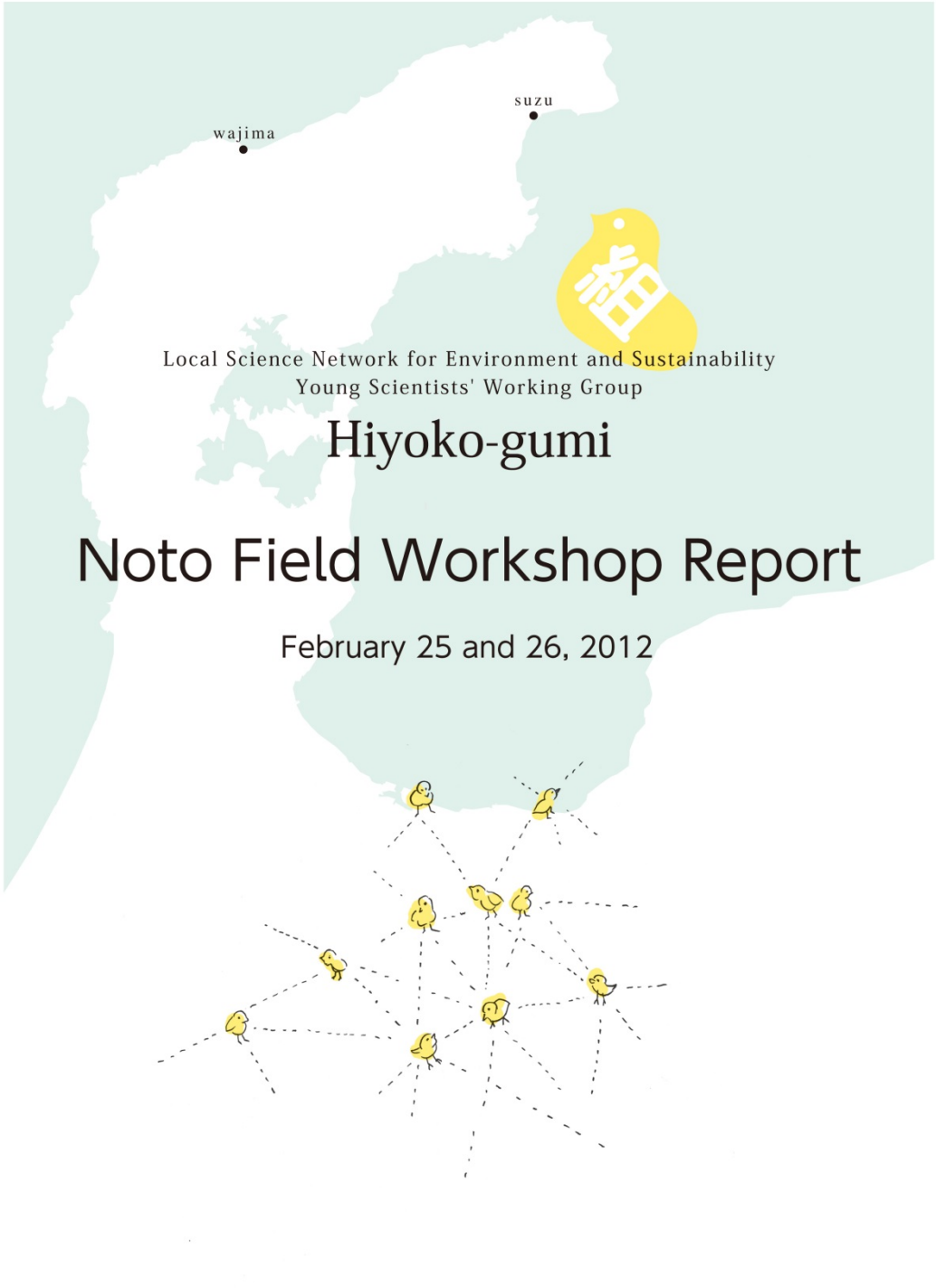


Appendix 3





Local Science Network for Environment and Sustainability
Young Scientists' Working Group

Hiyoko-gumi

Noto Field Workshop Report

February 25 and 26, 2012



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Preface

This report is an anthology of experience stories by twelve members of the Hiyoko-gumi group, Local Science Network for Environment and Sustainability (LSNES), who participated in the workshop to learn about development of human resources and communities in Noto Peninsula.

Under the tight schedule of two days, what did the young participants experience, and how did they feel after closing of the workshop?

Our immediate purpose of compiling this report was to convey some of our feedbacks to the people we were in touch with in Noto than anyone else. That would be the only measures for us to thank those people properly.

The workshop could not be realized without lots of efforts by the students and staff of the School of Noto Studies, the members of Maruyama-gumi in Mitsui, Wajima, the owner of farm-inn, Hirokichi and his wife, and the people in the local community.

In particular, we deeply thank the students of Noto Nature School who spared their valuable time for us despite being in a period of preparation of their graduation theses. And thank you all who we met in Note!

The Noto Field Workshop was organized, as part of the JST-RISTEX's project of Construction of "Pragmatic Scientist Community Contributing to Stakeholder-driven Management of Local Environment", by Hiyoko-gumi, a working group of young scientists in the Local Science Network for Environment and Sustainability. We thank all the staff concerned.

Mayuko Shimizu,
Hiyoko-gumi,
Local Science Network for Environment and Sustainability

◆What is the Local Science Network for Environment and Sustainability?

In March 2010, the Local Science Network for Environment and Sustainability (LSNES; chaired by Prof. Tetsu Sato, Research Institute for Humanity and Nature) was founded as a national network to support the scientists involved in research focused on solving local environmental problems. Since then, member scientists in LSNES have been exchanging with the local residents who want to work in collaboration with such scientists, in order to contribute to revitalization of local communities by preserving and relying on nature.

Not science for science's sake, but science for society is needed more than ever in the realm of environmental preservation. But, traditionally science has been far out of touch with the society. Without learning more about local communities, scientists can't work on sciences for local communities, though they actually want to be called for in the public interest. Scientists and the public are now sharing awareness of these issues.

LSNES had its public symposium five times so far, all of which were held in the communities where "residential researchers" resides and are using their professional, scientific knowledge and skills to work on practical investigations and community activities (Residential researcher means a researcher who resides in a particular community and is involved in investigations to solve a problem in the community).

Based on the member's experiences, the LSNES developed the Guidelines on Collaborations between Local Communities and Scientists as "guidelines for residential researches", which summarize and itemize preparations for investigation (or knowledge production) helpful for problem-solving in local communities.

Through those activities described above, we aim at fostering local environmental science for the benefit of local communities.

LSNES web site: http://www2.nagano.ac.jp/sato/network_localscience/index.html

◆Hiyoko-gumi

Hiyoko-gumi is a group consisting of the younger member scientists from the Local Science Network for Environment and Sustainability, who dived into particular local communities on their own will, and who was in search of what investigations they should work on in their future careers. The group was formed by such young scientists

to have the opportunities to talk about and share their dreams and worries with each other, in October 2011.

On a personal note, I perhaps used not accept the lifestyle of residential researcher completely as my own way of living or doing; for I had poor experience of investigation and activities but a tendency to debate so much in my head. I was just interested to hear the true feelings of young scientists who made dives into local communities, and to share them with a lot of people. Or rather, we should create the concept of residential research on our own by learning from the experience of seniors who came to acknowledge its importance, shouldn't we? Such a bit of high-flying ambition was a bit in my mind.

◆Gather in Noto!

The Hiyoko-gumi group members live with a job dispersedly throughout the Japanese archipelago as well as foreign countries. We started their group activities by exchanging views with each other on Facebook. However, it's not easy to communicate our confused feelings... And thus we became to want to talk in face to face; not for just talking in a meeting room, but for seeing other members' activities and understanding each other. I absolutely wished to share the activities at the Noto Nature School with the Hiyoko members, which I had previously visited twice.

The reasons why I chose the Noto School was because (1) it was an example modeling "residential research", where scientists reside in the community and work on restoration of nature and revitalization of the community as well as on fostering of human resources; (2) it has clear positive motives to harness wisdom, human resources, and nature specific to the community; (3) Creating a lifestyle relying on satoyama and satoumi, the goal of the Noto Satoyama Meister Program, is one of key challenges for the Hiyoko members; and (4) the local foods are delicious!

Noto's Satoyama & Satoumi Project is a project well organized by Kanazawa University as one of its regional contribution activities, which has cost pretty money. So, it's not something that can be done by anything anywhere, but might perhaps provide lots of inspiration for our specific activities, as well as give us the opportunities to witness actual residential researches. My suggestion of holding a field workshop in Noto was accepted by Mr. Akaishi, and then realized.

The main topic of the workshop was "What is Residential Research?" To learn from the activities in Noto, I put forward the following questions:

- What roles should scientists assume as a member of a local community (from the

point of view of a scientist)?

- What is the benefit of scientists residing in a particular local community for the local public?
- What is the procedures of forming an organization and network that allow the local public and scientists to work in collaboration with each other
- What would the local public want to learn?

During a two-day, short term workshop, we, the participants were well stimulated and inspired by the landscapes and people in Noto. We enjoyed this opportunity to think about each local community where we reside and about our own “residential researches”.

Program

Date: February 25 (Saturday)

12:00-13:00: Lunch at Hen-zai-mon, a restaurant in the School of Noto Studies, Kanazawa University

Menu: rice, sake lees soup with Kajime and Aosa seaweeds, teriyaki spring chicken, kenchin-jiru, okara (bean curd refuse), carrots in sake lees dressing, boiled takuan, vinegared dish, Gomoku soy beans, and pickled vegetables

Session (1)

- 13:15-13:30: Opening speech and brief (by Mayuko Shimizu)
- 13:30-14:00: Activities of NPO Oraccha Satoyama & Satoumi (by Daisuke Akaishi)
- 14:00-14:30: Activities of the Noto Satoyama Meister Program (by Shinsaku Koji and Program staff)
- 14:30-15:30: Viewing the conservation areas around the School
- 15:30-17:30: Discussion after exhibitions of activities of the participants from Hioyoko-gumi
- 17:30-19:30: Convivial party at restaurant “Tenza”
- 20:00~ : Discussion and lodgment at a farm-inn, Hirokichi

Date: February 26 (Sunday)

9:00-10:00: Travel from Suzu to Mitsui, Wajima
10:00-12:30: Attending the Aenokoto agricultural ritual by Maruyama-gumi,
12:30-13:30: Lunch together with the Maruyama-gumi member

Session (2)

13:30-14:00: Exhibitions of activities of Maruyama-gumi (by Yuki Ogino)

14:00-14:30: History of landscapes in Maruyama village (by Hideharu Kurita,
National Agriculture and Food Research Organization)

14:30-15:00: Brief comments from Hiyoko-gumi members

15:00-16:00 Discussion
16:00-16:30 Closing

Participants

(Listing in the order of living place from southwest to northeast, with affiliations at the time of the workshop, and with feedbacks cited.)

Masahito Kamimura (Ishigaki, Okinawa),

Chief Executive Director, Shiraho Sakana-Waku-Umi Community
Conference/Director, WWF Coral Reef Conservation and Research Centre

--- I found it's necessary to create the social system, values and infrastructures that support people's well-being in inherited local cultures of life

Tatsuya Kinjo (Kunigami, Okinawa)

Doctor Course Graduate School of Letters, Hokkaido University

--- The workshop urged me to think of the necessity of securing sustainable relationship between scientists and the local public.

Motoko Kimura (Tsushima, Nagasaki)

Biodiversity staff, Tsushima Rangers

--- I think there is no single answer to the question of what is the best way for scientists to be involved with a local community. Rather, what is actually needed may be the discussion on how the local community would like to use the scientists.

Miro Ichijo (Tsushima, Nagasaki)

Staff for dissemination and awareness raising/local society development,
Tsushima Wildlife Conservation Center

--- There may be difference between the things only "Sensei" can do and those only "Yamaneko-san" (or I), who are closer to the local community, can do, both of which might be valuable.

Katsunobu Shirakawa (Kita-Hiroshima, Hiroshima)

Senior Curator, the National History Museum of Geihoku

--- The Satoyama Meister program is very attractive. I think it will be an ideal chance of sharing common perceptions with people from other industries or fields.

Naoki Kikuchi (Toyooka, Hyogo)

Institute of Natural and Environmental Science, University of Hyogo/Hyogo
Prefectural Homeland for the Oriental White Stork

--- Perhaps, what I saw in Noto might be “semi” something in the sense of being something as well as another.

Hikaru Nishino (Obama, Fukui)

Representative of Eelgrass (Amamo) Supporters/Graduate School of Global
Environmental Studies, Kyoto University

--- “So sweet is Noto, its people and yet soils”. I think my experience in Noto has given me a lot of invisible, ineffable lessons.

Daisuke Akaishi (Suzu, Ishikawa)

Researcher, NPO Oraccha Satoyama & Satoumi

--- We, who are working within a local community, are still debating how far we can remain as researchers and how we can create a novel thing.

Mayuko Shimizu (Ueda, Nagano)

Researcher, Nagano University

--- When thinking of the people I met in Noto and those who might be behind them, the challenge of residential research is increasingly intriguing me.

Akira Terabayashi (Tokyo)

Researcher at Norinchukin Research Institute Co., Ltd./Graduate School of
Letters, Hokkaido University

--- I wonder how much the residential researchers and the local public in Noto have shared their respective stories with each other. I wish I could visualize it through social researches. I have been thinking about this.

Naoko Namizaki (Tsukuba, Ibaraki)

National Institute for Environmental Studies

--- It would be nice to visualize what impact the project by Kanazawa University has on the local society.

Sho Hoshi (Tomita) (Ten-*ei*, Fukushima)

Graduate School of Environmental Studies, Tohoku University

--- It is important to create the business taking advantage of the local resources so that young people would want to live in or return to that community.

Experience Stories

Masahito Kamimura (Ishigaki, Okinawa),
Chief Executive Director, Shiraho Sakana-Waku-Umi Community Conference/Director,
WWF Coral Reef Conservation and Research Centre

◆ What I was expecting from participating the workshop

I am living in Ishigaki Island, Okinawa, and working for a conservation group, WWF Japan. The objective of my job is to accomplish the stakeholder-driven conservation and management of coral reef, but personally I have a goal of developing a sustainable local community.

Currently, I am addressing to realize a sustainable self-reliant community where people live with satisfaction in harmony with healthy coral reefs. The challenge I am now facing is fostering of local coordinating researches.

When invited to the Noto Field Workshop, I was interested very much in what activities were undertaken at the School of Noto Studies, Kanazawa Univ., and what elements the Noto Satoyama Meister Program would have. I wanted to gain lessons from Noto by knowing how the local public people feel being involved with or in such activities or program and what perspectives they have about the local biodiversity and community development.

- How would an external organization get to mingle with the local community?
- What curriculum would be best to encourage the local public to be involved in developing a sustainable community?
- How does the local public perceive the local biodiversity and is dealing with conservation and utilization of nature?

◆ Viewing the activities in Noto

I could not come up with complete answers to the three questions mentioned above, but the workshop offered me the opportunities to think about a good deal of things and ask myself: What is the significance for me to be involved with a local community? And how should I live? The following is my thought about the three self-questions.

- Harsh realities of researchers and the keys for residential researchers to remain residential

So far, at the LSNES meetings, topics often have led to the difficulties for residential researchers to remain continuously involved with a local community: the purposes inconsistent with the context of involvement with the local community; problems with the residential research institution such as financial matters or personnel shift; difficulties with research achievement; and change in life stage.

Before visiting the School of Noto Studies, I expected that continuity of activities at the School, as an institution of a university, would be secured. I found, however, that the researchers were actually forced to be in unstable employment situations because of their limited term projects and thus have a difficulty in being persistently involved with the local community.

On the other hand, I was interested that researchers might have varied choices over lifestyle, when seeing Mr. Sho Hoshi from Ten-*ei*, Okinawa, who, as an ordinary citizen with expertise in scientific research, resides in and is persistently involved with a local community; and Ms. Motoko Kimura from Tsushima, who lives in a local community with the goal of contributing to development of a sustainable community and realizing her own productive lifestyle.

● Impressive concept of Hen-zai-mon!

When I entered into the School of Noto Studies, I found exhibitions for CBD-COP10 in a room with a wood stove. There I saw an advertising slogan, “Relish the satoyama & satoumi through foods at Hen-zai-mon!” This reminded me of the Workshop on Shiraho Local Cuisine, which I commenced in 2004 when I started to live in Shiraho, and subsequent “Shiraho Sunday Market”.

In those days, I used to struggle to make the staff of WWF understand association between conservation of coral reefs and food and life culture (...maybe, due to my poor explanation). Perhaps, the peoples from cities might overlook the natural orders of things in the local regions rich with nature or the fact that people have been living with the blessing of nature and in full respect for nature.

I realized that it is important to share ecological knowledge with the people in communities and, (especially for encouraging local people to be involved in the activities) to take over the existing nature-preserving lifestyles from local communities. Moreover, I clearly noticed the roles and potential of local communities to get the sustainable lifestyles in local communities across to city dwellers.

I enjoyed very much the breakfast at the farm-inn, Hirokichi, and local dishes during the agricultural ritual of Aenokoto.

We often tend to think of turning such abundant natural resources into money, but what we should really do, I think, is to develop a social system, values and infrastructures so that people can live satisfactorily in the tradition of local lifestyles.

● Amazing --- Contemporary version of Aenokoto!

I have not made myself clear about the issues of I-Turn phenomenon. I am involved, as an expert, with a local community; so I have thought that the best thing I can do should be nothing but to present options for the local people. I have striven to provide them with information and case examples and organize lecture meetings, for encouraging the community members to undertake activities spontaneously, increase their awareness, and face the natural environment.

The reasons for such my attitude are partially because I have kept in my mind the negative historical relationship between WWF and the Shiraho community (i.e. the conflict about the issue of New Ishigaki Airport), but mainly because I thought who should persistently take the central role in development of a local community is the people of that community, and not me, who would leave the community in the future. Now I worry about the possibility that such my attitude have caused a sense of distance between the local people and me. It makes me to think about the difference between a researcher's views on the community as an object of research or business, and as his/her permanent home.

Perhaps, the LSNES members may need to think in depth about the purpose and significance of being involved persistently with a local community and in improvement of the local environment.

By the way, Shiraho is not facing a problem of depopulation or aging, and has young supporters of traditional events. So, I think it is difficult here to take the same approach as Noto. I am a bit envious of the activities in Noto.

Tatsuya Kinjo (Kunigami, Okinawa)

Doctor Course Graduate School of Letters, Hokkaido University

To participate in the LSNES Hiyoko-gumi Field Workshop, I visited Noto for the first time in my life. The workshop was held for two days on February 25 and 26.

On the first day, the staff of the School of Noto Studies and the LSNES members briefly explained their respective activities.

After moving from the Noto Airport to the School, we took lunch at the dining hall. It seemed the campaign of “conservation of food culture and dietary education of local production for local consumption” is one of the activities at the Noto Nature School. Dishes with local foods were served by the members. I think the School may assume a great role to develop and maintain this kind of activities.

After lunch, the Workshop was started with the School staff and Hiyoko-gumi members reporting their respective activities. The activities at the School, including the Meister programs for the local public, made me notice the roles of researchers in a local community. The staff of the School has been conducting the bioassessment in collaboration with the local public to develop local resources, which demonstrated an interactive relationship between researchers and the public. I also saw restlessness among the staff over looking for the posts of researcher or continuing their activities. As a doctoral student, I have to take this in my mind, and confirmed the need of something to secure the continuity of relationship between researchers and the local public. Without establishing such a relationship, a researcher has to be increasingly considered as a person who would eventually leave the community, and the continuity of his/her involvement with the community would not be secured; his/her research would eventually vanish in smoke, however potentially productive it is. The activities, as a whole, could be continued within the community, but if not, the roles of residential researchers would fade away.

While being a student, I have a position in municipal administration of cultural heritages. As an expert researcher for the cultural resources inventory survey by the local government of Amagi, Tokunoshima Island, Kagoshima, I was greatly interested in the activities by the Maruyama-gumi members we met on the second day. Guided by the local people, they performed the “contemporary” version of Aenokoto ritual in practice. The activity of this kind would be meaningful to conserve local cultures.

The Aenokoto ritual was started with praising gods at home. Subsequently, all the participants went in the snow to paddies for restoring a god of paddies to paddies. It was challenging and exciting for me, who is from Okinawa and not used to skiing, to go with

skiing in the snow. In the paddies, we performed the ritual to restore the god to the paddies. After taking lunch with local foods at Ogino-san's home, we had a presentation with activity report by Maruyama-gumi, and then boosted exchanges with each other.

Looking back on the stream of events described above, I realize that there were various participants in the workshop, including the local and external people. I see potential in the activities by Maruyama-gumi, in which each event is not limited to participation by parties out of the community, to contribute to sustainability of cultures and natural environment.

I have learnt and thought about a lot of things from the Noto Field Workshop, including those on natural environment, cultures, and sustainability of a local community. During its short term of two days, there might still be many things I missed to hear. Naturally I should not expect that the people of the School of Noto Studies and Maruyama-gumi could make mention to all the things concerned. I hope I will visit the Noto field again, and learn in some more depth about the activities by the School and Maruyama-gumi, and about the relationship of Maruyama-gumi's activities with the local public. With that in mind, it might be a good idea to give thought to how the activities at the School of Noto Studies are associated with the local public. As well as their bioassessment activities, such a socio-scientific approach of research might be useful.

My thanks go to the staff of the School of Noto Studies for kindly coordinating the LSNES field workshop, the farm inn's owner and his wife for providing our accommodation, and the Maruyama-gumi group for their presentations. It's my sincere wish that I will see them again!

Motoko Kimura (Tsushima, Nagasaki)
Biodiversity staff, Tsushima Rangers

In June, last year, I marked a closure to my life in academia, and went to live in Tsushima for making use of my experience in ecology in the real world. As a researcher, I had been aiming at developing a new academic field of "ecosystem adaptability science". So far, human beings have been developing by controlling the fluctuating natural environment by force. Ecosystem adaptability science is a science to realize an "adaptive society" where living organisms and ecosystems can adapt to the natural environment with their inherent adaptability. To realize an adaptive society, it is not

sufficient to explain the ecological mechanisms through basic researches, but is necessary to develop a system that allows the ecosystem to infiltrate into the society. Back in my researching days, I could not help but feel that the issues of biodiversity involve consensus building and economy within a local community. It may be indeed important and influential to develop and advocate a systematic theory in the academic world. But I had a desire to develop and put into practice a typical model of “adaptive society” within a small yet real society. I thought such a lifestyle would be likely appropriate for me. Just then, under the Local Activation Program of the Ministry of Internal Affairs and Communications, the local government of Tsushima was offering a job as the professional staff to “preserve and utilize the local natural resources to revitalize the community”. “That was it!” Immediately I decided to go to Tsushima.

As you know, Tsushima is a remote island, which I thought would be a best experimental field, because of its isolation, to study the processes of establishing an energy self-sufficient system and circulation system of goods, and consensus building in a local community. I intended to be a coordinator who should develop a system for bringing together the researchers who sought for such an experimental field, collecting knowledge from them, and using the knowledge in the community. Therefore, I participated in the Noto Field Workshop with the objectives of hearing what the researchers involved in a field work were seeking for, and how they were involved with their local community, and then gaining lessons on how I, as a researcher, should be involved with my community. A nice experimental field is a nice learning tool. In this context, the Noto Satoyama Meister Program of Kanazawa University is very interesting.

My feelings after the workshop are described below.

◆ To play a significant role in a community

I was encouraged very much by seeing Hoshi-san, who were married and created an opening to earn money, and had an intention to live in the local community. In addition, the framework, in which a researcher, like Akaishi-san or Kamimura-san, resides in a local community, has a face-to-face relationship with the people there, and develops a research program in collaboration with the people, (including the presence of such a researcher), would contribute to development of the community. To be successfully involved with a local community, however, the researcher might often need to keep the relationship dry or to be involved with multiple communities. I think there is no single answer to the question of what is the best way for scientists to be involved with a local community. Rather, what is actually needed may be the discussion on how the local

community would like to use the scientists. If the community wants to collect knowledge or findings from those researchers who stay temporarily in the community or are involved with the community without staying, that community should establish a window or mechanism to do so.

◆ Noto Satoyama Meister Program

The Noto Satoyama Meister Program is a very ideal program in terms of quality of instructors, curriculum, field work, and others. If programs like this were disseminated to the entire nation, I guess it would greatly contribute to improve the society. But no private organization might be able to copy this program. It requires recruitment of professionals from academic organizations, like university, under public funding for education. It would be too hard for the private sector to meet such a requirement. At any rate, the Program inspired me in a number of respects.

On a remote island, like Tsushima, an education program might be unavailable on a live-out basis, but available on a long-stay basis. The curriculum of Noto Program might be applied to a one-year live-in course, not to once-a-week course. If there is shortage of professional staff, how about the students acting for them? With clothing, food and housing secured, the live-in program would attract a sufficient number of students. In addition, the concept of Hen-zai-mon had a great deal to learn: local foods that are routinely consumed within the local community will appeal, by its locality, to the visitors from a distance, which may reflect the regionally specific wisdom. The concept would work well in a remote island, again, if the traditional local cuisines are introduced into the learning curriculum, rather than just given as meals to the students at dining hall. It's amazing...but would be impossible in Tsushima...now I remember! Following such a flow of thoughts, I found a number of things I should and can borrow from the Program.

◆ Aenokoto ritual by Maruyama-gumi

Indigenous belief may be a valuable resource to indicate how the local people have perceived and interacted with the local natural environment. I noticed the importance of preserve the diversity of belief, as well as conserving the biodiversity. In Tsushima, there are many traditional beliefs in the local communities, but what bothering each community is aging and shortage of the flame keepers. The people who have lived in the community since their birth or early childhood tend to see such a traditional culture as a bothersome *déjà vu*. In this context, I suppose that “strangers”, like the Maruyama-gumi members, might make a great contribution to conservation of a

traditional culture.

Miro Ichijo (Tsushima, Nagasaki)

Staff for dissemination and awareness raising/local society development, Tsushima Wildlife Conservation Center

I certainly participated in the LSNES field workshop, but actually I am not a “researcher”. After graduating a college of agriculture and forestry and then a technical school of environmental studies, I have been working in a remote island, Tsushima, Nagasaki, as an “interpreter” who shares the researchers’ knowledge and information with kids and the public and guides them to enjoy the wonderful nature, including the leopard cat, in Tsushima.

My motive for participating in the Field Workshop was to gain lessons on activities in collaboration with a local public and apply them to my efforts of developing the community living in harmony with Tsushima leopard cats. The following is the things I learned and thought after the two-day workshop.

Previously, I knew about the School of Noto Studies, and was much interested in how the university was involved with the local public. At the dining hall, Hen-zai-mon, we enjoyed the regionally specific cuisines with local products, called “Hen-zai-mon”, all of which were really delicious. In the hall, it was an elegant space with the menu board, monitor displays, and other furniture giving a sense of thoughtful attention by the caretakers. That was well communicating their nice climate to us, visitors.

After lunch, I could enjoy, with keen interest, looking around the matsutake mushroom forest. In Noto, Dytiscidae insects (diving beetles) were used as a measure of natural abundance. I imagine that such common insects to the local people could not be covered by the protection without the researchers’ knowledge and data, and their great efforts (which I think most important). On the other hand, in the red pine woods in which matsutake mushrooms will be picked, Cleyera (called “Sakaki” in Noto) is preferentially conserved to make the habitat favorable for growth of matsutake, according to the local people’s experience. Then, the branches of Sakaki are sold as offerings at household altars. Well, I realized that knowledge of the researchers and wisdom of the people are working well together.

In the farm inn, “Tenza”, we were impressed by the “irori” fireplace, which were provided as the venue of talkfest. Among others, the most impressive dish was onigiri

rice balls with the fish sauce called “ishiru”. Sake lees soup (with Kajime and Aosa) served at Hen-zai-mon, shiitake mushroom “Noto 115”, tofu of Ohama soy beans, the cuisines served after the Aenokoto ritual, and All those foods demonstrated that the local people in Noto practice the principle of local production for local consumption, and live in harmony with nature.

“I don’t care for biodiversity,” said the owner of Hirokichi.
“As Akaishi-sensei researches on sharp’s diving beetles (*Dytiscus sharpi*) and flogs, I wondered how they are so important, and became to assist him.” This episode was very impressive to me.

Mr. Akaishi is called “sensei”. We talked about whether the honorific title of “sensei” could cause him to drift apart the local community, we settled into the thought that there may be difference between the things only “Sensei” can do and those only “Yamaneko-san” (or I), who are closer to the local community, can do, both of which might be valuable.

It was a fun that, in Noto, the word “sharp” does not refer to a large home electrics manufacturer, but to a dydiscid. Dydiscid has become so familiar with the people, but that is because Mr. Akaishi the Sensei and other researchers of the Noto School taught the people how important sharp’s diving beetle was, and the people understood it.

Under the Tsushima Leopard Cat Conservation Planning project, now I am striving to develop the communities comfortable for people and leopard cats in three districts. I would be able to apply to Tsushima the spirit of hospitality making the most of nature in Noto. I would like to share the lessons from the field workshop with the local people in Tsushima, and think and discuss with the people what I can do on my own in Tsushima.

Mr. Akaishi, Ms. Shimizu, and all the people who welcomed us, thank you very much for providing an invaluable opportunity for us.

Katsunobu Shirakawa (Kita-Hiroshima, Hiroshima)
Senior Curator, the National History Museum of Geihoku

I went visited Noto to participate in the Suzu Conservation Program council on February 24, 2012, and the Hiyoko-gumi group of LSNES on February 25 and 26. I had been aware of the Noto Satoyama & Satoumi Nature School (hereinafter called “the Nature School”) of Kanazawa University, but had not exposed to its details. During the three days of stay, I gained many ideas, perspectives, and feasts. Meanwhile, I realized how difficult to keep up an institution rooted in the local community.

Whenever I visit a place under the LSNES field workshop, I hear from the local researchers and people from the viewpoints of “how and what system is built into the local community? This time, again, I have been thinking about what system is working to enable the activities of the Nature School, and what hurdle we must overcome to apply that system to another (or my) community. My thoughts are summarized as follows.

◆ Promoting mainstreaming

On its website, the Nature School is aimed at conserving and revitalizing the satoyama and satoumi as the natural environment familiar to the community and presenting recommendations for regional development based on eco-friendly agriculture, forestry, and fisheries. The most challenging task for sustainable conservation of a semi-natural ecosystem is to secure the workforce. Conservation activities by volunteers will work temporarily, but not be enduring.

What I was interested in was that the workforce members were requested to make recommendations for regional development under the Satoyama Meister Program. At the end of the Satoyama Meister Program, each student will be making a presentation of his/her thesis. There they will develop an “attitude” toward thinking about what they should do for conservation of satoyama and satoumi, rather than just gaining technical skills.

Occupation of the subjects certified as the Meister fall into a variety of sectors. Their presentation of the thesis seemed to be equal to their determination toward involvement with the satoyama and satoumi. The graduates who passed through the program course and are working in every sector in the region will significantly contribute to promotion of “mainstreaming” in the context of biodiversity strategy. In the Oku-Noto area with about 73,000 people, approximately 60 Meisters would not be scarce.

◆ The presence of Kanazawa University

The Nature School seemed to be conscious of academic tone, as demonstrated by the fact that the staff of the Nature School was called “sensei”, and the presentation held at graduation of the Satoyama Meister course was called “thesis presentation”.

Nevertheless, every sensei was not “arm’s-length” from the students or local people. Through talking with the staff of farm inn and Hen-zai-mon, I realized the sensei’s were building friendly relationships to work together with such students and people. It should not be easy to establish such relationships without losing their position as a teacher. At a committee or policymaking meeting, they may be often needed to make remarks from a standpoint of a teacher or scholar. Such remarks do not necessarily require a scientific support, but need to be a message from above authority beyond reason, personal relationship, or administrative convenience. A sensei’s voice of authority may often allow things to progress. This authority does not rely on personal confidence, but would be secured by the university. I think the presence of university is essential for the Meisters to work with reassurance and self-confidence.

A similar relationship is not found between curators of local museums or residential those research institutions (other than university facilities) I visited as part of the LSNES workshops and the local public, but seems to be shared by the curators of the Museum of Nature and Human Activities, Hyogo, and the staff of the Prefectural Homeland for the Oriental White Stork. Of course, research activities are going on at a museum, and what relationship the researchers would build with the local public should rely on their individual qualities and skills. Still I realized through the Field Workshop this time that their authority in their dealings with the students or local public would be influenced significantly by a university.

◆ Harvests from Noto

I deeply regret that the Nature School is endangered. Its staffs are very competent and rich in humanity, as noticed through talking with the local public. The local public and government must be aware of the value of the Nature School before its closing. The Nature School has accomplished many things in a short amount of time that could not be done by other local governments. I hope that Kanazawa University and the local government of Suzu will make a wise decision.

The Satoyama Meister program is very attractive. I think it will be an ideal chance of sharing common perceptions with people from other industries or fields. I can’t imitate it completely, but learned from it valuable perspectives toward my future

activities. It was also my harvest that I found benefits of collaboration with a university in the context of research or field activities. The local government of Kita-Hiroshima is going to draw up the local biodiversity strategy. To promote the strategy, I will take a lot of reference to the Nature School with regard to conduct of an organization, collaboration with a university, and project execution.

Naoki Kikuchi (Toyooka, Hyogo)

Institute of Natural and Environmental Science, University of Hyogo/Hyogo Prefectural
Homeland for the Oriental White Stork

◆ My personal history

In 1999, when the term “residential research” was still not coined, I was posted in the Hyogo Prefectural Homeland for the Oriental White Stork (affiliated with the Institute of Natural and Environmental Science, University of Hyogo). My task was to promote the wildlife recovery project relying on environmental sociology. The scene was Toyooka in the northern part of Hyogo Prefecture. I was new to the town, and surrounded by natural scientists, government servants, and nature lovers. The green-young, top-heavy but shy guy was spending his days worrying about what line of work he could do.

“It’s a mistake employing you!”, poured out my then boss. I don’t know now his real intention, but maybe he hoped that I wanted me to be more actively involved in working and to strive to change the people’s awareness and behaviors. I was shy and not very good at cheering or prompting people. Rather, I intended to create a relationship between people and nature by listening to and understanding the voice of people. This approach was circuitous, time-consuming, and unclear. But, to listen to the voices of oriental white storks, I spent my days walking around the region.

My job of hearing the voices of storks caused a decisive effect on my attitude toward the wildlife recovery project and stance in researching. My concept was that I would get a sense of reality of symbiosis between human beings and storks by listening to the voices of the people who was natural-born and raised and would pass away in that land; and I became to deal with recovery of wildlife by residing in Toyooka. Since then, it has always been my style to combine the viewpoints of the researchers, public servants, and local public.

In 2007, Mr. Tetsu Sato, the president of the Local Science Network for Environment and Sustainability, first introduced the term “residential research” at the symposium in the 37th annual convention of the Japanese Association for Environmental Sociology. This terminology brought a new perspective into my mind. I increasingly had the opportunities to be aware of the researchers who reside in a local community to conduct their research and activities. I felt that words are influential.

◆ My first visit to Noto

With focus on residential research, I found a number of local communities providing

similar programs. Among others, I was most interested in the Satoyama Meister Program at the School of Noto Studies, Kanazawa University. In Noto Peninsula suffering from declining population, young researchers resided in a local community and were dealing with the project aimed at facilitating young people in settling down as major players for the future of community. I wanted to have an on-site review of the School, as the Tajima region, including Toyooka, had the same problem as Noto. I made contact with Prof. Koji Nakamura, whom I met in the Katano-Kamoike workshop. Then, I was asked by him to lecture at Wajima High School, and talked with Mr. Akaishi and the students, about storks and satoyama in Noto. In the heavy snow, I was led by Mr. Akaishi to see “Senmaida” and the School of Noto Studies, thereafter, until late at night, I talked with him in the farm inn, Hirokichi, about the present and future of Noto. I must confess that I hate shiitake mushroom. My thanks go to Hirokichi-san who warmly welcomed us. It was my first visit to Noto, and was in February 2010.

◆ As a member of Hiyoko-gumi

I am too old to be called “Hiyoko”. As a “senior hiyoko”, or as a member of the Hiyoko-gumi group, I visited Noto again.

Again, their hospitality was excellent. “Hen-zai-mon” giving a sense of satoyama & satoumi through dishes, “Tenza”, an old farm dwelling providing local ordinary foods, “Hirokichi” with the owner couple having nice smiles, and “Maruyama-gumi” providing abundant country cuisines...all they offered elegant foods and spaces with a sense of blessing of local nature. It was not just me who would like to visit them over and over again. I personally guess that such activities relying on local resources might be inspired by the School of Noto Studies, on which sheds light through the eyes of science.

I attended the contemporary version of Aenokoto ritual, which was being kept alive by the settlers from urban towns. A number of people gathered at the hose of Ogino-san, and thanked a god and ate some local foods. They created a mysterious atmosphere. It was like I witnessed the hybrid traditional culture generating among the people dressed with colorful outdoor wears.

The Satoyama Meister Program aimed at fostering the major players for the future of community has already seemed to work successfully on different aspects. The young researchers, called “sensei”, might be treated kindly, while providing the local people with a lot of stimuli. A school, casting the navel of the community, is going to be closed. In this context, the School of Noto Studies provides a model. Young researchers reside at the School. Old ladies get in and out of the School. It looks as if the navel of the community is regenerating during formation of relationships among cross-generational

people with different personal histories. I thought about what is needed to enable such activities in Toyooka.

Certainly I hope the Satoyama Meister Program will continue, but I realized there are many difficulties: financial problems and treacherous footings of the staffs. These difficulties may be represented by Mr. Ito's question: "What is happiness. I was very curious how the local people and young researchers were involved with each other and how they were changing.

◆ Being residential and researching

So far, at the LSNES symposiums, we have fairly often raised the difficulties for residential researchers in being continuously involved with a local community or the definition of residential research. Being residential and researching --- the two concept would not be necessarily linked with each other. What is called for to link the concepts together? This has been my question for the past years.

The word "residential" here principally means to move from another area to reside. What is to reside? This time, I visited Noto in the heavy snow. For a visitor who visited Noto just for a few days, the snow might look beautiful or troublesome. Recently I hear the note in Hokkaido: "Different regions have different cultures, depending on whether snow shoveling is needed or not. As a person who was born in Shikoku and thereafter migrated to a snowy region, I understand this note well. By experiencing snow on a routine basis, one may come to understand instinctively what it means to live in a snowy region. In the summer in Toyooka, sometimes the temperature rises to nearly 40 degree C with such a high level of humidity that everything gets moldy. About once a decade, Toyooka is hit by a flood disaster. In 2004, my home was inundated with the depth of 1 me above the floor. But these climate conditions are favorable for oriental white stork to live.

Perhaps one of the significances of being a residential researcher should be to create the knowledge in light of community specific challenges and options for the future by building himself/herself into the community while relying on scientific perspectives.

Such a physical sense may be different that of the people who was natural-born and raised and would pass away in the community. A residential researcher shares the community life with the local public, yet has different perspectives and knowledge. And these differences would enable the linkage between different persons or different things to produce human resources or things of hybrid nature. I think a researcher should not cling to a particular specialty, and should try to alter or broaden his/her field. To live is a comprehensive matter. I think that residential research is not just to research in a

community, but a new form of expression that generates between living and science. We can use various forms of expression to conduct a research.

◆ “Semi-“

My thoughts described above reminded me of the charms of Mr. Ogino’s home where people with different individualities gather together, such as local old lady, non-Japanese, incomer, and Hiyoko-gumi member. If you ask if the hose is open to everyone, the answer is no. It’s a private house, but open to the external world. It seems like providing a public space, but actually it’s not public. The comfort I enjoyed at Ogino-san’s house may be characterized by such semi-public nature.

Looking back to the Noto field workshop, I found “semi-“ is not just a characteristic endemic to Maruyama-gumi. The School of Noto Studies is a university in one sense, but not in another sense. It is a place for human resources development at one time, and is a working place of old ladies at another time. Mr. Akaishi is Akaishi-sensei as well as Akaishi-kun. One space is not limited to one single function. One person is not limited to one single specialty or role. Perhaps, what I saw in Noto might be “semi” something in the sense of being something as well as another.

I, myself, am a researcher for a university as well as a government staff. I am a stranger as well as an inhabitant of the community. Thus, being semi-something may mix different persons or things and thereby increase the potential for producing another thing.

While being “semi-something“ for a while, which may be seemingly halfway, I would like to come and go between residence and research. Maybe it will be still come that the senior hiyoko leaves the nest.

Hikaru Nishino (Obama, Fukui)

Representative of Eelgrass (Amamo) Supporters/Graduate School of Global Environmental Studies, Kyoto University

Noto was not so distant place for me who spent 6 years in Kanazawa since college. Looking back over, however, more than 15 years has passed since my last visit to Noto. Sometimes, a place name, word, or a piece of dialect I happened to see or hear brought my distant memories back. The two days were indescribably a profound time for me. Burdened by work, I had no preparation to participate in the workshop. What I was concerned about was what the School of Noto Studies left behind for the local community. In comparison with “my local community without the School Noto Studies”, what I felt and personally thought about the School will be described below.

At the old private house restaurant, farm inn, and Maruyama-gumi, I could get settled in an at-home atmosphere. (Because I got there late, I missed the Sen-za-mon dishes. Maybe those would be nice, too!) Then, some thought passed through my mind. Would these facilities would actually exist without the School of Noto Studies, I wonder? The answer should be “yes” in one sense, and “no” in another. Thanks to everyone’s wish, efforts, and abilities, probably they would be there. But, I doubt they would be as brightened as is. Now, what did the School of Noto Studies” do?

Most likely, the School gave the locals self-confidence, motivations, and feeling of tension. Most of country people may consider their community as “menial”, “empty”, or “petty”. And they might regard themselves as “minute”, “meritless” or “niggling”.

Then, the university came at there, and said. “This country, your country is nice”. The researchers starts to pour out, “this is technically valuable”, “Oh my God! there’s “xxxxx“ (scientific name in Latin) !”, or “Cool! “yyyyyy” still remains”. Then, the “meritless” being would be turned into “a being with a bit of pride”. They uncounciously come to ask, “how about that? “what about this?” “say, he has XXX at home”. They start putting spotlights around their daily life, and digging up their hidden treasures.

This is to renew their awareness of themselves, evoke their feelings of gratitude to their parents, ancestors, and nature around them, and stirs their wishes to hand their valuable things on the next generation, all which develop zest for living.

The local people might perhaps perceive that their daily life, itself was a treasure. I felt they did not try to sugarcoat themselves in front of their guests. Generally the people doing tourism business tend to learn “a sense of hospitality” or customer-care skills and sugarcoat everything. I was comfortable with their attitudes toward us, which

did not offer a sense of ready-made hospitality. Perhaps they regarded us as visitors to the School of Noto Studies, and treated us with the same feeling of distance as that to the staffs of the School and not to tourists.

At the farm inn, the proprietress told us that her husband gathered butterbur sprouts, and that he, as an only child, used to be so shy and less talkative. The proprietor talked out with smiling, “as for pizza, making it more, losing money more, as mozzarella cheese is too expensive.” We all helped preparation of the dinner with lots of fun. I appreciated as the best hospitality such unpretentious, homelike relationship with them, and the fact that they look like happily running the farm inn.

The Aenokoto ritual by Maruyama-gumi. The samples of dragonfly and wild flowers were offered to the gods, as the local people were assuming that the god of paddies, and eight million gods would be the ecosystem itself. At that time, it did not make sense to me. But later, I became aware, through the blog of Shin-san (a young farming settler), of that more than 30 species of dragonflies were found in the paddies.

The staffs of the School are trying to visualize through the eyes of science, the things that the local peoples have felt vaguely, and the ancestral values that they have respected. It reminds us of how valuable the things the local people have kept alive.

Through the Satoyama Meister and the Ikimono Meister programs, the School of Noto Studies provides the students with the opportunities to learn scientific mindset, logical thinking skills, and systematic knowledge; not just a collection of fragmental information. The student’s experience of preparing the thesis with the subject self-determined would empower the student’s body and soul. The feelings I had while learning at the graduate school for the past year may be shared with the people in Noto. My former self was somehow remiss, but now I am clearly conscious of what I want to do and what my goals are, and can put them in words dignifiedly. That makes me feel refreshed and radiant. Finally, I remember Ogino-san’s words. “I, myself, am enjoying in running Maruyama-gumi. I don’t want to turn my activities into money by organizing a tourism business. But, if there is anyone to help me, I would like to pay some fee.”

For creating a new tourism, we are now gathering a number of ideas: “We can no longer continue the activities on a voluntary basis. So, found a profitable NPO”; “If we become to support ourselves financially, it will be model cases of nature-friendly lifestyles for the next generation”. So, Ogino-san’s words weigh a bit on my mind. How can we go through our lives without damaging the things to be protected? I want to regard this question as my homework.

“So sweet is Noto, its people and yet soils”. I think my experience in Noto has given me a lot of invisible, ineffable lessons. Sure, I want to visit Noto and meet you again! I

thank the members of Hiyoko-gumi and you all I met in Noto.

Mayuko Shimizu (Ueda, Nagano)
Researcher, Nagano University

In 2009 and 2011, I visited the School of Noto Studies in Suzu, and Mitsui, Wajima, together with the students of Nagano University. I accompanied the students who participated in the Satoyama & Satoumi activities". I was deeply impressed by abundant nature, their lifestyle in the profound history, and warmth and vitality of people.

This time, I visited Noto with a bit different perspective from the former. My topic was "to reside in and conduct researches in a local community", or "residential research". First, I directly heard from the researchers who reside (or inhabit) in the community, and gained the perspectives to think about practical approach of local research. In Mitsui, I attended the Aenokoto ritual by Maruyama-gumi, and then talked about "learning" with other participants.

The following describes the stimulations I received in Noto for the two days, and my feedbacks.

◆ Roles of residential researchers

I was amazed by the activities of Oraccha Satoyama & Satoumi, where a wide range of experience of the locals seemed successfully combined with a "trust-worthy" Mr., Akaishi's scientific knowledge. If the process of creating ideas on the NPA activities and the local's perception toward the activities were visualized from the viewpoints of the local public, then it would make clearer the roles the residential researchers play in the local community.

Many of the comments from the residential staffs working for the Satoyama Meister program were thought-provoking. Someone pointed out that when stepping out efforts toward development of human resources in a local community, the university actually requires support from experienced local farmers. Yes, that may be only proper. Since the Satoyama Meister course is aimed at fostering, not just researchers, but the professionals of living in a local community, and not at fostering just researchers. Therefore, without resting with the local wisdom and occupations that have been formed over a long time, nothing will take root in the community. At most it will remain

an armchair theory.

On the other hand, I was satisfied with the opinion that a weapon of science is more sophisticated than intuition. Certainly nature (or ecosystem) is so profound as not to be completely explained even by science. But science actually elucidates the world clearly to some extent. If a person who is engaged in an occupation that is routinely involved with the local natural environment gains the scientific mindset, in addition to the traditional wisdom relying on nature, the, what will happen? The answer will appear in the future. Perhaps this might be a magnificent experiment.

What are the roles expected of residential researchers, in the context of local revitalization or human development? Surely, the residential researchers may have always been addressed this question. Incoming settlers or researchers become familiar with nature, and work, and live in Noto, and eventually come to be part of the community. Those who have positive awareness or issues will gain a wide range of knowledge and perspectives. And such attitudes of researchers might stimulate the local community. Maybe, when they are learning from their partners (or the locals), the partners may be learning from them.

◆ Learning for the local people

This is related to the things I felt when participating in the activities by Maruyama-gumi. People somehow gather now at Ogino-san's home from across the world, and thank to the gods and take a meal. Why such a space is created? It's very mysterious, but we somehow got settled in that space. Putting aside my daily worries and concerns about tomorrow for now, there we can be exciting.

The reason why I have such feelings is because I am in Wajima, far away from home, isn't it? I think there is more. Ogino-san told me that a batch of the things that constitute Maruyama-gumi is absolutely the abundance of Maruyama. The things are ordinarily scattered and minute. However, once they gather together and viewed through the eyes of different people at Maruyama-gumi, they reveal their brilliant charms. Tomorrow the people will return to their humdrum routine life. But they see the world in different manner from yesterday. Somehow they feel to have more things they want to or can do than the past. "I came up with a thing to do together when we gather here again..." We should value such a thing.

◆ The future of residential researchers

My motive for visiting Noto as a member of Hiyoko-gumi was to think, upon on-site review, more deeply about the meanings of living on farming or NPO activities within

the local community while conducting the research and activities for the community. (which is called “residential research” in the LSNES).

In the workshop at the School of Noto Studies , the first day, someone said “a residential researcher is meaningless without being “happy”. This is quite true. How does he/she become happy? What is “happiness”? These are the questions the Hiyoko-gumi members should address from now on.

This time, we could not afford enough time to hear from the locals. This is a point to be improved. Now, I would like to think from the viewpoints of a researcher. That is my position.

I was encouraged very much by seeing that each member of Hiyoko was striving respectively to establish a variety of styles of residential research and visiting research. Mr. Hoshi, from Ten-*ei*, Fukushima, told that he was secured of his grave, or his ultimate destination, by being a son-in-law. As a person living like a rootless wanderer, I was envious of him, as well as I noticed his style is a way of living as a residential researcher. The lifestyle of using his free time to conduct a research that he really wants to do would be possible just because his life has been basically rooted in the community. (When working for a college, the researcher’s time is occupied with odd jobs.) Perhaps Hoshi-san research will be incorporated into his life together with his rice cropping and firefighting activities, and his life, itself is incorporated into the community of Yumoto. Despite troublesome matters, he might have decided to reside in Yumoto.

By hearing from Akaishi-san about a vision for the future activities, I came to be aware of the broader potentials for residential researches. To make good use of accumulation of the previous activities in Noto, Akaishi-san seemed to have a strong will to act as intermediary between the university and local government or other local organization, and thereby to make recommendations of the projects or programs that may be useful for the community.

When stepping out of an ivory tower into a local community, the staffs or researchers of a university should be well prepared. Possibly, they could not imagine financial difficulties or absorption into an existing organization would take place. Residential researchers are now working for local small-sized museum or local university, but I think they should have more varied chances.

If the researcher address the chance with strong will from early on after finishing his/her graduate school, then it might not be impossible to meet his/her wish in three to five years. This is my thought after hearing from Kimura-san from Tsushima, and Akaishi-san. Kimiura-san admitted that she would like to lay the base of local revitalization activities in Tsushima in the three years while working for the municipal

government.

To encourage “learning” in a variety of manners in the community, the community and researchers need to interact with each other. A residential researcher may assume an intermediary role between them in offering the opportunities to link the people who have different knowledge or perspectives to each other. He/she must not necessarily be from the academic sector. Rather, he/she is needed to discover and foster potential residential researchers. The activities of the School of Noto Studies were just such ones.

When thinking of the people I met in Noto and those who might be behind them, the challenge of residential research is increasingly intriguing me. I myself have yet no clear picture of when or where I address such a challenge. So, I will think about this through discussion with the Hiyoko-gumi members.

Akira Terabayashi (Tokyo)

Researcher at Norinchukin Research Institute Co., Ltd./Graduate School of Letters,
Hokkaido University

I walked on in the snow. Sunshine filtering through the red pine trees, accentuated the dark green on sakaki leaves. I gazed at the Sea of Japan just behind a post station. In the brilliantly transparent water of the sea with shoals, ulva was on a gentle swing. An array of hoda-ki woods, a ritual for thanking the god of paddies, and marvelous smell of ishiru.

Noto was charming without limit. All members of the School of Noto Studies and Maruyama-gumi were providing such excellent activities that visualize the charms in Noto, from the viewpoints of scientists or incomers. Lots of local dishes available at Hen-zai-mon, Tenza, and Hirokichi, the Aenokoto ritual by Maruyama-gumi, and the biodiversity under survey by the School....I realized they are invaluable charms offered by Noto, and the resources to attract many tourists. Also I feel immeasurable potentials in the Meisters who passed through the Noto Satoyama Meister program.

However, things I was exposed to for the two days were just a small portion of Noto, or symbolized Noto. Now I feel I am carrying a lot of points of Noto I am unaware of. As a sociologist, who have been always conducted surveys or researches with the subjects of the local public, I was curious about how the locals were involved with such researchers' activities, as well as to what extent the researchers have been involved with the reality of life or "compelling problems" in the community.

Over years, I was involved in conservation of reedy fields on the river called Iwaki-gawa, in Aomori. With regard to these reedy fields, an ecosystem rich in rare species of birds and plants, many researchers have been claiming conservation. On the other hand, the reed grasses are used for the thatched roof, reed blind, and the nest of fertilizer insects. The local people provide the management of the reedy field through mowing and intentional burn.

I have heard from the locals about how they have been using the reedy fields, and why they think the reedy fields need to be conserved. Then, the topic automatically turns to dike management. Why do they fall into talk about dike management at the mention of reedy field? I had no idea at first.

After some years where I had been repeatedly visited them, I came to realize how the reedy fields are linked to dikes. For the local people there who were attacked by flood repeatedly, dike management is just a compelling issue in the life. Whenever they were at the risk of flood, they protected their community by sandbagging, and repaired

their dikes. Even now, semiannual weeding at the dikes is a major event in the community. The dike management is generally conducted by each community, but some communities formed the association for dike protection, in which they hold meetings on critical issues.

Actually the dikes and reedy fields are national lands administered by the Ministry of Land, Infrastructure, Transport and Tourism. Because they are closely related to the local life, however, they have been under the management by the local communities. Naturally, the local people claimed their rights to be involved with them. The same can be said for the reedy fields. The local public has been always conducting the management, so they claim they should have the rights to be involved with and use the reedy fields. Reedy field management and dike management are linked together in the context of land management.

The linkage of reedy fields to dikes makes sense only to the local public. Their concepts of ownership and use of land are slightly inconsistent with our common sense. This is the “story” of reedy field conservation by the local public, reflecting perceptions by the managing subject. Now I have been aware that the local people have a great deal of discomforts on the external scientists and conservation groups who are involved with the reedy fields as “nature”.

The benefit of my social research on the reedy fields was that the research helped the scientists better understand the story of the local public. In fact, after this benefit became a common awareness, ecologists’ and the MLITT officers’ attitudes toward the local public were significantly altered. Ecological stories focused on biodiversity are relativized in the communities around Iwaki-gawa, like “that is just one of the values”. Now, the local people, scientists, and public officers are creating “the story of reedy field conservation”, by mutually acknowledging the differences in values and stories.

I’m just guessing that perhaps a similar scenario is being played out in Noto. As for satoyama, for example, when and who used it for what purpose? Was the user was an individual, or community, or association? What about the rules on use? The rules may vary with different products, such as chestnut, mushrooms, oak, and so on. As for reservoir, who were responsible for its management? Paddy owner, or community? What about the relationship with association or land improvement? And what are the rules. Thus, the fields you are dealing with may be covered by “social matters” in a finely meshed pattern, such as history, custom, organization, rules, or difficulties. Without respecting these matters, your research and activities on the satoyama or reservoir would be inconsistent with them. Your relationship with the local public would be

uncoordinated.

Meanwhile, all of you, dealing with the fields Noto, should have been in touch with local stories or realities, and altering your attitudes toward the local communities, regardless being conscious or unconscious. On the other hand, the local people have been, to some extent, acknowledging the stories you offer as a new comer. I think such alternation should be most important in the context of environmental conservation, because it is a compromise based on mutual understanding, and may lead to create new collaboration. I feel these may not be realized without social research. Now, I wonder how much the stories have been shared between the researchers in Noto, and the local public. I hope it will be visualized through a social research..

Naoko Namizaki (Tsukuba, Ibaraki)
National Institute for Environmental Studies

This time, I visited Noto for the first time. It also was the first time that for me to participate in a field workshop in the LSNES. I was mixed feelings of anxiety about how I could come up with discussion, and anticipation of what I was going to come across. As a secretariat of “Coral Reef Science”, a research project to the Ministry of Education, Culture, Sports, Science and Technology, I am now involved in cross-disciplinary collaboration and cross-regional collaboration. The Coral Reef Science project is providing for visiting research based in Ishigaki-jima and Sesoko-jima islands, Okinawa. So far, I have strived for cross-regional collaboration for visiting research project. My activities include presentation meeting and poster exhibition, cross-regional communication through education program, feedback of local needs. Now I am seeking for a cross-regional collaboration that allows bidirectional communication just rather than unilateral reporting by researcher. By participating in this field workshop, I wanted to know about other cross-regional collaboration and learn from activities in Noto.

◆ Noto Satoyama & Satoumi Project to Kanazawa University

First of all, the most surprising thing was that a number of researchers in the different specialty fields, including ecology and anthropology, resided and took root in the local community, through human development for business persons or participatory ikimono research. Using their expertise, the scientists were involved with public biomonitoring and resources management. In addition, they strived for development of local resources, such as traditional cuisines, and development of ecotourism. Like this, some researchers were doing double duties.

Anthropologist Prof. Nakayama spoke that he is seeking for a new knowledge system with mixing of traditional wisdom and scientific knowledge, rather than unilateral knowledge communication from experts to the public. I am curious about what will be produced if scientists of different specialties are involved with local communities. The activities by Kanazawa University was rooted in and mingling with the community

◆ Noto Satoyama Ikimono Meister Program

The Noto Satoyama Ikimono Meister course is a two-year course with graduation thesis. It makes a sense of academism, and in that regard, would attract people with

strong awareness. The proprietor of the farm inn told that he used not be interested in creatures, but he learned bioresearch in the Ikimono Meister Program, and now is enjoying talking about bioresearch. This might be just the scientific knowledge value-added through communication. He is planning to use the networking with the graduates.

◆ Activities by Maruyama-gumi

A graduate of the Noto Satoyama Ikimono Meister Program, Mr. Ogino participated in the Meister course as he was just curious to know what is Maruyama-gumi. His presentation of thesis told that he were striving for drawing and table through a trial and error process. In particular, the illustration using roots was excellent!. “I learned, but am still not familiar with it. But it’s exciting!”. I felt there are things that do not well communicate through scientific, logical thinking or words.

◆ Overview

It might be interesting if what impact the activities through the School of Noto Studies by Kanazawa University had on the local community could be visualized. Mr. Kikuchi, environmental sociologist seeking for evaluation of such social alteration, told me privately that he was thinking of creation of knowledge, networking, and changes in stakeholders as rating scales. I am going to prepare a questionnaire form focused on alternation of individual, which introduces the rating scale based on environmental education and socio-psychology. As discussion on the evaluation of social alternation goes on, it will be very interesting fir local research.

So far I assumed that the role of residential researcher is to collect and providing knowledge useful for a local community beyond specialty. In this workshop, I found that the potential roles should be different between ecologist and sociologist. The potential roles of ecologist would be (1) to make technical knowledge value-added through communication, (2) to measure the effects of conservation, and (3) to evaluate the impact on the community.

Sho Hoshi (Tomita) (Ten-*ei*, Fukushima)

Graduate School of Environmental Studies, Tohoku University

Three years ago, I was unemployed because of some turnoff in the work place, and decided in desperation to migrate into a village in Fukushima. I was unfamiliar with the social structures in country, and the way of thinking of the local people. At first, I was struggled to build social relationships, and to utilize the forestry resources. Now I have some things in my vision, but not confident well of how they could be linked to local job creation and nature recovery.

I participated in the Noto Field Workshop. I often wanted to learn from other activities, but did not have enough amounts of opportunities due to my laziness. It was grateful to be invited the workshop.

Noto in late February offered a bit a sense of early spring even in the snow. At the first presentation, activities at and outlines of the School of Noto Studies and Satoyama Meister Program to Kanazawa University were provided. What impact have those activities had on the local communities and environment? After the field review and communication with the local public, my feedback is as follows.

The successfully revitalized red pine trees are going to be Matsutake-yama. In Tokyo, I saw many controlled satoyama's, which were just for fancy, afforestation of which are not linked to the people's life. But this red pine trees are not so. It will be a place for production of matsutake mushrooms and its management is surely linked to earning.

I found an egg mass of salamander in a small reservoir by the roadside. In Noto, biota research has been frequently conducted, and advanced, the importance of which has been increasingly emphasized in recent years. However, most of the local people would not be interested in unbeneficial, harmless creatures unrelated to their life. In Yumoto, I was called "a bone sufferer playing around (lazy)" as I was excited to find endangered species in chemical-free paddies

Such rare creatures may potentially increase the attractiveness of the community and be harmless. Possibly it may be useful for branding of crops. The local people, who participated in the field review, told us that they became aware of a variety of creatures". Generally people's concern tends to focus on whether harmless or beneficial, but their perception of biota was altering through the biodiversity research.

I notice the importance of food culture as a local resource. We enjoyed lunch Hen-zai-mon, which was a farmer restaurant running on holidays only, and was like

that I wanted to have in Yumoto, Fukushima. It's a model. I enjoyed Noto's local tastes at Tenza and Hirokichi as well. The owner told us "Sorry, almost all these are our daily dishes". Contrary, we find those are the best elegant cuisines. This kind of gap was found in Yumoto as well. "Sorry, I have only wild vegetables and mushrooms" I repeatedly heard such words. That is linked to life.

Next day, I saw the Aenokoto ritual at Maruyama-gumi. The things in depth of local values, including farming, nature, and belief, are certainly inherited to the next generation. The members of Maruyama-gumi's told that they cannot explain their activities", but it is quite natural. When you are asked, "Why are you living here", or "why are you continuing this event?" No one can answer clearly. It is so natural.

In Noto, the activities led by Kanazawa University are increasingly causing effects, and the people became aware of the merits of their own community and seeking for the system for using such merits. I gained from the workshop many lessons that can be useful for Yumoto. I spent very valuable time.

I have a question that I forgot to ask in the workshop. How many young people among the local public have been involved with these activities? The local people who positively take an interest in these activities may be mainly derived by those people aged more than 60 who have the time and money to spare for. As those older people will be difficult to assume the responsibility for such activities 10 years later, the current manner of activities might not sustainable. Incoming settlers can't easily afford the "leading role". After all, we have to put our hope on the homegrown young people rousing themselves. It is important to create the business taking advantage of the local resources so that young people would want to live in or return to that community. I kept reminding myself it, on the way to my home.

Looking back at the Noto Field Workshop --- Skype meeting

On April 14, 2012, we had a Skype meeting for retrospective review of the Noto field workshop.

Daisuke Akaishi attended the meeting at the School of Noto Studies to Kanazawa University (Suzu, Ishikawa), and Mayuko Shimizu and Akiyoshi Terabayashi joined at the Research Institute for Human and Nature (Kyoto). All they talked together about their questions they missed in the Workshop.

Shimizu: First of all, can you tell me your honest impression you had on the arrival at the School of Noto Studies?

Akaishi: We had an experience of receiving a short term inspection, so we didn't struggled so much. Fortunately, we exhibited a variety of points, and I hope the visitors have now become familiar with our activities to some extent. But I wanted to talk more about how we should deal with such activities toward the future. Including the perspectives on the activities, we should discuss more about the issues puzzling us.

Shimizu: I had a feeling, too, that it's just the time to think about the perspectives on the activities. Some of the visitors were curious to know how the staffs of the School are involved with the local peoples. How are the locals viewing the staffs?

Akaishi: I think there are some hierarchies. Some people attend the Satoyama Meister course, while other locals have just a few opportunities to contact with the School staffs. The former and latter would have different impressions from each other. I think not a few people in Misaki-cho regard the activities of the School as those of the university, which don't matter with them.

Shimizu: The Satoyama Meister is the activities for developing potential community leaders. So, different persons might have different perceptions. But some people are inspired in one way or another by the course, and others are positively getting going by networking. That's amazing!

Akaishi: Another point. To what extent the university should deal with it has always been debated. Community development can be done by non-researchers. At present, we

are dealing with everything. I wonder if it's how we should do. Actually I think it isn't.

Terabayashi: Akaishi-san, your group's relationship is that between ecologists, right?

Akaishi: Right in a sense. Our staffs are experts of population ecology. Working for conservation oriented agriculture, we are addressing pest-control together with the local public. That's beneficial immediately to the farmers. Generally, creating biotope spaces in non-farming lands is a popular way for rare species conservation, but it is a burden on the farmers. So, we are demonstrating with the farmers that maintaining the farm maintenance works well for conservation. The same is true for mushrooms. So, It's not true that ecological approach has not contributed to agriculture. On the other hand, such activity is getting out of our main activity frame. The Meister system itself is aimed at human development. Although some of the 60 students' preferences and needs don't matter with ecology, I am now lecturing. The thesis advice on seeing the things objectively from a step back viewpoint may be proper in universities, I think.

Shimizu: Writing a thesis or doing a research is a chance for reviewing the region.

Akaishi: Yeah, that is a work that one can't experience in other systems. One day, consultants came here, and showed us their results of research. But they don't work together with the local people. University allows us to share such process stream with the students.

Shimizu: The meaning of learning by the local people is important for the School staffs. It should be respected.

Akaishi: That is the point the staffs tend to undervalue. As a third party most close to the scene, I want to evaluate things from a step back viewpoint, but I do thing that should be continued. As workers in charge, they might be nitpicking on their own activities.

Shimizu: I think, in fact, the local people are learning lessons from writing or practical works. But actually, there are many things the researchers are learning from the people. What about your perception?

Akaishi: Well, that's fairly difficult to answer. As I said before, one problem with the

staffs is that their minds have losing objective viewpoints.

Shimizu: As they are addressing the issues together with the people, a researcher would become a practical person. Perhaps the researcher there should not forcedly distance himself from the position as a worker in charge. Or, do you think that's no good?

Akaishi: It's only a matter of supposing. That's might be a job of a person like "local taskforce".

Shimizu: The eyes of science can't coexist with the eyes of "local taskforce", can it?

Akaishi: I would be happy with having both. As we are now involved as researchers with them, it's difficult to be always objective.

Terabayashi: The problem of this kind may be found everywhere. In sociology, a researcher has an approach of seeing a campaign from a step-back viewpoint, whereas there are increasing opportunities for a researcher to be involved as a worker in charge with people. There is controversy over which approach is better. Someone says that a research not biased by the researcher is a true research. This controversy itself is part of research, isn't it.

Shimizu: Is there collaboration with sociologists?

Akaishi: Mr. Shin'ichi Kitano, Kyoto University, was a staff of the Meister program. He himself used to be a residential researcher, so he was familiar with field working. He was very much welcomed by the local people, and played a key role in the field. Again, he had a step-back attitude. Or, as he wanted to keep his own style to himself, he seemed to be careful about getting too involved in. He told me that he was scared to get unable to clearly point out the community's challenges. I know someone who is suggesting withdrawal from an underpopulated area. When talking with the staffs of the local government of Ishikawa and Kanazawa University, he said "don't mention withdrawal!" with fairly emotional criticism. When Kanazawa University refuses the matter, the local people showed a reaction like "perhaps, that might make sense...". Well, we are outlander, after all...

Terabayashi: Rather, I think, it is a reasonable approach of scientists to reveal what

awareness the people have.

Akaishi: Yeah. This is what I am now involved in..."Globally Important Agricultural Heritages" have been determined last year, and there are many opportunities of debate at the popular level on "what from Noto and Suzu does fall into the agricultural heritage?" I think it might be a good subject of research to reveal the process of how the local people find out the "Suzu's traditional touches"

Shimizu: Without seeing the process, we have nothing clear in essence, or with it, we see the light... That's how it should be, I think.

Terabayashi: What I was concerned about is whether or not there is anyone among researchers of biodiversity, who had a research about what social system the environment of Noto is supported by. For example, think of a reservoir. Poor management of reservoir may affect the life of diving beetles. Then, for conservation of the diving beetles, it is needed to alter the social system related to the reservoir. The same is true for forests. Ownership, use, and management may affect the ecosystem of forest. I was much concerned about how the researchers have communication with the personnel in charge for such like social system.

Akaishi: Indeed. Unfortunately, no one has such like research as the expert, at least at the level of scientific research. But they have communication and share information with the local public. Yes, I hope there is a researcher who can deal with a research focusing on such information.

Terabayashi: To reveal such like aspect is a task of sociologists. As we get involved more closely with the community's issues, I suppose, our researches will increasingly get borderless, in terms of arts vs. science, ecology vs. sociology, or researcher vs. the local public. Division of roles is not negligible, but I think this perspective is also an important subject. So, aside from the issue like that ecologist should do or not do to this extent, I think we should talk about approach of research on interdisciplinary matters.

Akaishi: Yeah. Just now, we are on the fifth anniversary. The staffs are planning to take a looking-back survey within the community to summarize what changes took place. Well, certainly I am curious to know how the community has changed, but I'm not sure about how to survey...

Shimizu: I sometimes interview the locals, and ask about what perception they have about each activity. Still I feel I couldn't find out the changes without the relationship of the party to ask vs. the party to be asked. Observation by a researcher who has relationship with workers in charge as well as the third party's eye, changes in the students noticed by the staffs of the Meister program, and the students' self-evaluation... I think these parameters should be used in combination

Terabayashi: In that context, I suppose Akaishi-san who is in the position close to the third party will play a key role.

Shimizu: I think there is not something like "true picture" of the change, but, just a picture of the change viewed through an individual's subjective eye, after all. That's all right, somehow.

Terabayashi: Another point. I am concerned not only about change of each individual, but also about change in the community. In a farming, forestry, or fishing area, a researcher often has an interview with the head of the community association, rather than individuals. Research often goes on under relationship with a local organization.

Shimizu: The Meister system is on the basis of individual. What about change of an entire village or mura?.. Perhaps this may be the next step.

Akaishi: Hum, fairly difficult. I'm not sure this is a social change, but recently the administrations tend to fund such activities. University does, too. The activities were financed by the subsidies for the promotion under the Ministry before, but now are funded by the municipal governments and university. If you ask me, it's a fairly significant change.

Terabayashi: You are right, indeed. As the activities get public-natured, or get to gain public recognition, the administration will get cooperative, and thus budget for. By the way, the graduates of Meister are networking?

Akaishi: Yes. Maybe due to its long course period of two years, they become friends. The alumni association has been formed. But, without gaining the momentum of doing something within the association, possibly they could lose access to each other. For now,

being fresh out of the course, they are on good terms. For me, I think it's a good idea that a Meister should attend a lecture as an education assistant who does something with the students, or students go as an intern to the Meister's workplace.

should have lectures as education assistants,

Shimizu: Discussion is endless...Skype meeting is pretty nice.

End

Comments from Noto: Welcoming the Hiyoko-gumi Field Workshop

Daisuke Akaishi

Researcher, NPO Oraccha Satoyama & Satoumi (Then)

Natural Symbiosis Unit, Planning & Finance Division, Suzu-city (Present)

On the Noto Field Workshop, organized by the Local Science Network for Environment and Sustainability on February 25 and 26, 2012, young researchers, who are involved in research of local environment, gathered in Noto from around the country. They viewed a variety of activities at Kanazawa University and other venue in Noto, and introduced their activities, and got acquainted with each other. In the following, I would like to describe the lessons we gained and my insights, from the viewpoint of the receiving side or as a young researcher working in Noto.

1. Preparations

When I received an offer of workshop from Ms. Shimizu in December 2011, the ideas of the things we should exhibit, and venues of meal and accommodation came up to my mind, regardless of who would be participant candidates. Promptly I worked out the plan. Since we had some experience of receiving visitors for field viewing or training, I had general pictures of time allocation and budgeting. The local people were ready for cooperation with us. That's just how the institutions chanting a slogan of regional collaboration, and their local staffs should be. My position title is "researcher", but for the last five years, I spent most of my official time in coordinating of such like events. Let me talk about coordinator a bit here. It has been repeatedly acknowledged that the position of coordinator is very important, and training of coordinators is the key element for promoting collaborations between academic sector, local government, and local public. By the way, should a residential researcher who undertakes his/her activities within a community be a coordinator? My answer is "yes". A residential researcher should be a coordinator to provide the linkage for his/her research and institution to the local community, and for visiting researchers to the community. If a professional coordinator is available, that coordinator needs to have his/her own theme and to be involved with the community, as well as providing support for residential researchers. However, it is not easy to balance research with coordination. I have to admit that I am a coordinator who does not do research to enough extent, and spend most of his time in coordinating. With limited budget and time, I had to give priorities to the jobs with more

clear-cut results over the researches of my specialty. I wish to secure the time for my own research, but I have no idea what might happen. I would like to talk about this problem with other residential researchers.

2. Method of objective assessment

The general arrangements for the workshop have been made. This time, the field workshop is not just field viewing nor inspection tour, but a workshop where young residential researchers gather together and talk about regional environment. Could I evaluate my activities objectively, and communicate the results of evaluation to the participants, and provide the opportunities for profound debate and discovery? At that time then, at the School of Noto Studies, the staffs stood on the verge of announcement of course completion issues for Satoyama Meister in the 4th class, and could not spend their time for discussion with me. It's not the time for looking back their own activities, as it was at the end of the final year of the project. I still remained unaware of good answers, even by the first day of the workshop.

As for assessment of activities, Shimizu-san and Terabayashi-san said that the activities themselves would be interesting theme". But I have never seen the activities themselves as a research theme, because I and many of other staffs¥, as researchers in natural sciences, are unfamiliar with methods of sociological analysis. What a shame! I strongly wish to summarize the assessment of activities by comparing, sorting or relativizing my own and other activities (sociological approach is like this?),

3. Overvaluation and undervaluation

As described above, we were unable to evaluate our own activities properly, I am afraid I couldn't show you the issues on the School. It was the first time for you all to visit the Noto region and the School of Noto Studies, and we chose the activities that were easier to illustrate. Thanks to this, we obtained very good appraisals from you. On the other hand, the restaurant "Hen-zai-mon" has made little profit. It is run by ladies from the neighborhood with fun, but actually fairly cash strapped. It might not be easy to make promotions. There are numerous problems. Workers in charge might tend to be nitpicking, and undervalue their own activities. Again, objective assessment is needed.

4. The future of LSNES field workshop

The Workshop was very valuable opportunities of hearing about activities both from the School and the participants. I obtained many different comments from the participants, which provided me with perspectives and insights about the future of the

School. In 2012, the School made a new start. Increasing amount of requests is gathering at the School from the university and the local community. As researchers who work within a community, to what extent will we remain a researcher? How can we create a new thing. These issues are now under discussion.

As a member of Hiyoko-gumi , I wish to continue workshop like this time. I want to have opportunities for residential researchers to, offline and online, exchange information, mutually evaluate, and talk about issues. Again, I want to visit pleasant fields, together with you

(June 2, 2012)

Shinsaku Koji

Doctoral research fellow, the Center for Regional Collaboration to Kanazawa University

First of all, I thank you, the members of Hiyoko-gumi, the Local Science Network for Environment and Sustainability, for visiting the School of Noto Studies, and giving us feedback. We have received many visitors ever for field viewing, but never seen such passionate feedback as you gave us. I am greatly delighted. Looking back to the Workshop, now I would like to speak about the future of the Noto Satoyama Meister Program, which I was engaged in.

The 5 year project of the Satoyama Meister was closed at the end of last year. Funding from the Ministry was then stopped. But, funded by the Kanazawa University and the local governments (Ishikawa Pref, and 4 municipals in Oku-Noto) , the University has decided to conduct a successor project. This decision reflects on the wish of the Univ. and the governments to have satellite bases in Noto, though the School of Noto Studies is still endangered. Two staffs left the School, and now three temporary staffs of the Univ. (doctoral research fellow and registrar assistant) and are striving for planning of the new project (To be opened in October).

One of the Workshop themes, “What is the learning that the local people are calling for”, is the question we have been discussing over months for the successor project. On this project, we will need to communicate the achievements to the Univ. and the governments. There seems to be a great gap between the governments calling for economy revitalization, and the Univ. focusing on performance of education and research. As the residents in the School, we have been exchanging with the Satoyama Meister graduates opinions on the future of the School. In the course of discussion, they

appreciated that they found many acquaintances with varied predicable and intentionality, and that they gained a wide range of knowledge and broadened their perspective. Not specializing in a particular field (business, tourism, etc.) the School should remain a venue where various people learn things from different viewpoints). On the other hand, the problems to be resolved included that the program is nice for growth of each individual, but its achievements are hardly reflected on the community. Their efforts on the basis of individual would end with thesis, and do not take root in the community. In the successor project, we are planning to scale up the subject of education from individual to group, from point to plane, and thereby reflect our efforts on the community. For instance, how about regarding Maruyama-gumi as a core unit, where stakeholders gather to learn with varied perspectives from each other, and produce the common single thesis? Depending on the theme, researchers might join the class and produce an academic achievement... I wish to create such-like system.

With regard to the roles of residential researcher, I was somehow unsure,... as I myself have been half-baked both as a researcher and as a resident. As a researcher in basic science (insect ecology), I think that it is best to tell interesting stories from my research results in clear, ready-to understand manners. Recently I had a session of reporting the results of bio-research for the local public. It should be important to do my best in such a meeting.

I regret that I couldn't spend enough time to talk with you, because I was somehow very busy due to the days close to thesis presentation. I hope to see you again, and talk with you.

(June 22, 24)

To the members of Hiyoko-gumi

In February last year, when you visited us, Maruyama was in the heavy snow. Now, when Arai-san finished his rice planting, Maruyama is alive with dense green forests and a variety of creatures. We had never imagined that we see various people from around the country, and thank with them to the god of paddies.

You, the Hiyoko-gumi, have the theme of balancing residing with researching. But for me, I think residing is same as living. I don't think about the future. "Are you

sure to live in here?" I am often asked by the local people. And I always answer; "I am now building my house. There is no place to go, so I'm here for the time being." Actually, I never know what the future hold. I may die tomorrow, or I may have somehow a fateful encounter. But, the fact I am here now is undeniable. Here now, I just do something I can do.

Is he from this country? Are you from others? When do you leave? Where I came from, and where I go...Such like questions I had while I move to or from USA, Tokyo, and Noto. But I could not find the Blue Bird.

In the question "Are you sure to live in here?", I think "live" might have the same meaning as "bear a responsibility". Can you bear the responsibility for cutting grass, shoveling snow, digging up the earth, thanking for harvest, and lamenting the death. I am not sure to say "Yes, I can". But, regardless where I am, and even if I am in Tokyo, or even in America, I would not be able to elude that responsibility.

Things that city dwellers have pretended not to see over the last generations. Now, I am, as a representative, addressing those things. There are many things that I notice, discover, and am impressed by, every day. I want to share them with someone, someone behind me, or some friends of "yesterday's me" who live in a convenient country.

I hope the locals perceive a sense of city dwellers being behind me, when see a strange person, or me. This is why I am running Maruyama-gumi.

Through the experiment of residing rooted in Maruyama, one can foster the eye to see the community internally. By monitoring the abundant nature, you will see what position Maruyama is in, objectively, from an external eye.

By having the two eyes above, I became confident about living now here. Well, rather than confident, I might want to say I plucked up my courage. I wonder why? I used to ask "Where is here, who am I!" Now, I am confident about saying "I am in Maruyama" in your respective field.

Thank you for hearing my desultory talk. Hope you all will stack up your one and only "now".

Yuki Ogino, Marumaya-gumi

Editor's note

At the Noto Field Workshop, I encountered many variable residential researcher from around Japan. I found vagueness about your position, motivation, roles, and results. I am not a residential researcher, I would like to think about its meaning and significance in local communities, with reference to your activities in the future.

Terabayashi)

I have now a feeling that those snowy paddies are far away.

This report is the first report by Hiyoko-gumi. It was well born after hard labor due to some trouble on editing.

I hope this report will suggest a chance for you to face forward again when you are unsure, or discouraged, and hope Hiyoko-gumi will remain the venue where members learn from and give encouragement each other.

(Shimizu:)

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