

Excerpt from: Yoshimasa Matsuzawa. 2009. Sea Turtle Conservation and Sea Turtle Association of Japan. In Tatsuo Adachi and Nobuyuki Tokoro (eds). Sustainability and Business Administration: Realizing Coexistence Societies through Environmental Business. Minerva Press, Kyoto, Japan.
(Translated by Asuka Ishizaki)

“What kind of world would open up when we solve the issues that pose threats to sea turtles today, sufficiently recover the population, and remove them from the Red List? We envision a world in which a diversity of relationships exists, as it must have been so for a long time, between sea turtles and people who live outside of urban centers: those who eat sea turtles; those who do not eat sea turtles because of their loyalty to an ancestor who was saved by a sea turtle; those who eat sea turtle eggs; craftsmen who create eyeglass frames using hawksbill shells; fishermen who offer sake¹ to a sea turtle caught in his net; fishermen who carry out a burial for a dead sea turtle in expression of sympathy; fishermen who enshrine in their family altar² a piece of driftwood that a sea turtle used as a pillow; children who play at the beach mocking the tracks of sea turtles that came to nest; children who surround a sea turtle and torment it, and a young fisherman who comes by to rescue the turtle³. To bring back rich and plentiful nature that allows and tolerates such a diversity of values and world views, we believe, is the natural direction toward which we should be moving.” (p.207)

足立辰雄・所伸之編著「現代社会を読む経営学（14）サステナビリティと経営学—共生社会を実現する環境経営」2009年、ミネルヴァ書房（京都）より
第11章 ウミガメ保護と日本ウミガメ協議会 松沢慶将

「現在ウミガメに脅威となっている主な問題を解決して、十分に個体数を復活させ、レッドリストから外したその先にはどのような世界が広がるのだろうか？われわれが思い描くのは、もともと長い間存在したであろう、地方で暮らす人々とウミガメの多様な関係である。ウミガメを食べる人、ウミガメに救われた祖先の遺言を忠実に守りウミガメを食べない人、ウミガメの卵を食べる人、タイマイの鱗板から眼鏡の縁を作る職人、網にかかったウミガメに酒をふるまう漁師、死んだウミガメを哀れみ埋葬する漁師、ウミガメが枕にしていた流木を神棚に祀る漁師、ウミガメの足跡を真似て砂浜で遊ぶ子供たち、ウミガメを囲みいじめる子供たち、それを制してウミガメを助ける若い漁師。このような多様な価値観を許容する豊かな自然を取り戻すことが、本来の進むべき方向であると思う。」(P. 207)

¹ *Sake* is traditionally used as one of the highest forms of offerings in *Shinto* practices.

² Most Japanese households have a family altar called *kamidana*, following the traditional *Shinto* practice. A talisman called *Shinsatsu* or *Ofuda* issued by a *Shinto* shrine is typically placed on the *kamidana* as a protector of the household. Offerings such as rice and *sake* are placed regularly on the *kamidana*.

³ In reference to the Japanese folklore *Urashima Tarou*, which is a story about a young fisherman who rescues a sea turtle being tormented by a group of children, and is rewarded for his heroic act with a visit to an underwater palace.