

In Order to Help You to Grasp the Overall Picture of the Long-running Series in Advance I

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I . The main parts of “In Lieu of a General Summary” (Tentative English Translation)

In Lieu of a General Summary of the Long-running Series “The Earth of Symbiosis*¹ Where All Lives Shine — The Future Society We Aim for —” (written by Masao ONUKI & Keiko ITO)

As we conclude this long-running series, we will serve as a general summary and post an eight-item article titled “Towards a Fundamental Shift to a Higher National Movement That Transcends Modernity (the age of capitalism),” which is described below.

In other words, we aim for a fundamental shift to a “higher national movement in the 21st century,” that we build starting from our own feet in local “areas” *² and “labor.”

Using this as our framework, we would like to learn from the wisdom of many, and strive toward even further goals.

Before providing “In Lieu of a General Summary” of the long-running series, we would like to begin by looking back at the series itself and briefly confirming ◆the core foundation of the long-running series◆.

Incidentally, in the 19th century theories of the future society, due to the contemporary constraints on scientific research at the time, it is unfortunate to say that there was no idea of subsuming the principle of “adaptation and adjustment” (= “self-organization” *³) of the creation and evolution of the natural world into the universal principle of creation and evolution that permeates both the natural world and human society, and of envisioning a future society based on this universal principle.

Although the theory of “self-organization” has become widely established today, particularly in the field of natural science research, there are no examples, so far as we can see, that posit this principle as a holistic universal principle that permeates both the natural world and human society, that boldly subsumes 19th century theories of the future society, and that envisions a 21st century theory of the future society in terms of both ideals and concrete methodology.

This long-running series, “**The Earth of Symbiosis Where All Lives Shine — The Future Society We Aim for —**,” is an attempt to fundamentally correct the current state of future society theory today, and it presents the ideals and concrete methodology embodied in the “Garden Family” vision for a future society as a way to realize the 21st century “future society theory based on living systems.”

This long-running series, “**The Earth of Symbiosis Where All Lives Shine** — The Future Society We Aim for —,” is based on two important axes: the universal principle of “adaptation and adjustment” (= “self-organization”) that permeates the creation and evolution of both the natural world and human society, and the “area ecology” methodology*⁴ that naturally derives from it.

In particular, we would be grateful if you would read through this series again, paying close attention to two key points: the principles of the creation and evolution of the natural world (i.e., “self-organization”), and the core methodology of area ecology studies.

*1 “Symbiosis” is originally a biological term, but the seeds of its positive aspects will eventually transform into a complete “symbiosis” that holds bright possibilities for the future of human society. In our long-running series, we will use this term in this sense, based on our conviction that the primordial “symbiosis” in nature has potential for the future.

One factor that could make this possible is the long-standing conflict throughout human history with the primordial “ability to empathize” (compassion) unique to humans, which was discussed in Chapter 3 and Chapter 11, Section 2 of the main text of this series.

*2 The definition of the concept of “area” in the “Garden Family” vision for a future society is detailed in Chapter 5, Section 2 of the main text of the long-running series “The Earth of Symbiosis Where All Lives Shine.”

*3 For more information on “self-organization,” please refer to “AT HOME IN THE UNIVERSE: The Search for Laws of Self-Organization and Complexity” (Oxford University Press, Inc., 1995) by Stuart Kauffman, an American researcher and leading authority on the theory of self-organization in living organisms and the complexity of biological systems.

*4 The “area ecology” methodology is described in detail in Chapter 5, Section 2 of the main text of the long-running series “The Earth of Symbiosis Where All Lives Shine.”

◆The core foundation of the long-running series◆

We live in an age of ugly, pluralistic struggle for hegemony,
with advanced capitalist nations all mixed up,
centered around the “three superpowers” of the United States, China, and Russia.

In both superpower and major power nations,
a handful of political powers
who arrogate to themselves the sovereignty of the people
incite division, conflict, and hatred,

forcing the masses
to commit horrific acts of slaughter among themselves.

The world is now entering an era of ethical defeat,
where people are not ashamed of disregarding life.

Now is the time
to eliminate the separation of views of nature and society,
and to sublate the principle of “adaptation and adjustment” (= “self-organization”)
that permeates the creation and evolution of the natural world
into the universal principle of the creation and evolution of the unity of both,
placing it as the basis for all social change.

A vision for the future society in the 21st century
built around the “garden family” as a basic unit,
a new form of human social existence
with excellent anti-market immunity
that integrates and fuses modern and pre-modern “labor” and “farmer” personalities
through the “re-combination” of rootless wage laborers
with the means of production.

At the root of this “Garden Family” vision for a future society
as a way to realize “the future society theory based on living systems”
lies the deep and quiet current of
the unwavering people’s historical thought of
“return to the earth and aufheben” (revolution)
that has been passed down in people’s hearts.

It is this popular ideology
that confronts the ruthless global market
and opens up a new dimension
to a simple, spiritually rich life-world
rooted in the earth.

The world will change
as long as people live with Mother Earth.

The core of this “the future society theory based on living systems”, which looks ahead to a higher
natural society where humans are resurrected, is that it starts from today’s reality in the 21st century and

positions the process of creating the CFP complex society* based on the “garden family”, a form of social existence that has excellent anti-market immunity and which integrates and fuses modern and pre-modern “labor” and “farmer” personalities, as an indispensable era in the intermediate stage of the long-term process leading to a post-capitalist society.

It is in this respect that the “Garden Family” vision for a future society will force us to reconsider the theories of the future society that humanity has been continually exploring since the 19th century.

It is the essential key to sublate Marx’s 19th century theory of the future society, and it is also a path to a tomorrow full of hope and creativity that can break through the stagnation and confusion of today’s society.

* A complex society consisting of three sectors: the capitalist sector C (Capitalism), the small family operation sector F (Family), and the public sector P (Public).

— **“In Lieu of a General Summary”** of the long-running series —

Towards a Fundamental Shift to a Higher National Movement That Transcends Modernity (the age of capitalism)

Modern megastructures are
making a lot of noise
and are on the brink of decay and collapse.

Without getting lost in the petty framework of “elections”
filled with deception
and falling into the hands of power,
we must make a fundamental shift to a higher level national movement
based on the “garden family,” a new form of human social existence for the 21st century,
rooted in the earth and led by the people, where all lives shine.

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— In memorandum style —

The following 8 items

(1) Building a life-world for the people from the ground up

— Overcoming the rotten “politics” of our country —

A revolution to overcome capitalism

and revive humanity

in the 21st century.

Leveraging work-sharing system with a $(2+\alpha)$ day off per week (where $1 \leq \alpha \leq 4$),

we will achieve the “re-combination” of

rootless wage laborers with the means of production,

and create the “garden family,”

a new form of human social existence

with excellent anti-market immunity,

that integrates and fuses modern and pre-modern “labor” and “farmer” personalities.

And the construction of a life-world for the people

based on this foundation.

Revitalization of the river basin area that connects the forest and the sea,

as a cradle for nurturing “garden families.”

The Garden Family Revolution.

Human society has evolved
with the vast and infinite natural world as its mother.

The end result of a decisive deviation from the universal principle of
“adaptation and adjustment” (= “self-organization”)
that is inherent in the process of evolution
that permeates both the natural world and human society.

This is an almost fateful outcome
in which human society, while situated in the midst of the natural world,
continues to grow and metastasize endlessly
like malignant cancer cells,
mercilessly eating away at the entire planet of life, Earth,
at the mercy of human insatiable desires.

Suppressing the divergence at the principle level
that governs the creation and evolution of the natural world and human society,
and converging infinitely
toward the universal principle of the unity of the two.

Facing this epic challenge in the history of mankind,
the CFP complex society based on the “garden family”
will undergo a long process of development,
passing through a nature’s cycles-based symbiotic society
(the post-capitalist FP complex society as “Jinen — naturalness” society),
and ending up in a higher natural society of human resurrection.

This is precisely the essential process
for creating the foundation for the formation of the people’s initiative,
and also a vibrant process
for the creation of multi-layered associations
at various levels of the social structure.

The embodiment of this process in Japan,
the autonomous “Garden Family Revolution” led by the people,
will build a simple and spiritually rich life-world for the people,
rooted in the earth
and free of poverty, inequality and war.

In today's chaotic world,
where arrogance and anxiety about the future are intertwined,
at a time of great historical change,
this new questioning of human society,
which is burdened with a destiny,
will naturally overcome the current situation,
which tends to fall into the deadlock of exegetical methods
through endless conceptual manipulation at an abstract level,
and will encourage the restoration of innovative empirical research
that emphasizes induction
from the abundant concrete facts that pervade the real world.

This may eventually make it possible
to sublate the 19th century theory of future society
that emerged in the midst of the 18th century British Industrial Revolution,
and to construct a more advanced theory of future society in the 21st century
that can meet the demands of a new era.

By building and refining this new understanding of the world,
we may be able to more deeply grasp
the true nature of the looming world war
clearly revealed through the Ukrainian War,
that is the result of the ugly hegemonic struggle among great powers,
as well as the rotten reality of our country's current "politics."

And above all, from today's chaos,
the vision of the 21st century we should strive for
will emerge more clearly.

(2) The 21st century is the time to build grassroots reformers

— Restoring true democracy and revitalizing local "areas" and "labor" —

Rethinking "leave it to others democracy" from the very roots of society

Still, there seems to be a vague feeling similar to resignation deep within people that the "Garden Family" social concept, that is, this 21st century vision for a future society that aims for a nature's cycles-based symbiotic society, is merely an ideal and aspiration, and that it is impossible to realize at this point.

If you think about it carefully, perhaps this is not surprising.

After all, for most people, who have long been immersed in and become accustomed to the

“comfortable and prosperous lifestyle” that we have painstakingly built up from the ruins of post-war Japan, it is unimaginable to live any other way.

Once the COVID-19 pandemic is contained and the economy eventually recovers thanks to the so-called “growth strategies” promised by politicians, perhaps the “prosperity” of the past will not be a dream, or at the very least, perhaps we will be able to somehow maintain our previous lifestyle.

It seems that somewhere in our hearts there is always such a faint, negative, passive hope that we should leave everything to others and “politicians.”

And what we should fear most of all is that, under this neoliberal “expansionary economy,” we ourselves will become captives of inevitable self-expansion of capital, and eventually become its fanatics.

As a result of the limitless expansion of human desires, fear and hostility towards neighboring countries will be fueled, and we will sink into the deep darkness of ethical loss in the name of war, which can only be described as cruel, in which man kills man.

However, both this “leave it to others democracy” that has been formed against a backdrop of feelings and thinking that are deeply rooted in people’s self-preservation, and the endless economic growth that is causing irreversible damage to the global ecosystem, are now reaching their limits.

More than a decade ago, after experiencing the devastation of the Great East Japan Earthquake on March 11, 2011, the people began to fear that as they were misled by the “growth strategies” touted by those in power, and time passed in vain, the country would one day fall into the abyss.

However, this was nothing more than a vague anxiety, and it seems that it was difficult to take a step forward from there, think for oneself, act, and adopt a proactive, positive attitude that would make people seriously consider a different way of life than they had before, and even the shape of this country’s society.

This can be understood by looking at the trends in public opinion, where until recently people were still delusional about “Abenomics,” which was being systematically and thoroughly promoted by the mass media, and who were excited about Imperial family events that were completely foreign to ordinary people’s sensibilities, and remained unrepentantly excited.

In the midst of this, the ruling class, who make up less than 1 percent of the people and are connected to the iron triangle of business, bureaucracy and politics, are trying to somehow repair and maintain this old system that has reached a dead end in our society today. Backed by the enormous financial resources they have accumulated since the end of the war, they have carefully organized their own “think tanks” from above and mobilized all existing systems, including the mass media, to govern and control the people through a flood of one-sided information, deceptive policies and sweet talk.

This must be the true reality that lurks deep within our society.

With this long-standing post-war power structure as a backdrop, the people’s easygoing “leave it to

the authorities” mentality has been further encouraged, and under the single-member district system which resulted in many wasted votes and created an extreme discrepancy between public opinion and the number of seats in parliament, parliamentary democracy has been thoroughly distorted and finally fallen to the ground.

Parliament has been reduced to an institution that nonchalantly and seemingly “legally” overturns the will of “99 percent” of the people, and represents the will of the ruling class, which makes up less than “1 percent,” in opposition to the interests of the majority of the people.

This is the “freedom and democracy” and “rule of law” that they love to use, full of superficial deception.

Not only have we “legally” embraced the horrifyingly distorted structure of democracy deep within our own society under the name of a whitewashed and glorified “parliamentary democracy,” but it has also completely upset the minds of the people to the point where they have the illusion that a handful of politicians are their masters, even though in reality it is the people who are the sovereigns of politics.

Fresh imagination for the future overflow from casual conversation

It will be a long and difficult road, but in confronting today’s perverse and false “democracy,” we must begin above all by proposing concrete grassroots policies and increasing our ability to act.

The time has come for us to gather the wisdom of the “99 percent,” who make up the overwhelming majority of the people, to improve from one another and build a new grassroots think tank network, and to carve out our own path forward.

Before we decide that our ideals are impossible and give up, we must begin by thinking for ourselves, from our own individual positions, about how to explore and realize the lofty ideals that humanity should have, and then taking action to map out our own unique methods and concrete paths to the future.

It is only through this kind of long-term, patient, everyday training in thought and practice that we can dispel the resignation and sense of emptiness that has enveloped us, and open up a new world of creative thought and action.

In response to these demands of the times, why not consider establishing something like the “Jinen (naturalness) Forum to Consider the Future of Our Country and Local Area in the 21st Century” (tentative name) as a forum where people can meet face-to-face, talk freely, and improve from one another to enhance their creative powers?

This “Jinen (naturalness) Forum” (abbreviation) will be based on innovative area studies that could be called future area studies, and with its feet firmly planted in the realities of today in the 21st century, it will take a new step towards building a spiritually rich, grassroots theory of the future society.

Learning from Shoeki ANDO (1703-1762), a rare pioneering thinker of the mid-Edo period in the world history, we will call the whole of the autonomous self-movement of endless knowledge that develops

into a higher stage of research and practice through constant dialogue and conflict between the ideals of a future society and the real world “jinen” (naturalness). *

This process of recognizing and putting into practice “jinen” (naturalness) is the essence of the “Jinen (naturalness) Forum to Consider the Future of Our Country and Local Area in the 21st Century” (tentative name), and therefore its manifestation, a free-spirited, unrestrained, solitary spirit, and the ideas of tolerance and coexistence with others, are at its core.

Today, communication and information networks have developed rapidly, isolating humans from nature and confining them increasingly to a virtual world. The widespread use and application of personal computers, mobile phones, smartphones, tablet devices, and the like has been remarkable, and people are losing their wild side in artificial spaces, undergoing abnormal development that could be described as pathological. And strangely enough, this has led people to distrust others and deepen their isolation.

In these times, the significance of the “Jinen (naturalness) Forum” (abbreviation) in helping to restore a richer humanity will likely become ever greater.

In order to confront the condescending “think tanks” based in the business, bureaucratic, and political circles that have, with their enormous financial power, deceived and dominated the vast majority of the people to this day, it has become more important than anything else to create “Jinen (naturalness) Forums” (abbreviation) in local “areas” and “workplaces,” and further to link these together to create a free and open network that brings together the diverse wisdom that lies dormant and scattered throughout the nation.

It is a horizontal, autonomous network of countless small “private schools” that work together independently and voluntarily, thinking and acting freely and openly. And on this flexible, thick, fertile soil, we await the construction of a grassroots people’s research organization, something that could be called a 21st century future vision think tank.

These could be named the “Garden Family Jinen (naturalness) Network” and the “21st Century Future Vision Jinen(naturalness) Think Tank.”

* Please refer to Chapter 5, Section 1 and Epilogue, Section 2 of the main text of the long-running series “The Earth of Symbiosis Where All Lives Shine.”

(3) The shocking decline of the labor union movement and what it reveals

On December 16, 2014, a “Government-Labor-Management Conference” bringing together representatives of the government, labor, and business communities (then Prime Minister Shinzo ABE on the government side, then Keidanren Chairman Sadayuki SAKAKIBARA on the management side, and then Rengo Chairman Nobuaki KOGA on the labor side) drew up a written agreement to “make the utmost effort” to cooperate in raising wages in the spring offensive.

At the conference, then Prime Minister Abe called on the leaders of the business and labor communities who were gathered there: “I would like to request the maximum possible wage increase.”

This was the second time a wage increase had been agreed upon, following 2013. Of course, workers at small and medium-sized enterprises were left out of the loop.

The biggest problem facing the labor movement today is the “trend away from labor unions.”

In 1995, Keidanren (the Japan Business Federation) proposed in a report the “utilization of non-regular workers,” which led to the relaxation of labor regulations. “Temporary employment,” which had previously been limited to specialized occupations, was liberalized in principle in 1999, and in 2004 the ban was lifted in the manufacturing industry as well. People working as non-regular employees now account for nearly 40% of all employed workers.

Meanwhile, the union density rate, which was 34 percent in 1975, had fallen to 17 percent in 2014. Of this, union members affiliated with Rengo (the Japanese Trade Union Confederation) account for just 12 percent of the total workforce (see “60 Years of Spring Offensives - For Whom (Part 1),” Asahi Shimbun, December 19, 2014).

This is the undeniable reality of Japan’s labor movement today.

The mainstream labor union movement in Japan, under the leadership of Abenomics, has gone so far as to openly in front of the public stage a monkey show that distorts the long and bitter history of labor struggle by discussing, agreeing, and recommending wage increases through something called the “Government-Labor-Management Conference.” This is a truly shameful and shocking situation for both workers and the public.

Before shifting the blame onto one another, perhaps it is time for us as modern wage workers and as citizens to first engage in some serious introspection and dialogue with ourselves, even though this will be extremely difficult.

<The Constitution of Japan>

Article 28: The right of workers to organize and to bargain and act collectively is guaranteed.

Originally, wage increases and improvements to working conditions are important basic demands for respecting and protecting the right to live and human rights of workers. For this reason, Article 28 of the Constitution of Japan and other labor laws have legally recognized and established various rights for workers, such as the right to organize, the right to collective bargaining, and the right to collective action such as strikes.

These labor rights have been acquired through a long history of hardship for workers not only in Japan but all over the world. Rather than leaving these rights as empty words, workers themselves have put these rights into practice through their own will and tireless, conscious practice in the workplace.

Just thinking about it now is a mountain of issues that workers need to solve. There are several policy

issues that are important to workers in Japan, such as fundamental revision of the Temporary Work Agency Law, comprehensive regulations on fixed-term employment, and basic labor rights for civil servants.

Merely making requests to the government behind the scenes will not achieve anything. Japan's current labor movement is severely lacking in the worker-led exercise of power that is unique to unions. There are no large-scale worker demonstrations, let alone strikes, which are guaranteed by the Constitution of Japan and other labor laws. In short, there is neither the thought nor the energy to develop policy issues into social movements.

Workers' own rights have been usurped by some professional leaders of mainstream labor unions such as Rengo (the Japanese Trade Union Confederation), who arrogate to represent workers, and by a very sly "consultation" held by a so-called "Government-Labor-Management Conference" made up of government leaders and top business leaders.

In the history of the postwar labor movement, there has never been another example where workers have so lost their sense of initiative and been driven to the brink of regression and decadence. Here, too, we can see the same kind of thinking and feelings of workers toward labor union leaders as the deep-rooted "leave it to others democracy." As a worker, we can only say that this is a truly humiliating situation.

It is not easy to pinpoint the root causes of this situation. Nor can we simply place the responsibility on the shoulders of labor union executives and leaders alone. Above all, we must accurately grasp the turbulent times we live in today, the 21st century, and, based on a new understanding of the times, take this seriously as our own problem. And then we must consider what we can learn from it and what we should do about it.

(4) The 21st century labor movement and our own lifestyles

— Bringing a new wind of the "garden family" —

The "Garden Family" Jinen (naturalness) Network proposed here will force a fundamental transformation of Japan's labor movement, which has for a long time been dominated by a small number of professionalized labor union leaders who falsely claim to represent workers, as symbolized by so-called mainstream labor unions such as Rengo (the Japanese Trade Union Confederation), and has been forced into stagnation and decline.

While the existing labor movement was drifting along with inertia and was trapped in the narrow framework of the conventional, perfunctory demand for wage increases, and the labor movement itself was falling into decline, this movement, which aims to realize a new social vision, is a movement that aims to create a new form of human social existence in the 21st century that integrates "labor" and "farmer" through a personal fusion of pre-modern and modern styles (farmers and wage laborers),

namely the “garden family” with excellent anti-market immunity, leveraging “garden family”-style work-sharing system with a $(2+\alpha)$ day off per week (where $1 \leq \alpha \leq 4$). Because of its very nature, it will inevitably open up new frontiers not seen in the labor movement to date.

This will inevitably lead to the creation of new ways of working and new lifestyles for the people that will overcome modernity at the very core of society, and there is the potential for this to develop into a diverse, unique and widespread national movement never before seen, one that will truly mark a new era, overcoming the divide between “regular” and “non-regular” workers, the divide between men and women, generational conflict, and the barriers between urban and rural areas.

In fact, in Western European countries such as France, Germany, the Netherlands, and Spain, various attempts at work-sharing by reducing weekly working hours per person are being implemented, with the aim of shifting away from overwork and towards a more relaxed lifestyle.

According to “**The Dutch Model** — A Mature Society Without Institutional Fatigue —” (by Toshihisa NAGASAKA, Nihon Keizai Shimbunsha; Nikkei Inc., 2000), the Netherlands in particular experienced a high unemployment rate (12% in 1983) in the early 1980s, and the government, labor, and management sought ways to overcome this, eventually reaching a consensus on work sharing, which involves sharing work by promoting part-time work. This was not just a measure to combat unemployment, but also aimed to realize the wish of many workers to “reconcile the relationship between work and family” by reducing the working hours per person.

Dutch workers’ expectations for the promotion of part-time work were based on four perspectives: first, “health and safety” above all else; second, “redistribution of labor and labor distribution” and “job creation;” third, “redistribution of paid labor (employment) and unpaid labor (housework, child care, etc.)” through diversification of working hours, in other words, overcoming the “division of labor between men and women;” fourth, if individuals were to have more free time and be able to control their own time, it would lead to “increased individual welfare” and expand the possibilities for “social participation.”

This was also a call for the establishment of a new way of working in which a couple would work as “1.5 people” instead of both working full-time and spending most of their time on corporate wage labor. And the long-standing efforts to seek “equal treatment” between full-time and part-time workers bore fruit in the enactment of the “Act on Prohibition of Discrimination Due to Differences in Working Hours” in 1996. This trend is likely to become more and more prevalent around the world.

(5) “Garden family”-style work-sharing system and the innovation in the 21st century labor movement

Given these pioneering examples, “garden family”-style work-sharing system with a $(2+\alpha)$ day off

per week (where $1 \leq \alpha \leq 4$) should certainly not be a dream or a fantasy.

Moreover, in pursuit of the way humans should live, by supplementing “household finances” with self-sufficient “gardening” or self-employed “arts and crafts/commerce,” it fundamentally corrects the flaws in the work-sharing systems that have been implemented or advocated both domestically and internationally up to now, and is presented as something that can be realized.

Compared to the work-sharing commonly used today, which is little more than a stopgap measure to combat excess employment during recessions, this “garden family”-style work-sharing can be said to be a far more advanced and superior system, even by global standards, in that it contains a key mechanism that will lead to the ideal society of the future, that is, a relaxed, generous, nature’s cycles-based symbiotic society (FP complex society as “Jinen — naturalness” society).

The 2008 Lehman Shock triggered a global recession that has been described as a “once in a century” event, followed by the Great East Japan Earthquake and Fukushima nuclear accident on March 11, 2011, the climate crisis, the 2020 COVID-19 pandemic, and even the 2022 Ukrainian War and the brutal genocide in Gaza. In these circumstances, the very nature of society as we have existed is being fundamentally called into question. Rather than stubbornly clinging to the superstition of traditional “economic growth,” perhaps it is time for us to take a bold first step in search of what humanity should truly be like.

In the 21st century, not only are the demands of the people becoming more diverse, but the rootless modern wage laborers, who make up 90 percent of the employed population, are becoming estranged from the earth and losing their natural wildness in megacities and extremely artificial living environments, which are becoming torn apart both physically and mentally and becoming weak due to the instability and harshness of their lives.

In particular, in the wake of the Fukushima nuclear accident and the COVID-19 pandemic, people are increasingly seeking a return to nature and are seeking new lifestyles that are rooted in the earth and in harmony with nature, as well as new ways of working to support these lifestyles. Now is the time for a new labor movement that can respond to the urgent demands of such a diverse and wide range of people and is suited to the 21st century.

The “Garden Family” Jinen (naturalness) Network proposed earlier will play an important role in picking up the urgent demands of such a wide range of citizens and supporting a new labor movement of the 21st century from the ground up, one that can truly be trusted by the people.

This “Garden Family” Jinen (naturalness) Network, like the soil that grows crops in a field, will play a role that can be called a source that cultivates, stores, and further contributes the energy for community building and workplace creation that is essential for various human activities and social movements. This is the kind of existence we would like the “Garden Family” Jinen (naturalness) Network to have.

This is not a subjective desire, but something that must happen objectively.

Why is this happening? In a world where fierce competition in the global market has divided the world with disparities and inequalities, and where the climate crisis, the threat of COVID-19, and the escalating conflicts and wars around the world are dividing and isolating people both physically and mentally, and pushing them to the brink of suffocation, many people are desperate for a new social framework to replace the current situation.

In these times, when this very “Garden Family” Jinen (naturalness) Network confronts the neoliberal market fundamentalism of the “expansionary economy” and aims for a new horizon of autonomous, nature’s cycles-based symbiosis with excellent anti-market immunity, it will be a network that will be used by wage laborers, small family operations based in agriculture, forestry, and fisheries, artisans, and merchants, small and medium-sized enterprises, throughout the entire country, including farming, mountain, and fishing villages, small and medium-sized regional cities, and mega-urban areas. And it has the potential to become an important parent organization supporting a broad-based national movement that embraces all kinds of free individuals, groups, and organizations (corporations such as NPOs and NGOs, various cooperatives, agriculture, forestry, fisheries, commerce and industry organizations, various types of labor unions, and groups and organizations in the fields of education, culture, the arts, performing arts, and sports).

This “Garden Family” Jinen (naturalness) Network is a vibrant true network of people, regardless of age, gender, or occupation, and transcending religious or party boundaries, where people can exchange information, learn, and improve from one another — a truly equal, horizontal network that eliminates hierarchical relationships. It will confront today’s harsh, dog-eat-dog “expansionary economy” system of market fundamentalism and, based on the “garden family,” will aim for a spiritually rich, nature’s cycles-based symbiotic future society in the 21st century that respects human freedom and dignity (**“Jinen — naturalness” society**).

(6) “Preparing soil” for diverse and free human activities

— Toward a fundamental shift to a national movement with a long-term vision for the next generation —

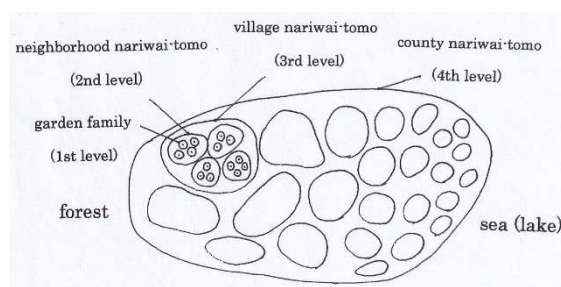
In soil science, soil with an aggregate structure is a nutritious, fluffy, fertile soil with many gaps and excellent breathability and water retention, making it ideal for growing crops.

It is a world in which all living things, from microorganisms to earthworms, interact organically with each other, and each independent individual lives freely in a way that suits their own individuality, ultimately helping others and sustaining themselves.

The structure of human society based on the “garden family” social concept, which is a way to realize the “future society theory based on living systems,” will ultimately mature into a multi-layered aggregate

structure, with the “garden family” as the basic grain, much like fertile, fluffy soil.

The fertile soil of this multi-layered, aggregate structure of the “garden family” society gives rise to a wide variety of free-spirited, unique “crops.”



The aggregate structure of local community in a river basin area that connects the forest and the sea

— Multi-layered “Garden Family” Jinen (naturalness) Network —

What is nurtured here are, first and foremost, free individuals with unique personalities, autonomous families with excellent anti-market immunity — in other words, “garden families,” a new form of human social existence in which the personalities of “labor” and “farmer” are integrated and fused together, an autonomous local community with excellent anti-market immunity, and on this foundation are born ideas, culture, and art, as well as performing arts as popular entertainment.

Nowadays, sports have become extremely large-scale and commercialized, and even with online casinos rampant, have been spoiled by capitalism. This is out of the question. We must rebuild the wide variety of sports that should exist as they should be, where individuals get their bodies moving and enjoy themselves independently.

Furthermore, various cultural and artistic movements, free social movements, free and vigorous political activities of various parties, and religious activities of various sects will develop based on these foundations. In other words, they are a totality of truly lively, creative, and free-spirited human activities.

Crops that do not fit into the soil with its aggregate structure that has been lovingly cultivated over many years will not grow and will eventually wither. Ultimately, the fate of all the crops that grow there is determined by the type of social soil that people prepare. From nutritious, fluffy soil, it is inevitable that wonderful, distinctive crops will grow.

With complete confidence in this, the activities of the “Garden Family” Jinen (naturalness) Network are all about this painstaking, grandiose “soil preparation” that is fundamental to the growth of all “crops.” And nothing else.

It goes without saying that we must not overly belittle the role and goals of the activities of local residents and citizens, or narrow them down to the activities of a particular political party or sect, or organizing a particular political party or sect. “Community building” is a much more fundamental, free, and generous human endeavor. Here too, Shoeki Ando’s “philosophy of Jinen (naturalness)” permeates.

Whether it is the shocking decline of the labor union movement in Japan, the decline of local government capabilities, or the flagrantly critical state of “leave it to others democracy” especially at the national level, the underlying cause of all of these is precisely a hopeless passivity that is akin to resignation that has accumulated like sediment in the depths of people's hearts for a long time, torn away from the fertile land and eroded by the market.

We have forgotten to prepare fertile social “soil” with this aggregate structure of local community, and instead, we are living in an area with single-grained structure, where the “soil” has become barren like sand, composed of the social existence form of the rootless human being known as the wage laborer, who could be said to be the offspring of modernity, as the basic unit.

Especially in developed capitalist economic powerhouses, under the extreme belief that economic growth is the omnipotent force, human desires have expanded without limit, and people have become completely imbued with the narrow values of misers who reduce the meaning of life to money and things. More than ever before, an easygoing, don't-rock-the-boat mentality has been further nurtured, and the ideological soil for a “leave it to others democracy” has been prepared.

In this way, both people's bodies and their sense of initiative are eroded in a cruel manner before one realizes it. Now, postwar democracy has regressed to a point where it cannot be fixed if this loss of people's initiative is allowed to continue, and it is being forced to become a mere formality.

Now that we have marked 80 years since the end of the war, we must first and foremost deeply question the nature of society and devote all our efforts to making a fresh start, in order to cultivate and build a new sense of initiative for ourselves.

We must establish people's true initiative deep within our own society, not a formal, borrowed democracy based on legal texts, that will not be defeated even in the face of any ferocious reaction. Our future depends on whether we succeed in doing so.

First and foremost, we must start from the fact that, to reiterate, one's own local “area” and one's “workplace” (“labor site”) must be thought up and constructed with one's own hands.

This is an immutable, fundamental principle and belief that people who have lived on the land and are rooted in it for a long time in human history have acquired from simple lives in which mental labor and physical labor were integrated and harmonized, and it is an important principle that we must never forget, even today.

Modern times(capitalism) have easily and in a short time pushed these principles and beliefs into oblivion. There is no way that we should have the condescending Abenomics, a borrowed system given from above that mocks the initiative of the people, or the “regional revitalization” of the Yoshihide SUGA administration that succeeded it, furthermore, the deceptive “digital garden city-state concept” touted by the newly-appointed Fumio KISHIDA administration, which came to power under the banner of a “new capitalism” with a new look, or the deceptive “regional revitalization” of the LDP (the Liberal

Democratic Party)’s ISHIBA administration, which, as soon as he became prime minister of a minority ruling party, began to use the phrase “fellow citizens” an eerie amount of times, completely concealing its true nature, and shamelessly watching every opportunity with a vigilant eye to put Japan on the path of a militaristic Japan.

No matter how long it takes, the autonomous “Garden Family” Jinen (naturalness) Network will recapture these fundamental principles and beliefs of human life and take a sure first step toward accomplishing this important 21st century challenge that faces us today.

(7) Reject “leave it to others democracy” and above all, establish our own initiative

— That is where the true joy of living as a human being lies —

As mentioned earlier, Japan’s economy is currently in a long-term crisis in terms of growth and profitability. This long-term stagnation shows that the accumulation structure that has led the postwar economy, which has eliminated excess production capacity that has been formed based on capital investment and the transfer of labor from rural areas to cities through a wasteful lifestyle, “exports,” and “public works,” has reached its limits. We must take this seriously.

While we avoided fundamental reform and sat idly by unable to come up with a policy that would address this structural excess from the ground up, the “lost two decades” that began in the early 1990s have long since passed. During this time, we have been unable to cast off the illusion of “economic recovery” or “another period of high growth,” and have continued to drag on with the same old policies. As a result, the situation has only gotten worse.

What should we really learn from these “lost 20 years”? While we are complacent, saying that the “garden family” vision for a future society is an anachronism, the “lost 30 years” will pass in the blink of an eye. The longer it goes on, the more distant fundamental reconstruction will become, and the more difficult it will become.

The second Abe administration, which began in December 2012, took a highly risky gamble, putting the lives of the people at risk.

The world was suddenly in a euphoric mood as the sudden rise in the value of the yen, stock prices, and bonds strengthened with the surprise of “Abenomics” and Bank of Japan leader Kuroda’s “unconventional monetary easing.” However, this was short-lived, as the COVID-19 pandemic in 2020 caused the postponement of the Tokyo Olympics, and the veneer of this fictitious “economic recovery” mood was quickly peeled away.

The moment of celebration soon came to an end, and the Ukrainian War broke out in February 2022. Life is getting increasingly difficult for the majority of the population, although it may not be the case with the wealthy few.

We need to know that we have reached the limit of what can be called stopgap treatment, which involves sticking on band-aids and putting up safety nets each time we face a never-ending stream of problems while trying to deal with each one.

What is really needed now is not to deal with problems after they have occurred, but to fundamentally change the very nature of society that is the source of the problems. We need to seriously engage in causal treatment that will fundamentally change the nature of today's extremely weakened society.

It is a process that requires a long-term perspective, with a firm eye on at least 10, 20, 30, or 50 years ahead, to steadily and patiently build up the foundations for reconstruction one step at a time, while fundamentally transforming the very nature of "families" and local "areas," based on the "garden family," a form of human social existence with excellent anti-market immunity that integrates and fuses the personalities of "labor" and "farmer," in order to address the structural contradictions that could be described as inevitable in postwar society.

Due to the ambition of prioritizing economic growth and the sweet words of government scholars and critics, the location of the problem has gradually become obscured and shifted, forcing us to take steps back, but there is something we must keep in mind once again.

According to the IPCC Special Report on Global Warming of 1.5°C (2018), humanity is faced with the heavy task of having to reduce greenhouse gas emissions such as CO₂ to virtually zero by 2050, 25 years from now.

Nuclear power was once hyped as a "clean energy source with zero CO₂ emissions," but the Fukushima nuclear accident of March 11, 2011 has made everyone aware of its enormous dangers.

If we are to honestly face up to this enormous problem which could completely negate our very existence, and if we truly wish to find a solution to it, then we must immediately abolish nuclear power plants, and in line with the international goal of reducing CO₂ emissions that many people around the world are striving to achieve, we must look 10, 20 or even 30 years into the future and envision and aim to realize the CFP complex society based on the "garden family," a new form of human social existence with excellent anti-market immunity that integrates and fuses the personalities of "labor" and "farmer." This will be the decisive key to reducing CO₂ emissions and curbing waste of energy and resources. We cannot afford to call this a "dream."

Rather, it will undoubtedly play an important role in the growing international debate and movement on the issue of phasing out nuclear power and global environmental issues, and will play a leading role in these discussions. Above all, for the sake of our children's and grandchildren's future, it is important to paint a picture of what the ideal world should look like, take the first step toward that goal as soon as possible, and make every effort possible.

Building the CFP complex society based on the "garden family" and revitalizing river basin areas connecting the forest and the sea.

This CFP complex society will only be able to take shape and mature in earnest with the birth of truly democratic local governments led by the people who aspire to the ideal of nature's cycles-based symbiosis, and with a truly democratic government established on this foundation.

It is only under this new government that it will be possible to come up with fundamental and groundbreaking macroeconomic policies, including fiscal, financial and trade policies that are appropriate to the ideal of nature's cycles-based symbiosis, while fully incorporating objective social and economic changes and the realities of the time.

Only then will it be possible to fully develop and implement comprehensive and concrete policies for the "family," the fundamental community in our social structure, and the "local community," which is its aggregate, as well as for society, education, culture, and more.

As a result, a high-level social security system for child-rearing, medical care, nursing care, pensions, and other areas full of human warmth and appropriate for a new era will be established that organically combines public functions with the gradually revitalized capabilities of the "family" and "local community" under a new tax and fiscal system that places people first.

The CSSK mechanism proposed in Chapter 10 of the main text of the long-running series, the "Organization for Promoting the Reduction of CO₂ and the Creation of Garden Families" (the abbreviation: CSSK, taking the initials of the Japanese name), will likely begin to operate, albeit imperfectly, at the prefectural level, even from the initial stage, which could be called the "infancy stage" prior to the "full-scale formation stage" of the CFP complex society. This will also mean steadily building the foundation that will promote the transition to the "full-scale formation stage" of the CFP complex society on a national scale, starting from local "areas."

And once a new grassroots, people-led government is established that aspires to become a mature, advanced welfare nation built on the ideal of nature's cycles-based symbiosis, that is, on the foundation of "garden families," then the CSSK mechanism will grow into a fully-fledged system with functions at the national level, and together with the new government's "full-scale implementation of comprehensive and concrete policies," it will undoubtedly play an even more important role and demonstrate exceptional effectiveness.

(8) The "future of the 21st century" becomes clear through the continuous spiral movement of "checking, research, and planning" for one's own home area

Although we have spent so much time up until now, we are finally standing at the entrance to the "infancy stage" of the CFP complex society based on the "garden family." Where should we start?

This may seem trite and tedious, but based on the ideas and methods of "area ecology" as an innovative area studies that is naturally derived from the universal principle of "adaptation and

adjustment” (= “self-organization”) of creation and evolution that permeates both the natural world and human society, surely it is important to start by selecting a specific “river basin area that connects the forest and the sea” model in one’s own home area, and then thinking about it concretely as an issue that is close to you.

In order to clarify the future vision that the local “area” should aim for, residents and citizens of all generations, including children, young people, and the elderly, will need to join in the continuous spiral movement of “recognition and practice” of “checking, research, and planning” for their home area, and work tenaciously for themselves.

What is important in this case is to first boldly sketch out a future vision of one’s home area, even if it is incomplete, as a working hypothesis for the initial stage of this continuous spiral movement, based as much as possible on the realities of the local “area,” without being swayed by the “common sense” of the world.

By repeatedly setting such hypotheses and then conducting research and verification, the true nature of one’s own local “area” will become clear for the first time. From there, a more concrete vision of the future that one’s own local “area” and Japan should aim for will also emerge.

Shortly after the war, the historian Tadashi ISHIMODA, known for his classic work “The Formation of the Medieval World” (1946), confronted the history that was imposed on us from above, saying, “Wherever there are people, wherever there is life, there is a rich history,” and that such history “must be written by the people themselves” (‘Village History, Factory History,’ *Rekisho Hyoron* 3-1, 1948). This prompted a movement for “historical studies for the people,” which led to the formation of individuals that would shoulder the responsibility of postwar democracy through digging up and learning together about the history of people’s own “villages” and “factories.”

The very spirit embedded in this must be the most important thing that we must bring back to our grassroots, national movements, which have become so shriveled in modern times.

The never-ending spiral circular movement of “recognition and practice” of “checking, research, and planning” that confronts today’s reality and paints a vision for the future of one’s home area is reminiscent of the former “historical studies for the people” movement, and can be seen as the proposal for a new movement for the 21st century that could be called a “future area studies by the people, for the people” movement.

The previously proposed “Jinen (naturalness) Forum to Consider the Future of Our Country and Local Area in the 21st Century” (tentative name) should be the first step in launching this national movement in each of our local “areas,” and should serve as the parent organization.

Without this kind of grassroots, steady activity that strives toward clear goals for the future, it is safe to say that there is no way to achieve independence of local “area” and pave the way for the future in

the face of the expansionism by a handful of politicians, huge financial capital, and global multinational corporations.

This may seem like a roundabout way of doing things, but wouldn't this the real, practical shortcut we can take?

This means eliminating the deceptive social habit of "leave it to others democracy" that has been reduced to short-term "elections" and has clung to us like sediment, and instead aiming for the magnificent future society of the 21st century, establishing our own initiative from our own feet, with our own hands. We are eagerly awaiting this kind of comprehensive, autonomous national movement that is deeply rooted in the lives of the people.

It is in this kind of steady, creative practice that we find the true joy of living, something that humans cannot replace with anything else.

Wandering through the sea of suffering,
my tipsy dreams
paint a picture of tomorrow on Mother Earth

We must break the cycle of inequality and injustice, division and conflict, and create a new world filled with the scent of the earth and the colors of nature, where humanity is rich in life and where all lives shine.

The path to becoming a mature, advanced welfare nation that has overcome modernity, built on the foundation of the "garden family," a form of human social existence that integrates and fuses modern and pre-modern "labor" and "farmer" personalities with excellent anti-market immunity, is by no means an empty dream.

The "Garden Family" vision for a future society as a way to realize a "future society theory based on living systems," which is currently often thought of as impossible, will surely become more likely to be realized through the heartfelt wishes of many people and an accumulation of many years of trial and error by people in a variety of "communities."

We believe that this long and arduous process is the only way left to realize the essence of the spirit embedded in the Constitution of Japan.

In the eternal time and space,
we are all born into Mother Earth,
nurtured by Mother Earth,
and to Mother Earth we will return.

————— ◇ ◇ —————

With Assistance from
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