

つながりを取り戻す「森になる」活動

尾崎 真奈美

Morininaru as a Religio

OZAKI Manami


本原稿は、2013年8月26日から31日、スイス・ローザンヌ大学で開催された国際宗教心理学会議において行ったシンポジウムの記録である。国際宗教心理学会議は1914年設立という長い歴史もつ。本年は六大陸から35カ国の参加があったが、日本人の参加は学会史上我々が初めてであった。

筆者はシンポジウムのまとめ役として、また、講演者のひとりとして、ハワイ大学名誉教授の吉川宗男氏、浄土宗僧侶の河野秀海氏とともに参加した。アメリカ合衆国、ヨーロッパ大陸からの参加者に加えイスラム圏からの参加者が多数を占めており、仏教徒は河野氏を含めて二人のみのマイノリティであった。

以下、英文アブストラクトとその和訳、英語発表原稿を掲載する。

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MORININARU AS RE-LIGIO



Manami Ozaki (Sagami Women's University)
Muneo Yoshikawa (University of Hawaii)
Shukai Kono (Morininaru)

IAPR 2013 Congress – Lausanne 27-30 August

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英文抄録

The primary purpose of our panel presentation is to introduce our philosophical, religious and psychological approach to our planned “Morininaru” (“Becoming Forest”) Burial project. The first presenter Dr. Yoshikawa approaches from the perspective of his Moebius integral model embodying the dialogical philosophy which can integrate organically those polarities of human existence and experience – relationships between man and nature, body and mind, life and death, one and many, modern and tradition, and dialogue among different religions.

Shukai Kono, the second presenter, is a Buddhist Monk who has produced “Morininaru.” In this panel he will explain how “Morininaru” realize relations and connections between human and nature, individual and society, life and death, and this life and next life from the religious perspective. Morininaru means “I will become forest” in Japanese. Physically, religious, and Morininaru is a movement that the dead person becomes the forest by planting a tree, and sustains the nature. This movement is also explained as a spontaneous spiritual growth, with which the individual consciousness would expand universal consciousness. In other words this is a spiritual movement to offer a new paradigm to the individual consciousness and religious thoughts. Morininaru could be a practical philosophy to search a new schema transcending dicotomization.

Mrs. Ozaki, the third presenter approaches the subject from a perspective of her renewed positive psychology, “Inclusive positivity theory.” This is a model of authentic wellbeing realized through integrative perspective, the Moebius theory presented by the first presenter, Dr. Yoshikawa. She came up with a new awareness of happiness, which she terms as an “authentic wellbeing” which can be realized by integrating the positive and the negative states of mind.

She will explain the model based on her researches

conducted with respect to the 3.11 Earthquake and Tsunami disaster, which occurred in Japan in 2011.

Her research results suggest that the pessimistic attitude could be more adaptive at the time of crisis and that the pain contributes to growth. Based on the results she showed that negative emotional experiences promote spiritual growth and pro-social activity, which does not accompanied with reward cultivate one’s life satisfaction and positive emotion. This positivity accompanied by negativity is called “Inclusive Positivity.”

“Inclusive Positivity” connects and integrates those seemingly conflicting phenomena such as sadness and happiness, death and life. The “Morininaru” has a function to transform the grief of death to the virtuous positive emotion, and is considered to be a practice of “Inclusive Positivity.”

和文抄録

2011年311災害は、日本の東北地方に壊滅的な打撃を与えただけでなく、今なお地球規模の環境への影響は続いている。まずは、世界の皆様に日本人を代表して深くお詫びを申し述べたい。

しかし日本人は、不運や不幸を排除すべき事ではなく、より良くなるためのプロセスとして捉え、そのために祈り実践していくことを知っている。世界唯一の被爆地Nagasaki、Hiroshimaが20世紀の聖地となったように、Fukushimaは21世紀の聖地となるであろう。そしてその動きはすでに始まっている。宮脇明が提唱し、実践している「森の長城プロジェクト」がそれである。我々は、本シンポジウムで「森の長城プロジェクト」と「森になる」が通底している、持続可能な「利己を排除しない利他精神」を論じ、日本を砦とするこの運動が世界に広がっていくことを期待しつつ、その実践哲学、心理学理論、そして具体的方策を提案する。

本シンポジウム発表の主要目的は、「森になる」に対する哲学的、宗教的そして心理学的なアプローチを紹介することである。

最初の発表者吉川宗男は、統合的な実践哲学モデルである「メビウス理論」の視点から「森になる」にアプローチする。メビウス理論とは、もともと二極化されている人間存在と経験、すなわち人と自然、心と体、生と死、一と多、近代と伝統といったものの対話を促し統合するための理論である。メビウス理論により、異なった宗教間の対話も可能となる。メビウス理論は、そのようなコンフリクトを日本的な場・間・和をもって対話を促す実践的哲学モデルであり、「森になる」実践の基本的理論的土壌である。

二番目の発表者河野秀海は、「森になる」を提唱した浄土宗の僧侶である。本シンポジウムにおいて彼は、「森になる」がどのようにして人間と自然、個人と社会、生と死、この世とあの世をつなげるのか、宗教的な視点から説明する。「森になる」とは、日本語では「私が森になる」という意味である。具体的には、死ぬ前に樹を植えて森となることによって、自然を永続的なものにしていく貢献をする運動である。この運動を精神的にとらえるならば、自発的なスピリチュアルな成長としての説明も可能である。つまり、植樹することによって、個人の意識が宇宙的意識へと、意図しないうちに拡大するのである。すなわち「森になる」は、個人意識と宗教思想

へ新しいパラダイムを提供するスピリチュアルな運動ともなりえる。「森になる」は従って、二元論を超越してワンネスの経験を促す、一つの新しい枠組みを探索する哲学実践ともなりうるのである。

三番目の発表者尾崎真奈美は、このテーマを、新しいポジティブ心理学の理論である「インクルーシブポジティビティ理論」の視点よりアプローチする。これは、先に吉川が説明したメビウス理論という統合的視点をとおして実現される、本質的なウエルビーイングのモデルである。死すべき存在である人間のウエルビーイングは、ポジティブ、ネガティブ状態双方の統合なしには実現しない。彼女はネガティブさを含んだウエルビーイングのモデルを2011年日本で起きた大災害に関する調査データに基づいて説明する。その調査結果は、危機においては悲観的態度が楽観的態度よりもより適応的である可能性と、痛みが成長に貢献することを示している。この結果に基づいて彼女は、ネガティブな感情体験が、スピリチュアルな成長、向社会的活動を促進することを実証した。その中で、社会的に意義ある行動は、直接報酬を伴わない場合においても、実践する個人の人生満足度とポジティブ感情を増加させることが示された。このような痛みを伴う崇高なポジティブさを「インクルーシブポジティビティ」と呼ぶ。インクルーシブポジティビティは、悲嘆と歓喜、生と死のような一見相反するような現象を結びつけ統合する。

「森になる」は、死別の悲嘆を社会的に価値あるポジティブ感情に変容させる機能を持ち、インクルーシブポジティビティの一つの実践であると考えられる。

Symposium: Morininaru as a Re-ligio
IAPR2013

Chairman Manami OZAKI

[INTRODUCTION]

Ladies and gentlemen, welcome to our symposium entitled Morininru. as Re-ligio. We are a Japanese group consisting of Dr. Yoshikawa, Professor Emiritus at the University of Hawaii, Reverend Syukai Kono, a Buddhist monk, and myself, Manami Ozaki, Associate Professor of psychology at Sagami women's university, near Tokyo.

"Morininaru" in Japanese means "I will become a forest" physically, as well as in the religious sense. Morininaru is a movement by which the deceased becomes part of the forest by planting a tree, and thereby helps to sustains the nature. This movement also suggests a spontaneous spiritual growth, whereby one's individual consciousness would expands into a universal consciousness.

Before starting our panel, we wish to express our deepest aplogy as Japanese, for having endangered the whole world emviornment through the nucler plant melt down after the 311 earth quake/ tsunami disaster. We clearly understand that this serious matter can never be compensated for, however, we beg your forgiveness for our mistakes and weakness.

The primary purpose of our panel presentation is to introduce a philosophical, religious, and psychological approach to a concept of burial we call "Morininaru" meaning "Becoming a Forest." The first presenter, Professor MuneoYoshikawa, approaches this project from the perspective of philosophy and religion through his Moebius Integral Model. He happily found Moebius on the way to Lausanne from Geneva by cluze ship. A waitress in the restaurant on the ship was wearing a moebius pendant. Alas! Moebius is everywhere. Reverend Shukai Kono, the second

presenter, is a Buddhist Monk who conceived the idea. He will present Morininaru from religious and ecological perspectives. He was born to be a monk in an old temple in Japan. When he was young he lived in cave by himself far away from the traditional Buddhist system. There can be little doubt that this extrordinaly experience gave great and rich inspiration to become a forest himself. I, the third presenter approach the subject from my renewed positive psychology entitled, "Inclusive Positivity Theory." This theory explains the mechanism of Morininaru. I will explain the model based on my research following the 311 Earthquake/ Tsunami disaster.

1. Morininaru as a Re-ligio from the Perspective of Moebius Integration Theory

Muneo YOSHIKAWA

In our panel presentation, I would like to present a theory of integration based on my Moebius integration philosophy. According to this theory of Moebius integration, as the Moebius Ring shows, the front side and the back side of the Ring appear divided, but both sides are apparently interconnected, and may be viewed as one and the same. This theoretical model indicates that one is neither this side or that side nor beyond both sides, but one is the between. This position of between is, however, not a neutral middle position nor a transcendent position “beyond” nor a mere dialectical (melting) synthesis which lacks a dynamic process, but rather is a dynamic, tension-laden “between” in which there is a constant pull from both sides of the pole. This Moebius integration theory which signifies and integrates the dynamic complementary interplay of two opposing forces such as yin and yang can be applied to the whole spectrum of human existence and experience – interaction of man and man, relation between man and nature, relationships between body and spirit, art and science, life and death, this generation and next generation, modern and traditional, urban and rural, Eastern perspectives and Western perspectives, order and chaos, ordinary and extraordinary, development and preservation, one and many, monism and polytheism, and dialogue among many different religions, etc. I believe that the Möebius integration model embodying the dialogical philosophy which can integrate organically those polarities of human existence and experience would be one of the primary models of knowing for the twenty-first century and that it can help create dynamic relationships in a diversified and multi-polar world. In our panel discussion, I would like to use this Moebius integration theory to illustrate our proposed “Morininaru” concept, a new concept

known as a “Green/ Natural” Burial in the West. At the end, utilizing this integration theory, I would like to integrate the social, ecological, religious and spiritual perspectives presented by the second presenter, Mr. Kono and the psychological perspectives presented by the third presenter, Mrs. Ozaki.

2. Morininaru as a Re-ligio

Shukai KONO and Manami OZAKI

I would like to begin by saying that much of the inspiration behind “Morininaru” is based on the theory of “Planting through Potential Natural Vegetation” by Akira Miyawaki, Professor Emeritus of Yokohama National University. We should also note that the shorter term, Potential Natural Vegetation, or PNV, is a theory first advanced by Reinhold Tüxen in 1950’s.

Before explaining what Morininaru is, let me introduce a vitally important project initiated by Professor Miyawaki in the Tohoku Region of Japan, including Fukushima, and how it ties in with my presentation: On March 11, 2011, Japan experienced a devastating earthquake and tsunami, which has become known as “3/11.” It was a major blow for Japan, causing nearly 20,000 deaths and, as yet, incalculable environmental loss. Professor Miyawaki, however, is carrying out a magnificent plan—a unique and very effective breakwater system—to prevent, or at least minimize, future disasters of this kind. How is he doing this? Through the planting of countless thousands of native or indigenous trees along the affected coastline. His plan would apply not only to Japan, but also many countries of the world. In a sense, he is crafting a potentially global breakwater of human awareness arising from Japan’s 3/11 crises.

In 1945 the people of Japan designated Nagasaki and Hiroshima as twin sanctuaries of the 20th century. It now seems equally appropriate that Japan should designate Fukushima as the sanctuary of the 21st century, not only as it applies this country, but to the whole world, because what happened here could happen anywhere. And as we continue to cope with this disaster, we ask you to share in your wisdom, your love, your power and prayers.

These ideas of regeneration and sanctuary bring me to Morininaru. Morininaru is a concept of burial that at first may seem like a variation of “Green Burial,” which is an ecologically based form of burial. Morininaru, however, takes this ecological concept a step further by establishing an almost seamless bond or relationship between human existence and nature and life and death. But by life and death, I mean current life and next life—which is essentially a Buddhist point of view. Professor Miyawaki’s ongoing commitment to “Planting through Potential Natural Vegetation” is a reflection of these ideas, his latest—and perhaps greatest—example being the Great Forest Wall Project. In Japanese Morininaru means “I will become the forest.” Morininaru is a movement suggesting that one who dies will physically become a forest by planting a tree while living in the present, thereby sustaining nature. However, the movement implicitly includes a thoughtful twist, or “trick,” so to speak, which reminds us that before we try to protect nature, nature is in fact already protecting us. Moreover, through this act, we are changing our relationship with nature by becoming a part of nature instead of subjecting it, which—consciously or unconsciously—we tend to do.

As a religious term, “Re-ligio” originally means to respect the relationship between human beings and what is sacred or, as I see it, to regain a connection with the spiritual world as well as nature. Hence the most vital function of re-ligio is to reawaken the spirituality within us, to empower us to rise above or transcend material existence, to reawaken our sense of oneness. If you have faith, all relationships will be restored, including the integration of language, consciousness, and behavior.

This movement can also be explained as a spontaneous spiritual growth, by which one’s individual consciousness expands to a broader, universal consciousness. In other words, this is a movement that offers a new paradigm within the sphere of individual consciousness and religious

thought. Morininaru could thus serve as a practical philosophy by which we seek a new schema that transcends the dichotomization of all existing things in the material world. In these ways Morininaru differs from “Green Burial,” which, while an important movement in itself, focuses mainly on its relationship with the environment. Morininaru, on the other hand, is a special place where people with opposed concepts about religion, life, and death, including man’s relationship with nature, all connect.

There are three ways in which “Morininaru” addresses these controversial, and seemingly irreconcilable phenomena:

First, Morininaru’s concern is with death, which everybody experiences—and since there is no discrimination against anyone in this sense, there is a grand opportunity to build relationships between people of all religions, cultures, and thoughts. Second, Morininaru adds a brighter, more positive, and more productive image of the forest in contrast to the negative image of death that people generally hold. With this revised image of one’s future, the reluctance to talk about death decreases. This becomes clearer through the theory of Inclusive Positivity, which will be introduced by Professor Ozaki, the next presenter of this panel. Third, “Morininaru” can serve as a means by which one experiences spiritual growth without any particular intension or purpose. That is, one may plant a tree for him or her self without actually thinking about contributing to global sustainability. Yet in fact this act is an act of contributing to the global environment. And upon one’s death, those who are related or close to this person will sense his act of altruism and simultaneously realize Morininaru.

This is how Morininaru fosters not only human co-existence with nature but also transcendental awareness. And through this altruistic state of mind we move towards a life of virtue.

3. Inclusive Positivity as a Model of Authentic Wellbeing

Manami OZAKI

Revrend Shukai Kono has suggested in his presentation that how Morininaru can be a tool to transform our consciousness. He relates to the Fukushima disaster as a symbol, or sanctuary of the 21st century, or more concretely, the transformation of the grief of death to altruistic joy.

[Inclusive Positivity]

I will approach this subject from my renewed view of positive psychology “Inclusive Positivity Theory.” This is a model of authentic wellbeing that incorporates the transcendental perspective. I came up with a new awareness of happiness which can be realized by integrating the positive and the negative states of mind, and also hedonic and eudaimonic happiness. I will explain the model based on my research following the 311 earthquake/tsunami disaster.

I developed this hierarchy of wellbeing (Fig.1) based on Maslow’s hierarchy model of desire. Traditional positive psychology focuses on the level just under the self actualization and called the state of wellbeing, flourish, which could be explained as the joy of getting or achieving something positive from the level of “emotion” to “meaning”. Inclusive positivity includes the higher level, the Being dimension of the model, At that level happiness/ wellbeing is explained as the joy of giving or surrendering with grace. I would like to show that Morininaru is an element of inclusive positivity based on my research outcome of inclusive positivity.

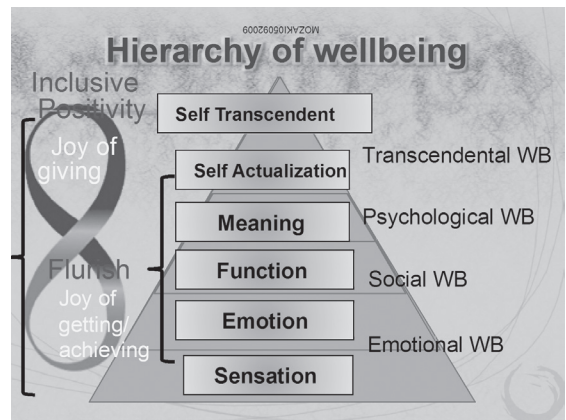


Fig.1 Hierarchy of wellbeing

Inclusive Positivity has its origins in the field of positive psychology. It adds to the holistic and culturally sensitive worldview of happiness and wellbeing as it applies to Japan. Inclusive positivity connects and integrates the two controversial phenomena such as: growing positively through negative experiences. Inclusive positivity is also defined as a state of authentic wellbeing, which can be perceived as the opposite state of common happiness. By that I mean, being thankful for a particular negative event out of which one experiences the joy of giving rather than acquiring. This sense of authentic wellbeing might be paraphrased as a condition of the mind and heart circulating around two poles, one negative and one positive; that is, one’s self and others, in other words, hedonic and eudaimonic.

I will illustrate two of my research outcomes, as examples of inclusive positivity. Study 1 pertains to PTG (Posttraumatic growth) studies on Japanese students after the 311 earthquake and tsunami disaster. Study 2 is about the students’ authentic wellbeing resulting from what I term as their pro-social, “Pay it Forward” movement.

[Study 1]

Method

The purpose of the PTG research is to show that the negative state of mind could be more adaptive at the moment of crisis rather than simple

positivity or optimism. I focus on the people's spiritual growth as an outcome of the negative experience. I conducted a series of questionnaire surveys in the Tokyo-metropolitan area from September to November 2011, about 6 to 7 months after 311. The participants were 321 students, and their average age was 27.67. None of the students were direct victims of the disaster, however most of them did experience secondary trauma from the earthquake itself by watching TV news, YouTube, and other media.

A clinical psychologist carefully observed the participants reactions during the survey, and was prepared to give professional support for needy individuals, but this turned out to be unnecessary. The Questionnaires consisted of a face sheet asking for demographic data, followed by a questions about the 311 disaster such as "where and how did you experience the earthquake?" We also inquired about certain psychological issues related to the disaster, such as anger, helplessness, anxiety, or hope for the situation. In addition, the following two psychological tests were conducted, One is Posttraumatic Growth Inventory (PTGI-J), and another is Attribution Style Questionnaire (ASQ).

Results

The students who expressed more helplessness and anxiety had higher PTG than those who showed less negative emotions. At the negative events those who had no hope, and high internal attribute showed the highest level of PTG. The students having the lowest PTG exhibited the lowest level of internal attribution, whose typical attitude is: it's not my fault, or none of my business. According to Dr. Seligman, who started the field of positive psychology, external attribute at the negative event is considered optimistic and healthy coping style. On the other hand internal attribute students were apt to view the negative events as their own faults, take responsibility, then through this sense of no hope grow from the traumatic event. As for positive events no significant relation was found between high and low internal attribution.

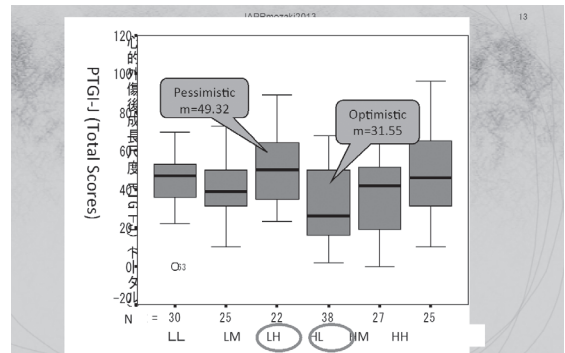


Fig.2 HOPE(High/Low) × Personalized^{※1}
(High/Middle/Low)

※1 Personalized=internal attribution for negative events

LL: Low Hope Low Personalized
LM: Low Hope and Middle Personalized
LH: Low Hope and High Personalized
HL: High Hope and Low Personalized
HM: High Hope and Middle Personalized
HH: High Hope and High Personalized

This figure (Fig.2) shows a cross analysis between PTG, Hope and Internal attribution. The three left rectangles on the left show the PTGI-J of the low hope group, and the three on the right show the high hope group. The sets of three rectangles are in the order of low, middle, and high in terms of internal attribution grades. The third rectangle on the left, which is the low hope and high integral group, shows the highest median of PTG. The next one to the right, which is high hope and low internal shows the lowest median of PTG.

Scheffe's multiple comparison tests show a significant difference between them. The high hope and high internal group, at the very right, has the highest range of PTG. This means that some of the high hope, high internal students shows the highest PTG, and at the same time some of them also showed the low PTG.

Roughly speaking, these results show that the pessimistic group grows more than optimistic groups, which seems to be controversial to the Broad-and-build theory of positive emotion by Fredrickson. According to her research on 911 survivors, optimistic people better cope with the trauma.

Our data shows that negative emotions such as anger, anxiety and guilty during traumatic moments may actually contribute to individual growth. According to the outcome, to be realistic at an event, accepting negativity as it is might be a more adaptive element than being simply optimistic in a moment of crisis. However the data is collected only in Japanese, we need more data from other cultures to get universal conclusion. Taking personal responsibility for not being directly related to the individual work also may promote the spiritual growth, which is at the core of posttraumatic growth. Students having higher PTG revealed genuine appreciation of their situations despite of the great amount of damage caused. PTG is accompanied by negative emotions, and as such is a vital element/ factor of inclusive positivity.

[Study 2]

Another example of inclusive positivity is revealed through a “pro-social movement” we call it “pay it forward”.

Method

26 female psychology-major students at my university participated in this research. Inspired by the movie “Pay it Forward”, two of my seminar students designed a program to cultivate the students’ pro-social behavior.

All 26 of the psychology-major students watched the movie “Pay it Forward”, and were subsequently asked to undertake some kind of non-rewarding pro-social activity and to write weekly journals about their experiences for a period of four weeks. Assessments were based on the two-dimensional mood scale and the life satisfaction scale at the beginning and at the end of the intervention program, which included their journal entries.

Results

Upon completion of the program, positive mood and sense of life satisfaction were significantly raised. The outcomes show that serenity and

peaceful type of positive emotion contribute to life satisfaction more than excited positivity.

According to the students’ free writings, watching the movie motivated them towards pro-social behavior, but not to the extent of actually starting it. Doing pay it forward by themselves had changed their hesitation to the actual action, which is accompanied by such positive emotions as gratitude and high self-esteem. The students expressed unconditionally the pure joy of giving without material or social reward, which is a significant indicator of authentic wellbeing.

[Discussion]

These results show that negative emotional experiences promote spiritual growth and that pro-social activities cultivate one’s sense of life satisfaction and positive emotion. The virtuous state of mind, in other words authentic wellbeing, was realized among the ordinary students at the crises, and the practice of pro-social actions not just the thought promotes one’s positive emotion.

This outcome also indicate the integration of hedonic and eudaimonic happiness. Morininaru likewise offers a pathway towards the altruistic spirit upon the death of a loved one, which is inevitably evokes sense of crisis. But through Morininaru one can transform grief into authentic, spontaneous wellbeing. As such, Morininaru is a practice of inclusive positivity.

Negative emotions, such as anxiety, helplessness, grief, and guilty is located one side of the moebius and at the other pole we see positivity such as self esteem, joy, and life satisfaction. In the middle at the crossing there is spiritual growth. Pro-social behavior which is lead by spiritual growth accerates the moebius circulating movement. Morininaru could thus be a practical philosophy that transcends the endless divisions or separations that pervades all existing life.

[Conclusion]

Moebius integration theory and Inclusive Positivity theory explain Morininaru's mechanism. The Morininaru movement has the potential of Reformation including religious thoughts, and the transformation of our existence.

We thank FUKUSHIMA for transforming our existence.

