

Spirituality and Rural Development

Yoshikuni Yatani (Ja-Dhrra)

Introduction

From October 1. to 4. 2014, Asia-Dhrra celebrated 40th Anniversary and held 9th General Assembly at Yangon Myanmar. Asia-Dhrra (Asian Development of Human Resource in Rural Area) was founded as an international NGO after the memorable Workshop held at Swanganibas, Thailand with 11 countries representatives (130 persons) in 1974. After this workshop, attendants agreed to organize the “Center for the Development of human resources in Rural Asia (Cen-Dhrra 1974-1994)” led by Dr.Tony and Dr.Angerita Redesma as the general secretariat of the organization. From 1994, after the retirement of Redesmas, Cen-Dhrra was re-organized as Asia-Dhrra not changing its Vision, Mission and Goal. Asia-Dhrra continued the Rural Development activities up to 2014 and celebrated 40th anniversary.

Yatani, since 1979 attended to the Cen-Dhrra and Asia-Dhrra activities as a Ja-Dhrra member and took chairpersonship from 1989 to 2009 and now Prof, Fjioka is taking the place, Yatani is adviser.

In the October 1. plenary session of general Assembly, Ms. Dwi Astuti (Indonesia-Dhrra Execuative Director) presented on the problem of “Spirituality and Rural Development” and after the presentation, a group discussion on “Grounded Spirituality” with 8 members was held. These presentation and group discussion were very epoch-making event in the history of Asia Dhrra. Because our Dhrra activities naturally were grounded on our spiritual bases seeking peace, justice, prosperity, understanding each other and co-operation by good communication instead of our differences in religion and culture. But it was the first time to problematize from the front on the spiritual base of our activities in the general assembly.

In the group discussion, Yatani as a sociologist presented 10 minutes lecture on the problem of capitalistic modernization of the world and its gain and loss for world history and it's relation to spirituality. After the session Ms. Dwi and Ms. Marlene

Ramirez (Secretary General of Asia-Dhrra) asked me to write my thinkings more detailedly and let the member to learn. I accepted their request and decided to write on the problem in the Bulletin of Faculty of Sociology, Otomon Gakuin University (where I was assigned as a professor emeritus) for the convenience of publication.

Chapter 1 What Spirituality Means

The proposed problem was “Spirituality and Rural Development” and “Grounded Spirituality”. From my viewpoint these problems are well understood by using my theory of “different types of Universal Projection (U.P.)” or “cosmic senses of unity.” And these relations to the historical changes (evolutions) of human life on earth and cosmos. To contemplate these fundamental and enormous problems, we should expand our thinking scale of time and space up to the limit of universe, earth, life and human being.

Based on the idea, I drew and re-drew the “Dr.Burukaniro’s Dictionary of Geography and History” from the inspiration given by Kenji Miyazawa’s fairy tale “The night of Milky Way Rail Train” since 1993⁽¹⁾ which I like to present here. According to my understanding “Human Spiritualities” has very different and multi-layered appearances in human historical stages.

And it is convenient to sum up all kind of human spiritualities as different types of Universal Projections (U.P.s).

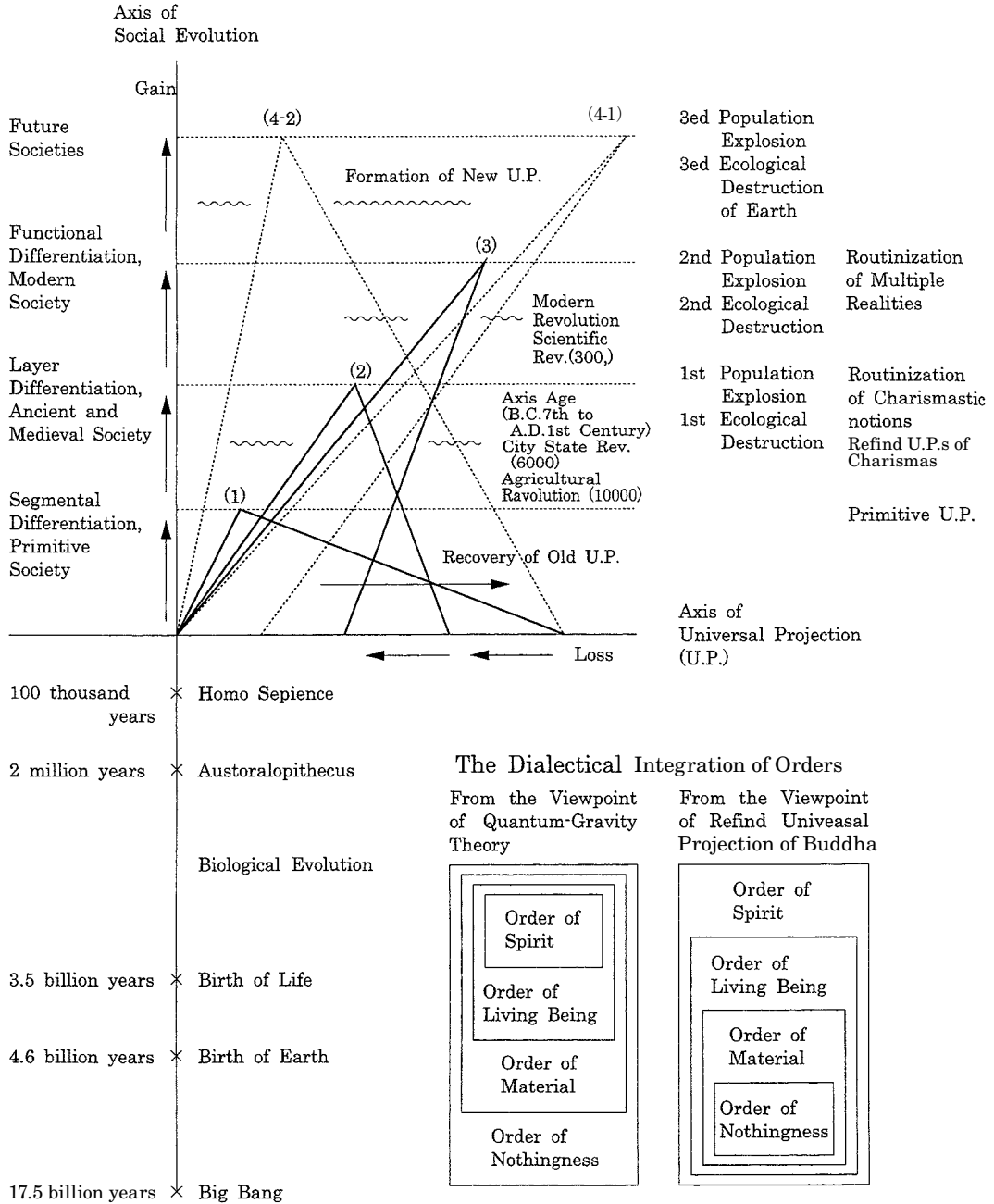
Universal Projection is defined as the experience style of human being which treat the relation between man and nature(sacred being), individual and group or society and human mind and body, not as separate substances but as continuous, mutually related beings or one entity(body). Opposite to the U.P. experiences, modern science and common-sence sepalate these pairs in dychotomical way and let the formers control the latters. In this sence, modern societies are characterized as the societies which lose or reduced experiences of U.P. most.⁽²⁾

Chapter 2 The diagram “Dr.Burcaniro’s Dictionary of Geography and History”

In the chart, the horizontal line presents the Universal Projection (Spirituality) and the vertical line presents the evolutionary stages of universe, earth, life and human society.

According to the quantum-gravity theory⁽³⁾, our universe started 17.5 billion years ago by Big Bang and our universe is expanding continuously up to present. Our mother earth started 4.6 billion years ago as the 3d. Planet of the solar system which was located not too near (hot)

Figure : Dr. Brucaniro's Dictionary of Geography and History, from Kenji Miyazawa's "The Night of the Milky Way Rail Road".



and too far (cool) from sun. So its surface was covered by water as a very rare planet (water planet).

On the earth in the ocean, first life was started at 3.5 billion year ago. The life made evolutionary changes from on cell creature to multi-cell creature and from ocean living to land living creature. Only 2 million years before, our ancestor Austraropithecuce appeared on earth and our direct ancestor Homo Sapience appeared some 200 thousand years ago. In that sense, we human being should recognize seriously that we are a quite new comer on earth, much younger than plants and earth worms. (Vertical Line, Axis of evolution)

In the chart, horizontal line (Axis of U.P.) is drawn in the middle, and from this line above, the base of each triangle show that the more human evolution proceed (Gain) the more human experience of U.P. decrease (Loss).

Chapter 3 Special Position of Modern Society

These triangles are differentiated by the styles of division of labor of each stage.⁽⁴⁾

Triangle (1) Segmentally differentiated primitive society with hunting and gathering economy. Animism and Totemism was the style of spirituality in this stage and it was expressed in the form of myth and magic.

Triangle (2) Layer differentiated ancient and medieval pre-modern traditional society with the separation of status or rank.

After the agricultural revolution, crop growing started from 10 thousand years before.

Ancient city state civilization were started 6000 years ago in the area of four big river.

After the rise of Ancient civilizations', between 6 century BC to 1 country AD human history had the age of spiritual revolution under the influences of religious and philosophical Charismas (Jesus, Buddha, Socrates, Confucius, Lao-tzu, Chang-tzu and so on, Jaspers).⁽⁵⁾

I characterized their teachings as the refined U.P. of Charisma in more Sophisticated Language to compare to the former Primitive U.P.

Triangle (3) Functionally differentiated Modern Capitalistic Society.

This stage originated in 18. Century in West European protestant countries. According to Max Weber, the rise of capitalism originated by Protestant ethics

and life style which take their mundane professions as calling by God and seek to practice their job in the ascetic, money, time and resources saving manner with the rational management of them. This manner of protestant enterprises resulted to the primitive accumulation of capital. By these activities they got a lot of interests but, they did not consume the interest for their desires and amusement, but invested them to their own enterprises as a calling. So the motivation of making capitalism had earnest Spirituality of Protestants. But, once the capitalistic system was established, the original spirituality was lost soon and the capitalistic economy look for only the growth of interests of their enterprise. This is said as the spirituality loss, endless seeking for greed and interest. This basic character of capitalist economy is lasting up to 21. century world.

Historically, the only area which invent capitalistic modern societies was 18. century West Europe. Sociology is a discipline to study "What is the modern society" and "What is the Gain and Loss of this society". From my sociological point of view, modern capitalistic societies are characterized as followings.⁽¹⁾⁻⁽⁵⁾

(1) Economical Framework

Capitalistic economy seeks to the maximization of human greed by offering new goods and services to people. It was the only economical system which affirms the endless pursuit of human desires and greeds in human world history.

In traditional societies there existed the ethics or religious teachings which consider the endless seeking of human desires and greeds as "sin or immoral". In capitalist system, workers and companies are always busy for market competition against others. So it is a system in which no one can become lazy, if he want to win the race.

The time experience in capitalist society is characterized as "nearly feel forward" and "cannot live totally at present".⁽⁵⁾

(2) Intellectual Framework

Modern professionalized positivistic science based on subject - object separation which was originated by Descartes.

This separation of subject (human mind) and object (material, nature and body) leads us to legitimize that the former control the latter.

We appreciate modern science which gives us the knowledge of the origin of universe, archeological findings, biological evolution, inventions of new techniques, Atomic Energy, gem-control and so on in the past 300 years. But we should consider that no matter how far and deep the scientific knowledge proceeds, it is still the relative human knowledge and not

the absolute knowledge of God by definition. In 21 century, we must carefully examine the scientific studies which contribute to the co-existence of life or which destruct life.

(3) Political Framework

The notion of “Fundamental Human Right” is an invention of 18. century West Europe. In 21. century it become the world standard. I recognize this is the greatest Gain of modern Society. And the notion of the “Fundamental Right” should be expended to all living beings on earth.

National state with territory, nation and sovereignty is also an invention of modern stage. It imposes to the nation to pay tax, to become soldier and to give obligatory education to children to make up people as the citizen. State to state political, economic and cultural conflicts become the most crucial problem since 18. century world which is still lasting even today.

(4) Social Framework

Functionally differentiated division of labor in the form of professional specialist: Human activities as a total are practiced for our survival in the natural environment. All human activities are originally interrelated with each other and contribute for the totality of life. But once the modern society develops, the system of functionally defferenciated division of labor, each profession become autonomous, independent authority against other profession.

This often inclined to become the profession which forget its genuine relation to the total life and to become the profession for its own sake. (Professionalism). This offen lead to the bureaucratization of social system. Even in the today’s Development NGOs this law works.

(5) Communication Framework

Human original communication is person to person direct appearance and interaction with body expressions and talks. All animals use these. But only human being invented the articulated language and the written character. The communication media progressed from oral talk to written character, printing, telephone, cellphone, fax, internet so on. All these process are characterized as the change, from the direct face to face communication to indirect mediated communications. The more indirect mediated communications by technical progress increase the more original relationship between human beings with the body and feeling expression are lost. We are losing original human communication by modernization of these tools.

(6) Religious or Spiritual Framework

Modernization means secularization which detach or take distance from Religion and the Sacred being taking more interest in human-centered values. The more secularization

proceed, the more human spiritualities are lost.

Chapter 4 Future Societies, the Triangle (4-1) and (4-2)

Triangle (4-1)

The more the modernization in its frame works progress, the more we lose our experiences of U.P. (spirituality). This is the natural result of social evolution as total. Merleau Ponty expressed the result of modernization as “The hell of rational, transparent scientific knowledge led endless seeking for greeds and interests in life.” Human being shall suffer from this hell in 21 century, giving pollutions to nature and degradation of spirituality to human being.

Triangle (4-2)

We cannot deny the benefits of modern society which provides us comfortable, convenient, and clean and so on life. But logically, capitalist economy cannot last forever. Capitalist society seeks endless economic growth to attain the satisfaction of endless (unlimited) human greed in a limited earth ecological environment and natural resources.

So, in the latter half of 21 century, we human being meet the most critical period in our total history. The most urgent question is that “Can we recover our ancestors’ old U.P.?” and “Can we find out our new U.P.?” to change the capitalistic Hell. Here is the place to examine the historical types of U.P.s (spiritualities) and new U.P.s.

Chapter 5 Types of Universal Projection (Spirituality)

1) Primitive U.P.

Before the invention of grain cultivation (10 thousand year ago) our acastors lived in the life style of hunting and galthering. Human life was directory influenced by surrounding nature. In these situation human population could not become bigger by the limit of available food from nature. The nature had the absolute power on human life.

We became human being when we stood on feets, got free hands, made fire and tools and developed articulated human language communication.

In this stage of primitive life, people had already their own style of spirituality. As the research of archeologist and anthropologist show, the original style of human spirituality was, “Animism and Totemism”.

Animism is the belief that man recognize every natural phenomena as the expression of the sacred or dirties and worship them. These beliefs are observed in ancient Greece. Rome,

North-West Europe, India, China, Africa, America and Japan. These belief were expressed in the form of myth and magic. (Primitive expression of U.P.)

Totemism is the belief that an ethnic group's ancestor or origin is assigned to a certain plant or animal and worship it. This specified ancestor is called "Totem" and inhivited action against Totem is called "Taboo".

This stages of division of labor was limited to the age and gender difference. As the part-time leader of the group in the case of emergency and part-time priest or magician in the case of ritual or festival existed. In everyday life they also engage in the common works of hunting and gathering.

In primitive U.P. man and nature was not separated. They experienced the basic continuity and oneness with nature. They experienced themselves as a part of nature.

In their society, individual and the ethnic group was not separated because there was not the ruler and follower separation and peoples individual life is totally related to group activities in the nature.

They live in the nature with basically integrated mind and body. After the invention of language, separation between mind and body started but it was not in a serious degree like next stage.

In this primitive stage, there existed no monotheism, all human beliefs was originally polytheism in all over in the world. Monotheism developed in 600 B.C, in the form of Judaism and from it developed Chritianity (A.D.100) and from Alabic tradition Muslim (A.D.600) was established. These only three monotheic religions in the world were originated in same specific area (Palestine Arabia). The problem, why only from this area the only three mono-theic Religions established is worth studying but not for the present discussion.

2) Routinization of the Primitive U.P.s under the ancient city state civilizations before the appearance of Charismas.

4 Big River Civilizations were established between B.C. 6000~B.C.4000. Ancient City State Civilizations started in the area with affurient forest, water and land. They integrated many ethnic groups into one civilization. In this process the ruler, follower and slave differentiation has happed.

Big crop fields, irrigations, city buildings, shrines and tombs were constructed. The first destruction of nature and population explosion started. It means that (1). man and nature was separated and first ecological destruction started, (2). first serious separation between individual and society started, in the form of ruler follower and slave division as the status system and

(3). Inside ruler-follower-slave statuses their mind and body also separated because in one side, the ruler use only mind and brain the followers and sleeves use mainly their body, in another side. These separation resulted in each part the serious division between mind and body. The results of the establishment of ancient civilization were the first division between man and nature, first division between individual and society and the first division between mind and body in human history.

In this stage, the spirituality of the people was controlled by full time ruler and full time priests or magicians with more widened and systematized myth which legitimize the authority and power of the king or emperor.

3) Charismas' Refined Universal Projections.

Between 600 B.C. to 100A.D. after the establishment of ancient city state civilizations, there appeared simultaneously the great religions and philosophical charismas to solve the problems of the divisions between man and nature, individual and society and mind and body.

Buddha (India), Prophets and Jesus (Palestine), Sophists and Socrates (Greece), and Confucius, Tao-Tzu, Chuang-kuo (China) and so on. They are evaluated as the great teachers of spiritual revolution in human history and their teachings are still meaningful even in our age of 21. century.

Although their teachings in detail are different by their cultural and religious back grounds, from sociological point of view, they were extra ordinal geniuses who responded to the problems which I cited above in their own spiritual way. I named these teachings as "Refined U.P. expressed by Charismas in more sophisticated languages." I believe that the common elements of the teachings are that we should recover the relation with nature in harmony, recover the relations between individuals and society with love and peace, and recover the unity between mind and body to reach to the truth and freedom.⁽⁸⁾

4) Routinization of Charismas teachings by political powers adopting them as the national religion and changing them as the tools for controlling people.

Historical charismas did not leave their own written texts. New Testament, Buddhist and Chinese sutras and the records of Dialogues were written by disciples after their death. And the primitive group or the brotherhood of each Charismas followers organized.

After the teachings of Charismas they were accepted and became popular among people, the political leaders adopted them as the national religions to legitimize their power and authority by changing the original teachings to fit their establishment system. These happened in ancient

Rome (Christianity), India (Buddhism) Han Dynasty China (Confucianism) and Nara period Japan (Buddhism). In the ancient and medieval social systems under the Routinization of Charismas' teachings, people's spirituality were guided by these national religions.

In the middle age Europe under Roman Catholic, interest taking from the borrower by creditor was considered as a sin. So only pagan Jew could become a moneylender and because of their job they were discriminated. The endless seeking of human desires were evaluated as immoral. The vast destruction of nature only for human consideration is also not fitted to God's will because nature is also the creature of God. Such religious beliefs and morals affected people to become the restrictive notion to the destruction of nature and seeking human greed. Between individual and community, traditional community mind of the people made harmony for both side.

The population number was kept relatively constant in this stage. People could live with nature, community and himself in his mind and body relatively harmonious way.

5) Universal Projections experienced in child life.

Man and nature, individual (his self) and mother, family and his mind and body are not separated in children's experiences. The children's way of experiencing the world is often expressed in fairly tales and teach us our original way of experience in our childhood. Prominent writes like Kenji Miyazawa, Michael Ende and so on, presented wonderful works not only for children but also for adults. The reason why we adults are touched and moved by these works is that because they contain the original and primitive way of human experience. To read these works give us the reflection that our rationalized, and modernized adult life is not true life which lose the experience of U.P and suffer from these separations.

Primitive U.P.s held in primitive society are still remaining in modern children. So, we can characterize the U.P.s experience in child life are the trans-historical type of U.P. We must learn more from children to overcome the deadlock of 21. century capitalism world.

6) Universal Projections in modern multiple reality.

Our modernized everyday life world and scientific world, have no U.P. experiences. When we attend to religious service or festivals, artistic presentations, sports events, games, camping, adventure and so on. (Multiple realities), we feel sometimes the melting down of the barrier between man and nature, individual, performer and spectators and my own mind and body. If we deeply concentrate in one reality, we experience another reality than the reality of everyday life.

These experiences of reality were named by Alfred Schutz⁽⁹⁾ as the experience of multiple realities. He analysed the multiple realities using 6 analytic frameworks namely, the style of tension of consciousness, specific style of epoche (the style of to pay no attention to miscellaneous things to keep the reality) style of spontaneity, body use and action, the style of self-experience, the style of others experience or sociability and the style of specific time perspectives.

Using these frame works Schutz presented that, human experience of realities are multiple and we can divide many realities and analyses them as different realities. He presented the analysis of everyday life world, fantasy world, dream world and the world of scientific contemplation. From the viewpoint of my theory of U.P. only in the dream world and the phantasy world we experience U.P.. We cannot experience U.P. in our modernized everyday life and in the scientific contemplation, because both world from the beginning presuppose the division of man and nature, individual and society and mind and body.

I appreciated there frame works to analyses my educational event of camping⁽¹⁰⁾ and could present that the reality experienced in camping is a different type of reality of its own style. The curious experience after camping when I go back to my everyday reality was that why in the camping, I felt more true self than my everyday routine life? I named this kind of experience as dissimulation experience of everyday life. When we totally concentrate in one reality listed above, forgetting self-recognition and separation, we feel more genuine total self.

My everyday self who always watch the others complexion to keep my interest, is not the true self but an imitation. In modern everyday life we are not living as a genuine true total self, but living as a role playing and interest seeking self. In this sense, the deep and concentrate U.P. experience of one multiple reality gives us the chance to notice the suspicious character of our modern life. And it became a starting point for the question that "What is the modern society? And what did we get and lose from it?"

7) Ecological thinking and practice as a new type of Universal Projection.

Although the term of ecology was given by Ernest Haeckel in 1866 as a one area of biology which study the relationship between certain species and environment. In 1960's the pollutions and destructions of environment based on the production and spreading of the chemicals to the agricultural lands and animal raising practices and rapid progress of industrial products and its consumption were recognized gradually. Rachel Carson's book "The silent spring" rang an alarm bell to the public. Since then in West and East developed countries, the ecological way of thinking and life style influenced to many kind of social movements among consented citizen.

I approve it as a new type of U.P. founded in 20 century modern age. Because ecological thinking treats human being as an element among other living beings in environment. Anthro centrism is abandoned and true mutual interdependency of living beings is noticed. Ecological way of thinking also relativize the sparation between individual and society. Because it teaches us the inseparable mutual relations between individual life style and society as total and the true reasons of pollution in very concreat way in our modern life style.

Ecological way of thinking and life practice also bury the traditional deep ditch between mind and body and subject and object. There is no such unchangeable subject and object. There is no such unchangeable substances like Descartes's subject and object in the ecological mutual interrelationship. Inside human life, mind and body are continuous phenomena which make up a unity of human being.

From the examination of defferent types of Universal Projection, our subject to coup with the problem given by modern society, we can result that what we should do in the critical 21. century. That is the effort to recover the old Universal Projections and the creation of new Universal Projections. Each country has its own history and culture and religion and its own types of Universal Projection and Spiritualities.

Chapter 6 The Japanese Spiritualities of Farmers in moderm village life.

Japanese society from ancient time (B.C.300) was built on the base of rice paddy cultivation. Before the introduction of rice growing, the age is called Jarmon Period, in which people lived in hunting and gathering economy without written records. But from the archeological findings of their long lasted (B.C.10000 to A.D.100) ruins, it is easy to understand that Jarmon People had thir own spiritual life in the form of the primitive U.P. Their hand made wonderful artistic works of unglazed potteries (started 10000 year ago) show us a lot of evidence.

After the introduction of paddy field rice growing, Shintoism (Animism) become original religion with written records since A.D.300. It find divinities in the nature such as mountain, river, ocean, rock, tree, animals, plants, wind, fire, thunder, sun, moon and so on. Just after the beginning of Japanese modernization (since 1868) to 1960's Japan had 50000 villages, most of them were rice growing villages.

In principle each village enshrined one Shinto shrine and made rituals and festivals concerning rice growing culture, Japanese Emperor had been the symbolic authority for all rice growing nation. From 300 A.D. to 1000 A.D. Emperors kept their real political power. But,

the owner of the real political power was changed to noble men's family from 1000 A.D. to 1192 A.D. and changed to Samurai Class when first Kamakura shogunate established. From 1192 to 1868 samurai powers ruled Japan but the authority of Emperor is kept through all stage of Japanese history up to present as the highest priest of rice growing Shinto head and keeper of the traditional noble cultures. Even today, emperor's authorities expressed in the form that formal opening announcement of diet, assignment of prime minister and ministers of state and the awards of decoration are handed by emperor. Also each village enshrined Gods are related to the Emperors highest God, Amateurish (goddess of sun) according to the rank of Japanese thousands of Gods which is recorded in mythical old histories.

Even today, the principle of one village one shrine is kept in Japanese village. If a village cannot preserve its shrine and festival because of decrease and aging of village people, it is the time when a village disappears.

So, Japanese spirituality in village life to respect nature is based on its original Shintoism. And many Japanese cultures like No, Haiku, Bonsai, tea ceremony, gardening, fine arts and music and building shrines and buddhist temples by woods are all strongly influenced by the Japanese original spirituality of respecting and valuating nature.

Even today regional big shrines supported by city dweller, gather more than 100 thousands of worshippers in their annual big festival And the event realizes "specific festival reality" which is experienced in common by the people and they appreciate and enjoy them. In these experiences of Japanese festivals the vivid but pedicological experience of U.P. is observed.

Originally, arts and sports were dedicated to gods in festivals. Even today, Japanese Nou, Kyougen, music, dance, pictures, sports like Sumou and Yabusame (shouting vow from running horse) are often dedicate to gods in festivals (like the ancient Greek Olympic). So even today traditional artists and craftsman enshrine their own gods which are related to their professions and keep their own festivals and rituals based on Shintoism.

Since 538 A.D. Japan imported Buddhism from Korea and China and Buddhism become the official national religion supported by emperor government and Japanese nation accepted Buddhism. In Nara and Heian Periods from late 6 century to 1192 A.D. Buddhist preasts and nuns were national officers assigned by government. Many temples were built by government and noblemen not vanishing their original Shinto shrine and festivals. Shintoism and Buddhism coexisted for long period up to present.

Shinto shrine and festivals are related more on the community life, like birth ceremony accepting new community member, and Buddhist temples are related more on individual and family belief according to different sects of Buddhism and especially the funeral service of a

person.

Buddhist notion of nothingness, emptiness and mutability of everything in this world are also influenced a lot on Japanese culture and mentality. Buddhist stras were from original Sanskrit or Pali language translated to classical Chinese. Japan imported almost all Chinese stras. Even in today's Buddhism rituals, priests recite stras in classical Chinese pronunciation, so normal Japanese and even normal Chinese people today cannot understand the meanings of stras. But for averaged Japanese, in funeral service and ancestors memorial day service, the recitation of an understandable stras by priest are indispensable event, (like in the middle age Catholic service fathers read Bible in Latin)

In 600 A.D. Japanese emperor sent the official delegation to Sui dynasty China and started vast introduction of Chinese civilization including the Ritsuryō legal codes, philosophy, Buddhism, Confucianism, Taoism, astronomy, medicine, arts, architecture, literature, ceramics even annual holidays and so on. Since then, Japan imported continuously from all items of Chinese civilization up to the end of Tokugawa shōgunate (1868 A.D.) Since 17. century A.D. Tokugawa shōgunate decided to introduce the Chu-chi School Confucianism as the formal ideology. It influenced people as the ethical regulation of family as dutifulness to parents and regulation between master and servant and feudal lord and samurai as loyalty and devotion.

These Confucianistic morals were stressed even after the modernization (1868 A.D.) in Japanese primary and secondary education and in military training of soldiers to build up the faithful nation and soldier of Imperial Japanese State up to the end of the world war second (1945). Japanese Samurai's spirituality after 17. century was influenced a lot by Shintoism Buddhism and Confucianism.

Since modernization started, Catholic, Protestant, and Greek Orthodox Christianities were introduced by Western, American and Russian fathers and pastors. Christianity affected to modernized Japanese society in such area of education (including female education) social wellfare, art, music and literature. Importing country of civilization rapidly changed from China to western modernized countries.

But instead of vast influences of Christianity, the Japanese Christian population did not increase, it remains even today less than 2%. Japanese people accepted Christianity as a fashion. Without true faith, some Japanese make their wedding ceremony in church and many people celebrate Christmas or St. Valentine's day as a holiday among other holidays.

Chapter 8 Concluding Remarks.

In resume, Japanese spirituality today is characterized as a specific mixture of Shintoism, Buddhism, Confucianism, Taoism and even Christianity in specific Japanese way.

From the monotheist point of view, Japanese mixed sprilitality is looked down as impure and not genuine one. But as a minority Christian in Japan, Yatani believe in the teaching of love of Jesus seriously. At the same time he is very interested in and influenced by Zen Buddhism, the teaching of Lao-tzu, Shintoism and also the philosophy of Socrates from his young age.

From sociological point of view all kinds of spirituality or types of U.P. have their own origin and back ground. And all these spiritualities must be respected and accepted as long as they do not work for the hostility or violent antagonism to kill and make war against pagans.

To learn from other spirituality with respect is the most important manner to contact with other spirituality.

Each of Asia-Dhrra's members have their own religion and spirituality. The common elements of our spirituality shall be summed up as "looking for the peace, just free and affluent village in which everyone can live by ones own sake, persuit ones possibity in life and realize harmony with others and nature with love, by stopping the separations between man and nature, individual and society and mind and body.

Notes

- (1) 宮沢賢治(1896-1933)『銀河鉄道の夜』
Night of the Milky Way Train translated by Royer published by Chikuma.
矢谷慈國『ユニバーサルプロジェクトと宮沢賢治「春と修羅序」について』追手門学院大学文学部紀要28. 1993
Yoshikuni Yatani "On Universal Projection and Kenji Miyazawa's Introduction to Spring and Asura".
Proceedings of "5th Japanese / American Phenomeology Conference, held in Tohoku University. 1986, pp198-215.
- (2) The term Universal Projection was first presented by T.Luckmans in "On the boundaries of social World" in Natanson "*Phenomenology and Social Reality*" The Hague Nijhof 1970.
He presented the concept of U.P. as the character of irrational primitive belief of ethnic people and immature Child Mentalities. But I redefined U.P. to my own definition which can be applied to many Types of U.P..
- (3) 矢谷慈國『宇宙 地球 人間』『追手門経済論集』vol.27 No.1 1992。
Yoshikuni Yatani "Universe, Erath and Man" in *Economic Review*.
Faculty of Otemon Gakuin Univ. Vol.27 No.1 1992
- (4) Concerning the evolutional stages of human Society, I refered N.Luhman's division by the Types of Division of Labor in each society.

- N.Luhmen *Rechts soziologie* 1. 2., Rouwohlt 1972, "Evolution und Geschichte" in *Soziologische Aufklarung 2 Westdeuch Verlag*, 1975
- (5) Michael Ende, *Momo* 1973, K. Thienemanns Verlag.
- (6) 伊東俊太郎 『文明の誕生』 『精神革命の時代』 Ito Shuntaro *Birth of Civilization*
K, Jaspers *On origin and Goal of History* 枢軸時代 Jaspers, Axial Age
- (7) マックスウェバー 『プロテスタンティズムの倫理と資本主義の精神』 岩波文庫
Max Weber *The Protestant Ethic and the Spirit of Capitalism*.
- (8) メルロ・ポンティ 『知覚の現象学』 みすず書房
Marleau Ponty *Phenomenology of Perception*
- (9) カリスマたちによって表現されたりファインされたU.P.の社会的共通性
The common elements of the Refined U.P. presented by Charismas can be interpreted as their responses to solve the problems of the first separations between man and nature, individual and society and mind and body.
- (10) Alfred Schutz "On multiple Reality" "Symbol Reality and Society" *Collected Papers 1~3* the Hague Nijhoff. (1962, 1964, 1966)
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