



CARL BECKER

JAPAN'S WISDOM

**How It Can
Save the Future**

[ジャパンス・ウィズダム]

— 日本の知恵が未来を救う —

Annotated by
IKUHIRO TAMORI
And
HIDEO TOMINAGA

EIHOŠHA

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by

Carl Becker

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まえがき

第2次世界大戦以後、日本は価値観・生活様式が一変し、欧米、とりわけ、アメリカ合衆国の影響を大きく受けた。終戦後しばらくは、人々はまず腹を満たすことを考え、その後は、テレビのブラウン管を通して伝えられる、古きよき時代のアメリカ人家庭の夢のような暮らしに憧れ、そして、高度成長期を一気にひた走り、大量生産と大量消費からなる、物質的な豊かさだけを追い求めた。その結果、1956年の経済白書では、「もはや戦後ではない」と書かれ、その後、一億総中流と呼ばれるほど、日本人の豊かさは、少なくとも経済的には実現した。しかし、その代償として、各地で起こった公害や環境破壊の問題、そして、心の貧困の問題が残ったことは言うまでもない。

このテキストは、かつて日本が持っていた価値観を再評価し、日本人が当たり前のように行ってきた習慣を今一度実践することを勧めることによって、現在および未来の日本が抱える諸問題の解決に糸口を与えようとする。具体的には、水・食料・ゴミ・エネルギー問題とどう向き合い、持続可能な社会を目指すかを論じた章、少子化時代における教育・経済・税制のあり方を論じた章、そして、地球温暖化問題や医療・介護問題を扱った章など、すでに現代の日本が直面しており、今後ますます深刻な問題になると思われる重要なテーマについて、論旨明快に、説得力のある文章で論じている。この本を出発点として、日本が抱える環境や社会制度、そして医療・介護等の問題に対する関心が一層深まり、活発な議論がなされることを期待したい。

著者のカール・ベッカー博士は、アメリカの比較思想・比較宗教学者である。ハワイ大学で修士号と博士号を取得したが、その間、天理大学や京都大学でも学んでいる。その後、大阪大学、天理大学、筑波大学などで教え、現在は、京都大学で教鞭を執っている。最近では、現代社会が抱えるさまざまな問題に対して解決策を与える研究にも従事しており、その結果を具体的かつ有益な提言としてまとめている。すでに英宝社から、*American and English Ideals* (1991)、*American Businessman* (1994)、*Dangers in Daily Life* (2001)などの著書が出版されているので、ご存じの方も多であろう。

ベッカー博士の文章は、論理的で明快なので、英語学習者が英文の模範とするにふさわしいが、このテキストは、その内容の性質上、専門的な知識を必要とする用語も見られるので、できるだけ学生諸君の負担を軽減するために、必要に応じ適宜注釈を付けた。正確に説明したつもりであるが、中には誤った記述があるかもしれない。お気づきの点があれば、ご教示いただければ幸いである。最後に、この本を上梓するにあたって、企画の段階から、英宝社の宇治正夫氏にはたいへんお世話になった。この場をお借りして、御礼を申し上げたい。

2009年9月

注解者

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ORIENTATION

How to Use This Text in Studying English and Modern Life

Reading

English is like a sport—it does not require genius—it only needs practice. No matter how smart you are, you cannot remember a language without practice. This is true of learning your own language as a child, and even more so of learning a foreign language as a student. You have paid for your English classes in college. If you make good use of them, you need not pay for other English classes outside of college. Let's consider how this text can be a useful tool for your practice of English.

First, when you study this text, read it aloud. Language requires moving your mouth, tongue, teeth, and lips. You cannot master swimming or bicycling simply by reading books about swimming or bicycling, without moving your body in water or on a bicycle. For the same reason, you cannot master English simply by looking at English letters, without moving your mouth. If you read silently, you can fool yourself, by passing over words that you cannot pronounce. When you read aloud, you cannot trick yourself. If you meet a word that you cannot pronounce, it will stop you for a moment.

However, do not stop reading in order to look up its pronunciation. Underline it, and then continue reading as smoothly as possible. If you continue in this way, you will underline many words before you finish reading. After you finish reading aloud once, use a dictionary to look up the words you could not pronounce, and check their sounds and meanings. Repeat their sounds out loud as you think of their meanings. If you have a dictionary that produces sounds, or a CD of the text, then listen to the native pronunciation. If you can, record your own pronunciation, compare your own voice to that of the native voice, and repeat this process until your own voice sounds the same as the native.

Next, look at your mouth in a mirror as you re-read the passage. This

requires that you look briefly at the page and then up at the mirror, and then down again, every two or three words. There are
5 three reasons for doing so: pronunciation checking, eye contact, and phrase division.

It is possible to speak Japanese without moving your mouth
10 much, but proper English requires mouth movements uncommon

in Japanese. For example, every time you pronounce “th,” your tongue should stick between your teeth so it is visible from a mirror. Similarly, when you see an “f” or a “v” on the page, your lower lip should reach up to touch
15 your upper teeth. If you practice reading while watching a mirror, it is easy to develop these habits. If you do not watch yourself, you will probably fail to move your mouth properly, because such movements are not common in Japanese.

The second reason for looking up at a mirror is to get in the habit of looking
20 at the eyes of the person to whom you are speaking English. In Japanese, it is not necessary to watch the eyes of the listener, because Japanese listeners can signal that they are listening with *aizuchi*, by saying “yes,” “I see,” or “that’s right.” Such signals are rare in English. English listeners show their attention by watching the eyes of the speaker, and they expect speakers to look them
25 in the eyes. This is not difficult, if you practice, but without practice, you will fail to look in the eyes of your listener as you speak. Then your listener may feel that your English is somehow unnatural, if not for its sound, for its feeling.

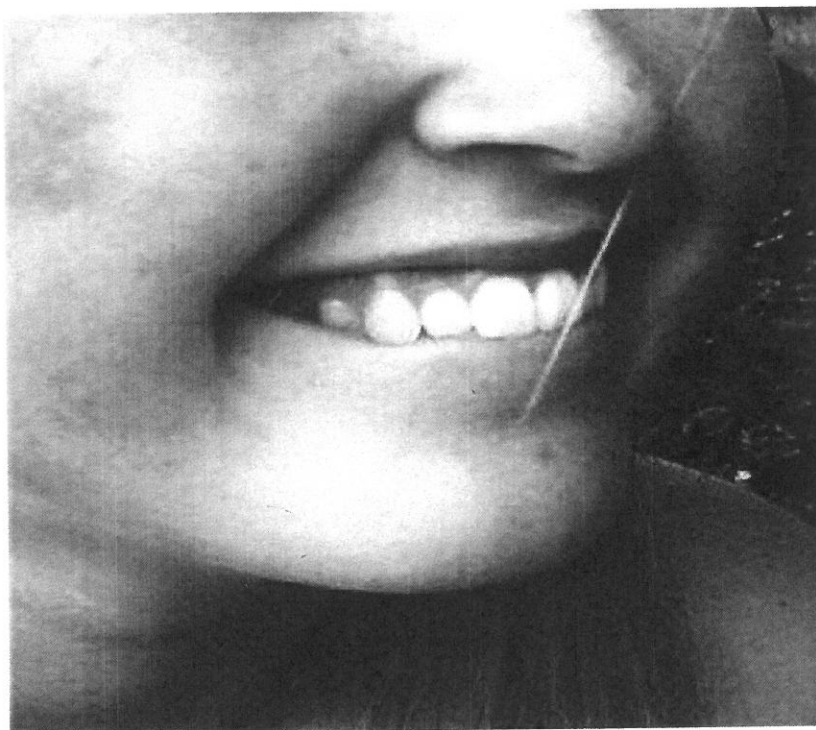
The third reason for looking at a mirror as you read is so that you learn to
30 break English sentences into phrases. You cannot read a whole sentence at once, nor do speakers speak whole sentences without pausing. English naturally makes many pauses, not only at punctuation marks like commas and periods, but also in between, where phrases are divided. Looking up from your reading forces you to group words into phrases, and through this practice,
35 you can develop the ability to read and speak with natural pauses. Again,



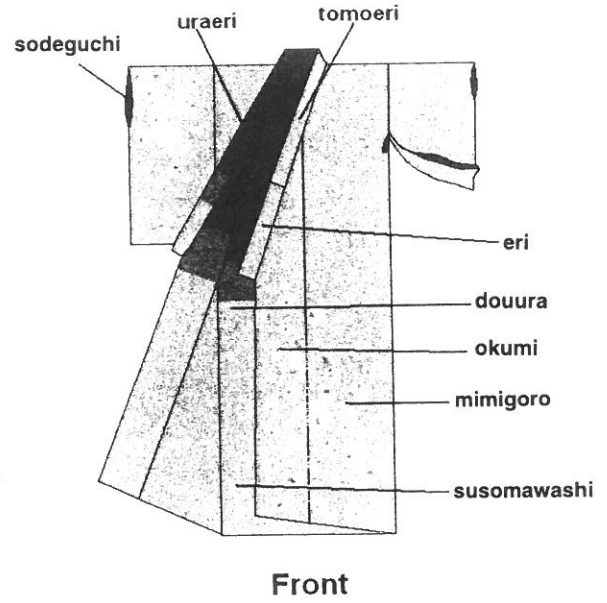
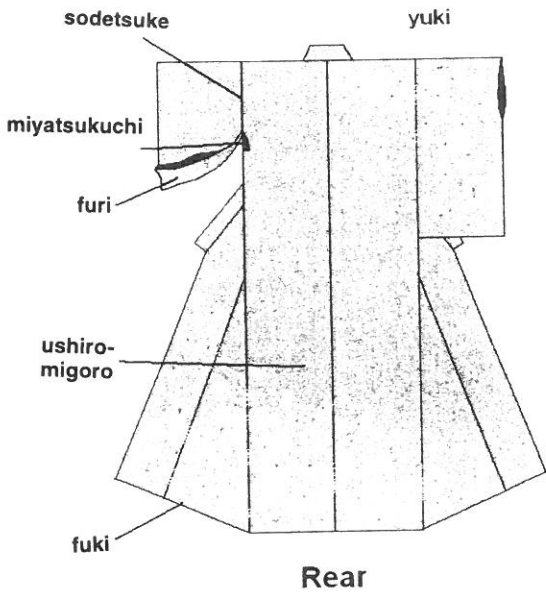
Look at your lips as you pronounce English.
(photo by Ibrahim Iujaz & Daniel Case)

if you have difficulty deciding where to break phrases, check a grammar book or listen to native speakers.

Finally, think about the meaning of each phrase or sentence as you read. If you cannot do so at first, then you need to re-read repeatedly until you can grasp the meaning of each sentence. Before you read, ask yourself the ques- 5 tions at the top of each chapter, and consider what you can learn from it. Ask “What are the major points here?” “What examples prove or disprove these ideas?” “What can I learn from them?” “How can I use these ideas in my life, or in my future?” If you practice doing so, you will not only improve your spoken English, but also your understanding—and even your lifestyle. Like 10 any sport, English requires practice—but it becomes an enjoyable and valuable tool when you have mastered it. Now is the time to start!



To make the F sound, your upper teeth bite your lower lip like this.



Traditional kimonos can be separated into strips for washing. (photo by Astridvincent)



Kimonos are making a comeback among young Japanese. (photo by Chris Gladis)

INTRODUCTION

JAPAN'S WISE PAST

Reading

Classical Japan provides a model for the world's future, for classical Japan achieved a stable population within the limits of its resources, and recycled all of its waste locally. This is also required in the world's future.

Classical Edo and Kyoto supported populations of close to a million people for several centuries. Unlike Rome or London, however, they obtained their food, clothing, and building materials, not from a vast empire of colonies, but from their own immediate neighborhoods. Food supply was local and free of chemicals. Intensive rice-farming, planting and weeding by hand, insured the greatest productivity of every acre. A diet based on soybeans, often dried or preserved as miso, tofu, natto, and yuba, provided more protein per acre than a meat-based diet would. For most of their history, Japanese avoided meat-eating from ecological necessity as well as from Buddhist teachings.

Equally important to Japan's continuity was that its society recycled all its goods and products. In return for the food carried in from neighboring farm regions, Japan's towns and cities sent all their food waste back to those farm regions for recycling as fertilizer. Not only houses and furniture, but also tools and clothing were passed on from generation to generation. Japanese made most traditional clothing from hemp, one of the world's most durable and ecological fibers. They designed kimonos to separate into strips for washing, and to sew back together for wearing, in a way that no single spots got worn out. Books were recycled at used bookstores and book lenders; paper was recycled into other paper. Bathwater was reheated and reused for washing; even old tea leaves and egg shells were used for cleaning before being recycled as fertilizer.

Japanese constructed buildings of local materials; they covered their roofs

and floors with local straw and reeds. Long overhanging roofs provided ample protection from monsoon rains and winter snows, admitting maximum sunshine in winter and minimum sunshine in summer. Tall roofs and removable walls allowed the living area to remain breezy and comfortable even in summer heat. In the winter, people wore thickly layered garments, and warmed their hands and feet with *hibachi*, portable footwarmers, and *irori* fireplaces.

Moreover, Japan respected education more than physical strength or economic status. Tokugawa law strictly limited the number of garments people could own, the amount of furniture in their homes, the kinds of grains they could eat, and the times that they could travel. Because people could not evaluate each other based on clothing or possessions, they came to respect abilities and talents not based on money or youth. Japan's many "paths" of self-cultivation encouraged people to elevate their skills and characters. Valuing proficiency in calligraphy or poetry, singing or harp-playing, flower-arranging or archery, Japanese also respected their elders, for these arts could be practiced, perfected, and taught even at advanced ages. In fact, the older one became, the more one's personal abilities were reflected in aesthetic or martial arts.

These features of pre-modern Japan are essential to the survival not only of Japan, but indeed of the world. Japanese were conscious of living in a "closed system" of isolated islands and valley basins. Japan was isolated from other countries, both by the surrounding seas and by political policy that obstructed most foreign exchange. From these geographic and political constraints, Japanese learned to live within the limits of their resources, and to recycle all their waste within their closed organic system. These demands are now being made of our world ecosystem. Humanity is realizing that our world itself is a closed system within which we must produce and recycle everything.

There is no room to question the direction of Japan's future. Japan's traditions already offer great promise for a self-restricted but sustainable future. The only question is whether Japan will do so intelligently and smoothly before ecological crises worsen, or awkwardly and belatedly after repeated disasters arise. The time for choosing is now. The details of this long-term vision are suggested in the following chapters. Each chapter first explains the challenges that Japan faces in the near future, followed by Japan's possible responses to each challenge.

CHAPTER 1

SUFFICIENT FOOD SUPPLY

Think about Your Life

- A What did you eat today?
- B Which of your foods were made in Japan? Which were imported?
- C If imported food costs twice as much as today, will you still choose imported food?

Words You Need to Know

- | | | |
|-----------------|---|------------------------|
| 1. compound | • | • a. die of hunger |
| 2. endanger | • | • b. increase, worsen |
| 3. feed | • | • c. provide food for |
| 4. rehabilitate | • | • d. put in danger |
| 5. starve | • | • e. restore, put back |

Reading

In 2010, Japan is already the most overpopulated country in the world. In the 1990's, Chinese began to import food, and North Koreans began to starve. By 2020, no Asian country will export food, but several will be starving. By 2050, most of Asia (including Japan!) will face serious food shortages, for several reasons. First, Asian population will continue to expand until there is not enough land to feed Asia's people. Second, wealthy people in China

and other countries will pay to increase their meat consumption—and meat consumption produces less food per acre than crop production. Moreover, modern farming depends on petroleum-burning tractors and petroleum-based chemical fertilizers. As petroleum grows scarcer and costlier, tractors will need to burn bio-gas, and fertilizers must become organic. The rising costs of these fuels and fertilizers in turn will raise the costs of foods.

The food shortage problem is worsened by many rapid environmental changes. For example, NO_x and SO_x from auto exhaust and power plants fall as acid rain, which makes the soil unsuited to most plants that like alkali soils. A half-century of using chemical fertilizers and pesticides has left many chemicals and salts in the soil, which reduces future harvests. By 2050, CFC pollution will have made a dangerous dent in the ozone hole. The ozone layer prevents UVb from reaching the earth, so when the ozone layer is destroyed, then increased UVb reaches the earth and kills krill, which are one basis of the ocean food chain. At the same time, global warming decreases polar ice, which leads to a decline in plankton, the other basis of the ocean food

1- **consumption** 「消費」
cf. consume, consumer

5 **chemical fertilizers**
「化学肥料」

6 **costlier** cf. costly
bio-gas 「バイオガス」章末の詳注(1)参照.

9 **worsened**
cf. increased

10 **NO_x**: nitrogen oxide
「窒素酸化物」
SO_x: sulfur oxide
「硫黄酸化物」

11 **power plants**
「発電所」

acid rain 「酸性雨」

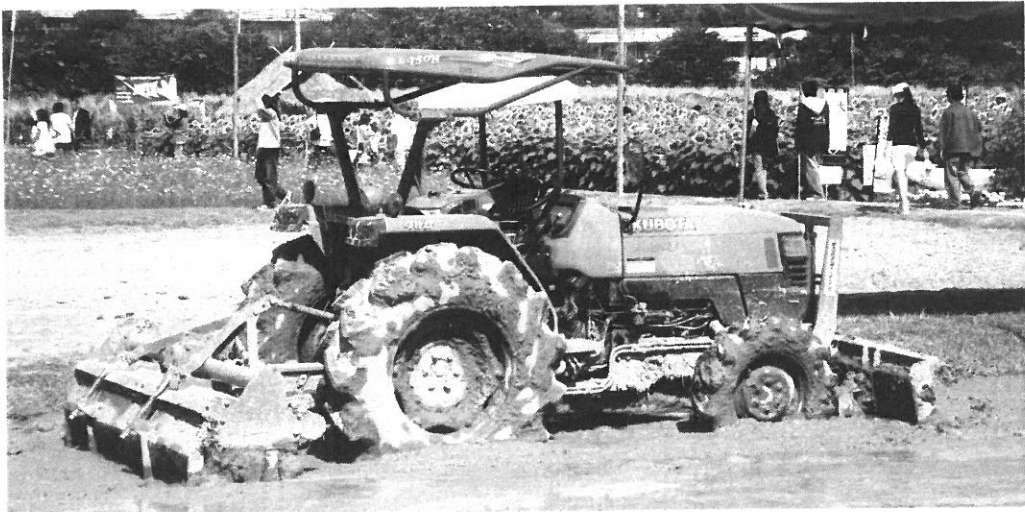
13 **pesticides** 「殺虫剤」
cf. insecticides

15 **CFC** 「フロンガス」
章末の詳注(2)参照.

pollution 「汚染」
cf. pollute, pollutant

18 **UVb** 章末の詳注(3)参照.

19 **krill** 「オキアミ」動物性プランクトンの一種.



Tractors depend on petroleum—what will we do when it is gone? (Public domain photo thanks to Wikimedia Commons and Kubota)

chain. So human pollution destroys the bottom ends of the ocean food chain, even as human overfishing endangers the upper ends of the ocean food chain. This means fewer fish in the sea, as well as lower crop production on land.

By 2050, Japan will no longer be able to import food, because—like Japan today—nearby Asian countries consume more than they produce, and because distant producers like Canada and Australia will need to charge unaffordable shipping costs as the price of fuel rises. Even solar and sailing ships, carrying treasures like food and petroleum from afar, face danger of piracy unless protected by gunships. So Japan cannot rely heavily on overseas food. The challenge is to produce sufficient food supplies on its own lands and seas.

To regain self-sufficiency, Japanese people must return to a traditional Japanese diet: brown rice and soy protein (preserved in forms like miso, natto, yuba, koya-dofu) supplemented by seasonal vegetables, dried seaweed, and dried fish. Land cannot be used to grow food for animals when the same land can be used to grow food directly for people. Food dehydrating will regain popularity because it saves refrigeration costs and overweight transport costs. Hotter drier summers mean healthier insects, especially rice bugs and soybean mites, but pesticides produce unacceptable long-term effects. So Japan must encourage biotechnology research projects to develop varieties of beans and rice unappealing to insects, and of bacteria that attack the insects themselves.

Fermented organic waste by-products will replace foreign chemical fertilizers. Once again, as in pre-industrial Japan, we must achieve a balance of organic input and output: processing organic wastes and sending them to nearby farms, which in turn produce the rice, soybeans, and vegetables to feed Japan's people. To increase its local food supply, Japan's citizens must work closely with rural

11 **piracy** 「海賊行為」
cf. pirate

15 **self-sufficiency**
「自給自足」
cf. self-sufficient

21 **dehydrating**
「脱水, 干すこと」

24 **mites** 「ダニ」

27 **unappealing**: unattractive, unpleasant

29 **by-products**
「副産物」

areas to rehabilitate unused farms that were overrun with weeds and bamboo in the late 20th century. Young people can once again work local farmlands that had not been cultivated since the war. Of course, reduced population is essential, for no matter how effective Japan's agriculture becomes, these islands can only sustain one third of its 2010 population. Only by raising our local food production and reducing our population to a number that we can feed, can we obtain a sustainable balance for the long-term future.

- 1 **rehabilitate**: restore, put back
overrun 「蔓延した, うっそうと茂った」
3 **work**: plow, cultivate, till

詳 注

- (1) **bio-gas** バイオ燃料の一種で, 生物の排泄物, ゴミ, サトウキビやトウモロコシなどのエネルギー作物などから作られるガス。
(2) **CFC** chlorofluorocarbon の略。フロンガス。冷媒や溶剤として 20 世紀に広く使用されたが, オゾン層破壊の原因物質および温室効果ガスであることが明らかとなり, 今日では様々な条約・法律によって使用に大幅な制限がかけられている。
(3) **UVb** ultraviolet radiation b の略。280-320 ナノメートルの波長を持つ中波長紫外線。表皮層に作用し, 色素細胞がメラニンを生成することによって日焼けの原因となる。発癌の原因ともされる。

Answer the Questions

1. What are three causes of Japan's coming food shortages?
2. What are three environmental changes that affect food shortages?
3. What are three reasons that Japan cannot import much food in the future?
4. What are three things Japan can do to regain self-sufficiency?
5. What are three more policies advocated by paragraph 5?

Unscramble the Words

1. 主要なエネルギー資源として原子力発電に頼る国もある。
[a as major countries depend energy generation nuclear on power resource
some].

2. 医師のメモが無い限り、追試は受けられない。
[a absence cannot doctor exam from in note of retake the the you your].

3. 多くの若者はもはや政治に関心がないようだ。
[be in interested longer many no people politics seem to young].

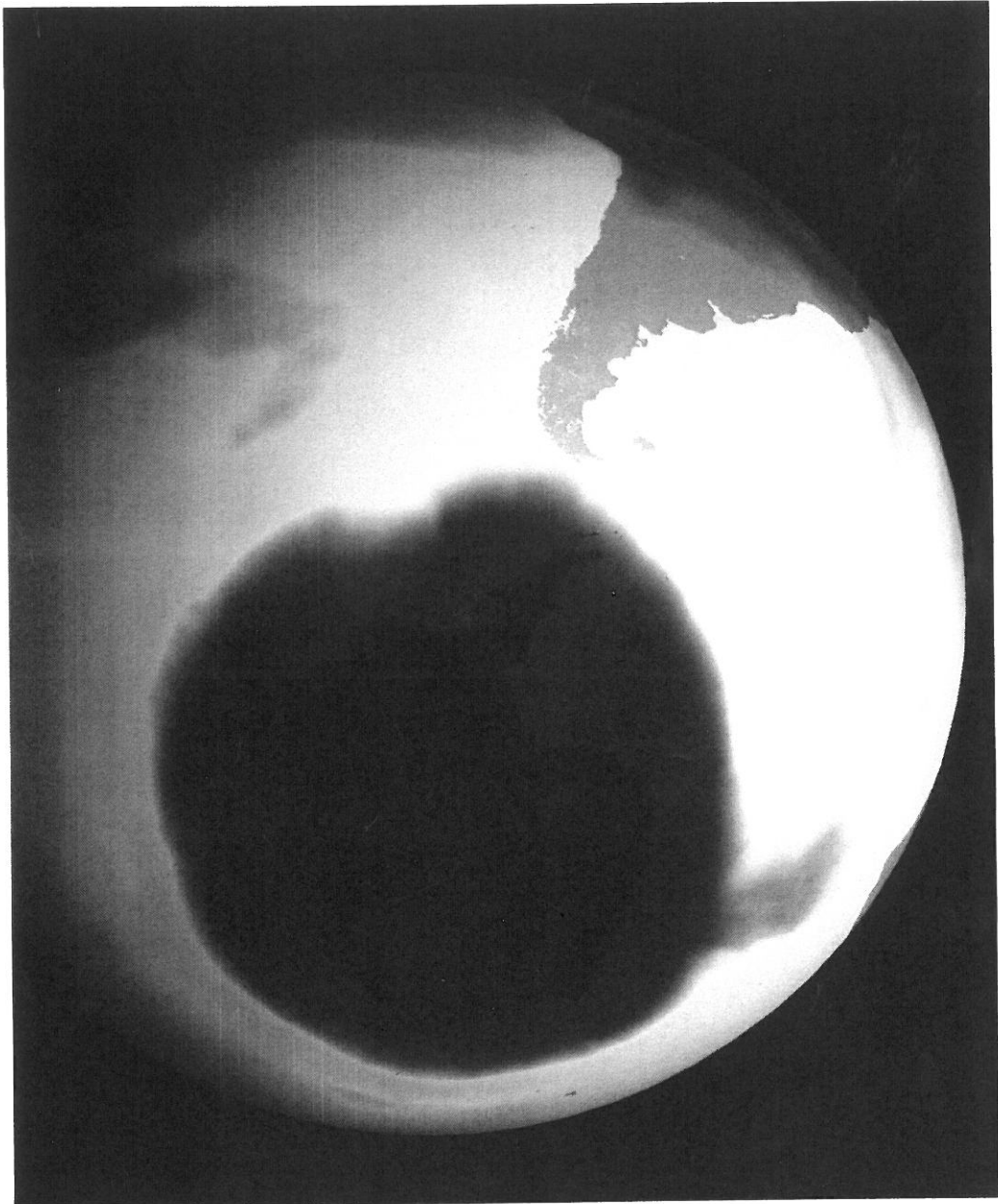
4. 大地震のせいでこの建物は崩壊の危機にある。
[big building collapsing danger due earthquake in is of the this to].

5. 親は子供に先生の言うことを聞くように仕向けなければならない。
[children encourage listen must parents teachers their their to to].

Complete the Summary

Asia's high population and growing meat consumption will lead to food (). Food costs will rise along with the cost of (). Environmental changes will also () the food chain. But food imports will no longer be possible. In order to produce enough food to feed itself, Japan will need to return to a () diet, and develop biotechnology instead of pesticides. Finally, Japan must raise its own food production while () its population.

petroleum reducing shortages threaten traditional



The growing ozone hole allows dangerous UVb to reach Earth. (photo by NASA)