

Chuchi Fukaya — Opening Words: Report "Refuting an Increase in Nuclear Plant-related Cancer"

The major newspapers have only recently calmed down their rhetoric that caused exaggerated fears and traumas of radioactive contamination and led to damages caused by unfounded rumors, dispersal, and separation. However, the declaration by UNSCEAR regarding the safety in Fukushima—a report based on finding conducted by roughly ninety experts on radioactivity from various countries—did not make the top page of the news but was rather relegated to the third page and latter, so it may not have served to minimize the damages caused by unfounded rumors, dispersal, and separation. Although one may not be able to travel to Fukushima, one can still engage in support activities on their behalf. And one of the most necessary and effective activities is to convey to people the truth that "level of radioactive exposure among the people of Fukushima was low." By creating a public opinion that "there is no danger in Fukushima, we can help eradicate the damages caused by unfounded rumors and separation and dispersals.

Mikio Yasui — Short History of Tenrikyo Theology (73) Ieki Manuscripts [2]

I will resume my writing of the "Short History of Tenrikyo Theology," which I had temporarily discontinued in December of 2011. Since then, I searched and gathered new manuscripts while also conceiving an article "Hokori no tokiwake-ko: Chiho kyori monjo o shu to shite" (Reflections on the preaching of dust: Based on local doctrinal manuscripts), published in *Tenken*, volume 15. This article sought to organize and reflect upon the numerous manuscripts reprinted in Glocal from the perspective of "preaching about dust." By doing so, the collection of primary sources, which were merely reprinted as a series of resources, suddenly gained a luster as a resource for the history of Tenrikyo theology.

Therefore, I made plans to reprint the newly acquired resources, but prior to doing so, I wanted to begin with a brief introduction of the Ieki Manuscripts, which I was able to do only in incomplete manner.

Ichiro Soda — Histories of the Tenrikyo Mission (19) Tenrikyo in Miyazaki, Kagoshima, and the Offshore Islands of the Kyushu Area

In the area of southern Kyushu, including the Miyazaki and Kagoshima Prefectures, the mission came from Osaka, Wakayama, Mie, and Shikoku. It can be said to have come from the northeast direction.

In Miyazaki, the mission came from Nan'a, Kochi, and Konohana (Yuasa Branch Church). In 1893, Shintaro Ichihashi of Muya Grand Church came to do missionary work in Koyu County of Miyazaki Prefecture. His efforts were continued by a missionary who came later, and in 1895, the Himiya Branch Church was established as an affiliate to Nan'a.

As for those from Kochi, Takeji Tsuzuki was the first to engage in missionary work in Miyazaki City, and his work was continued by another missionary, which led to the founding of Miyazaki Branch Church in 1895.

Konohana has the most churches within the Miyazaki Prefecture, with twenty-one churches. Tome Takenaka and others from Yuasa Branch Church, located in Wakayama Prefecture and affiliated to Konohana Branch Church landed in Takanabe of Miyazaki Prefecture in 1904 and began missionary work, which led to the founding of Takanabe Branch Church in 1910.

In Kagoshima Prefecture, there are many Nankai and Ashitsu churches, at thirty-four and thirty-three respectively. From Nankai, the brothers Torataro and Tatsunosuke Iwamuro of Kiyu Branch Church engaged in missionary work in Kagoshima city and Kanoya in 1895, which led to the founding of Kagoshima Branch Church in 1896. Yoshinobu Yamada and Kamejiro Yamada from Kibi Branch Church also engaged in missionary work in Kokubu of Kagoshima Prefecture, which led to the founding of Kokufu Branch Church in 1896.

Ashitsu has twenty-three churches in Amami Oshima. All of these belong to Oshima Branch Church, and the Amami islands has the highest ratio of churches to population among all of Kagoshima.

Among the islands of Kyushu, there are other islands that have similar unique missionary history such as the Amami islands. These would be the Nakadori Islands of Goto and Tsushima Island.

Koji Fukaya — A Growth of Faith through Ofudesaki (15) Part III: 38-48

Oyasama wrote Part Three to Part Seven of Ofudesaki in the 7th year of Meiji period (1874). Around that year, She and those near Her faced a widespread and systematic thought control led by the Meiji new government, a contrast to previous obstructions led by doctors and villagers.

How does God the Parent convey his heart to those who are under the influence of authorities? Ofudesaki says, "This time, I begin the single-hearted salvation after having tested it on Myself" (part 3, 44). That is to say, God does not only reveal the truth by words but also sets an example through the person of Oyasama.

Also, as Ofudesaki tells that "The high mountains are doing as they please with the whole world, but they cannot see the future" (part 3, 48), God, implying the Meiji government but also the Western great powers,

opens his heart to worry for the future of the world.

Hisayo Tanaka — Japanese Language Education for Japanese Children Growing Up in France (7) Approach to Japanese Language Classes for Children at the Tenri Franco-Japanese Cultural Association [7]

4) Reflecting upon Japanese language pedagogy for children (Continued from previous month)

In the children's Japanese class, the foundation of the instruction rested on the reading aloud of the textbook, and families were asked to support this exercise at home. For instruction of difficult terminology, the instructor would provide a model reading, followed by paraphrasing the word in more easily understood terms. Also, for children who have difficulty with kanji, when they encounter a unfamiliar kanji, they are instructed to read out the kanji while scribbling its reading with a pencil next to the kanji. As they repeat the reading aloud, they are encouraged to read the kanji while erasing the reading that they had scribbled in. However, while they may become able to read the kanji out loud, they must be able to write the kanji correctly and understand its meaning. Without it, the child cannot be said to have mastered the vocabulary. Because the Japanese language has many homonyms, children growing up in France, with limited vocabulary to comprehend new words, often make farfetched misunderstandings, and such experiences lead to hardship in mastering the Japanese language. However, simple repetition of kanji writing exercises can become burdensome for children who have a difficult time even with hiragana, and thus, there is fear that they could end up simply disliking the Japanese language. Moreover, with only thirty-four days of classes in one year, rapid progression is mandated. In any case, with the hope that "continuity leads to strength," we put them up to the challenge of learning the kanji characters.

Masanobu Yamada — New Religion's Missions in Brazil (3) Brazil's Religious Landscape [3]

In 1889, Brazil enacted a separation of church and state. The Catholic Church lost state support and a multiplicity of religion became the norm. At the coffee plantations, in place of slave laborers, a large number of immigrants were brought to the country, mainly from Europe, and their migration was accompanied by their religion. In the case of Japanese immigrants, they did not engage in full-time religious activities until after the war, when they abandoned hopes of returning to their country and made a resolve to stay permanently. They had made major contributions to the Brazilian society in the field of agriculture, and their achievement has created a trust enabling a welcome reception to Japanese new religions. While Catholicism remains on the surface in the Brazilian religious landscape, there are many various religious practices underneath this appearance. This country's society is less a melting pot and more a salad bowl. Each individual cultural element may have been sliced small, but their remnants continue to provide its original taste. Brazil is a society in which various ethnicities, cultures, and religions intermix. In it, an individual is allowed to have many religious faces.

Midori Horiuchi — Connecting "Life": The Phenomenon of Life and Death (19) How Did We Reflect on Death [10]

Human beings have attempted many interpretations of death. There are various religious explanations of death. *Shi o kangaeru jiten* (An encyclopedia on thoughts about death) provide entries on death and the termination of life, but such entries demonstrate that death is intrinsically linked to human life and the many facets of daily life. Changes in the definition of death parallel the changes in society's reception of death. Such changes can also be reflected on the relationship between the living and the dead, and I would like to focus my attention on this relationship from my next article.

Saburo Yagi — The Path Towards Normalization (17) Urban Design for Social Welfare [4]

The Barrier Free New Law mandates barrier free accessibility in public facilities and public transportation. Regulations that further strengthen this mandate can be found in the regulations set forth by the individual prefectures, of "Regulations to Create Urban Areas with Comfort of Living." This regulation addresses various facilities such as various public facilities used by the large public, as well as schools, hospitals, post offices, funeral parlors, shops, restaurants, play theaters, movie theaters, bowling alleys, sports facilities, public housing, roads, parks, and parking lots. This regulation also targets facilities that are closely intertwined with daily life, such as convenience stores and dentists. The regulation functions to address accessibility in ways that are immediate to daily life.

In recent years, facilities established to facilitate social participation of people with disability—such as restrooms, elevators, and handicapped parking—are now being redesigned as universal design facilities with the intent to have anyone use it. This has led to conflict in various areas between those with disabilities and those without in terms of right of use.