

Chuichi Fukaya — Opening Words: The Significance of the Thoughts for the Homeland

I journeyed to the United States for the first time in a while, in order to attend the installation service for the new bishop of the Mission Headquarters in America. With the steady growth of the young members, whose native language is English, I felt that there was much to look forward to. On the other hand, I was told by my Japanese friends who I had known for over fifty years that they visit Japan every year and do not go a day without watching television broadcast from Japan. Although they have achieved the American dream, there is a part of them that does not let go of their Japanese identity. It appears that they have not fully migrated to the adopted country. I could see how deep their thoughts for their homeland of Japan although they have permanently moved to the United States and have placed themselves in the mainstream of American society.

For missionaries to completely cut off their thoughts for the homeland and become a part of their new country, there must be a deep psychological process that those who live in their homelands cannot imagine. How much sympathy has the mother organization that initially sent the missionary have for such sentiment? I was reminded once again that this is a critical element of consideration for the future of the overseas mission.

Mikio Yasui — Short History of Tenrikyo Theology (57) Shoji Family Manuscripts [2]

The manuscript titled “Besseki Ohanashi kokoro hikae” (Attitude for the Besseki lecture) is a treatise that taught the proper mindset for those who were to listen to the Besseki lecture for the first time. It is worth noting that, in it, it makes it clear that those in church leadership positions are to be considered the parent and elders. Further, it is emphasized that words and action must match and the pivotal point of the doctrine is the teaching of “a thing lent, a thing borrowed.” Moreover, it notes that among the ten divine gods, Kunitokotachi-no-Mikoto and Omotari-no-Mikoto are the twin elements of the true God the Parent and that the other gods are merely the instruments of God the Parent.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (9) Historical Resources of the Shanghai Mission [9]

There was an increase in activities responding to the political crisis, and even in Shanghai, a Tenrikyo doctrinal seminar was held in September of 1940. Also during this month, the Mission Headquarters received a notice from its landlord to move out of the premise. Thus, in the autumn of 1940, the Mission Headquarters of Shanghai began the process of purchasing a property. The Nanjing Branch Center of the Mission Headquarters of Shanghai purchased service artifacts, remodeled and added space to its building while also preparing to open a medical treatment center on its property. Also, the decision was made to upgrade its status from Nanjing Branch Center to Mission Headquarters of Central China, and an enshrinement ceremony was held in March of 1942 with the presence of the second Shinbashira, Shozen Nakayama.

Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today’s Society (21) Merits and Crimes of “Greatness”

It was Albert Schweitzer’s tragedy that, while eliminating dogma and authority from his conceptual world, he became dogma and authority itself in the practical world due to his great achievements. At his hospital, everything had to be carried out according to his style of operation, given his absolute authority. The greater the master is, the greater the tendency for the disciples to become worshippers and adulators. No matter what kind of organization or group, with the death of a great leader, there is always a tendency for something like this. Religious organization is the group that has the greatest tendency to follow this pattern.

Takanori Sato — The Environmental Study of “Oneness in Two” (34) Livestock as “Market animals” as Reconfirmed through the Foot-and-Mouth Disease Crisis [1]

On May 18 of this year, various media outlets announced

simultaneously that the foot-and-mouth disease had struck the livestock in Miyazaki Prefecture. In the town of Kawaminami, where the contagion was concentrated, disinfectant was sprayed through farm gates and upon throughway streets. And on the same day, Governor Hideo Higashikokubaru announced an emergency situation. This crisis came to an end at midnight of July 27. During this crisis, roughly 289,000 horses and pigs were slaughtered and their corpses buried without becoming a source of food. The foot-and-mouth disease virus is highly contagious. However, even if humans eat the meat of the animals contaminated by the foot-and-mouth disease, there is no effect. However, this virus will cause the meat quality to drop and the amount of milk to fall, thus causing a problem in the growth of animals; this effect in turn leads to a diminished market value. That is, because they were “market animals,” they were slaughtered in large numbers and buried. Did we as human beings make the utmost efforts in response to this crisis? Questions linger.

Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (18) Representations of Hawaiians

The “Noble Savage” is an idealized human model that Westerners sought among people of unknown lands. Polynesia of the late 18th century became a stage to cultivate such image. However, missionaries viewed such people as “Ignoble Savage” who incarnated heresy. While societies in Oceania began to change drastically in the mid-19th century, influenced by Western civilization, the new image of the “Dying Savage” took shape. This discourse, that encounter with Western civilization was a “Fatal Impact,” was maintained until the middle of the 20th century.

With changes in the Westerner’s gaze, the image of the rising people of Oceania also changes. The same can be said for representations of the Hawaiian people. Hawaiians were rendered as the “Indolent Natives” by the early 19th century Protestant missionaries, and when a large influx of immigration began to arrive, they were abandoned as the “Useless Hawaiians.” At the end of the 19th century, when Hawaii was incorporated into the United States, they were viewed as the “Self-depraving Hawaiians” who were incapable of self-governance. Further, a representation of Hawaiians as the “Friendly Natives” was constructed during the dominance of American control. Currently, Hawaiians are in search of a true identity that resists these Western discourses.

Juri Kaneko — Contemporary Gender Theories (12) Rendering Visible the Housewife’s Part-time Work

Part-time housewives (married women working part-time) make up, in fact, the largest segment of non-fulltime employees, but their working conditions have not been addressed until now. Corporations have reaped profit by taking advantage of their weakness as the ones responsible for maintaining the family, and from the 1990s, the part-time housewife has been “standardized” where they continue to receive low wages but work almost the same number of hours as a fulltime employee. The part-time housewives, exhausted after their work, are placed in demanding situations in their family lives, and such conditions have led to a slow demise of the Japanese society and family.

Mari Namba — Tenri and Sports (4) Tenri and Sports for the Physically Disabled [3]

I will introduce two Tenri-related Paralympians who are active in disseminating knowledge about the Paralympics and in participating in the Paralympics as well as world championships. Paralympics are held once every four years and is the “Parallel” “Olympics” held at the same city at the Olympic site immediately after it ends. Currently, there are twenty competitions in the summer event and five in the winter event.

Satoshi Fujimoto, a member of the Kunitomi Branch Church, is a judo athlete with a hearing disability. He is a world-renowned athlete who has won the gold medal at the 1996 Atlanta, 2000 Sydney, and 2004 Athens Paralympics events while also winning the silver medal at the Beijing Paralympics.

Aya Nakanishi is a top athlete competing in archery. She par-

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公開講座「死生観と超越—仏教と諸科学の学際的研究」に参加
堀内みどり

7月22日、龍谷大学顕真館（礼拝堂）で開催された標記講座に参加。通常授業の1時間目に開催され、学生も多数参加した。テーマは「日本の終末期医療におけるスピリチュアルケアと宗教的ケア：ビハラー僧とチャプレンの宗教間対話より」。講師として、仏教から融通念仏宗の森田敬史氏（長岡西病院ビハラー病棟ビハラー僧）、キリスト教から浜本京子氏（日本バプテスト病院チャプレン）が招かれ、打本未来氏がコーディネーターを務めた。

朝の勤行が行われたあと、スピリチュアルケアと宗教的ケアについて打本氏が簡単に説明され、実際の終末期ケアについて二人の講師から話があった。浜本氏は、患者さんの気持ちは日々変化するもので、その中で「魂への配慮」の重要性を話された。森田氏は、これら二つのケアを明確に分けてしまうことは難しいが、宗教的な方略を能動的に遂行するケアが宗教的ケアではないかと思うと述べられた。

「共生社会への道筋—社会福祉からの提言」

第47回社会福祉セミナーに参加

八木三郎

財団法人鉄道弘済会主催の本セミナーは、一人ひとりが尊厳ある存在として尊重され、共に支え合いながら生きる共生社会への道筋を明らかにするとともに、共生社会実現に貢献する社会福祉のあり方を考える機会の一つとして、7月29日から30にかけて開催された。

近年の我が国は経済情勢の悪化等により、人々の生活を一段と窮乏化させ、再び貧困が社会問題化する状況が存在する。くわえて、複雑多様化する生活課題、格差社会における種々の偏見、差別が社会的排除にまで拡大する問題が暮らしのなかで顕在化している。

こうした現状にあって、一人ひとりが、課題解決の過程に自ら参加、参画し、互いに支え合い、地域社会において安心、安全を実感できる暮らしの仕組みづくりが急務といえる。その社会づくりに主体的に貢献するにはどうあればいいのか等について自治体、社会福祉協議会、市民等の立場からそれぞれ問題提起が行われ、それに基づき熱心な議論が交わされた。

2日間のプログラムは、基調講演、各種テーマ別のパネルディスカッション、全体会でのシンポジウム等であった。

とりわけ、基調講演では、ご自身が障害当事者である星加良司氏（東京大学バリアフリー教育開発センター講師）の「共生社会とは何か」と題して、障害学からみた社会のあり様について考えを述べられた。社会における異質性や多様性の承認を原則とする共生社会構築に向けてどうあれば良いのか、また実現に向けての具体的な規範的課題や具現化する上での社会科学的な手だてと、実践的アクション等といった各課題をもとに提言がなされた。

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participated in the Athens Paralympics as a college student at Tenri University, and for the Beijing Paralympics, she placed fourth while working for the Tenri University.

Shigeru Noguchi — Religion, International Cooperation, NGO (21) The History of Donate-a-Meal Peace Movement [1]

Given that we face an assortment of global crisis such as poverty, natural disasters, and wars that cannot be solved within the framework of a nation, what role does religions, which have deeply involved itself with the lives of people, have today? With this question in mind, this series has focused upon religious NGO that had its roots in religious groups and continue to base their activities upon values and ethics drawn from religions. From Christianity, I have looked at the Japan Overseas Christian Medical Cooperative Service, and from Buddhism, I examined the Shanti Volunteer Association. From this issue, as an example from the new religions, I will introduce a peace movement associated with the Rissho Koseikai. Among the widespread peace activities of the Rissho Koseikai, I want to focus upon the “Donate-a-Meal Movement,” which has long sustained its international support activities and continues to be active today after thirty years in existence.

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