Selection Members Talk with a Grantee

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Exploring New Values for Society

Since 2011, under the theme of "Exploring New Values for Society," the Toyota Foundation Research Grant Program has been soliciting proposals for ambitious projects that strive to principally investigate the fundamental ways of thinking and methodologies needed to consider how to address pressing social issues and then widely share the research results.

As we confront an era of historical change and respond to a variety of social issues in the years ahead, it will be necessary to take a holistic view of the world and grasp the future from a broad penetrating perspective so that we can rethink existing attitudes and social structures while clarifying what sort of values need to be pursued. Over the past five years, the experts on our Selection Committee and the Toyota Foundation staff have repeatedly discussed what sort of research is capable of creating new values for society. The annual process of the committee and the foundation has drawn on these discussions and the exchange of views with grant recipients, thereby helping to deepen the members' common image of the theme.

Discussion takes place underneath a hanging cherry tree on a hilly spot overlooking tangerine trees heavy with fruit and fields of tea plants, on an unseasonably warm late October day.

As a means of conveying the idea of the program to grant recipients, while also introducing it to those who are thinking about submit- ting a project proposal, we organ- ized a discussion on the theme of "Exploring New Values for Society" between Ryoto Tomita—a grant recipient who has just completed a two-year project under the Toyota Foundation's Research Grant Program—Selection Committee Chair Toshio Kuwako, and Selection Committee Member Yoshiko Ashiwa. Their discussion took place in October, 2015 at the Fujieda Field of the Center for Education and Research in Field Sciences, Faculty of Agriculture, Shizuoka University (Japan), which is where Professor Tomita and his research members carried out their comparative cultivation experiments on heirloom crops for their project, titled "How Can We Maintain 'Richness' of Agriculture?: Focusing on Utilization and Protection of Heirloom Crops."

Project on Heirloom Crops in Shizuoka Prefecture

TOMITA: Thank you for coming all the way to Shizuoka to be here today. The project we have been carrying out here was selected two years ago for the fiscal 2013 Joint Research Grants. Thanks to the Selection Committee choosing our two-year project, we received a grant of ¥4 million. Our motivation for seeking a grant was a strong interest in the question: What is "richness"? Our idea was to explore that question by looking at the use and conservation of heirloom crops, since the livelihood of farming involves a complex relationship between human beings and nature.

Our definition of the term "heirloom crops," which draws on the earlier work of the Yamagata Forum for Indigenous Crops based in Yamagata Prefecture, Japan, states that such crops are those that have been cultivated in a particular region across several generations, with the people raising crops collecting the seeds from year to year and using the crops for distinctive culinary dishes and other applications. In many cases, the growers have no specific awareness of the concept of heirloom crops or any specific name for the plants they grow. And some of them had even just simply set aside a corner of their field for those plants to grow. Given the low profile of heirloom crops, our first step was to uncover basic information on where in Shizuoka Prefecture they were grown, on how they were being cultivated, and on how the agricultural techniques and cultural traditions connected to these crops have been handed down. Initially we had planned to carry out an extensive survey throughout the prefecture, but we soon realized that the amount of work required for it was too vast to be feasible. So we had a bit of a setback at the outset. But in place of that original survey idea, we were able to take the approach of deepening our relations with the individuals we came in contact through our project. I think this is why we were able to immerse ourselves so deeply in the reality of the places where heirloom crops are being grown.

As a result of surveying the people we came into contact with, it became clear that there were well over 50 different types of heirloom crops. We found in some cases people carefully cultivated the plants because of their delicious taste, while in other cases the plants had become so familiar that cultivators referred to them by some generic term like "green onion" rather than viewing them as heirloom crops. What also became clear is the tremendous diversity among those cultivating, distributing, and inheriting these plants. Moreover, we found that the plants were not being passed along from generation to generation as a conscious effort, but rather because of the fact that people were consuming them in their daily lives, which shows how technology and culture is handed down unintentionally. Another important discovery was that those cultivating heirloom crops, who are

mainly in their 80s and 90s, learned about this agricultural tradition on an individual basis, so that in many cases there was no lateral coordination among them.

Based on the results of our research, I wanted to consider the question of how what has been inherited from previous generations can be passed along to the next generation. Instead of the researchers pondering this question on our own, we wanted to consider it along with those who are actually involved with heirloom crops, and then make spaces for the autonomous inheriting of heirloom crops and for training others in this field.

A Landscape with Heirloom Crops

KUWAKO: What sort of "values" were you seeking to explore through the project?

TOMITA: First of all, in terms of our focus on heirloom crops, we thought that the project could generate values beyond the level of just preserving the genetic resources of those crops since this would allow us to comprehensively grasp a wide range of information as a whole, such as identifying the locations and terroir of the plants, what plants are considered delicious, and which occasions the plants are consumed or used. We refer to all these elements as composing the "landscape with heirloom crops."

Inheriting heirloom crops involves the link from the past to the future of the "landscape of heirloom crops," which is formed by the entirety of the environmental, culinary, technical, and cultural elements connected to the plants. We realized that the richness of agriculture is also to be found within this overall landscape and the process whereby each generation inherits it. When forging opportunities for inheritance and fostering human resources, we became strongly aware of passing along the whole landscape of heirloom crops, rather than just focusing narrowly on the plants themselves. No matter how much we might stress the importance of heirloom crops, they will not be preserved for future generations without people to cultivate and eat them. In order to put in place the necessary network among people who cultivate and consume heirloom crops, we traveled along with a group of Shizuoka Prefecture farmers and chefs to Yamagata Prefecture to get a first-hand look at the pioneering research efforts there in the field of heirloom crops. We also held an heirloom crop tasting event at a local maternity hospital, where expectant parents had a chance to sample some of the local culinary delights that were being showcased. In addition, we are currently experimenting with new ways of passing down the tradition of heirloom crops.

During the project period, these were some of the ways that our researchers and others attempted

to uncover heirloom crops, emphasize their value, and introduce measures to pass along the heirloom crop tradition. But I think we are still only at the initial stage of this endeavor. Looking to the future, I think that the way for us to truly create new values is to bring about a highly autonomous society in which local people themselves discover those values and strive to inherit them.

Uncovering and Setting Down Roots of New Values

KUWAKO: What you mentioned at the beginning about the act of "uncovering" is important. It seems to me that your project did a brilliant job in terms of not just focusing on the value of heirloom crops as a resource, but also on "cultivating" the "culture" that surrounds those plants with regard to eating and using them. In this way, you were able to uncover values that had been hidden and were disappearing, and to set down the roots needed to give the crops a new lease on life.

TOMITA: From the outset I was aware of the importance of inheriting and laying down "roots" when it comes to heirloom crops, and this was already mentioned in our written project proposal. During the period of implementing the project, however, we were not able to fully create an inheriting mechanism. Still, through the work to uncover information about heirloom crops we were able to learn that the inheriting process was mainly carried out on an individual basis. For instance, an elderly woman might be the sole member of her household to have inherited some seeds of an heirloom plant and to think they were important enough to grow. But other family members might not even know she was planting them. There weren't even any connections between those who were raising heirloom crops that they had inherited from their ancestors. This is one thing that we only became aware of once we visited places where heirloom crops were being grown.

One of our findings was that, in a sense, there is no system or network for inheriting heirloom crops. This made me feel that it would be effective to facilitate connections between the people involved, rather than just carrying out measures on an individual basis. For this reason we decided to hold an event where the local people we met could interact with each other, instead of our original plan to hold a symposium for researchers to report on their results and discuss issues. We asked local people to share their feelings about heirloom crops and information on what was happening in their own areas. It was gratifying for participants

Posters displayed in Kakegawa and Minami-Izu to "uncover" heirloom crops.

who had thought that their heirloom crops would be lost once they died to see the increasing interest among young people, including cases where the participants' grandchildren are succeeding them as farmers. This is some of the progress accomplished during the grant period. Since our primary objective was to explore new values rather than just investigating a particular topic, I felt that we had to generate a range of lasting results, such as the creation of a human network.

Another new approach we have been taking is to focus on "use," since heirloom crops will die out unless they actually are used by people. Take the example of the reddish sweet potato called a "carrot potato," which people eat as *hoshi imo* (dried sweet potato). I think that if producing that vegetable becomes more economically viable, the younger generation would be interested in growing it. But it's not enough for the economy to just revolve around brand crops. As Professor Kuwako pointed out, there is also the question to revive culture and other aspects or how to revitalize an area. Starting in the summer of 2015, the project participants launched a new initiative in the Yokosuka district of the city of Kakegawa in Shizuoka Prefecture in collaboration with university staff and students as well as civic groups. Even though the period of our project has ended, this initiative will be continued and is expected to take shape by the summer of 2016. I think this is one way that our project is responding to issues.

ASHIWA: I also participated in the event you held. It was surprising to see that participants interested in heirloom crops did not know each other even though they were living in the same city. So we need to have spaces for interaction. The participants at the event were interacting in a very lively way and seemed to be having a lot of fun.

TOMITA: In addition to the final report we submitted to the Toyota Foundation, we made a booklet as a result of our project, titled "Heirloom Crops and Us." The booklet included not only things that the project members wrote, but also all sorts of submissions by those involved with heirloom crops—including articles, haiku, and pictures drawn by children. At the interactive event, the participants read each other's booklet entries and shared their feelings about heirloom crops.

The booklet "Heirloom Crops and Us" that brings together a wealth of ideas and thoughts on heirloom crops.

KUWAKO: Talking to you today again gives me a sense of how boldly your project tackled the program theme of "Exploring New Values for Society." If I might speak in more philosophical terms, it seems to me that the term "values" comes down to what people are, or should be, yearning for. So in seeking to explore or create values it is necessary to have a good view of what people should truly "desire" and then take action in that direction. And I

think that this point is expressed splendidly in your project.

Approach to Creating Values

ASHIWA: Clearly, a lot of useful hints can be gained from your project. In seeking to gain holistic view the project, it may be worthwhile to consider what sort of forms can be taken when exploring or creating values in line with the fundamental aim of the Research Grant Program. There seem to be two styles with regard to creating values.

The first style corresponds to what Professor Tomita and his colleagues have been doing. In this case, project members, armed with the knowledge accumulated by researchers to date, visit actual sites to uncover and verify the types of values that either have been overlooked or buried. Under this approach, a synergy is generated between the project's researchers and the local people at those sites, and together they become involved with and promote the actual creation of values. This is a practical style that often involves close cooperation with the activities of local citizens.

The other style is research that involves grasping the values that can be found in actually occurring phenomena and objectively analyzing the process whereby values are created. This includes not only an examination of alternative values—such as the so-called slow-food movement, coexistence and harmony, environmentally friendly lifestyles, and an emphasis on diversity—but also values that are not necessarily positive, such as modern rationalism, consumer society, narrow-minded nationalism, and religious conflict. This style of research aims to understand the mechanism whereby values are created. This is important since an outlook that emphasizes cultural diversity can end up inviting separation and entrenchment of culture, for example. Likewise, truths and positive values can harden to the point where they begin to operate in a harmful way. The results of research that seeks to grasp the mechanism for the process of value creation, within its diverse context, will be a useful reference source for a wide range of practical endeavors.

In many cases these two basic approaches overlap with and complement each other, so it would probably be difficult to classify a project as one or the other, but I think that a project's characteristics come into view by emphasizing either one. Personally, I would like to see the Research Grant Program promote research oriented more toward the second style.

KUWAKO: When seeking better values, it is vital to first firmly grasp the current situation and then consider what can be done to ensure that important things are not overlooked. If we can create improved methods and objectives when existing methods are not capable of responding to

the issues at hand, this can lead to new values.

TOMITA: Regarding the two styles of value creation that Professor Ashiwa just explained, I orient myself toward practical activities. But if someone gets too caught up in practical activities there is a tendency to devote all of one's energy toward realizing a particular goal, such as producing brand products as a means of preserving heirloom crops. There is a need, in fact almost a requirement, for us to be introspective for what we are doing and consider what sort of values are being created, but this is an area that does not easily come into focus.

At such times, I think it is necessary to step back as researchers to take a holistic view of the situation, while sharing the same objectives with people involved. In the case of heirloom crops there are negative aspects that account for why the plants have been neglected, such as the difficulty to cultivate them or unpleasant flavors. And some people tell us that they only grow them because they are poor and have no other options. So if we were to adopt the stance of insisting that heirloom crops are great and without flaws, it would only alienate people who have inherited them. Instead, we are considering the issue of carrying on the practice of heirloom crops by fundamentally reconsidering what has been inherited from the past, weighing the positive and negative aspects. We received entries for the booklet from a whole range of people involved with heirloom crops, and we wanted to have the diversity of their opinions expressed directly in that publication. Our approach is to firmly understand the diverse aspects of heirloom crops and on that basis consider what needs to be done in the future to bring out their "richness." We also have to consider whether the answers we find are applicable or not to our real-world activities. I think that we are engaging in this sort of back-and-forth between our practical activities and research.

The Toyota Foundation's Research Grant Program is well-balanced in terms of not asking participants to choose to focus exclusively on research or practical activities, but rather combining the two. I think that this is a great aspect of the program, as well as what makes it so challenging for participants.

KUWAKO: At a workshop that the Toyota Foundation held a while ago, the question was raised of how to explain, in more concrete terms, the methodology regarding who should be involved in creating values and how they go about doing it. Calling on people to research the issue of creating new values also involves asking them to generate new values through their research. Researchers have a tendency to think that they have to engage in theoretical research, but the grant program of the Toyota Foundation is not necessarily calling on researchers to only engage in deskwork or in putting down their ideas on paper. We also believe that one way to create values is to actually visit the front lines to consider the situation for yourself. The proposals that emerge from such

first-hand observations can spur people to action, also resulting in the creation of values. Based on that viewpoint, the program seeks to encourage those who submit proposals to not only formulate a theory but also to engage in creative activities. We are asking them to consider the specific content and methodologies for such activities.

ASHIWA: This issue—engaging in practical research that considers the question of creating values—reminds me of how the 2015 Nobel Laureate Professor Satoshi Omura(*1) said that he was motivated by a desire to help other people. Usually, even when researchers are consciously aware of that feeling, they don't tend to express it clearly. I think that feeling is often connected to research that is in tune with creating new values. Researchers should ask themselves how their research unfolds in terms of practical applications and benefits to people. It seems to me that new values are created through researchers adopting that sort of straightforward research approach and aim of assisting others.

Considering the "Universal" Significance of a Project

KUWAKO: If I may turn to a slightly different topic, during the selection process for the Research Grant Program the Selection Committee members often discuss how a particular project proposal might lack wider relevance or universality because of a very limited focus in terms of the project theme or geographic area. In the case of your project, Professor Tomita, even though the fieldwork was done in Shizuoka Prefecture, it seems to me that the project will have significance when considering the issue of heirloom crops on a global scale, including the perspective of how to position heirloom crops, in terms of whether policies should be implemented to protect them or not.

ASHIWA: I agree. The project that Professor Tomita and his colleagues carried out provides useful hints for the solution of issues that are generally considered to belong to different fields and are thus globally applicable. Take the case of Sri Lanka, where I have been engaged in research for many years. Following its ethnic conflicts and civil war, the country faces difficult tasks related to the return and resettlement of internally displaced persons and the rebuilding of communities. This discussion with Professor Tomita about heirloom crops has made me realize that having the returning refugees bring along

heirloom crops to the places where they settle and introduce those plants to the area could be a way of reviving their culture and forming an important community core.

I think that there are many ideas that are applicable around the world that stem from the work that Professor Tomita and his colleagues have been involved with. I hope that future grant recipients under the Research Grant Program will consider the universal significance of their research. Rather than thinking that the issue they are addressing only has a limited, local relevance, I would like to see them adopt a wider perspective. When they do that, I think that other possibilities will come into view.

TOMITA: It seems that the phenomenon of heirloom crops disappearing because they are not passed along to future generations is an even more serious problem in the case of developing countries. Even though our own project is locally based, we have tried to rethink values when it comes to issues that are of universal relevance.

ASHIWA: In contemporary society various issues are arising around the world simultaneously, so it is not so important whether things are happening earlier or later than in Japan. And I think it's the same situation for passing along wisdom at the local level.

One example is the folklore research carried out in the Misakubo area of Hamamatsu City in Shizuoka Prefecture by Professor Kanichi Nomoto,[*2] which Professor Tomita and his group also looked at. In his book *Shizen to tomoni ikiru saho: Misakubo kara no hasshin* (Ways to Coexist with Nature: Ideas from Misakubo), Professor Nomoto introduces numerous examples of the wisdom and techniques for living passed along from generation to generation in the mountainous area of Misakubo. The book includes a description of the tree-cutting that takes place on the night of a new moon. Wood from trees cut down on that night are said to be highly resistant to insects and particularly durable. This same custom exists in other parts of Asia and in Germany. It was amazing and inspiring to learn that similar knowledge built up from experience and passed along exists in such culturally different places separated by oceans and great distances.

When we look at this wisdom that exists around the world from the perspective of sharing it as a "resource," I think it is interesting to think in terms of wisdom-related "commons," similar to way commons are discussed for tangible things and spaces. If we can adopt the mindset of seeking to contribute to the accumulation of the global commons of wisdom, it can lead to the uncovering and connecting the values that exist in various places. I think this is one of the roles that researchers can play.

Diffusing Results to Help Create New Values

KUWAKO: For the sake of those submitting proposals to the Research Grant Program, I would like now to discuss the image of actual project results. Research papers have significance when they are widely read and lead to further studies. But if a paper is read by almost no one and only contributes to the researcher's own career then it is of little use. Since the aim of the Research Grant Program is to explore new values, it would be inappropriate for projects to only be evaluated on the basis of established academic outlooks. So there is a need for the comprehensive evaluation of different types of results, including not only academic papers but the sort of booklets or interactive meetings that Professor Tomita implemented for his project, or video content and various other kinds of events. I would like for researchers submitting project proposals to be aware of how their projects might contribute to the future of society.

Evaluating a project is quite difficult, however. Over the past two years, the Toyota Foundation has been holding workshops that bring together grant recipients and provide forums where projects that have been selected can be reevaluated. I feel these events served as an opportunity for the grant recipients themselves to think more deeply about the essence of the grant program, as well as a forum for feedback about our own selection process.

TOMITA: I participated in two of those workshops and learned about the fundamental direction of the program, which the Toyota Foundation has described from the outset as centering on the three aspects of *foresight, a participatory orientation, and an international perspective*. My impression was that by continuously putting those principles into practice, the Toyota Foundation has been able to win people's trust. In the case of our project, there was a particular participatory emphasis. I think that from the perspective of those submitting project proposals it might be worthwhile if the Toyota Foundation would elaborate and share information on the experiences gathered with regard to all three of those key aspects. Doing that might make it easier for researchers, when they are creating their proposals, to have a clearer image of the sorts of project content and results that the Toyota Foundation is looking for.

ASHIWA: I think that the issue of research results is connected to the issue of how the Research Grant Program is questioning conventional notions of "research" and its results. Even though this program concerns research grants, it is not limited to university researchers. Instead, there are many examples of joint research projects involving collaboration between researchers and those in the governmental or private sector. It is important for grant recipients to present their results in forms other than just academic presentations or papers, but I think that it should be emphasized to

those submitting proposals that this is not just a matter of coming up with a diverse range of formats for results, but rather considering how the results are connected to the project's aim of creating new values. This linking of results to value creation can be explained in a project proposal as a new style of research. We would like those submitting proposals to indicate how the research grant results will fit in with the distinctive qualities of the Toyota Foundation program. In addition to the importance of academic papers, we think that true value is first created when the results of a project lead to real-world applications.

KUWAKO: I agree with that point. Professor Tomita has come up with various formats for presenting his results, although, given his position, he also has to write his share of academic papers. *(Laughs.)*

TOMITA: True. It will take some time, but I have some ideas in mind for papers. For instance, I'd like to draw on the extensive experimentation I've been able to do through participating in the Toyota Foundation program to consider how we should grasp the concept of inheriting culture. And, in the future, I would very much like to write a paper on the theme of the significance and richness of people cultivating plants for their livelihoods. In the past I had been involved with activities centered on environmental conservation and hadn't had concrete interaction with the realm of agricultural production, so this project gave me the valuable experience of coming into contact with and being able to think about that productive realm. And now I want to take a holistic view of what I've acquired as a researcher and clearly explain it to other people.

Professor Kuwako and Professor Ashiwa listen to Professor Tomita's explanation of an heirloom sweet potato plant.

Creatively Undertaking Challenges

KUWAKO: Our discussion today with Professor Tomita has given me a sense of how the Toyota Foundation's Research Grant Program is providing grants for experimental initiatives that might contribute to the creation of a new society. It takes courage to fund activities that might fail, but it seems to me that the Research Grant Program is providing opportunities for researchers to form hypotheses for new concepts and boldly undertake challenges.

ASHIWA: I think that the Toyota Foundation's Research Grant Program is actively providing

support for research that is based on the researcher's own set of values.

In carrying out research, it is important for researchers to always question the nature of their research and ask themselves what they need to do as researchers. It is often said that research should be value-neutral, but researchers live with a certain set of values and carry out research precisely because it is thought to have intrinsic value. Since this activity can never be free of values, it is necessary to be proactive in terms of objectively understanding oneself as someone with a value-based outlook, while also taking up the challenge of engaging in research that creates new values. I think this is the sort of stance that is needed.

KUWAKO: For five years I have served as the chair of the Selection Committee, and in carrying out my duties I've tried to consider from the standpoint of a person seeking a grant how the program could be more appealing. We have done our best to create a grant program that supports projects that bring together an array of participants and collaborators, involve the sharing of creative ideas, and go beyond established academic frameworks. In recent years we have increasingly received proposals for multinational research projects along with those that include members from outside the realm of university research. I think it is a good thing that the Toyota Foundation has developed an image as an organization that actively supports such diversity.

Reaching the Next Stage

TOMITA: One great benefit we have reaped from our project was that by engaging in the research theme we were able to interact with people whom we wouldn't normally encounter, and through that experience deep ties have been forged between the project members. Moreover, by consulting with the Toyota Foundation program officers we were able to add activities that had not been originally planned, like the interactive event and the creation of a booklet. I feel that there was a great affinity between the outlook of the Toyota Foundation, in terms of its image of research results and my own intentions, which were based on the view that the answers that emerge from a project should not be presented exclusively in the format of academic papers and that those results should not only be for the benefit of the researchers themselves.

The current issue, I think, is how the ground surge resulting from the project can be channeled to future endeavors—not in terms of some sort of wish or idea but rather insofar as continuing our research and activities by lining up the necessary funds.

KUWAKO: We accept new proposals by previous grant recipients for the same research theme if

they have a plan for expansion rather than mere continuation. We would be eager to evaluate your proposal for a future project if the proposal demonstrates how your activities could be taken to the next level.

ASHIWA: I think as project representative the issue of project management was important for you in advancing your project. Moving forward, it will be extremely important for you to determine the extent you will need to handle tasks on your own or instead delegate them to others. I am looking forward to seeing how you build on this recent project to pivot in the direction of steady new progress that takes you to the next stage. I also hope that the Research Grant Program as a whole will further enhance and develop itself to fulfill its theme of exploring new values.

TOMITA: Thank you so much for taking the time to hold today's discussion.

(*1) Satoshi Omura: Born in 1935. Currently president emeritus of the Kitasato Institute and professor emeritus of Kitasato University. Former positions include professor at the School of Pharmacy, Kitasato University, and director of the Kitasato Institute. Was awarded the Nobel Prize in Physiology or Medicine in 2015 for his discovery of a substance that led to a new medical treatment for parasitic diseases.

(*2) Kanichi Nomoto: Born in 1937. A folklorist from Shizuoka Prefecture. Serves as the director of the Ethnology Research Center at Kinki University and of the Yanagita Kunio Memorial Ina Folklore Research Institute, among other positions. Currently is an emeritus professor at Kindai University. In 2015, he was designated a Person of Cultural Merit by the Japanese government.

Profile

KUWAKO Toshio

Professor at Tokyo Institute of Tokyo Institute of Technology's Graduate School of Decision Science and Technology. Specializes in philosophy and consensus building. Published works include *Shakaiteki goi keisei no purojekuto manejimento* (Project Management for Social Consensus Building; Corona Publishing), *Seimei to hukei no tetsugaku* (Philosophy of Life and Landscape; Iwanami Shoten), *Kukan no rireki* (Historical Profile of Space; Toshindo Publishing), *Hukei no naka no kankyo tetsugaku* (Environmental Philosophy in the Landscape). Has chaired the Toyota Foundation Research Grant Program Selection Committee since 2011.

ASHIWA Yoshiko

Professor at Hitotsubashi University's Graduate School of Social Sciences. Specializes in anthropology. Studies social change and values, with a focus on religion, art, peace movements, and politics, particularly in Asia. Her major works include *Making Religion, Making the State* (Stanford University Press) and *Heiwa to wakai no shiso wo tazunete* (An Inquiry into Peace and Reconciliation; Otsuki Shoten). Served on the Selection Committee of the Toyota Foundation Research Grant Program from fiscal 2012 to 2015.

TOMITA Ryoto

Assistant Professor at Shizuoka University's Graduate School of Agriculture. Specializes in environmental sociology, environmental ethics, and science, technology and society. Involved in research and practical activities related to heirloom crops and has chaired the Shizuoka Heirloom Crops Research Forum since 2013. His first book, *Shizen saisei no kankyo rinri* (Environmental Ethics of Nature Regeneration; Showado).