



Kaisho SATOYAMA Forum

## **The 10th International Forum on Interrelationship between Nature and Human Beings Abstract**

### **The 10th International Forum on Interrelationship between Nature and Human Beings**

#### **1. The purpose**

Succeeding the Mission and Milestones of Expo 2005 Aichi, held with the theme of the awesome blessing of nature, a global forum on interrelations between Nature & Human Beings has been consecutively held since 2007, in order to consider ways to develop sustainable Assisted Living communities between nature and human.

The forum of this year 2017, was to be the last as well as the 10th anniversary forum, so we had summarized the past forum proceedings since 2007, proposing ideas for tomorrow, discussing modified plan for the future practice in Kaisho Forest, the legacy of Expo 2005 Aichi.

**October 29th**

### **The 10th International Forum on Interrelationship between Nature and Human Beings**

#### **Special Lecture**

##### **Theme “In pursuit of beautiful Japan”**

Alex Kerr

Oriental culture researcher, Chairman of Chi iori Trust (NPO Inc)

Abstract

I had come to Japan 52 years ago. I had lived in Yokohama in my childhood, but after that, I have been living in Kameoka, next town to Kyoto since the latter half of the 70's. When I was a university student, I had encountered Iya, a very beautiful valley mountain community in Tokushima Prefecture, and bought a house with Kayabuki roof there. Although it has passed over 40 some years since then, I have still kept working on restoration of Japanese antique village houses throughout Japan, mainly dealing with private houses.

Today I would like to talk about 2 main themes; for the first theme, I want to focus on trees. Japan is well-known for that, people shall love the nature. Also trees, bush, woods for forests are the sacred grove of silent worship—in other words, the object for what people pray for. Trees are the saints which holy spirits may dwell on, and above all, people believe that forests around the shrine shall be let stay as they are, which is a long-lasting tradition.

We can see such groves with gracefully-shaped tree brunches like this in the shrines all over Japan. Japanese cherish the old trees and big cedars, tying a rope around the tree's trunk, showing its secrecy with implication of "Do not touch it". That is just amazing wonders of beauty in this country.

Sacred worship lie in not only such shrines but also the tumulus. For example, there are in Kushiyama Tomb and Emperor Sujin's graveyard near Tenri-city in Nara Prefecture. The key-shaped area in the moat is just perfectly primeval forest. For nearly 1,000 years, people hardly had entered there, and now that also the Imperial family Agency has still kept people away from there, so that the forest has remained beautiful and its beauty has been perfectly secured.

Well, with respect to how Japan had cherished the forests all the time being, especially since Meiji Era, several changes have occurred in natural environment. Japan has become rapidly modernized since Meiji Restoration, and after the World War II, Japanese economy had grown and developed significantly. However, amid this growth, I think that cultural sense and phase has changed in Japan. Incidentally, the industry, in particular, manufacturing industry in a large scale has turned to be regarded as some ideal business in the society. That is a notion that precise manufacturing is excellent and wonderful. It is 'Industry mode' in my terminology, -- which perspective has given much influences onto Japanese culture of this era in various aspects.

For example, the old town and old streets has increasingly been demolished, I believe it is because the idea that old trees and Kayabuki-roof are out of date and not civilized, has been nested deep inside of the nation's mind. Therefore, when people reform the houses, they are likely to use shiny metal materials for putting colors red or yellow for the houses, implying that they are not nasty-old any more and turned to be civilized up to contemporary age.

Now, talking back to the issue of forest development, Japanese government had started to plant a considerable number of cedar and hinoki as a national strategy to supply housing materials after the World War II. Especially, since cedar grows up so fast and straight, plantation of cedars had been strongly encouraged by the government.

Now the foreigners who come to Japan, as well as Japanese young people may think that the current cedar mountains in Japan are naturally born. However, the original nature in Japan was in fact broad-leaved tree. This is the true foundation of Japanese esthetics which has traditionally nurtured in a long history, reflecting upon every aspect of art such as poems in Heian-era, Basyo's haiku, folding stand screen, Sumie (brush painting in black ink), hanging scrolls, Kabuki performance stage of art and so on.

It changed to plant Japanese cedars and cypresses. Under the idea of industrial mode, scrubs have no value. It is useless if woods cannot be used in construction businesses.

Another reason of the change is conceptual. Planted cedars grow straight neatly in line and look fine. That sense may dwell on deep inside of Japanese people mind.

The policy of 'mass planting of cedars and cypresses' had seemed all right just shortly after the World War 2. Disappointingly, now, in 70-80 years since then, serious problems have appeared. The first problem is an environmental deterioration. Especially, cedars' roots are shallow, so that tree-foot soil is easily eroded which would flow into rivers. Here wanted the dams. Rivers in Japan helplessly turn to be enclosed by concrete dams by civil engineering construction. There, dams keep the soil from flowing into the sea, which cause seashore erosion. Therefore again some other public intervention is needed to produce concrete pathways all over the seashore nationwide. One of the causal factor for this is cedars and cypress planting, especially it is cedars. Cedar forests are lightless, compared to the light camphor forests, furthermore, it is not strong to typhoons, by which trees got easily broken and fall.

The second problem is economy. The forestry development policy had original mission to help overdependency on imported wood resource after the WW II, but later on, deregulation of timber import was accelerated, so Japan had turned to depend on cheaper imported wood resources. The tree planting policy was purposed to boost economy, but quality of cedars was no good. When good housing materials for beautiful floor, wall and furniture were needed, there was no good national timbers available out of Japanese forest. After all, house builders could not help using imported resource such as elms, maples, oaks, and walnuts. Demands for cedars has been in fact very little even in Japan.

As is the case of housing resources, the elms are so beautiful. So are the oaks. Such beautiful resources are more and more wanted and distributed around the world.

The floor material of my own house in Shikoku is Japanese traditional red pine. Almost all shrines in Kyoto and Japanese houses in old days have used red pine for floors. The steam out of Irori (sunken fireplace) and the unique lacquer surface of red pine –the combined scene of the two, can develop such a beautiful synergy—shining black. Still today, red pine floors are somehow available. –On the contrary, how about cedars? They can be used for floor materials to such extent as a log cabin. Talking of cedars or other wood materials along the theme of forestry, it is likely to be regarded simply as landscape issues, but I think it contains serious economic aspects.

Next is a health problem of cedar pollen. Of course, you may have known how serious it's problem is, but the economic cost is enormous, added by the national bond-oriented subsidy for planting. Pollen allergy spurs other allergies, which has given immense impacts upon the public health of Japanese nation.

Another concern is a cultural. Most forest are colored cedars and cypresses in some dark olive color all around us. We have now hardly seen new leaves in bright & brilliant green

color that I remember seeing when I was a child. The landscape of delicate feature of leaves and esthetic stretching branches, which are the oriented basis of Japanese art, Sumie (brush painting in black) as well as Japanese paintings, has considerably decreased. So that cultural damage is substantial.

Lastly, it is concerning rural district communities. First tree planting was carried out in the mountain areas, however, as population decreases, trees were planted in the villages. It made villages dim and lightless. Such densely planted village community, in case of once being deteriorated, it is very difficult to be revitalized.

Nevertheless, recently many voices have been heard in private sector level in the local communities, in order to cope with cedars problems. They say "let's cut and use cedars and in turn plant broadleaf trees in their place." Like this case, there are a couple of places where new forest development with new skills has initiated. So I have found such a hope as there will be a new era for a goodwill future.

Now that it going to be the second phase of my speech. It is in terms of roadside trees. Trees in cities and towns have also faced big difficulties. They are trees in Tama city in Tokyo. It is a very beautiful rows of keyaki trees. Branches have grown elegantly and their shade looks wonderful. However, branches have to be heavily pruned in Japanese roadside. I, once in a while, help travel arrangement for inbound visitors from overseas, and one time a lady who visited Japan in winter, was amazed at the trees, saying, "Are those Japanese trees seriously ill? What happened to them?" Pruned trees may have looked incredibly strange.

Talking about the trees around village shrine which I mentioned before, they were not too much trimmed but grew naturally as they were, which was just beautiful. I think there was a sort of Japanese belief such as tree liability as well as the idea of staying as it is, must be a reflection of Waka (Japanese poem), Haiku and Byoubue (painting on a folded screen). In overseas, there are beautiful roadside trees with naturally growing branches planted in rows, for example, at Yale University that I enrolled, and famous place of Las Ramblas in Spain... Elms are planted in Winnipeg in Canada and Washington D.C.. There are many kinds of trees but I think there is nothing more beautiful than elm branches. Japanese keyaki and elm are almost in common species. Elms are roadside trees very common in the world. There is some place in Japan we can see elms. They are planted in rows alongside Osaka governmental Agency office and in Oume Street in Tokyo. The keyaki trees in rows in Omote Sando may be one of the best in Japan.

Now, Let me return to the industry-orientated issues. The extremely heavy pruning in Japan has been common in the late 20 to 30 years because people has got used to the notion such as "spontaneously growing tree brunches look out of order so that they should be cut out short" , as well, "Fallen leaves look awful and they are just garbage". For

example, here are some pictures that one gardener put on the website. It's about pruning. The first picture shows that, this magnificent tree brunch has grown onto the roof of the temple. The second picture shows that, the brunches kept being cut, and in the third, it is shown that most of brunch are gone away, nevertheless, it seemed still uncomplete for the property owner, and he/she did not like how the tree looked. The last picture is showing that all the pruning was once over. Finally, I was amazed to know that, the owner had asked to have the tree root-out and completely it was removed. In other words, the tree in itself, turned to be "not wanted"

Now that, some people say that fallen leaves are dirty. Well, is that true? When I was a kid and living in the United States, all over the town ground were filled with red or yellow fallen leaves which smelled so good. It was extremely enjoyable and beautiful to me. For example, this is the one of my collection of hanging scrolls. It is depicted that the gate is open and lots of fallen leaves are on the ground. This is a line from *Shangri-La--the world of heaven*. Old temples in Kyoto purposefully let fallen leaves stay still as they are in autumn which would look just beautiful. As a result, a lot of people would visit and see them in autumn season, just around this time of the year.

However, many citizens would complain "Who on earth, are going to remove fallen leaves on the street? They make roadside dirty". City/town government office receive quite a number of such claims and petitions one after another. Although Tottori city used to have magnificent rows of zelkovas like this, their brunches were now cut short because of fallen leaves problems. It is so sad. The city apologized to the citizens because the fallen leaves of zelkovas bothered, saying, "We are sorry that we planted such problematic trees". Incidentally, what a result after this industry-oriented pruning as well as forest plantation? Since there is neither colored leaves nor fallen leaves, in a sense, they cannot have 'autumn' anymore there. On the other hand, Japan has a long-lasting traditional culture of four seasons of passing throughout the year. But if 'autumn is gone because there is no colored leaves or fallen leaves, we shall recognize the circumstance that current available seasons shall decrease from 4 to 3. We may well educate children in the textbook that we no longer have the autumn and only 3 seasons a year are available in Japan.

However, can we really make such things happen? I am making this remark rather sarcastically, but recently children have only known no better than such poor roadside trees as natural environment in their hometown. There is a big discrepancy between the industry-oriented preference of heavily pruning brunches and the sacred grove of worship community--cherishing nature trees as they are. However, both are Japanese assets and some of Japanese orientation, and it shall be truly important how we can pursue and realize both ideas/perspectives.

Besides, when citizens express discomfort or complaints about roadside trees, local

governments are quite vulnerable. Nevertheless, governmental policy should stand against it; for example, the government may say; "Our community is for residents who love the nature. Fallen leaves are beautiful, so that our policy would protect to let them fall on the ground in this community". Of course, finally, fallen leaves need to be removed after they completely die; there are various ways to do so. In the United States community, a big truck would come, carrying some vacuum cleaner to eliminate wastes of leaves away.

Another serious issue is installed electric wires under the ground. One of the reasons for cutting roadside trees is because tree branches are likely to be tangled with electric wires and cause the problem. In fact, Japan is the only country among the developed nations in the world, that has not installed electric wires underground. One time, an American high school student who had once stayed in my house, looking at the landscape in Japan and said "Well, it is just like India!" In this perspective, a country where electric wires are not installed under the ground shall not be regarded as a developed country. Underground electric wire system is 100 % completed already in Paris and London. That installation is 72 % in New York, but 100 % completed in Manhattan, the metropolitan area. On the other hand, that is 3.1% in 23 designated wards in Tokyo and 1.4% in Osaka. Standard level of this installation is just no way to compare between Japan and other developed country. Yet still, the situation has dramatically been changing nowadays since the system of underground installation has been promoted in so rapid & progressive manner toward 2020 Tokyo Olympics.

Now, in terms of Nagoya--it is an interesting city, so, to begin with, for a beautiful outlook, roadside trees should be designated. However, before roadside tree planting, underground electric wire installation, ought to be initiated. It is possible for Nagoya to turn to be more beautiful and attractive city only if the electric wire installation can be done. At least, it is good to know that such magnificent rows of zelkovas, have survived—it has remained in Nagoya!

Lastly, there is a village like a fairy tale which I like the best... it is Shinjo village that is located deep down in the mountains in Okayama. The Village dwellers have cherished cherry trees. They were called as triumph cherry tree in the time of the Russo-Japanese War. Splendid pathways with rows of roadside trees have been designated. Visitors would come and flock here at one time in the beginning of spring season to see cherry blossom, but I would rather visit there in other seasons. ---The cherry tree branches grow towards the pathways and there are fallen leaves as you see. Here, people get up in the morning and sweep them away like this together with children, I believe that, this is the beautiful way for men and nature to live together.



Hideki Kawajiri

Vice President, Gifu Academy of Forest Science and Culture

Eiichi Ito

Representative Director of NPO Mori no Nariwai Research Institute

■ Coordinator Shuichi Kawai

Today's topic is "Let's create tomorrow for nature and humans – 'Kaisho Forest' Satoyama's bond for the future". Let us look back the previous 9 forums briefly and summarize them.

We've just received 3 video messages from the panelist, as well as keynote speaker from the past sequential forum. In the 2<sup>nd</sup> forum, Mr. Kevin Short, as naturalist, had made us uncertain the beauty of this Kaisho Forest and Satoyama's nature once again. Then in the 5<sup>th</sup> forum, Professor Abe attended the symposium, which took place in 2011, just half year after Great East Japan Earthquake in March. I think these opportunities made us reconsider the fundamentals of what/how human shall be in single daily living. Professor Abe had left a strong message to us, "Social movement, by citizens, let it keep going from now on, as ever, too." In the 7<sup>th</sup> forum, Mr. Hirota, who was actively challenging in various social movements as a member of NPO, has told us "I would like you to cherish the bond which connects people together".

Reviewing the overall sequential forum proceeding, in the past, the discussion topic in the 1<sup>st</sup> forum to the 4<sup>th</sup> forum had been mainly nature, and, the following 5<sup>th</sup> forum to 8<sup>th</sup> forum discussion was based on the theme of humans and society at large. In the 9<sup>th</sup>, the forum again with the theme of "*wisdom of nature*", "*connection with nature*" "*expansion of nature*", and "*nature, humans and society in future*" had a discussion to integrate all the adopted theme.

Today in the last 10<sup>th</sup> Forum, I would like to think with all of you, what to be Satoyama, our daily livings, and to how nature and humans to live together.

In the 1<sup>st</sup> forum, I imagine that Aichi prefecture government might have had a discussion on how to succeed the mission of EXPO 2005 Aichi, in cooperating with the community and citizens. Professor Inagaki, you used to be the deputy governor in 2005. I would appreciate it if you could look back on that time and share some related issues with us.

■ Commentator Takashi Inagaki

As Mr. Kawai has just traced the past proceeding, I had initiated this forum since we believed that it was very important to think and act together with citizens, and at the same time to develop human resource for the next generation in succeeding the mission of Expo 2005.

■ Coordinator Shuichi Kawai



Thanks to the cooperation between concerned people and Aichi Prefecture government, the forum has just started 10 years ago.

Ms. Mari served as Honorary Director of the Aichi Kaisho Forest Center for a long time. We would appreciate it if you could share with us some of your impressive memories.

■ Observer      Mari Christine

In the time of EXPO 2005 Aichi, I felt overwhelmed by the enthusiasm of those who are willing to conserve Kaisho Forest by all of us. I believe all concerned people's wonderful energy had moved the world forward. I am glad if we could discuss the direction of next step in today's forum.

■ Coordinator    Shuichi Kawai

There is someone in the today's panelists who had participated as well in the previous forums. It's Professor Kosaka. In the 3<sup>rd</sup> and 4<sup>th</sup> forum, especially around 2012, when COP10 took place in Nagoya, he has implied us from the perspective of living things, as to what is the role of the government administration, as well as how to think about biodiversity. We would like Professor Kosaka, to make some comment.

■ Panelist / Ryo Kosaka

According to a great deal of cooperation from concerned people, "Aichi Target" named after Aichi, and 'Nagoya Protocol' --which may be fully discussed probably in the following fiscal year whether or not Japan approve it--have been developed in COP10 in 2012. I strongly hope that all of you remember such COP10 legacy. In fact, the Aichi Target is a global effort for the biodiversity that has been currently implemented. When hearing about "biodiversity", people tend to have an image of living creatures. In the meantime, while the sequential discussion proceeded to the 3<sup>rd</sup> and 4<sup>th</sup> forums, participants have been gradually learned that biodiversity is concerned with making a living or daily life style, and such recognition phase had turned to be connected to the 5<sup>th</sup> and the following forums.

■ Coordinator / Shuichi Kawai

Now, we shall reflect upon such living things, human, and nature, that are conforming Satoyama as a whole. Today, I would like three panelists to give us suggestion about how we should make use of them, and how our lives will be gifted by them.

■ Panelist / Ryo Kosaka

I want you to reconsider Aichi Target—it is the goal for 2050—the community development where we human can live together with the nature.

A slogan "*The sea is longing for the forest, the forest is longing for the sea*", it was oriented

from “No MORE Dams campaign”. Now you all may know that, we human and nature are connected each other. I want you to remember that the forest and the sea are also connected as well. Today, the panelist guests has come from Gifu, hereupon I want to emphasize that the eco-system of Aichi can only be developed by connecting with Mie and Gifu

We have talked about Kounotori (stork) and Ootaka (goshawk), as well, so far. Including them, even unknown living species shall be still precious and important. The biodiversity contains all connected living species as well as things at the very bottom of the system, such as agriculture, plants, and plankton. Please remember the idea of biodiversity is that, all related connections are the important.

Additionally, activities would not be long-lasting if it is because beneficial to the nature environment alone. Mr. Alex Kerr has combining what is beneficial to the nature within the economic system. I think such inter-active challenges shall increase in Kaisho Forest furthermore.

I want people to get to know about the biodiversity and to make actions for it. COP 13, 2016 will be held in Mexico in 2 month. Networking with community citizens will become inevitably important there, too. Please remember that we had discussed biodiversity issues a lot in Nagoya, Aichi. Target activities are now consecutively keeping progress across the ocean, while people are citing “Aichi”. I hope that people proceed practicing these designated activities not initiated by environmental specialists. but by discussing issues among people who are concerned

#### ■ Panelist / Hideaki Kawajiri

Gifu Prefecture has “Wagasa” --Gifu umbrella as a unique traditional craft. The main materials of “Wagasa” are Madake (giant timber bamboo), Egonoki (Japanese storax), and Mino Washi (Mino paper). About 90% of made-in-Japan “Wagasa” are produced in Gifu. Since the students enrolling Gifu Academy of Forest Science and Culture, have established human resource networking with people by taking actions related to this “Wagasa”. I want to introduce this story to you today.

To begin with, the rib parts (axis bars) of “Wagasa” are made of Madake. In Japan, surprisingly there are only 2 artisans in japan, living in Gifu, who can make the rib of “Wagasa”. One “Wagasa” needs 2 “Rokuro”s (lower and upper runners) in which the rib parts are stored. Rokuro is made of Egonoki. and In Japan, there is only one artisan of “Egonoki-made Rokuro” in Japan, living in Ginan-cho, Gifu. It is a self-employed old man who runs a woodworking shop alone. Egonoki is a kind of a specie which has naturally grown in Satoyama in Gifu. Egonoki is easy to be processed and also durable. Besides for “Wagasa”, Egonoki material is used for traditional handcraft arts such as Kokeshi (Japanese

wooden dolls). But in 2012, the last supplier of Egonoki material was gone.

In “Wagasa” industry, the raw material scarcity has not been recognized at all. People in the local forestry group members wanted to utilize Satoyama, but they had no idea how to handle Satoyama in their region. Then, we have developed “Egonoki Project” at schools in 2012. Since then, many “Wagasa” artisans were recruited from all over Japan, and they have been working with us to cut down 500 egonoki trees per year.

Some students, even women, have worked hard and got their own business as “Wagasa” artisans. Another student has started working in a nationally unique Rokuro-manufacturing studio and has become a rib-parts craftman. There is another student who began his own independent business for making Japanese chess pieces out of overgrown Egonoki. It is shown in these cases, that in educating students, schools also develop human resource to be able to connect with Satoyama through their fieldwork activities.

#### ■ Panelist Eiichi Ito

The term of “Kyoudou” is not so simple because it has various meanings. In the forum today, the term “Kyoudou” was meant to be the most fundamental bottom; “cooperation”. Today, the term “commonage” had been referred; In the past, sphere of Satoyama might be principally used for cooperative benefit to the commonage member in the community. However, as lifestyle changed, interpersonal relationship between local communities and Satoyama to support the cooperation has been deteriorated.

Considering those who would conserve Satoyama, it used to be individuals or local community who had managed to maintain such natural asset, but in these days, the manpower in the community are not enough for it. Thus, volunteers, public administration staffs, or workers from corporations are expected to help the conservation duty.

From the perspective of somewhat incentives concerning forests, when individuals have got involved in the forests, the main objective used to be to make a living. On the contrary, now, this priority is almost fading, but in turn, the activity has turned to be for a hobby or duty--In particular, for us who are rural community residents, Satoyama conservation task shall be a considerable responsibility. Recently, on the other hand, I think we can see a lot of cases in which conservation activity can help redeveloping collapsed communities.

Now, I believe that we need to create something such as Satoyama community. As a modified field for creating such a Satoyama community, Kaisho Forest shall be a wonderful site. People have practiced various field activities in Kaisho Forest for more than ten years, which can be a new Satoyama model in this society.

I also think that there are too many artificial forests, and distinction between artificial and natural must be very important. I also wish to challenge by myself, redevelopment of interrelation between communities and broad leaf forests in this society,

■ Coordinator Shuichi Kawai

I have often heard that now Satoyama is rather uncomfortable due to unmanned operation. Mr. Kosaka, what do you think about the status quo in this regard?

■ Panelist Ryo Kosaka

It is said that there are four *crises* of biodiversity in Japan: ① *Crisis* due to development, ② *Crisis* caused by foreign species, ③ *Crisis* of global warming and ④ Lost assets due to unmanned / unused. There may be some lost culture due to unwanted by human, yet still, living things are also lost due to unmanned / unused, which is as problematic as decreasing populations in Japan.

In the Edo Period, most mountains were unfertile and treeless, which is well-known. Although the term “Satoyama” is very precious and important, Satoyama has not always existed, rather, it was developed by human efforts. I believe it very important that, in the future as well, it is us who will develop “Satoyama”,

■ Coordinator Shuichi Kawai

I believe maintaining sites such as mountains in the suburbs, man-made lands and miscellaneous creeks that we have seen, shall lead to succeeding our culture or tradition, which directly concern human society and community development. I'd like you to talk about such Satoyama activities and its relations with tradition or culture of our human society.

■ Panelist Hideki Kawajiri

Snowshoes have a traditional saying of “lindera umbellate for front and cornus kousa for the rear”, meaning that when snowshoes are made with lindera umbellate for front part and with cornus kousa for the rear part—in other words, meaning that people wearing such snowshoes can run back home with them even in case of avalanches. In those days, local people had much wisdom of how to utilize woods to overcome inconvenience, and the wisdom was passing from generation to generation under difficult circumstance that they had to develop everyday tools out of the mountain materials. Not merely focusing on Satoyama functioning, but if we can depict images that Satoyama products are all gift from the nature, it might be easier to let the value of Satoyama activity understood.

■ Panelist Eiichi Ito

Nowadays, mowing is a duty, but it might not have been a duty for a long time ago. People used to mow because it was necessary, but now people would think that they do not have to mow it if not necessary. There are some places where mowing is still needed in a

daily living in this era, but it is difficult for people to have different perspective. So I'm always wondering if we can develop insights for the lifestyle of others and discuss among people toward a common direction altogether for the future.

■ Coordinator/ Shuichi Kawai

Where has the idea of 'mountain/forest-driven product development', come from?

Was it students who propose the idea?

■ Panelist/ Hideki Kawajiri

It was the local community peoples, living in Satoyama, that proposed the idea.

Local community people have such a mindset, , if the traditional Satoyama labor, which they used to be responsible for, are assisted by someone else, as "Good, Let's do it together".

Go and see into the site, and thinking together with local community people about common objective,--- this behavioral attitude, I believe, could make us get some wisdom and move it forward to the activities as is needed.

■ Coordinator/Shuichi Kawai

It is important we think about things based on actual site in the community. Mr. Kerr, you have told earlier, the beautiful autumn colored tree should be used better in towns, and you have also said at the end that, Japanese traditional merchant houses (Machiya) could be revitalized for empowering local communities. How have you used the remodified traditional merchant houses (Machiya)? Also, I want to know whether it actually works in the economic systems.

■ Observer/Alex Kerr

I talked about "underused" little while ago. The population in the villages has been further and further shrinking and aging, while governmental measurement has not live up to the ongoing change. Less manpower has not be able to cope with various required job , of course including mowing.

Nowadays the term, 'depopulation dividend, has often been heard in colleges and universities abroad. We may feel in Japan that depopulation sounds only negative, but in fact, we may be able to do something good only population disappear in a certain area. In other words, the people may act something for the first time only when there are no population at all, nothing to be helped or, In such a circumstance as the marginal community facing liability crisis, then something new, that is needed by current community, could be developed for the first time

The rural communities have had common problems worldwide. It is just my own

description, that I believe recycling, especially rural recycling period of time, has just appeared. The houses, which we repair, mostly used to be farmer's houses. Now that we can redevelop the houses to be some accommodation. The crop field shall be made to be some hay field. A forest of cedars shall turn to be zelkova(Keyaki) park. I believe the previous usage can be shifted into some other different way as is wanted.

■ Coordinator/ Shuichi Kawai

For what purpose have the old merchant houses (Machiya) been used?

■ Observer/Alex Kerr

It shall be for a kind of hotel. However, it is difficult to provide the usual service available in ordinary inns and hotels, since there are not ample stuffs at the modified civic houses deep inside the mountain, so simply when guest comes, the key is just handed over, and let them stay as they are. Nevertheless, guests are quite pleased.

■ Coordinator/Syuichi Kawai

We may have too strong wishes, to utilize and maintain the traditional lifestyle and old assets as much as possible. As Mr. Kerr has introduced, we might possibly use Satoyama as a place for creating new ideas to develop new business/ industries, if we change our mind set. I felt we could think about another way of how to benefit Satoyama with some completely different idea orientation.

■ Commentator/Takashi Inagaki

Satoyama survival, it is difficult only with people's motivation. We need to develop some industries, mitigation banking and so on. We must also file and restore various systems and successful know-hows developed by NPOs, and sell such ideas to those who want to develop Satoyama further. There are logistics and delivery systems to be developed. I expect further discussion among various peoples to be made for one common objective in the community.

■ Coordinator/Shuichi Kawai

Developments of Satoyama are being challenged in each various community. Kaisho forest may be one case of certain actions. I guess that, in local communities nationwide, various projects are being challenged, too. It is important, I believe, that, we keep exploring new ways of Satoyama empowerment activities and proceed such challenges further step by step.

In addition to governments, various stake holders such as citizens in Aichi prefecture,

corporations, NPO staffs and school people altogether should be working for finding ways of Satoyama empowerment through various challenges. Such exploring activities will lead to elaborate practice challenges for Satoyama activities, and if any good outcome from some implementation is found, it is also important for us to inform others of such positive results in various places

## **October 30<sup>th</sup> Project Action Presentation /Group Discussion**

### **Project Action Presentation (Action Presentation)**

8 groups and 2 corporations that carried out the educational/enlightenment activities for the theme; “interaction between human being and nature” in forestry and Satoyama, presented the each activity accomplishment

- Toyota Industries Corporation ~Nourish eco-friendly mind ~

The voluntary group by young leaders from the production department (All company group leaders association) has carried out various social actions including Eco-colo Thinning, Manufacturing CNV team activity, the food production et al. Since 2009, the designated group has implemented forest maintenance activities in Kaisho Forest in cooperation with Aichi Prefectural Government, and since 2011, the group has started making products out of the thinned timber. The created products such as tables and benches have been donated to welfare facilities.

- The Sacred Grove Fellows ~5-Sense-experience in the Forest and creative activity~

Creative activities at Kaisho Forest were carried out aiming to encourage children to learn through sensitivity. All day long, the children observed the nature, and drew a painting. Each painted tree was the unique piece of art as well as good expression of their mind. This pieces of work are now exhibited throughout the year at Aichi Kaisho Forest Center.

- tre punte

~Forest is Atelier IRO TO OTO: African winds blow through Kaisho Forest~

Our goal is to connect “people with community” and “people with people” by carrying out the art-oriented programs. This time, the program with the theme of “color and sound” has been implemented at Kaisho Forest: the workshop to enjoy forest with artists and musicians was implemented.

- NPO Team Bandori

Nature experience in summer forest for children in Musasabikko forest

Musasabikko forest ~ Let's go and see Musasabi (Japanese giant flying squirrel) and enjoy camping ~

Team Bandori has planned and administrated the programs of nature experiences mainly at Kaisho Forest, for children and their parents. This time, the participants observed the Musasabi and learned in terms of ecology. They also made the nest boxes that to replace the old nest boxes in Kaisho Forest.

- Mori Asobi Oentai (Support teams for playing in forest)

~Forest Gallery~

We support the bamboo forests thinning activities for citizens at Kaisho Forest, This time, we have carried out three workshops to feel nature and learn history of Satoyama where the participants made craftworks by using clay, newspaper and bamboo. At the end of the workshop, the participants intercommunicate each other at "Forest Gallery Café".

- The National Wasp Association

~"Hebo" is there! Learn from the traditional Satoyama culture: The charm of wasps and interaction with nature~

*Jibachi* means *Apanteles glomerata*, and it is called '*Hebo*' in regional dialects. We have acted for the objective of enhancing the traditional food culture of Jibachi and contributing to the local community empowerment. This time, we researched its habitat, observed the breeding, harvesting of Jibachi, and ate sampe food at Kaisho Forest.

- Mariam-Kitchen

~Meal at home oriented from Kaisho Forest~

We are interested in food and agriculture and participate in the crop field activities. Utilizing some unused rice field in Kaisho Forest, we dual-planted Manchurian wild rice (*Zizania latifolia*) and paddy rice. With appreciating local community people and culture as well as taking account of bio-diversity and inter-relations, we could also enjoy its harvest.

- Calbee, Inc.

~Let's dig out the power of nature ~

Since 2012, we have collaborated with Aichi Prefectural Government and maintained thinning at Kaisho Forest. With putting priority upon contribution to the local communities, we have carried out philanthropy projects all around Japan. We have also introduced Calbee, Inc company including the stories around the time of starting business as well as



the product development etc.

- Professor Ishii's office from Aichi Prefectural University of the Arts and volunteer group ~Sangamine Satoyama Project, "Create the Path for the Forest Winds": Art and Design that are created out of ecosystem in the region~

We have learned about the history of Satoyama and forest and how we can manage conservation, by participating in weeding, thinning, wood-chopping and other experiences. With applying what we have learned, we will observe the biology of the developed Satoyama in Aichi Prefectural University of Arts campus with students and people in the local community and deliver information.

- NPO Rehabilitation Support Outreach

~"Hiki-Komori" in Kaisho Forest: Let's find your place in the forest~

We are the Group that supports hikikomori adult rehabilitation program to be back into the society. With paying attention to the power of forests for reproduction and healing, we carried out the activities to experience Mindfulness Yoga, Hypnotherapy, Paint-Coloring therapy and others. We measured the stress level of before/after those events and reviewed the therapeutic effect.

### **Group Discussion**

Administrated by a facilitator, Professor Tanaka Takafumi, Graduate School of Bio-agricultural Sciences (Nagoya University), all the participants from designated groups who made Forum activity presentations joined by Mr. Shota Mizuno, a leader of Nagoya Youth Conference, exchanged ideas in Group Discussion. Each was allocated into 3 designated theme Groups, and after the discussion time, each group presented abstract of discussions: 3 designated themes are as follows;

1. Environment and culture of Satoyama
2. Human resource development and empowerment of local communities
3. Co-operation and CSR activities

After the presentations of each discussion Group, Professor Tanaka provided overview remarks, commenting that "In this forum the importance of interaction was pointed out, as many people indicated. However, we have also confirmed that, in order to develop a story out of such interaction, we also communicate better to express such experiences, circumstances, wishes, and expectations as we acquired through our activities.

For this objective, let's continue this International Forum on Interrelationship between

Nature and Human Beings activities and have sequential discussion furthermore in the coming year, 2018, shall we?

## **The 10<sup>th</sup> Forum Mission Statement**

In the past forum since 2007, we have learned the importance of Satoyama (rural area between mountain foothills and arable flat land), where people work closely with nature for community development, and also learned the importance of the sustainable way of living while conserving nature.

Also, we have reconfirmed that the eco-cycle of the nature is closely connected from the forest and Satoyama to Satoumi (seashore, coastal area), so that it's important to implement activities with thoughtfully considering how human actions would influence upon the whole nature.

In this forum, we have discussed interactively for the last ten years in terms of how we can develop a sustainable community by succeeding the nature; resourceful gift to the next generation. As an outcome of consecutive discussions for a decade, we hereby put forth the following mission statemen in 2017.

1. We maintain a mutual relationship to enrich both a natural environment and human living, with recognizing valuable "interactive terms" of human living and familiar natural environment such as forests, rural villages, rivers, and oceans.
2. We develop human resources who can challenge local community empowerment and succession and creation of the traditional cultures of the region, by discovering ways to utilize Satoyama resources.
3. We 'inspire' people and enterprises to sustain and utilize Satoyama/Forest resources promoting the mutual interaction, and expand our cooperative activities altogether.
4. On the ground of this Forum accomplishment in succeeding the philosophy of EXPO 2005 Aichi, we shall go on interactive challenges with the Prefecture citizens to develop a sustainable community together where people and nature can live in a good harmony.

In order to develop our activities further for the future, we will newly develop "Forum of Aichi Kaisho Forest (tentative name)" joined by citizens in the prefecture, local government, corporations, schools, etc, altogether, and make our activities informed broadly. Also, we promise that we will challenge to develop a sustainable community, where people and nature can live in a good harmony, through implementing designated actions based on the above mission statement.

October 29th, 2016

All the participants of the Forum