

Introduction

- **Grant ID:** 44444
- **Project Title:** Science for Ministry in Japan: The Theory and Practice of Christian Ministry in the Face of Natural Disasters
- **Reporting Period:** 4/1/2014 - 12/31/2016

General

Progress Summary: *Please provide us with a short (approximately 200 words), narrative description of the progress since your previous report. This summary should be written for a general audience and be suitable for publication in a newsletter like the Templeton Report. Such progress may include things like research findings, publications, important media coverage, fundraising successes, etc.*

There were two directions in our project. (1) Transdisciplinary theoretical studies and (2) Education of people who can practice the contents studied in the field of civil societies.

(1), we held the A-1 Study Group, finding an analogous perspective to the current view of neuroscience in the ancient Buddhist view of *yuishiki, vijnapti-matrata*. This study has completed with great fruits with remaining products. Further, in the A-2 Study Group, on the basis of the ongoing discussion about the principles of spiritual care, we also got a lot of fruits including related human relations within researchers and practical nurses and care-workers in medical and social works. Ethical research reached into Japanese traditional *Omoiyari* ethics with combining western idea of medical science.

(2), we built on the above theoretical findings our B-1 Study Group, the potential for a new ethic in the so-called “post-growth” era, and practices of spiritual care in the districts. Further, for three years of receiving our grant, as activities covering practical dimensions, we convened 6 seminars, 3 workshops, 4 study groups, and 2 symposia that drew a total of about 1,400 participants. Many pastors, students, research fellow, and citizens participated in our research projects.

Events: *We are interested in learning about any recent, or upcoming, private or public events that are related to this grant. Please list any such events below.*

2016

We continued our comprehensive discussion, making connections to the philosophical perspectives of Aristotle and Thomas Aquinas, economic theory, and positive psychology.

We discussed issues closer to actual practice of welfare; i.e., the potential for a new ethic in the so-called “post-growth” era.

9/17 Japanese Association of Spiritual Study Care, Musashino University, the project leader Prof. Hisakazu Inagaki and prof. Masaya Kobayashi were invited to give a presentation in the symposium. 200 participants.

9/28 The 6th Japan Evangelical Missionary Conference, Kobe, the project leader Prof. Hisakazu Inagaki, Prof. Shohei Yamato, TCU Research fellow Hatsuo Shibata, alumina Rev. Toyoshima were invited to give the presentation in the parallel session. Total participants 31 persons.

3/12 5th “The Church and Local Welfare Forum 21” UCCJ, Hijirigaoka Church, 85 participants.

9/26 6th “The Church and Local Welfare Forum 21” UCCJ, Reinanzaka Church, 86 participants

10/1 1st Kansai (at Kobe) “The Church and Local Welfare Forum 21” UCCJ, Kagawa Memorial Hole, 38 participants

See Attached File

Workshops:

7/9 public welfare cafe Tokyo Metropolitan Theatre, Meeting Room 1, 17 persons

12/3 public welfare cafe Tokyo Metropolitan Theatre, Meeting Room 1, 10 persons

Comprehensive Results

Additional Financial Support

Additional Funding Amount: 0

Additional Funding Sources: *Please list each instance of such funding that you received, including the amount and its source. If the funding came in the form of a grant, please provide the title and award date of the grant. Please complete with N/A if not applicable.*

We did not receive an additional founding source.

Leverage Funding: *Did you receive any funding from other sources for work related to or stemming from your JTF grant?*

If so, please list each instance of such funding that you received, including the amount, its source, and its relationship to the work you did under the JTF grant. If the funding came in the form of a grant, please provide the title and award date of the grant. Please complete with N/A if not applicable.

We did not receive an additional founding source.

Research

Research Goals/Results: *In language that is accessible to non-specialist audiences, please provide a narrative summary that describes the goals of your research, the research results that you produced, and the degree to which those results met your original goals. If they did not meet your goals in certain respects, please explain why. Typically, we prefer a 1/2- to 1-page summary in response to this question.*

We have investigated the Chaotic Brain-Mind model by Walter Freeman, but one philosophically questionable point is its “solipsism,” possessing no relations to other individual brain-minds. How is another emergence to World 3 of Popper-Eccles model possible? It is in the function of language. The human language has twofold functions. One is referring a thing which is used in science, and the other is analogous to a thing which is used in daily lives. Thus, one brain-mind that understands language should not be closed but open to other brain-minds because of its analogous nature. That is the reason why we have the concept of World 3 automatically in our realistic life world. The idea of openness of one brain-mind to others inevitably requires a human spiritual life world that is called World 4. Our historical world is not “Being in the world” but “Transcend in the world”. This result we have reached in this first research project has given the basic ideas for the second research project (spiritual care) and the third research project (local public policy). We could say that we have reached a certain goal in our initial plan.

Publications: *We would like to know about the published or in-progress documents (e.g. journal articles, chapters, scholarly books) which were directly funded by this grant. Kindly provide a list of citations in any commonly accepted academic format, by sub-grant if applicable.*

- *Provide the status of each document (draft, published, under review, etc.).*
- *Please distinguish publications directly funded by JTF’s research grant from publications that were not central to your expected results or were only indirectly related to JTF funding.*
- *Whenever possible, please provide a DOI for your publications. If a DOI is not available, please provide another available identifier, such as an arXiv or ISBN, with your publications’ citations. Unless the listed publication comprises an entire issue of a journal, we prefer that you not use an ISSN as the identifier.*

? Emergence Vol.14-No.1?7, Kyoritsu Christian Institute, February-April 2017 ?To be published?.

- ? Kyoritsu Brochure No.8?9, Kyoritsu Christian Institute, February-March 2017?To be published?.
- ? Hisakazu Inagaki, R. Hiroi, M. Kobayashi, H. Matsuba, Philosophy of Happiness, Minerva, March 2017 (To be published). ISBN 9784623077885
- ? <http://www.christiantoday.co.jp/articles/15786/20150411/christian-welfare-present-feature.htm>
- ? Hisakazu Inagaki, "The workers are persons," 2nd Kagawa Symposium, October (2016).
- ? Mieko Iwata, "The Role of Women at Home and in Public Society in the Thought Haru Kagawa (1888-1982)", Christ and the World 26, March (2016): 15-38. ISSN 09169881
- ? Hisakazu Inagaki, "Re-consideration of Cosmic Purpose (1)(2)?Toyohiko Kagawa and Natural Theology," The Bulletin of Institute for Christian Studies Meiji Gakuin University 47 (2015): 81-108.,48 (2016):97-122.ISSN 09103082
- ? Mieko Iwata, "Partnerships of Men and Women and Christian Public Philosophy: The Idea of Haru Kagawa in Kakusei Fujin Kyokai (1921-1923) as a Women's Movement", Christ and the World 25, March (2015): 64-87. ISSN 09169881
- ? Hisakazu Inagaki, The Present and Future of Christian Social Work, The Christian Newspaper Publication, April (2015). ISSN 09169881

Most Relevant and Important Publications: *Of the documents noted in the previous Publications section, please indicate which you consider to be the most important and that most directly address the research questions identified in your original proposal.*

Inagaki Hisakazu, KAGAWA'S COSMIC PURPOSE AND MODERNIZATION IN JAPAN, Hisakazu-2016-Zygon-. ISSN 1467-9744
Hisakazu Inagaki, R.Hiroi, M. Kobayashi, H. MatsubaPhilosophy of Happiness, Minerva, February 2017 (To be published). ISSN 09169881

Presentations: *Please provide a list of presentations given on the research that was directly funded by the work of this grant and any related sub-grants". Please note if your presentation was also published, such as in a proceedings or special issue journal. If so, please provide a DOI or ISBN for such publications.*

See our website:

Presentation

<http://www.tci.ac.jp/smj/p23/>

Publication

<http://www.tci.ac.jp/smj/%E5%88%8A%E8%A1%8C%E7%89%A9/>

Research Influence: *To your knowledge, are there indications that the research publications or presentations referenced above are influencing the intellectual climate of your discipline? Please list these indications and explain why they show your results' influence. [For example: Has your work received awards which are only given to highly regarded research? Have you received invitations to lecture on your grant-funded work in prominent venues? Have your project members or other scholars changed their research interests or lines of inquiry as a result of your work? Etc.].*

Many newspapers and journals, especially in Christian groups, wrote about our research and activities.

Furthermore, the content of 2nd symposium was delivered in BS TV Asahi on November the 30th, which was a series of the biography of great persons in Showa Era.(http://www.bs-asahi.co.jp/ijinden/prg_071.html)

Scholar Engagement

Base of Scholars: *Please provide a narrative summary that describes your original goals for growing the base of scholars working in your field, the efforts you made to achieve these goals, and the degree to which your results met your original goals. Please be sure to name the specific scholars you worked with – for each, please specify how his/her work was affected through your grant (new methods or skills, new collaborations or other research activity, etc.) and whether he/she is an emerging or senior scholar. Alternatively, if your activities did not have as much impact as you had hoped, please describe.*

In A-2 and B-1 studies of this project, following young researchers set a theme, and Matsuba contributed to write a book below under the theme of this project. Also, two symposia on Toyohiko Kagawa were arranged to hold in our institute "Public Welfare Center" even after 2017. We are planning to promote this project by the theme on Civil Society, Co-operative Union, and Spirits of Mutual Aid.

?Shintaro Fukushima (Assistant Professor at Aoyama Gakuin University, Department of Cultural and Creative Studies?)

?Kobo Matsushima ?Assistant Professor at The University of Tokyo, Graduate School of Arts and Sciences, College of Arts and Sciences?

?Hiromi Matsuba ?Special Research at Chiba University?Research Fellowships for Young Scientists?

Hisakazu Inagaki, R.Hiroi, M. Kobayashi, H. Matsuba *Philosophy of Happiness*, Minerva, March 2017 (To be published)

Approximately 600 students from our university and others participated in the Church Ministers Seminar, B-2 study of "Resurrection of Fukushima and Welfare Community Development", Life Care Seminar, and symposia. We were able to share the role and task of religion in our local community, especially Christianity. Particularly, Shuji Toyoshima, a graduate student who used to be a project staff during 2014-2015, had posted to be a missionary at a church in Kitakyushu city, becoming one of important leaders in the community welfare. In addition, Toyoaki Uekado, who was a student staff during 2016, is currently working on master's thesis on Toyohiko Kagawa. He will conduct activities in Miyazaki prefecture after 2018.

Academic Infrastructure: *Please list any instances of new academic infrastructure or publications which a) you are already aware of, and b) show the influence of your field development activities. By academic infrastructure, we mean journals, centers, permanent faculty positions, etc. For publications, we are specifically interested in those produced by the scholars listed above which clearly show the influence of your project. In both cases, please be sure to explain the type of impact, how your grant helped to bring it about, and the key scholars involved.*

The following book is one of the fruitful results of this Templeton project.

Hisakazu Inagaki, R.Hiroi, M. Kobayashi, H. Matsuba *Philosophy of Happiness*, Minerva, March 2017 (To be published)

Public Engagement

Engagement Goal/Results: *Please provide a narrative summary that describes your project's original goals for engaging with non-specialist audiences, as well as the progress you made towards achieving your goals. If any new audiences for engagement were identified during the grant, please indicate that here, even if those audiences were not pursued during the course of the grant. Please be sure to provide any analysis or summary pertaining to how your project's audiences are responding to your work (we're particularly interested in responses which indicate changes in belief, attitude, or behavior). In addition to your analysis or summary, if you've collected data regarding audience feedback, reactions, or changes resulting from your program or project, please submit that data to the Foundation as an attached file.*

In the final stage, we have happened to meet with Kagawa's unexpected successors that have 'brotherhood and solidarity' as their mottos during this half a century after the War in Japan. These co-operative associations hold the groups under their organization that include 1/3 of the Japanese population. Sincere dialogues among different national groups on the 29th October 2016 showed a certain norms, which should be the moral of 'brotherhood and solidarity'. This scheme will function for making peace and happiness in our sustainable civil society, even though it seems secular moral at a first glance, but originally coming from Kagawa's passionate Christian faith blending together with Japanese Omoiyari ethics. We have reached a kind of global universal ethics from our public dialogues based on this Templeton project. Especially, the viewpoint of speech presented by Masahiro Higa of the Japan Agricultural Union reminded us of an important point of Japanese traditional co-operation style. It is essentially an illustration of Japanese 'Omoiyari' ethics. That will surely become positive contextualized psychology originated from this project.

Japanese villages in the countryside are well-known in their peculiar mind of dependence. This is sometimes negatively evaluated after the War to be behind the modernization. Books by Takeo Doi (https://en.wikipedia.org/wiki/The_Anatomy_of_Dependence) and Chie Nakane ([https://en.wikipedia.org/wiki/Japanese_Society_\(1970_book\)](https://en.wikipedia.org/wiki/Japanese_Society_(1970_book))) are representatives to these topics. The miraculous industrious recovery and economic growth of Japan until 80's, it cannot be explained from the normal theory of western modernized capitalism and management of enterprise. This was certainly the re-evaluated view of 'Japanese style enterprise' presented from the books such as *Japan as No.1* by Ezra Vogel (<https://www.amazon.com/Japan-Number-One-Lessons-America/dp/1583484108>).

The voice from Mr. Higa of the Japan Agricultural Union is fresh to future co-operative public policy based on Japanese 'Omoiyari' ethics.

Modern development of Japanese society after the War has given the view that urbanization is best for Japanese recovery and economic development. While the so-called westernized independent and individual mind is necessary, but dependent and collective attitude, which has thought to be originated from the Japanese agricultural village, should be overcome.

Here we should notice that Japanese word 'Mura Society' (=village society) has many complex meanings. As is well-known, the center of Japanese agriculture for more than thousand years has been to make rice, where water for agriculture should be essentially important and be controlled collectively by the village people in all. Otherwise, they cannot live. The word 'Mura Society' includes Ie (=blood link family), Mura (=collective houses), Nora (=fields), Yama (=mountain and forest), Michi (=common road), Mizu (=water), Miya(=shrine), Tera(=Buddhist temple). These concepts should not be separated, being managed and governed in a holistic way. Historically, these governance techniques generated peculiar Japanese mind and human relations. This is different from western independent and individual view of human being. This seemed not to be forced by feudalistic political power, but be a kind of self-governance from bottom to up in order to live.

Since more than half of the Japanese population was farmers in the villages up to the 19th century, the Japanese people were used to behave as the inhabitant of 'Mura Society'. This collective way of livings and collective power were used to build a modern nation after the Meiji restoration in 1868 and also for the recovery after the War.

However, the big issue after national experience of the economical rapid growth is people's isolation and loneliness. Our project's original goal now is to recover the Japanese society after the natural disaster by making the people know the good side of traditional mutual aid and co-operative system, including urban different types of people. This needs a spiritual attitude emergent and transformed from the traditional Japanese religion.

Public Recognition: *Please provide a list of any prominent public recognition you received related to your grant. Examples of such recognition might include influential media coverage, awards, public speaking opportunities, etc. If you have many such instances of recognition, please describe only the most significant examples and provide an estimate as to the total number of media stories (broken down by category—TV, Internet, newspaper, radio, etc.) that your grant received.”*

This will come about in this year 2017.

Outputs

Please consult your proposed Outputs (listed below). For each please provide a cumulative summary of your progress during the grant period, including the degree to which each Output has been achieved. If you are not on schedule please describe your plans for finishing on time.

Then in the files section below please upload only new or final deliverables, indicators or other necessary supporting documents (such as publications listings, conference agendas, survey results, etc.) should be uploaded. Please do not upload documents that were previously provided.

Output #1 - Description:

18 study groups (6 each year), 9 seminars (3 each year), 6 workshops (2 each year), 3 symposia (1 each year), as described in the Project Description.

Output #1 - Deliverables:

Our graduate student research assistants will regularly update a dedicated page on TCU's Website with summary reports on the study groups, seminars, workshops, and symposia. These updates will variously take the form of Ezine-style newsletters, pdfs, podcasts, photo essays, and YouTube videos (for symposia).

We will encourage the Japanese news media to report on our project and its findings.

We will draw from and expand on these summaries in fuller reports and reflections for TCU printed publications:

A. Emergence (Ky?ritsu Christian Institute, biannual): study group reports.

B. Kyoritsu Brochure (Ky?ritsu Christian Institute, annual): symposia and seminar reports.

C. FCC Booklet (Faith and Culture Center, annual): workshop reports.

Links and/or files will be attached to JTF Progress Reports (each report will include the date, theme or topic, and who attended our study groups, seminars, workshops and symposia).

Output #1 - Progress toward this Output:

A. Summary reports and documents of A-1, A-2, B-1, B-2 Studies, Life Care Seminar, Church Minister Special Seminar are posted on the project website. (<http://www.tci.ac.jp/smj/p23/>). We are in the final process of editing with the assistance of outsourcing editor. We are planning to publish 3 journals, which consist of 60 – 96 pages, during February-April 2017. Also, we are proceeding with publication of achievement on the subsequent 2nd and 3rd year by March 2017.

B. The 2nd symposium (on October 29th, 2016) will be published as DVD in February 2017 by a video production company, Logos film. This DVD's trailer was uploaded simultaneously on the USTREAM and 137 persons watched it. Kyoritsu Brochure, which contains the record of the 1st and 2nd symposia, will be published in February 2017.

Furthermore, the content of 2nd symposium was delivered in BS TV Asahi on November 30th, which was a series of the biography of great persons in Showa Era. This one hour broadcasting of the movie on TV was very much welcomed to the Japanese people. Kagawa's carrier in the US, especially, his visit invited by and meeting with President Franklin Roosevelt, and, in addition to it, his studies of evolutionary theory together with science and religion at Princeton University and Theological Seminary were very much impressed. This event was out of our initial plan of the symposium.

Output #2 - Description:

1 presentation by project leader summarizing project findings to date at November, 2016 AAR.

Output #2 - Deliverables:

JTF staff will be invited to attend AAR session.

Output #2 - Progress toward this Output:

In A-1 study on March 14th in 2016, we confirmed Freeman's theory of Brain-Chaotic model requires three world theory of Popper-Eccles (The Self and Its Brain <http://onlinelibrary.wiley.com/doi/10.1113/expphysiol.1978.sp002432/pdf>). Their idea is still not enough when we enter into the domain of spirituality. We discussed and concluded four world theory is smoothly approved. Buddhist approach is not closed as a solipsism, which relates self with the environment including spiritual meaning. In our approach, positive psychology is naturally extended here in the public sphere.

In A-2 study on June 4th, the present spiritual care in Japan treat the human death in three world theory. This is influenced by the Phenomenological approach using Martin Heidegger where "human being" (Dasein) is ultimate concept. It is recognized that "epoche" in phenomenology should be one more stepped up to be "gift" from "being." This means "love" is the last word in phenomenological approach that belongs to the world 4.

B-1 study group had a meeting for writing a book entitled "Psychology of Happiness" and decides to publish it in January in 2017 from Minerva Publication Company. The book includes transition of civilization (Hiroi), positive psychology in public sphere (Kobayashi), public role of religion in happiness, life idea in welfare (Matsuba).

Seminars invited the disaster victims in order to have dialogues in inner and outer circumstances after five years.

Output #3 - Description:

1 academic monograph summarizing project findings will be written published by the project leader within a year of the project.

Output #3 - Deliverables:

Copy of manuscript will be submitted to the JTF and a major press.

Output #3 - Progress toward this Output:

? Hisakazu Inagaki, "Re-consideration of Cosmic Purpose (1)(2)? Toyohiko Kagawa and Natural Theology," The Bulletin of Institute for Christian Studies Meiji Gakuin University 47 (2015): 81-108., 48 (2016): 97-122.

? Mieko Iwata, "Partnerships of Men and Women and Christian Public Philosophy: The Idea of Haru Kagawa in Kakusei Fujin Kyokai (1921-1923) as a Women's Movement, Christ and the World 25 (2015): 64-87.

? Hisakazu Inagaki, The Present and Future of Christian Social Work, The Christian Newspaper Publication, April (2015). <http://www.christiantoday.co.jp/articles/15786/20150411/christian-welfare-present-feature.htm>

? Hisakazu Inagaki, "The workers are persons," The 2nd Kagawa Symposium, October (2016).

? Hisakazu Inagaki, R. Hiroi, M. Kobayashi, H. Matsuba Philosophy of Happiness, Minerva, January (2017)

We will release following three reports by March 2016.

? The report by Sohei Yamato will be posted in Christ and the World 28 (March, 2018), which is the expansion in response to Takao Asano's theme (similarity between brain theory of Walter Freeman and consciousness-only of Ancient Buddhism) was presented at the 2nd A-1 study (November 24th, 2015).

? The report by Mieko Iwata includes details of some contents of symposium, which was presented on March 14th, 2015, will be posted in Christ and the World 26 (March, 2016).



Outcomes

Please consult your proposed Outcomes (listed below). For each please provide a cumulative summary of your progress during the grant period, including the degree to which each Outcome has been achieved. If you are not on schedule please describe your plans for finishing on time.

Then in the files section below please upload only new or final deliverables, indicators or other necessary supporting documents (such as publications listings, conference agendas, survey results, etc.) should be uploaded. Please do not upload documents that were previously provided.

Outcome #1 - Description:

The accumulative findings, summaries, and reflections based on the project's study groups, seminars, workshops, symposia, and monograph will accomplish the project's goal of launching a new academic field at TCU called "Care Studies" or "The Science of Care."

This new field will seek to link the Japanese ethic of omoiyaru with a contextually appropriate and religiously-informed public ethic of responsibility in the face of natural and human caused disasters.

Outcome #1 - Short Term Indicators:

Short term outcomes, reported within the grant period:

- Of the many participants in project study groups, seminars, workshops and symposia, we expect that 30 will refer to this project in academic papers, essays, newspaper articles, op-eds, and blogs.

- 6 TCU master's degree students will write theses related to the project theme

- 2 TCU doctoral candidates in our new doctoral program that will begin in 2014 will begin work on dissertations related to the project theme.

Longer-term Outcomes, up to five years after the grant period:

- founding of a new field at Tokyo Christian University called "Care Studies," which will draw the interest of 10 other schools who train workers for "Social Welfare" institutions

- 5 other religiously affiliated and 5 non-affiliated universities will draw on this project's findings to consider offering similar courses. We expect a deepening of exchanges between TCU and universities in the disaster area, such as Tohoku University.

Outcome #1 - Progress toward this Outcome:

Almost all the Symposia and Forum21 are reported at each time in public Christian newspapers and magazines. The study group's projects are cited in academic associations in many times. Three students of Ph.D candidate and eight students for master degrees are now learning under Hisakazu Inagaki, relating with the project themes. Students for master degrees are now learning under Yoichi Yamaguchi.

Outcome #2 - Description:

Links between TCU and various publics in Japan will be measurably strengthened as a result of the project.

Outcome #2 - Short Term Indicators:

Short-term:

- Disaster zone networks will be expanded among TCU graduates, local churches, welfare institutions and other religious groups. These networks will be better organized to receive, utilize, and educate 10 volunteer groups of students from TCU and other schools. The project will be featured in several of the following national & local media: newspapers (Asashi, Mainichi, Yomiuri, Tokyo, Christian, Christ, Fukushima, Kahoku, Sendai, Iwate), and magazines (Gospel and the World, Layperson's Friend, Iwaki, Morioka) .

Longer-term:

- TCU will become known as a Christian university that thoughtfully and practically engages public issues faced by contemporary Japanese society. 10 universities, religious and non-affiliated, will invite TCU project leaders and participants to speak on their ongoing efforts to positively integrate religious and scientific modes of knowing in the classroom, the religious community, and the public sphere.

Outcome #2 - Progress toward this Outcome:

The University of Tokyo, Chiba University, Meijigakuin Christian University Aoyamagakuin University, Obirin Christian University, Hosei University, Musashino University, Ryukoku University, Sophia University and so on regularly co-operated in our study project.

Outcome #3 - Description:

Links between TCU and various publics internationally will be measurably strengthened as a result of the project.

Outcome #3 - Short Term Indicators:

Short term outcomes, reported within the grant period:

- The project leader's presentation at the AAR will strengthen TCU's links with analogous research efforts in institutions in the U.S. and other countries (i.e., Wheaton's Humanitarian Disaster Institute). The Project leader will be invited to lecture on the project's findings in three regional (East Asian) institutions such as the following: Asia Theological Association, Asian regional committee for Council for Christian Colleges and Universities, Handong Global University (Korea), Sheng-te Christian College (Taiwan), Fudan University (China).

Longer-term Outcomes, up to five years after the grant period:

- As part of the global impact of this project, 5 TCU exchange students from Asia and Africa will write doctoral dissertations on Christian ministry as Science of Care relevant to their own sociocultural contexts.

Outcome #3 - Progress toward this Outcome:

?Wheaton's Humanitarian Disaster Institute, under the support of JTF in 2015, has started the study project of suffered people at earthquake and Tsunami with connection to TCU project.

Outcome #4 - Description:

New religion and science curricula will be created from this project.

Outcome #4 - Short Term Indicators:

Short-term: As project activities proceed, we hope to apply for further funding to develop curriculum materials that treat religion and science

themes to be utilized in TCU Care Studies program, similar initiatives in other Japanese universities, and in local religious communities and educational institutions.

Longer-term Outcomes, up to five years after the grant period:

- As the project leader is already a well-known Christian public intellectual in Japan, his monograph on the project will be used as a text for teachers in Japan's Christian secondary schools and universities, and the materials produced from our practical research will be used as curricula in Christian churches and social welfare institutions. This will impact the way religion and science is approached in the curriculum of 50 schools.

Outcome #4 - Progress toward this Outcome:

Churches, Temples and Shinto Shrine at the disaster areas co-operated just after the disaster of North East earthquake and Tsunami to support victims to deliver food, living places etc. They worked as social capitals together with community schools, hospitals and so on. It gave some model even in normal times for the public role of religious institutions. The Christian Newspaper and TCU held 3 times "Forum 21" (seven times from March 2014 to October 2016), where the idea that local churches should have responsibilities to local care programs jointed with local governments and various experts is growing. More than three hundred people took part in this meetings and learned public role of religious institute for forming healthy civil society in Today's and future Japan.

Outcome #5 - Description:

This project will contribute directly to a renewed interest in the work of Kagawa Toyohiko and Kagawa Haru.

Outcome #5 - Short Term Indicators:

Short-term: As a result of its preparatory work on this project, TCU has already started an integrated seminar examining the latest research on Kagawa Toyohiko and Kagawa Haru.

Longer-term Outcomes, up to five years after the grant period:

- 30 new references to the Kagawa in academic articles, monographs, essays, and blogs.

- 3 dissertations will be written at TCU on the Kagawas, with a new focus on the contribution of Kagawa Haru.

Outcome #5 - Progress toward this Outcome:

While co-operative movements in Japan after the War became rather popular, working together among those co-operative organizations were not so strong. This situation means the civil society constructed from so-called non profitable organizations is weak in Japan. The traditional state power like in the time of the War has been tough associated with large companies, and as a result the people have not been organized to be independent in self-governing nations.

In order to work together for the purpose of freedom and self-governance of those co-operative associations, the people need some ethical attitude such as 'friendship and solidarity'. This is exactly what Toyohiko and Haru Kagawa originally proposed in 100 years ago. Thus, the 2nd Kagawa symposium was held on 29th in October at Meiji Gakuin University where he studied 120 years ago. Three representatives, i.e., Mr. Naoto Oomi (Rengo: Labor Union), Mr. Masahiro Higa (Japan Agricultural Union) and Ms. Chitose Arai (Co-operatives United Association) talked their relation to Kagawa as the founder of their organization before the War, in addition to their present activities. They are not Christian Organization but have reflected brotherhood and solidarity that Kagawa taught once in their beginning. They surely introduced their volunteer works in the natural disasters at Tohoku (March in 2011) and at Kumamoto (April in 2016).

Outcome #6 - Description:

The project leader's academic monograph will be a subject of discussion and reflection in the religious and academic world.

Outcome #6 - Short Term Indicators:

Short-term Outcome: One of the following three major Japanese publishers will publish the monograph: Kyobunkan, Shinkyō Shuppansha, or Shunjūsha.

Longer-Term Outcome: The monograph will be cited 20 times within two years of its publication.

Outcome #6 - Progress toward this Outcome:

How can we keep 'brotherhood and solidarity' to make a sustainable society? This is a question we have got through our study and practice after the natural disaster in order to recover a happy local society. Can we see 'brotherhood and solidarity' that Kagawa taught in the present civil society? Is it possible to interpret this society as a 'Co-operative Republic' according to the Kagawa's idea? Really Kagawa proposed and published 'Brotherhood Economics' against the free market capitalistic economy in 1937, one eighty years ago (<https://www.amazon.com/Brotherhood-economics-Toyohiko-Kagawa/dp/B00005XALN>). Should we understand the necessity of the market economy and the governmental support, too? In order to make a balanced civil society, we ought to include these functions as its partnership for each. This is what we have received as a message from the 2nd Kagawa symposium.

Final Items

Unanticipated Results: *Have you produced results that you did not anticipate and thus did not include in your proposed Outputs and Outcomes? If so please describe them below.*

In the process to recover the society after the natural disaster including the spiritual depth, we have met with Kagawa's unanticipated successors that keep "brotherhood and solidarity" as their mottos during this half a century after the War in Japan. These co-operative associations hold the groups under their organization that would extend and cover 1/3 of the Japanese population. One of Japanese sociologists recently says about the four sectors model in the civil society; the government, the free market, the non-profitable and the familial. Here what is the public role of the non-profitable including many co-operative associations? This type of four-sector model has already been proposed by Prof. Inagaki's public philosophy many years ago (Fig.1). The point of this four-sector model is in the vertical axis that claims the difference between self and other. When you follow the vertical axis from the lower to the upper, you will find out the public sphere, where many different groups have dialogues with each different identity made of each tradition. Thus, sincere dialogues among different groups should have a certain norms, which should be the moral of 'brotherhood and solidarity'. This scheme will function for making peace and happiness in our sustainable civil society, even though it seems to be secular moral at a first glance, but originally coming from Kagawa's passionate Christian faith blending together with Japanese Omoiyari ethics.

Managed by JTF: *To the best of your knowledge, is the Project Leader or Project Co-Leader a JTF Trustee, Officer or staff member or related to a JTF Trustee, Officer or staff member as a spouse, sibling, child, or parent? No*