

**“Resurrection of Rice Field, Mountain, and Bay”** Quarterly journal **“Shien”**

Kobe International Sustaining Organization

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Part 1 **The scar of the Tohoku Earthquake** **“Shien” No.2** (20130203 p.4)

At two forty-six p.m., the devastation is terrible. As far as the eye can see, the rubble, the collapsed house, the scratch of the earth-quake disaster continues. In Ishinomaki City however, nearly 4,000 people lost their lives. “We have suffered terror and pitfalls, ruin and destruction. Streams of tears flow from my eyes because my people are destroyed.”(Lamentation 3:47,48)

The subbase shellfish ( the limpet ) island which is in the northeast of Ishinomaki City Oshika peninsula attacked by the tsunami. The height of the water is 43 meters by going upstream. It exceeded Meiji Sanriku earthquake.

A tree on the mountain, too, was covered with the sea and the trees, too, were completely devastated in the spoiling. The car

and so on were impaled in the rice paddies. Mangokuura bay, where the houses of fishermen who made a living from Japan’s most delicious oysters and seaweed laver used to be, was also flooded. Water from the mountains is used for rice in the rice paddy and so on. Layers of leaves enrich the soil. Clean water helps produce delicious crops. The water which drains from the chemical-free and organic earth becomes a river and flows out the sea. “All rivers flow into the sea but that any river flows through the repeat field without sea's filling.” (Ecclesiastes 1:7 “the New Interconfessional Translation Bible” 『新共同訳』shin kyōdō yaku seisho 1987)

Nature has circulatory system. It flows from mountain to sea, evaporates over the sea, becomes rain which falls again in the mountains. Since the earth was born, life in the natural world has always been inter-connected. Why is it that carnivores have not eaten all the herbivores? It is because grass can be found all over the earth. Herbivores such as cows, sheep, rabbits with big stomachs have a lot of babies. There is a special microorganism in the stomach of ruminating animals. With the help of microorganisms which are good for the digestion, they survived. Fresh-eating animals attack herbivores and their numbers decreases. Then, as their prey has become scarce, the number of flesh-eating animals also decreases. On the other hand, the number of the all too soon eaten small animals increases when their predators disappear. This is a pattern which has been repeated over many centuries.

Nature is the source from which human beings benefit. However, the rice paddy, the mountain and the bay had become a place to make financial profit from. Agricultural chemicals are used in order to meet demand, as well as formalin and, increasingly efficient machinery to increase growth. No consideration is given to whether or not the food is safe to eat.

Human beings behave as if they mattered more than anything else. The sparrows and the honey bees which were found in Satoyama (undeveloped woodland near populated area) were decreased. No midges can be seen flying in the evening sky. Swallows that eat these insects have disappeared, too. In the Tohoku district like other areas in Japan, marsh land near the sea was already disappearing. The natural environment changed to become a wilderness for the habitation and to make bid wilderness and were transferred into vast rice paddies, the natural environment changed. Hence, when the tsunami struck,

water was carried inland 40 km from the sea. What has happened to the Hinuma dragonfly 1) which lived on the seashore, estuary, and wetlands? I have been visiting from Kobe for two years, but I haven't been able to see one. With global warming, dragonflies and butterflies who migrated north can live, but the habitant is disappearing. God instructed mankind to rule the earth and 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.” 2) “Subdue”(the Hebrew kabash) and “Rule over” (the Hebrew radah) are used. The word radah is quoted in Ezekiel as well. We find it“have driven with ruthless severity”(Eze 34:4 NEB) and does not mean “forcefully exploit.”3) So the human race must look after nature kindly.

However, for the sake of profit, we have wrought havoc with all kinds of pollution, in the arrogant way we have ruled over the earth. Let's go back to starting point, living in harmony with nature.

1) Mortonagrion hirosei (species of damselfly), whose habitat of marshlands, etc., is disappearing and is listed as an endangered species.

2) Genesis 1:28 “The New English Bible” .

3) “*Miscellaneous problems for Scripture and Modern Society*” Susumu Higuchi Kirisuto-Shinbunsha 2011 pp.76-7.

The year of the Tohoku Earthquake, we visited the Oshika peninsula in Ishinomaki city, Miyagi prefecture. This is the place where the deer gets its name from. An Ainu person prayed to “kamui”(the Ainu for “god”) to be able to catch a lot of deer.<sup>4)</sup> Along the ria coastline houses, livelihoods and lives were completely swept away. Our guide, Abe Shoichi, was a formerly headmaster in the elementary school in the area. When you look at the peninsula from out of sea, it looks like a lush green mountain. The broadleaf tree of the maple and *Quercus serrate* and so on flourishes. When you enter the forest, the piles of fallen leaves come up to one’s waist under the fallen leaves is humus which is the produce of many years. If you put your hand in to find a rhinoceros beetle or stag beetle with many crawling about inside, a mushroom smell will emerge.

In Kesenuma, Miyagi prefecture, Shigeatsu Hatakeyama is publishing the “the forest is the sea’s sweetheart” movement. It was noticed that, in order to revive the acting forces of the sea, the river which flows into the sea and the source of the river in the forest must be tended to carefully. Young plants are planted in the forest of Mount Murone where the Ookawa River, which flows into the bay, has its source. From 1989 they started planting 250,000 trees of so different varieties with the help of local children.

This was born from the poem. “The forest loves the sea and the sea loves the forest but the sea churns with love that is eternal.” by Kumagaya Ryuko who lives in a mountain village.<sup>5)</sup> There is a sound when attempting to hit an ear against the tree. It lives. There is a sound as it is flowing through the tree surely in the history as the etymology in the poem. Just as the poem has been born from the womb of a tree, there is a sound that resonates throughout history.

We have damaged the natural world with our selfish behavior. We are the prodigal son who forgot his hometown. “I will leave this place and return to my father's house”<sup>6)</sup>; just like the son who longed for the natural environment of home we also are to return home to the forest. In the forest which was the Garden of Eden there was the tree of life and the tree of the knowledge of good and evil.<sup>7)</sup> Human beings continue to vacillate over whether to protect forest and woodland or build a dam. Even in Tohoku the increase in the deer population is becoming a problem. The term “tree of life” reminds us we should take care of young plants and (preserve) the ecosystem. On the other hand “the tree of the knowledge of good and evil” points to the importance of the life of human beings who rule over nature, suggesting that the deer population must be culled.

Which should be given priority - the natural ecosystem or the life (concerns?) of human beings? If we think about the restoration of rice paddies, mountain and ocean bay from both points of view we may find a way everyone can agree on. We need to live in harmony with nature and other

creatures.

4) Kobe international Supporting Organization "*Oshika peninsula survey (4)*" July 2nd in 2011.

5) "*The forest is the sea's sweetheart*" Ryuuko Kumagaya Hokuto-Shuppan 1996 p.210.

6) Luke 15: 18 "*The New Testament*" Yagyū's translation *Shinkyō-shuppan* 1985.

7) Genesis 2:9 "*the New Interconfessional Translation Bible*" (『新共同訳』shin kyōdō yaku seisho 1987)

#### Part 4: “白砂青松 Haku-Shya-Sei-Shou (White / Sand / Green / Pine Tree)”

“*Shien*” No.6 (2040215 p.4)

It is about 120 years ago from now. Takuboku Ishikawa wrote about his emotional feeling about waves at seaside in his book “Haku-Shya-Sei-Shou” as “My heart is excited by the continuing back and force of the big wave of splash.8)

In the tourism guide, there is an information about that there were 126m high pine trees along with the coast and it continued 4km from the estuary of Kitakamigawa River to the east of Mangokuura-Suidou in 1927 (Taisho 2). Hammocks and hats were free to rent. Also it introduced about the price of food (2 coins for one rice bowl), drinks (2 coins for 1 cup) and pickles (2 coins for one dish).

In 3.11, the Tsunami flood over the 4m high embankment and 20m high of pine trees, and it struck Watanoha Town. What had happened to the Japanese black pines which were planted in 1897 (Meiji 30) at the earthquake disaster?

Immediately after the earthquake disaster, black pines near the Nagahama Kindergarten (combined with Mangokuura Kindergarten) which was broken by the land subsidence, were colored into brown. Those pine trees protected Watanoha area from sand blow, typhoons and fogs for a long time. But those are different from embankment. It cannot stop the Tsunami. However, it weakened the speed of the Tsunami.

The 1960 Valdivia earthquake attacked Japan and 142 people were sacrificed in Sanriku area. Chili is 17500km away to Japan and it reached Japan in 22 hours. Therefore, the Tsunami was about 730km/h. It is as fast as a jet plane. 9)

Caption Nagahama coast Rie Okuno (The 25<sup>th</sup> Batch)

Toshie Endo (83 years old) from Watanoha Ise Town told about her unspeakable nightmare as “It was faster than the Express train and I could not escape from it”. A tide-water control forest loosened the speed of the Tsunami, and it also played a role to give people extra time to run away.

There were also people who were saved by trees because their clothes were caught in its branches, when they were about to be taken in the Tsunami backrush.

At Nagatsura at Isinomaki City, Kaigan Kouen at Sendai City and “Takata-matsubara” of 70,000 pine trees scenic spot in Iwate Prefecture, trees were fallen and it became driftwoods. All of them were swallowed by the sea, and nothing remains. The Tsunami attack, not only to break the trunk but it torn off from the root, and their roots were exposed. Miraculously, only one pine tree remained and it became a symbol of reconstruction at Rikuzentakada City, Iwate Prefecture.

Coniferous trees such as pine have shallow roots of about 45 cm, and weak in natural disasters. Is it true? A movement of planting broad-leaf trees, instead of coniferous trees, had occurred in many regions of the Tohoku area.

Nagahama coastal forest was abandoned even by researchers as “Tree death became obvious”.<sup>10)</sup>

Caption: Watanoha, Nagahama Coast, before the disaster, After the disaster

Unbelievably, brown-colored pine trees at Nagahama were not dead. After two years, new green color leaves began to flourish again. We were surprised by their life force. Why? I will explore the background and outlook of Nagahama black pines in the next issue.

8) Poet Takuboku Ishikawa [1886-1912] wrote about his visit at Watanoha-Nagahama, Ishinomaki City during his school trip in 1902 (Meiji 35), when he was 16 years old (the 5<sup>th</sup> grade in Morioka Junior High School).

9) Kawata, Y. 2011. “*Tsunami Saigai*”. Iwanami Shinsho. p.40~41.

10) Nakashima, Y. Okada, J. 2011. “*Kaigairin-to Kyosei*”. Yamagata University Publisher. p.13.

Part 5: “遡上高 So-Jyou-Kou” (Runup Height)

“*Shien*” No.7 (20140515 p.4)

The Tsunami has “runup height”. 11)

We should think carefully which of 6~7m breakwater and 20m pine trees is suitable. 12)

We should not cut off the wisdoms of our predecessors, who had been protected our daily life, rice fields, villages and mountains, sea and living things for a long time while facing straightly to severe natural environment.

After visiting more than 30 times, I found out the reason why the pine trees remained at Nagahama. First, all the sand of the coast covered the base of the pine forest. Secondly, the black pines on the Nagahama coast were not too crowded. There is enough space among trees because only

18 trees are planted within each 100 square meters.13) Kazuko Konno (64 years old. Originally from Matsubara-cho where is currently under reconstruction of breakwater), who lives in temporary house, told us that there were Japanese dianthus, beach pea, and spiranthes sinensis were naturally grew in the pine forest. Moreover, since there were budget for the forestry labor work cost, managements of cutting weeds and pruning were well worked out. Both thick and thin shrub pine trees share space to live together. Human life is also the same. It is same as that you fell cramped and became sensitive to stress at the skyscraper city where population is concentrated. In fact, pine trees became stronger because they survived against hindrance of other grasses and lower trees. Just like human beings cannot grow themselves if they receive over protection, pine trees also will be weak if they grow only among themselves without other species.

Caption: The Tsunami attacked at Nagahama Coast. Rie Okuno (The 25<sup>th</sup> Batch)

The pine forest, which is the tide control forest, plays a role of landscape, protecting from winter cold winds and loosening the speed of the Tsunami. Inorganic tide embankment and tide embankments are totally powerless against more than 20 m high of the Tsunami. Even if you spend 100 million yen budget on the cement facilities, it will never bring peace to the hearts of residents.14)

Everyone in the area brings one scoop of soil to make 1 m high of soil mound, and move the pine trees on it. We will make the coastal forest with our own hands. Undergrowth and sand grass plants such as Japanese mugwort, Orange daylily, Fuki, Momijigasa, and Hamaninniku, shrubs like Japanese Cheesewood and Japanese spindle, microorganisms such as truffle is essential constituent member to support the planning area.

Mineral salts flow out from the costal forest into the bay, phytoplankton grows up and it becomes a food for fish. The local sea will be restored. The recovery of beautiful nature brings secure mind, peace and pride. Society is also the same. We should not abandon elderly people who cannot live without social welfare support, people with handicap, and single mothers. The society that gets people to live together is the “hometown by the local people’s tree”.

11) Kameyama, H. 2012. “*Higashinihon Diashinsainiokeru Shi*” (The course of “Think about the Death”). Koube Shinbun Kaikan. April 23.

12) Shyuto, N. 1985. “*Bouchorinno Tsunaminitaisuru Koukato Genkai*”. Lecture at Coastal Engineering. Ronbunshyu 45. p.465-469.

13) 2001 Report. “*Higashinihon Daishinsainiokeru Kouenryokuchitou Daiichiji Genchi Gaiza*”. Parks & Open Space Association of Japan. May 16.

14) 2013. “*Touhokutuitouto Futsukouno Inori*”. Dialogue note with Ryushou Ookuni. Hanshin

Religious Association.

2013. Resurrection of Rice Field, Mountain, and Bay, “*Ishinomaki Kahoku*” November 14.

2013. “*Asahi Shimbun*” November 2.

Part 6: **Satoyama** (undeveloped woodland near populated area) is the organization.

“*Shien*” No.8 (20140810 p.4)

Human beings have cultivated nature and created miscellaneous trees, irrigation ponds and rice/farming fields. Satoyama, local fields and local sea are the circulated “organization” that is the systems. Not only the ecology of animals and plants, soil, climates, but also human farming tools, stone statues, and medicinal herbs are involved in. It is a landscape that people build through cultivation.

The rich resource in Japan is water. Speaking of Japanese hometown, clear natural water comes out from the forest and it fills the countryside. Our predecessor always kept on how to manage necessary water, farming and flood control for daily life.

“Haruno Ogawa (Small river in spring)” (Lyrics: Tatsuyuki Takano, Composed: Teiichi Okano) is commonly song at elementary school. Initially, the Ministry of Education announced that they produced this song and ordered to these composers not to speak out. These two composers also produced “Furusato (Hometown)”, “Momiji (autumn leaf color)”, “Haruga Kita (spring has come)” and “Oborozukiyo (Misty moon) by the melodies of hymns from the Meiji to early Taisho era. 15)

Haruno Ogawaha Sara-Sara Ikuyo (The spring stream goes smoothly)

Kishino Sumireya Rengeno Hanani (It goes by violets and lotus flowers on the shore)

Sugata Yasashiku Iroutsukushiku (It looks gentle and beautiful color)

Sakeyo Sakeyoto Sasayaki Nagara (With whispering, bloom, bloom)

It is a famous song that brings feeling of Satoyama to Japanese people.

“Haruno Ogawa” doesn’t exist at inside of remote mountain or cities, according to the lines of “Kishino Sumireya Rengeno Hanani”. It is the small stream that flows through villages. It is different from the upstream part, it is the irrigation canal at rice field that people created for their water use. The road is also different from a mountain road. It is not a straight asphalt road like at an urban area. The boundary winding path of the field is the road. Spring small stream delivers water to rice fields. The water source will be drawn from a river or reservoirs.

Caption: Making irrigation canal at Watanoha (The 10<sup>th</sup> Batch)

February, 2012.

The irrigation canal is different from rivers that have up-down moving. It is a sideways stream like a capillary that fills widely all over the village. People also create reservoirs to prepare for drought.

16)

Caption: Reservoirs at Watanoha / Right side Shigeru Kameyama (The 5<sup>th</sup> Batch)

Satoyama exists in the whole world. 17) Just like in Japan, there are water mills, charcoal-grilled huts, and copses. When spring comes, Common bluebell and Ichirinsou bloom on the forest land. Insects fly over flowers and wild birds also gather.

“The Lord God took the man and put him in the Garden of Eden to work it and take care of it.” 18) “Work (Hebrews, *abad* ‘serve’)”, that is to cultivate and human beings started from it. Because we are entrusted to “take care (, meaning ‘watching over, rescuing, taking care’)”, we are responsible for protecting the environment where people can feel peace without losing Satoyama.

15) Yasuda, H. 1993. “Shyokato Jyujika – Meiji Ongaku Kotohajime”. Ongaku No Tomo Shya.

16) According to “Rural Development Bureau Survey in 1997” at Hyogo Prefecture, there are 47,596 places, totally 210,769 places in Japan. During the Edo period, reservoirs and 3 million square meters of rice fields protected people from flood damages.

17) 2000. “Satoyamawo Kangaeru 101no Hinto”. Japan Forest Technology Association. Tokyo Shoseki. p.48-49.

18) Bible. Genesis 2:15

Part 7: **Satoyama**                      “*Shien*” No.9 (20150211 p.4)

When the global food shortage creep up on Japan, the livelihood of Japan, which depends on importing food, becomes dangerous.

We forget about “少欲知足(less / greed / know / adequacy)”. 19) In Japan, about 18 million tons, which is 20% of the total food consumption, is wasted. Among of these, 30 million meals are thrown away every day, including unsold foods, expired foods and leftover foods. 20)

There is a gap between exuberance areas and lacking areas. When people and Satoyama no longer match each other well, at the same time, we began to forget the gratitude mind.



Caption: Image by Rie Okuno

There is a folk tale, “Once upon a time, the old man went to the mountains to gather firewood”. Mountains certainly appear in many Japanese old stories, such as “Hanasaka Jiisan (The Man who made flowers bloom)”, “Kachi-Kachi Yama (Click-Clack Mountain)”, and “Momotarou (The Peach Boy)”. 21) “Firewood” is a thin tree or a branch that you can pick up at cospes. 22) It becomes “wood pieces” for cooking and heating. There are tree nuts, mushrooms and wild vegetables in cospes and it have played a role of connecting people and nature. Okuyama (upper mountain) and Satoyama are different. Satoyama is the place for communication that farmers have been cultivated for centuries. The boundary line between Satoyama and Okuyama is called “峠 Touge (mountain path)”, and it distinguishes between upper and lower place (峠 is consisted by 山(mountain) + 上 (upper) + 下(lower)).

The color of tall tree flowers like Japanese Alder and Mizunara at Okuyama are simple. Not only human beings but also insects don't pay attention to it. On the other hand, there are various kinds of living things on trees such as cherry blossoms tree, Japanese whitebark magnolia and *Cornus controversa* at cospe where is created by humans. There are also Japanese horse-chestnut, walnut and Japanese chestnut, as well as acorn and fruits. Squirrel, Weasel, birds and insects are living and there are rich food resources.

In the village at Satoyama, three elements that of irrigation canals (Haruno Ogawa) for delivering water to rice field, reservoir and cospe were prepared.

In the period of high economic growth, concrete U-shaped gutter appeared, which let water flow into the bay speedily.23) Living nature such as fish that was used to be able to flow into irrigation canal from a river cannot come and go into rice fields freely anymore. Such as Floating fern, *Lethocerus deyrollei*, and Oriental stork disappeared from the rice field. Underwater living nature (plants, insects, animals) and land living nature have been separated. The rice field no longer is purified by microorganisms and sludge worms.

Caption: Irrigation canal (Haruno Ogawa) “樋(Toi)” between rice field and irrigation canal.

The time of dry field season, expensive agricultural machines enter the field. Pesticides and chemical fertilizer changed the ecology system badly. The agricultural economy that increases production expends all over Japan. People prefer economic benefit than living together with nature. Humans are no longer a member of the ecosystem.

Therefore, in exchange for the original image of the heart of Satoyama, people ran into making profit, so young people are not attracted to their hometown and they are tend to move to the city.

19) “*Less greed and know adequacy*” from “*仏遺教経(Butsu-Yui-Kyou-Giyou)*”. 1936. Iwanami Shoten.

“But godliness with contentment is great gain.” (Bible. 1 Timothy 6:6)

20) In the world, nearly 805 million people are starving. “Food loss”, which is supposed to be able to eat, is about 5~8 million tons. It is almost the same amount of the annual rice harvest (about 8.5 million tons in 2012). Meanwhile, 805 million people in developing countries don’t have adequate foods. (Food and Agriculture Organization of the United Nations: FAO. September 16, 2014). “*Mainichi Shimbun*” (September 17, 2014).

21) Among 5228 of old stories, 32% of folk stories are related to mountains. 1974. Sato, Y.

“*Zenkoku Mukashibanashi Shiryo Shixyusei* 1”. Iwasaki Bijyutushya. p.44, 111.

22) In 1929 [Showa 4], LP gas was first used as fuel in Japan. From around 1963 [Showa 38], it has begun to use as fuel for taxis, and about 80% of domestic taxis are LPG cars now.

23) High Economic Growth [1954 December – 1973 November]

Caption: Resurrection of Rice Field, Mountain, and Bay, “Ishinomaki Kahoku”. December 2, 2014.

## Part 8: Tide embankment “*Shien*” No.10 (20150221 p.4)

On March of 2013, I visited Ofunato at southern east part of Iwate Prefecture with Wakayama University lecturer Takashi Mamori and a nurse Muuya Tabira. Ofunato is a port city of about 40,000 people and it faces the Pacific Ocean. The reason of 340 people’s death and 80 missing people is because the giant tide embankment was broken down. Although it has been two years since the disaster, coastal protection facilities (revetments, banks, a tide gate, tide sluice gate) remained as they were washed away and destroyed terribly.

Caption: Destroyed tide embankment at Ofunato City. March 18, 2013.

Tide embankment protecting from the Tsunami.

People live in an alluvial fan area where the river flows into the sea. The Tsunami of the Tohoku earthquake and Tsunami flowed over the embankments of the river and it rolled a tremendous buildings and houses. 24) The Tsunami took a lot of people’s lives from old times. In 1933, 500

houses out of 559 in Taro, Miyako City, Iwate Prefecture were drawn away by the Showa Sanriku Tsunami. Humans have been fighting to decrease damages. The tide embankments and breakwaters are like the last line of defense. In 1966, the world's largest tide embankment was built in Taro. It is made of thick concrete with 10m high and 2600 m length. It is very tall so you need to look up to see it. It was said that the modern "Great Wall", so people came to see it even from other countries. Residents were relieved and kept building houses more and more. The town became to be known as the "Disaster-preventing town" both domestically and internationally.

However, the Tohoku earthquake and Tsunami destroyed this tide embankment from the bedding just like other tide embankments of the Sanriku coast. Taro was swallowed by the Tsunami, and 179 people were dead and 6 are missing.

Caption: Destroyed Kamaishi tide embankment. No tide embankment had worked.

The splendid tide embankment brought a harmful result. Firstly, not only people could not see the Tsunami coming, but also could not hear any sounds of it. Even there were evacuation routes, people who thought that they are in secured place, they did not run away. People probably believed the two rows of tide embankments. The tide embankment made people's mind conceited.

Secondly, the tide embankments make the water quality worse. It intercepts various minerals carried from the beach and changes the ecology environment of the sea lives. The Sanriku ria coast is a colony of eelgrass. More than 50 kinds of fish juvenile, such as Black rockfish, Olive flounder, Pacific cod and Arabesque greenling, are growing up in the muddy ground of eelgrass colony. 25) Eelgrass produces a lot of oxygen in the sea water.

About the tide embankment, it is reported as follows. "Before the disaster, the tide embankment obstructed water flow and the bottom layer of the Ofunato bay was in anoxic condition. However, after the disaster, the change in water temperature due to depth decreased. The difference in water temperature inside and outside the entrance of the bay was also disappeared. The hypoxic condition was improved."26)

Thirdly, it is a meaningless attempt to build higher one than before. It is also reported as follows. "The highest record of the Tsunami in the past is the one in Keicho Sanriku Earthquake (1611), and it was 21 m high. Prefectural government determined that this level of Tsunami 'happens very rare'. They set the height of the seaside tide embankment as 14.7 m, in order to prevent earthquake that 'occur once in every several decades or hundreds years', such as Meiji Sanriku Tsunami (14.6m) and Showa Sanriku Tsunami (10.1m)."27)

Caption: Tower of modern Babel

Currently, a huge tide embankment construction is under progressing at the eastern Japan Pacific coast from Aomori Prefecture to Chiba Prefecture. The scale is totally 370 km length from 3 prefectures in Tohoku area, Iwate Prefecture, Miyagi Prefecture and Fukushima Prefecture. It will cost about 820 billion yen. The height is about 10 m, and the highest point is over 14 m. The sand beaches of the Tohoku 3 prefectures have already decreased to 7% of the whole.

Since it is made of concrete, so it is unsustainable. It is said that its lasting quality is about 60 years.  
28)

Caption: Tide mbankment

“Then they said, ‘Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth.’” (Genesis 11:4)

Just like “the Tower of Babel”, the huge public project is unconnected with “Resurrection of Rice Field, Mountain, and Bay”. 29)

24) Ministry of Land, Infrastructure, Transport and Tourism. Damage and restoration of river and coastal facilities due to the Tohoku earthquake and Tsunami. Report of River Department Tohoku Regional Bureau Ministry of Land, Infrastructure and Transport and Tourism. 2011.

25) 2012. “*The Nikkei*” November 4. Eelgrass is a kind of seaweed growing in depth of 1.2 m. It is said to be a cradle of fish juvenile. It is a perfect environment for spawning as well as aquafarming of oysters and seaweed.

26) 2011. “*Iwate Nippo*” December 22.

27) 2011. “*Yomiuri Shimbun*” October 19.

28) 1986. Matsui, S. “*Kadaikajyuniyoru Retsukato Retsukahandan*”. Japan Society of Civil Engineers. Vol.374/1-6. October. “*Jigyohoukokusho*”. Joint editor. The Calamity Science Institute.

29) The meaning of the word Mesopotamia is “the land between two rivers”. Civil engineering technics at the time innovated from stone to “brick” and from plaster to “asphalt”. It was possible to construct a much higher building than in previous period.

Beautiful mountains and rivers by the Temperate Monsoon, clear river flow and air from evergreen broadleaf forests, and the environment that the flora and fauna provide a fertile ground for rich resources.

When I look around the fields of Watanoha at Ishinomaki City, Miyagi Prefecture and Tomokiyo at Kobe City where Kobe International Sustaining Organization is doing cultivations, we can see the actual condition of agriculture in Japan. The aging of farmers, the lack of successors, and the reduction of agricultural income are preventing the young people to engage in agriculture. The Self-sufficiency ratio for food in 2014 was 39% by calorie basis. The United States was 127%, France was 129%, Germany was 92%, and the United Kingdom was 129%. Japan's rate was the lowest level among developed countries.

Caption: Changes in Self-sufficiency ratio for food in Japan. (Calorie basis. Ministry of Agriculture, Forestry and Fisheries.

2014 Self-sufficiency ratio for food in the world. (MAFF)

The 39% of self-sufficiency ratio is the proportion that 60% of Japanese will die when no food comes from other countries. It means that 60% of our bodies are made up of imported foods. Japanese workers are working so hard at the company for foreign farmers. In other words, we work for the food producers in the United States and Australia. And the land, where we succeeded from our ancestors, became no longer the place for production but sell as a product. The global food amount is annually 2.4 billion tons. However, 805 million people in developing countries are starving, and only Africa alone, the number of children who lost their lives before becoming 5 years old by nutritional deficiency is 5 million a year. 31) On the other hand, 30 million meals are wasted everyday due to the expiration date in Japan. For the greedy benefits of global companies, the numbers of children who cannot eat are increasing because of money games of food imports. Japan is also not an exception.

Caption: Seek and practice the relationship and coexistence between Human beings and nature.

We go and work only once a month in Watanoha at Ishinomaki City, Miyagi Prefecture, so it is a big issue to manage weeds. Rice production in Sawada at Watanoha area from 2011 could not manage weeds without help of local farmers. After 2013, we have been trying non-pesticide and

organic agriculture at Kiwamae and Shinsengae in the same city. To make weeds hard to grow, we put plenty of water during rice planting. We do not use any chemical fertilizer or herbicide. We only prepare Hodenbokashi (non-pesticide, organic lactic acid bacteria dung) at Kobe, and bring then to our fields to apply it.

We stick with hand rice planning, harvesting, sun drying, and using classical hand-machine for threshing.

Also in 2015, we bought “Tsuyahime” rice seedling that grew without using neonicotinoid pesticides from Tomio Chib, Osaki City, Miyagi Prefecture.

We planted rice seedlings at 30 cm intervals with the kinds of Mangokuura Kindergarten (Director Reiko Kitagawa). Professor Shigeru Yoda (Chairman of the Kounotori Yaseifuttki Suishinrenraku Kyogikai) has kept promoting pesticide-free farming, which takes more time and effort, for returning of white storks in Tomioka City, Hyogo Prefecture. We are teaching agricultural methods that do not depend on chemicals for youths of our organization from 2012. The white stork eats about 500 grams of food a day. Presence of Sludge worm, Chironomidae and Pond loach in the rice field is the deciding factor.

This year, we weeded such as barnyard grass only one time.

Nowadays, agriculture in Japan is on the edge of danger. Both environment and food are facing to crisis.

Caption: Sawada, Ishinomaki City. Do not crush down agriculture in Japan.

According to the TPP (Trans- Pacific Partnership Agreement), 81% of tariffs for 2328 items of agriculture, forestry and fishery products will be eliminated. For 1195 items of vegetables and fruits will be abolished immediately. 32)

When tariffs disappear, agricultural products from overseas will be sold cheaper than domestic products, and domestic products are going to not be sold. In other words, cheap rice and wheat come into Japan like a flood. Japanese domestic products have no chance against foreign products that not only rice but also vegetables such as carrots, potatoes and onions which can be preserved easier, from other countries. Moreover, there will be no duty to display genetically modified information and no limit for food additives. Japanese must eat foods that covered with herbicides without inspection. You should not be misled to “imported goods are cheaper”. Because it is a public policy for companies, so the import tax is rather raised for wheat, vegetable fat and oils. In addition, the Japanese government will introduce the same “check-off system” as in United States. 33) Then, to promote the agricultural consumption and export system, the government starts to collect money from the famers that have been trapped in difficult situation. The priority of TPP that

seek the economic benefit will push the Self-sufficiency ratio to zero more and more. Only after we regain the country as the place with safe, healthy and delicious “自産自消 Ji-San-Ji-Shou (Produce by own self and eat, consume by own self)” mind, it is possible to leave a rich climate for our descendants.

“The desolate land will be cultivated instead of lying desolate in the sight of all who pass through it. They will say, ‘this land that was laid waste has become like the Garden of Eden; the cities that were lying in ruins, desolate and destroyed, are now fortified and inhabited.’” (Ezekiel 36:34-35)

30) “*Table on demand and supply of food*”. 2014. Ministry of Agriculture, Forestry and Fisheries

31) 2014. Food and Agriculture Organization of the United Nations.

32) 2015. “*Japan Agricultural News*”. October 20.

33) 2015. “*Mainichi Shimbun*”. October 18.

Part 10: “**Resurrection of Rice Field, Mountain, and Bay**”. Depopulation

“*Shien*” No.14 (20160210 p.4)

According to the Food and Agriculture Organization of the United Nations (FAO), in 2015, about 795 million people out of 7 billion people on Earth are faced with starvation and malnutrition. Assets of 62 rich people are equal to save 3.6 billion people in poverty. About a half of the world’s population are abandoned from 1% of wealthy people due to economic severe disparities.34) Japan is called as an economic superpower. However, starvation and isolated death do not stop. In November 2013, a 31-year-old woman in Osaka City was starved and dead quietly. She was discovered 1~2 months after her death.

Room electricity, water supply and gas were stopped, and the refrigerator was empty, and only an empty container of mayonnaise was left. According to the Ministry of Health, Labour and Welfare, 1,697 people died by malnutrition in 2014. It means that around 5 people starved to death per a day. On October 5, 2015, there was a lonely death of a 60-year-old man in the reconstruction public housing at Ishinomaki City, Miyagi Prefecture. We should not leave the issue about the aging of residents.35)

Caption: Elderly shoplifter “Ishinomaki Hibi Shinbun” (November 14, 2015)

From the national census of 2015, the population of Ishinomaki City was 147,236 people. In response to the decline of the population, it is urgent to increase tourism, migration and primary

industry leaders. It is not just a problem at disaster affected area. There is double whammy of “disappearing” that disappearing of residents, jobs and children, and “remaining” that remaining of lands, houses and schools. It is the Earthquake trauma and reconstruction stress. I hear that “There is no house to live in Ishinomaki, so I will go out”. Certainly, the public restoration housing is only 10% even it has been after 5 years. The unraveling of redevelopment plan gets more attentions.

Caption: Change in the population of Ishinomaki City. “Ishinomaki Hibi Shinbun” (January 20, 2016)

Once people are gone, shops also disappear. Only large-scale shopping centers increase and t make usual scene that can be seen anywhere in Japan.

Before the disaster, nuclear family was already expanding and the number of people per household in Ishinomaki City was 2.59. Although elderly people who need nursing care, welfare and support care are increasing, caregivers are decreasing in inverse.<sup>36)</sup> In Miyagi prefecture has the lowest number of caregivers among 47 prefectures. There are victims who say “I am really in trouble, but I cannot say that I am in trouble from myself”. People who are out of the hands of institutions cannot get up just by themselves no matter how the surrounding environment recovers. Gentleness to living life is the source of the power to survive a population reduction society. The collar of the shirt is soft, but the reason why the shape does not change even after washing is because the core is contained. It is necessary to review the identity of the hometown that corresponding to the “core” of society. It is a connection with nature such as Satoyama, local fields and local sea with nature. I conducted interviewing at Funakoshi, Yagawa, Naburi at Ojika Peninsula with Professor Mitsugu Shinmen (Miyagi Gakuin Women's University), 阿部捷一, Kinichiro Satou in July, 2011.<sup>37)</sup> At Naburi, only 14 houses remained out of 90 houses. The villagers who have been faced the sea from generation to generation with make living by fishing and farming of sea squirts and oyster, don't have another way to live instead with their home sea. Their genetic property to coexist with nature is conveyed to me painfully. They said that “Fishermen cannot live without relationship with the sea”.<sup>38)</sup> At the ria coast, there is only a narrow land like the forehead of a cat. Sadly, the government I trying to build a tide embankment as the restore of Ojika Peninsula where was marginal village. It is the modern tower of Babel, and it completely separated the sea and the land.<sup>39)</sup>

Disaster-related unemployment, non-regular employee and cutting welfare support at the affected area kills people's life. A consciousness in my heart cries that no one should leave behind. I think that we might forget something that we should prioritize it rather than reconstruction of huge public



engineering works, railroad and transportation networks and hospitals. The land is crying for realization of a society that does not manage “death”. The process from “life” to “death” must not be treated artificially, physically and institutionally. The bank to stop the depopulation is questioned. The return to the community where families can be beside of their members at “home” is the basis of “Resurrection of Rice Field, Mountain, and Bay”.

34) 2016. International NGO, “*Oxfam*” International. January 18.

2016. “*Asahi Shinbun*” January 20.

35) Due to the disaster, people lost their houses, jobs and have been lived with donations, own savings and national pensions for over 4 years. However their daily expenses become more and more each day, so some people started to do crimes from life struggles. Therefore, there are many cases to steal prepared food which it doesn’t need to cook. (2015. “*Ishinomaki Hibi Shinbun*”. November 14)

36) 2013. “*Kahoku Shinho*”. October 4.

2015. “Ishinomaki City Welfare Plan For Elderly People, the 5<sup>th</sup> Care Insurance Plan”, “Ishinomaki City Welfare Plan For Elderly People, the 6<sup>th</sup> Care Insurance Plan”. March.

37) Iwamura, Y. “*Kobe International Sustaining Organization Hearing Report*. Vol 2 ~7”.

<http://kisokobe.sub.jp/category/article/page/3/>

Sakamoto, T. 2013. “*Kibouno Tomoshihi*”. Ishinomaki Education Committee. p.102~105.

38) Iwamura, Y. “*Kobe International Sustaining Organization Hearing Report*”. Naburi Community Center.

39) 2015. Quarterly journal “*Shien*”. No.10. **Kobe International Sustaining Organization**. March. p.4

Part 11: From “**孤食 Koshyoku (Lonely eating)**” to “**共食 Kyoshyoku (Commensality)**”  
“*Shien*” No.15 (2010525 p.4)

It is said to be the era of “Koshyoku”. Declining of birthrate, aging, and depopulation and declining of primary industry. Marginal village where depopulation is progressing is increasing. What is the affected area and shop-closed streets telling us? The standard of living in Japan looks wealthier compared to other countries. Cleanliness, convenience and comfort in Japan, such as well-maintained of express way, accurate time of railway and widely shared toilet with various useful functions, impress richness for overseas travelers. The appearance is certainly great. People are manipulated to believe that the Olympic Games, restarting of nuclear power plant and linear will

bring dreams to them. For example, is a linear necessary? 86% of the railroad is in tunnels. If the same scale of M6.8 earthquake that made derailed the Joetsu Shinkansen in 2004, it will be a catastrophe for the linear. It seems like a mammoth that keep running while forgetting the important things.

We work hard because we believe that the economically rich life is guaranteed. Is the life of people who live in earthquake-proof high buildings wealthy? We must think about what is happiness at this aging society. According to the definition of United Nation, if the elderly population rate exceeds 7%, it is called “aging society”, and if it exceeds 14%, it is called “aged society”. If we determine it by the population of over 65 years in the whole population, Japan is no longer in “aging society” or “aged society”. It is “super-aged society”.40)

I regularly visit Watanoha, Ishinomaki City, Miyagi Prefecture. It is the 63rd times now. We serve to agriculture, forestry and fishery by co-existing with nature. There are no groundbreaking projects, exercises or achievements. But the values of young people from Kobe have changed. Volunteers are “communication among people regardless of abilities and efficiencies. It is the meeting with suffered people”. “Vertical ‘activities’ become ‘opportunities’ through victims, and ‘interests’ arise by keep visiting the site. And recognize the ‘value’ to continue even after five years.”41) There are people at the affected area waiting for young people who will be beside. Young people shocked for lonely and isolation death that occur due to the slow recovery, stoppage and give up from the disaster. We cannot pass by just ignoring it. There is a warm-hearted mind of “commensality” when people tell us “come into our house and have some tea” at Ishinomaki City. There is a value that you are not able to get from expensive price for urban luxury, hygiene, and sophisticated customer service manner. Most of young people could not understand well when Ishinomaki people speak in their Tohoku dialect. However, there are things that they can understand. There is a strong communication that is not the word of “be there”, “be together” and “eat together”.

There is a back face for the city, where you can get the things quickly that you want, entertainment facilities that you can enjoy in neighboring place, and you can satisfy your taste, sights, hearing only if you give money. Ant-lion larva gap, mental illness, and stress caused by discrimination expose its out pus and making bad smell. There is a momentary enjoyment that only limited powerful people, wealthy people and privileged hierarchies can enjoy. Through commercials, people are constantly being forced to look enviously at this. The television broadcasts freely without opinions of viewers. The “small window” that only the face of people at studio broadcast is a kind of a peer pressure. The broadcast of “官尊民卑 Kan-Son-Min-Pi (authority / respect / citizen / denigrate)” is the primary cause of mind control.42) In other words, we are made to obey obediently so that we cannot do any critics. The era to eat lonely, while listening to the non-

delicious laughter with antiseptic materials from the TV program, is unhappy. Let's change to the world of "commensality".

40) 2015 White Paper on Aging Society. Cabinet Office.

The elderly population of over 65 years old had the highest record of 33 million (31.9 million in the previous year). The aging rate rose to 26%. In 2060, 1 in 2.5 people will be over 65 years old, and 1 in 4 people will be over 75 years old.

41) 2016. "*Christian Today*". Sakamoto, N. May 6.

42) 2013. Kanehira, S. Contractors who forge public opinion. "*Terebiwanaze Okashikunattanoka*". Koubunken. p.37.

43) 2014. 孤食. Increasing of children's "lonely eating". "*Japan Agricultural News, e-農net.*"

January 18. Breakfast (Junior high school students: 71%, high school students: 69%, elementary school students: 60%). The ratio of children who answered that they do "孤食" at their dinner is; junior high school students were the highest (55%), and high school students were the next (50%). Elementary students were 35% and preschool children were 12%. There are many junior school students eating breakfast and dinner alone.

According to the Kyodo News, the risk of depression in elderly people who eat alone, the case of a single-living old man is 2.7 times more. (October 27, 2015)

Part 12: **Rice is the life line of Japanese people.**

**"Shien" No.16 (20160810 p.4)**

On July 10, Mainichi Shimbun reported. "The LDP (Liberal Democratic Party of Japan) lost in in the five prefectures of the Tohoku region except for Akita Prefecture this time. The ruling party did not approve the Trans- Pacific Partnership Agreement (TTP) in the previous Diet and TPP did not become a big issue nationwide. However, it seems that in areas where the primary industry is strong, so their criticism of the administration became the cause of lose. In addition to Tohoku, LDP lost at Niigata Prefecture and Nagano Prefecture where agriculture, forestry and fisheries are major industries."44)

Agriculture and Japanese farmers are seriously damage by TPP, which is liberalization of rice. It is because that the amount of 500,000 tons of American will flow into Japan. For farmers who are standing on the edge of the aging population, lack of successors and rice acreage reduction policy, if they pay expensive rice seed, manure, and equipment machines, there will be no benefit left. Moreover, if cheap rice like 5000 yen for 60kg comes in from the United States, no one will be willing to cultivate rice.

When I visited cyclonic-damaged Vanuatu and big earthquake-damaged Nepal last year, the main food was rice. In the country of rice food culture, Japanese are like a fish to water. It seems that I

have less power if I don't eat rice while I am doing volunteer. Even if the time changes, the selling of rice balls at convenience stores also depends on its quality of rice. As for the taste of Koshihikari, Sasanishiki and Tsuyahime, Japanese have sense of taste to distinguish about it regardless of age and sex.

In recent years, the Japanese dining table is covered with American meat, wheat and vegetables. In other words, Japanese people are working hard at company for Americans. Japan admired the industrial civilization, so exporting cars became the center and it let disappear agricultural culture, which raises rice, day by day.

Since the disaster in 2011, the Kobe International Sustaining Organization began working on paddy and rice. We have been hold a harvest festival to let people at Watanoha, Ishinomaki City, Miyagi Prefecture, eat rice that non-pesticides, organic and natural sun dry one. I tried to provide seaweed, oysters and venison from the forest at the harvest festival, but there were people who don't want to eat venison meat. Used to be, there is a historical proof that people were used to eat hunted venison meat during the Jyomon period.

I asked why Tohoku people do not eat venison meat, but there was no clear answer. I came to know about the reason when I heard the prayer by Ryusho Ookuni, who led the Shinto ritual at IkoHayawakinomikoto Shrine, at the starting of rice plant ceremony. Amaterasu-ōmikami (天照大神) calls the people “青人草 Ao-Hito-Kusa (young and immatured people with potential to grow)”.<sup>45)</sup> By the way, in Islam, Judaism and Christianity, we express the people as “lost sheep”. The God of the ancestor of the imperial family, Amaterasu-ōmikami appears in the Japanese myth to execute the ritual as the chief of Mizuho country. According to the “Chronicles of Japan”, we can see the relationship between rice and religion cannot be ignored. In Japan, the Emperor is a priest of rice.

Caption: Jyomon Calendar. Center for Archeological Operations, Board of Education, Toyama City

肉食禁忌 **Niku-Syoku-Kin-Ku** (Prohibited to eat meat)

Yoshimitsu Ashikaga [1358-1408] was the 3rd Shogun of the Ashikaga shogunate which united the North and South regimes. Yoshimitsu robbed the emperor's authority and tried to make a samurai society. However, there was something Yoshimitsu could not do. It was a shrine ritual of agriculture that is called “新嘗祭 Nii-Name-Sai” and the rice has an important role. He could not take the right to conduct his ritual from the emperor. It is a ceremony that emperor offer rice to God as a representative of Japanese. When the Buddhism entered Japan, the Emperor issued a law to prohibit eating meat. It is based on the Buddhism principle of prohibiting the killing living things.<sup>46)</sup>

The reason why Christianity has not settled in Japan is because they mistreated the value of rice. Even William Smith Clark who was a foreign advisor to establish the Sapporo Agricultural College, he emphasized dairy family and fields, and excluded rice because he thought that rice is unsuitable for Hokkaido. However, the Japanese who knew the taste of rice challenged patiently to cultivate rice even at the land of northern latitude of 25 degrees, and they accomplished it.

The relationship between rice and Japanese are inseparable. After the war, there was recognition

that rice make people getting fat but it is wrong. When scientifically analyzed polished rice, 77.1% was carbohydrates, 15.5% was water, 6.15 was protein and no fat was contained. Therefore, rice is more suitable for diet than bread. 47) Becoming big by “overeating” is not caused by rice.

In order to Japan survive, we should review the environmental preservation and rice field for disaster prevention. And let's hand over the environment with rice and paddy fields to the generation of children.

44) 2016. “*Mainichi Shimbun*” July 11. Mayor of Ishinomaki City, Miyagi Prefecture, Hiroshi Kameyama explained about the upper house election toward the voting day of July 10. He criticized that although ruling party officials visited the affected area, they only focused on debating for collecting votes. And the matter about the “regional revitalization” after the disaster is not on “point of issue”, and discussions are left behind.

2016. Ishinomaki Kahoku. July 8.

45) 1994. Tsugita, M. “*Kojiki* (First volume)” Kokuhosha Book Binding. p.61,65.

46) 2000. Harada, N. “*Kodainihonno Doubutsukugito Setsuyokindan – Noukougireito Shyokunikukinkuwo Megute*” “*Tohokugaku*. 3” The first principle in the Buddhist Ten Commandment, “不殺生戒 Fu-Setsu-Shyo-Kai (Whatever it is, you don't dare intentionally kill other lives)”. “It is no different to treat lives and death importantly, whether a human being or an animal.” The 5th year of Emperor Tenmu (676), he promulgated “肉食禁止令の詔 (Prohibited to eat meat)” and “放生令(Hou-Shou-Rei)” to his people. “放生” is the act to let free fish and bird that were caught.

47) 2010. Moritani, T. “*Oishii Gohanwo Tabeyou*”. Hyogo Prefecture, Rice Cooperative Association. p. 28.

Caption: Rice field plays an important role in protecting the surrounding environment. Since rice cultivation photosynthesizes, so it praises the name of the Lord by preventing the global warming. Rice field absorb CO<sub>2</sub>, which is the main cause of the global warming, and it supply oxygen to clean up air and water, and it is becoming a place for many living lives. Rice field are also helping to create a softening global environment.

Caption: Science Council of Japan. “About the evaluation of multi-direction functions of agriculture and forest related to the global environment and human life (Report)”. November 2001.

### Part 13: Stand Alone

“*Shien*” No.21 (20171110 p.4)

Kenji Miyazawa [1896~1933] is the great person from Tohoku region. Kenji had not written any book about “disaster”. Interestingly, his birth year is 1896. There was the “Meiji Sanriku Tsunami” that established the word “Tsunami” as a global common language in that year. The total 21,915 deaths is still the highest number of victims of the Tsunami. It is also after this time that this place

became known as “Sanriku” in Japan. A year when Kenji passed away in 1933, there was the “Showa Sanriku Tsunami”. Kenji’s lifetime began in the year of the disaster and died in the year of the disaster. If Kenji was still alive at the time of 3.11, what kind of action did he do? It is written in his book “Haruto Syura, Vol.3” that “Go one by one as if you got encouragement like fire on your back”. He was not a type to make his action just because everyone else does by organizing groups or parties. Therefore, he probably stood “alone” against the idea of “authorities” that locate people, who came from entire Japan to do volunteer, from 9am to 5pm with letting them wear numbers, and also for the Self Defense Force that does not know on the geography of the affected area and the nuclear power plant that caused meltdown.

Our organization encountered the family divorce and loneliness through volunteer listening at the affected area. We are painfully aware of our “helplessness”. It is apt to be in “Nihilism”. “There is no use of doing” is a common lethargic reaction. However, for the Volunteer-dou, when you feel of “helplessness” is a point.

“Sympathize” is the basic motivation. It is fine that you cannot clean muds nor remove the rubble. However, Everyone can sympathize with the unfair death, lonely death and anxiety.

Kenji recommended standing “alone” to “sympathize” and “share sufferings”.

“Restoration of rice fields, mountains and bays”

“*Ishinomaki Kahoku*”, Tsutsujino ⑤ (October 31, 2017)

Kenji Miyazawa wrote “Amenimo Makezu (Strong in the rain)” on November 3, 1931 (the reverse of 3.11). There is a feeling of soul that common to Tohoku people.

On July 2011, by the guide of former principal Mr. Shoichi Abe, we visited the trace of the schools at Naburi, Funakoshi, and Yagawa at Ojika Peninsula with Professor Mr. Mitsugu Shinmen (Miyagi Gakuin Women's University) and Mr. Kinichiro Sato. Village where is depopulating, aging and declining birthrate was attacked by the large earthquake and tsunami. The words of the monk xxx at Nagori, “Although it is my personal opinion, as more education progress, more depopulation also progress” had a power. It is because that young generation abandons their hometown and lives in big cities.

Kenji Miyazawa let people in Hanamaki to listen “the Pastoral Symphony” of Beethoven. He wanted to say people that “you do not need to go to the cities and it’s better to stay here”. Our organization marked the “restoration of rice fields, mountains and bays” as our flag. Our small help to rethink the hometown had started.

Mr. Masahiro Sato, who is the forerunner of ancient rice, lives at upstream of Kitakami River. He cooperated for the project of “rice field art” at Ishinomaki in 2012. By supports of students from agricultural school from Hyogo Prefecture and Miyagi Prefecture and family of Mr. Masaru Abe, we could complete the rice field art at Sawada. Young people of Kobe had never been carried a sheaf of rice until that time.

There is Okawa Elementary School in Kamatani. We did tree thinning, pruning, firewood making and char-grilling in the forest of the back of the school by the request from the forest owners' cooperative, and our face were covered black powder. Nobody praised us.

We could not do work properly, which were introduced by fishermen's union (Chief, Mr. Kazuo Tanno), such as we collected seaweeds by riding on a boat of Mr. Takumi Honda, and hanged seeding collectors of oyster of Mr. Yasuori Tanno at the sea.

Volunteers are just "Dekuno-bou". However, it was a proof that the affected victims were not forgotten from Japan by our "visiting" of the affected areas. "What amateurs can do?" Farmers and fishermen were unfriendly for beginning. However, eventually, their kind smiles "Never be defeated by rain and wind" are restored.

#### Part 14: **Great Disaster-prone Country**      *"Shien"* No.22 (20180202 p.4)

Are we always running behind on reconstruction even Japan is the great disaster-prone country?

This year, there is news that returner to the affected areas, such as Oshika Peninsula in Ishinomaki City, Miyagi Prefecture, Fukushima Prefecture, Kumamoto Prefecture and Ooita Prefecture, is 20%.

It is impossible to discuss the way of reconstruction of each area on the same table. When I am facing to the slow reconstruction of the affected area, I cannot find a hope in the future image of Japan. The common problem is that the progress in excessive separation of occupations is bringing inconvenience in our daily life. For example, the residents of Nagatsura at Ishinomaki City, Miyagi Prefecture, where is the hometown disappeared after being submerged by the Tsunami, are still living at the temporary housings. It is not a comfortable living space because it is small and poorly made. However, due to the rule of "replacement to higher place, separation of work place and resident", the oyster factory was made at Nagatsura. It takes about an hour by car to work at the factory from the temporary house. It is just like the painful commute in the big city. The victims will be confused by the rule that determined in the reconstruction plan. It was not decided by the local people but from the top. It seems as if they are considering the return of the Tsunami, but it is not so. First of all, they think that a "tide embankment" should be established. The place where the tide embankment of about 7 m high will build was considered as a danger zone. Authority announced to demolish residences that even still people can live. Residents are angry because they must cover demolishing cost by themselves. 48)

At the Okawa Elementary School (9.7 m above sea level) that 3.9 km away from Nagatsura, 84 people lost their lives by the 8.6 m Tsunami. Who have will benefit from this useless tide embankment? The late xxx branch chief said how beautiful it was about the white sand and green pine trees, sunset alongside of Otsupa River, and the road of Ojika Peninsula. 49) Natural light, sparkling and landscape is an important original image to love the own hometown.

There is no way that the Tohoku region will be happy with inorganic tide embankment. Is it okay to keep silent for the ambition of a politician that only a cement company gets profit?

“Reconstruction” should not be a “box thing” construction that people cannot live. Concrete also changes the quality of the sea water. Local people who live with the sea grumble that “bubbles are coming out”. Because it causes damage to cultivation in the sea.

After the Great Hanshin-Awaji Earthquake, the victims were also forced to cover the high cost of constructing the “Asuta Kunizuka” in Nagata area at Kobe City. Currently, the shopping area became like a ghost town. 50) There are few residents in the apartment “Takarazuka 3rd Corpolus”, which was made 15 years after the disaster even the administration was saying to the victims to wait a little more. If the administration decides, it will end up wasting the budget without people’s presence.

If ignore to coexist with the natural environment, it will escalate the youth outflow to big cities. Is it a good idea to bring the Tokyo style that takes time to commute to the affected area? Disaster unemployment, double loan debt, bankruptcy caused by the disaster took away the joy of living from people. Two-income couple is also common in affected area. Leaving their children to a nursery or day-care from the time of infancy, and parents depend on child rearing to non-educators. Nuclear families and abandon family tomb for perpetual memorial service at temple will destroy the community.

Family relationships are probably the most tenuous among the Asian countries. The society that everyone helps each other is becoming a thing in the past. People must live even after the disaster. The scars from the disaster are different for each individual. There is a structure that authority pushes the rule lump together without realizing that same prescription cannot be exist. Even the person could enter a reconstruction apartment, connection with neighbors from evacuation centers or temporary housing will be lost. You cannot judge from the appearance. You cannot know from the outside, such as an alienation from neighbors, cannot go shopping and there is no money to buy foods. People whose life foundation of independence is unstable are forced to dead alone. In 2015, a reconstruction house was built in Yoshino, Ishinomaki City, Miyagi Prefecture. However, in the following year, among 158 houses, 9 people were dead alone behind a heavy iron door without having a communication with neighbors.51)

There is no hope for a reconstruction vision that cannot describe the future. Reconstruction to take important about the “heart” that brings each person’s life, daily life and joyfulness is desired.

48) 2017. Quarterly journal “*Shien*”. No.19. Kobe International Sustaining Organization. May. p.2

49) Iwamura, Y. 2011. “*Ojika Peninsula. Interview research* (1). Otsupa River, Okawa Elementary School”. July 2. <http://kosokobe.jp/article/proposal/471/>

50) Iwamura, Y. 2018. “*Christian Today*”. January 17.

51) 2016. “*Yomiuri Shimbun*”. June 27.