorists and millions have been injured.” “The terrorists thought that they would change our aims and stop our ambitions but nothing changed in my life.” “I do not even hate the Talib who shot me.” There are some who argue that she is a pro-Western propagandist, but a viewing of her speech at the United Nations makes it clear that there is only truth in the words of this fifteen-year old girl that she wishes “education for the sons and the daughters of all the extremists especially the Taliban.”

Ichiro Soda — Histories of the Tenrikyo Mission (22) Tenrikyo in Mie, Gifu, and Wakayama

The mission to the three prefectures of Mie, Gifu, and Wakayama came from Nara, Shiga, and Osaka.

In Mie, the mission came from Nara and Osaka and arrived in the Iga region, which led to the founding of Shimagahara Grand Church and Nabari Branch Church. In northern Mie, for geographical reasons, there were many churches associated with Koga from Shiga Prefecture. Central and southern areas of Mie Prefecture received missions from Nara Prefecture, leading to the founding of Tokai, Tsu, and Matsuzaka Grand Churches. In Shima and Kii (a region of Mie Prefecture), churches associated to Nanki Grand Churches are particularly prevalent.

In Gifu Prefecture, the mission came predominantly from Shiga Prefecture, of which those associated with Koga are particularly numerous. Today, these churches are associated with Gimi, Tono, Hino, Koga, and Nakano.

The mission to Wakayama Prefecture came mostly from Nara Prefecture. The current Nankai Grand Church, whose founder came to pray at the Jiba and received a church name, began in the southern edge of Mie Prefecture; the church was later established at Shingu of Wakayama Prefecture. Combined with the churches associated with Chuki Grand Church, which trace their origin to the same founder, these churches account for roughly 40 percent of the churches in Wakayama Prefecture. Also, the Kiyō Grand Church and Nagusa Branch Church, both of which are related to Shikishima Grand Church, have many churches in the northern region of Wakayama Prefecture and are churches founded by the same missionary.

Koji Fukaya — A Growth of Faith through Ofudesaki (18) Part III:73-80

Ofudesaki says, “(when Oyasama withdraw from physical life, hardship will be gone away and severity) forgotten. I await the twenty-sixth of the first month. By that time, the core (central pillar) will be settled and greed forgotten. Let all performers assemble and prepare for the Service.” (3:73-74).

When we reflect upon these verses and the Osashizu teachings that refer to these verses, “I await the twenty-sixth of the first month” means “God the Parent is waiting for the day to go further in order to realize the salvation of the world.” How can it be realized? It is by the service. Therefore, God the Parent encourages people to gather those who understand God’s heart and perform the Service over and over again, as noted in the last sentence of the 74th verse.

Hisayo Tanaka — Japanese Language Education for Japanese Children Growing Up in France (10) Approach to Japanese Language Classes for Children at the Tenri Franco-Japanese Cultural Association [10]

Given that we utilized a unique curriculum that sought to enable studies at both the local French schools and Japanese language studies, we had to use textbooks from lower grades compared to the textbooks available free from Japan. On the first day of the

academic year, there were many children who brought a hand-me-down textbook from their older schoolmates in addition to the newly acquired textbooks. In France, textbooks are borrowed from the school; therefore, it is not uncommon for students to utilize used textbooks given to them by their older schoolmates. And because they will then pass it on to the next class, they use the textbook with utmost care. I was deeply impressed that children in France are taught a practical and cost-conscious attitude, and in comparison, I wondered if children in Japan were really fortunate when they are given a brand new textbook every year. From such differences in attitudes about textbooks in Japan and France, I felt that I could begin to see the differences in their educational philosophies as well. Also, as all the children of each class began to utilize the same textbook, the Japanese language education using reading aloud as its basis proceeded according to plan, and we began to see results in the classroom attitudes and understanding.

Masanobu Yamada — New Religion’s Missions in Brazil (6) Transformation of Christianity [3]

People who participate in charisma revival movements emphasize a vertical relationship between “self” and “God” over a horizontal relationship among “others” such as neighbors and churches; thus, they aim for acquisition of a spiritual affluence rather than a material affluence brought upon by social transformation, as aimed by liberation theology. Similar to Protestant Pentecostal churches, charisma revival movements emphasize the workings of the holy spirit, and are called “pentecostalismo católico”; in both groups, there is a call for a spiritual experience known as “baptism by the holy spirit.” However, there is a difference where the veneration of Mary and the devotion towards saints, which is refuted in Protestantism, are highly emphasized in Catholicism. Also, in Catholicism, the greatest evil which causes unhappiness is to be found in human hubris and an indifference to God. The cause of the various evils is to be found in the inner self of human beings. The Catholic Church in Brazil, while shifting from liberation theology to charisma revivalist moment, does still address this-worldly gains such as recuperation of health and finding employment.

Midori Horiuchi — Connecting “Life”: The Phenomenon of Life and Death (22) Between the Dead and the Living [3]

As far as we know, there is no “culture that does not concern itself with the corpse,” and the means by which it does so illustrates the differences among cultures. For example, in regard to embalming practiced in United States, we can quote from *Hone no folklore* (Folklore of the Bones) by Masao Fujii: “(for Americans) the agony and foulness of death are concealed, and the deceased are made to appear to the relatives as if the deceased is sleeping; it can be said to be a performance devoted to refusal of death and disguising of life.” This illusion is called “memory picture.” Also, among the Dayak tribe in Indonesia, when a person of high social standing passes away, his or her corpse is not disposed immediately but rather placed in indoors. Only when the corpse has rotted away and the bones remain is a funeral service held. This could require considerable time from eight months to a year or two, or even ten years. This is because the funeral service is a service dedicated to the deceased, and people see the significance of the long process towards the service, and by assembling together for the service, they can confirm that the deceased have joined their ancestors, with the added belief that they, themselves, will also one day join their ancestors. In a secondary funeral rite known in Japan as *senkotsu* (washing of the bones), the bones are unearthed after five years to be thoroughly washed and purified before reburial.

Kensaburo Matsuda — Regarding “Delving Deep Into the Gap of the Folds” (11) “Into the Gap of the Folds . . .” [11]

In regard to the “contingency relationship,” which is one of the two aspects that join myth and music, I confirmed, in the previous article, the “unchanging factor” in *The Ring of Nibelung*. For the meaning of the “unchanging,” Levi-Strauss provides a reading in his third chapter, “Harelips and Twins,” of *Myth and Meaning*, through an analysis of variants in myths. What does the harelip

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signify? Its split does not extend to its tail; that is, it is not quite a twin (=two entities), but is a form that is partly split but not quite so (=not a single entity). That is, it is a mediating existence. This is where a mythological moment is introduced. It is the “breech baby” as a product of an abnormal birth. A breech baby is born leg first, and cuts through the mother’s womb with its legs. This dangerous escape from the mother’s womb has a dual aspect of a precursor to a heroic flight of the child and of a sadistic murderer. We can confirm here the “unchanging factor” that lies at the base of “harelips,” “twins,” and “breech baby.” As the mythological manifestation of this factor, the hare functions in the role of the trickster who, on one hand, provides order to the universe, and, on the other hand, manifests a humorous but cruel antics encountering many disasters.

This is the significance of the “unchanging factor.”

Saburo Yagi — The Path Towards Normalization (20) Urban Design for Social Welfare [7]

According to a 2002 survey conducted among drivers who use the wheelchair (Arisa Nishidate, *Shogaishayo chusha jo no tekisei riyo hokushin no tame no kadai no meikaku-ka* [Clarification of issues facing the promotion of proper use of handicapped parking spaces]), there is an extremely high need for handicapped parking spaces among wheelchair drivers, but reality is that many of them cannot take advantage of the parking spaces. Among the causes of their grievances include “parking by normal drivers,” “placement of pylons,” “relative paucity of handicapped parking,” “narrow lanes.” Also, there were complaints such as “when I warned a normal driver, I was attacked,” “I was told that these spaces do not belong to you,” “Someone screamed at me, that these spaces are available for anyone if they are open, and that there is no rules for its use.” Handicapped parking is a societal issue that needs to be resolved at the level of urban planning.

出張報告

日本福祉のまちづくり学会「第16回全国大会（仙台）」

八木三郎

8月25日～27日、東北福祉大学を会場に、「復興（幸）とユニバーサルデザイン～（東北から）福祉のまちづくりの原点を考える～」をテーマとして開催された標記学会に参加した。この学会は、1995年1月の阪神淡路大震災の復興支援活動を契機に準備が始まり、1997年7月に全国的な福祉のまちづくりの活動の連携と学術研究を目的として、専門分野の横断的組織として設立された（当初の名称は「福祉のまちづくり研究会」）。

設立以来、16年を経過したこの学会も現在800余名の会員数となった。本年から学会内部の組織を強化するために、①5年を目途とした「将来計画の策定」。②学術の基本である「研究の強化や市民活動を活発化」する。③海外に向けた「日本発の情報を発信」する。④会員が学会活動をわかりやすくするために、「情報の見える化」を図ることなど、4つの方針が大会期間中に定められた。

1日目は、午前中は分科会形式での研究発表が行われ、午後からは市民公開シンポジウムが開催された。公開シンポジウムでは、今回の大会開催地となった仙台市の復興とまちづくりの現状や被災3県（岩手、宮城、福島）の当事者の体験を通して、「福祉のまちづくりの原点」とは何かを確認しあった。

2日目は、前日同様に午前中は研究発表、午後からは「災害発生時の障害者の避難について」などの研究討論会が行われた。

3日目は、仙台市近辺施設のバリアフリー状況の見学会が行われた。

3日間にわたって、「東日本大震災」からの復興に向けた新たな生活課題を踏まえ、今後の福祉のまちづくりのあり方について熱心な議論が交わされた。

日本宗教学会第72回学術大会

9月6日～8日の3日間、國學院大學にて標記学術大会が開催された。6日に行われた公開学術講演会のテーマは「ネットワークする宗教研究」であった。マイケル・ヴィツェル氏（ハーバード大学教授）が比較神話学、長谷川眞理子氏（総合研究大学院大学教授）が進化生物学、芦名定道氏（京都大学教授）がキリスト教神学の立場からそれぞれ講演した。

ここ20年間ほどで、脳科学（ニューロサイエンス）、進化生物学、コンピュータサイエンス、認知哲学など、従来は宗教研究とあまり縁がないと考えられてきた領域で、宗教の根本的な問題について新しい議論が交わされるようになってきた。このような最近の新しい研究趨勢の中で、日本における宗教研究はどのような展望を得るべきかを考えるのが全体の趣旨であった。7日からは14の部会で個人発表と22のパネル発表が行われ、約400人が研究成果を披露した。

天理大学からの発表者は以下の通りである（部会順）。

松田健三郎：「宗教と芸術について—エリアーデ、メルロ＝ポンティから—」

東馬場郁生：「宗教概念の脱西洋的志向—A・シャルマを読む—」
澤井義次：「井筒「東洋哲学」におけるインド宗教思想」

（パネル「東洋の宗教思想と井筒俊彦」代表者：澤井義次）

島田勝巳：「前期クザーヌス思想における否定神学的思考の展開」
岡田正彦：「大教院離脱と須弥山説—花谷安慧『天文三字経』を読む—」
堀内みどり：「親」という教え—生殖ツアーから見える「問い」—
金子昭：「釜ヶ崎における天理教の活動—その歴史と現在—」

（パネル「無縁社会」における宗教の可能性について—釜ヶ崎の事例から—）

（記：金子珠理）

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発行者 深谷忠一

編集発行 天理大学 おやさと研究所

〒632-8510 奈良県天理市杣之内町1050

TEL 0743-63-9080

FAX 0743-63-7255

URL <http://www.tenri-u.ac.jp/oyaken/j-home.htm>

E-mail oyaken@sta.tenri-u.ac.jp

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