

# APLA Newsletter

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## KANESHIGE FARM - RURAL CAMPUS (KF-RC)

Alfred BODIOS, KF-RC Coordinator

### 1. What is Kaneshige Farm-Rural Campus?

Kaneshige Farm-Rural Campus is a five hectare farm re-established on July 1<sup>st</sup> 2009 thru the effort of three peoples organization, the Balangon Growers Association or BGA, the Association of Negros Organic Farmers and Advocates or ANOFA and the Nagasi Agrarian Reform Beneficiaries Multi-purpose Cooperative or NARB-MPC. These three peoples organization formed an alliance which we called the NBA, an acronym of the three



organizations, which is instrumental in starting the reestablishment of The Farm as a Farmers Center. From the effort of these three farmers organization, Kaneshige Farm-Rural Campus has opened up to help other farmer groups and individuals who are interested to adopt and practice the integrated and sustainable organic farming method.

The re-establishment of Kaneshige Farm-Rural Campus was also made possible thru the help of the Alternative Peoples Linkages in Asia or APLA, a Japan based NGO, formerly called Japan Committee for Negros Campaign or JCNC, which started helping Negros workers and farmers since 1986 when the sugar industry in Negros was in crisis.

Kaneshige Farm-Rural Campus is dedicated to the memory of a Japanese named Mr. Masaji Kaneshige, whom before his death in 1995 gave most of his time and effort in helping

the people of Negros since the start of the sugar crisis in 1986. He was instrumental in starting the people to people trade between Japan and Negros which established of what we call now as Alternative Trading. His dream was to help the poor farmers of Negros which The Farm will continue to do to realize this dream of the late Mr. Masaji Kaneshige.

## **2. What is our Objective?**

It is our objective to convince and persuade farmers to develop their farms by introducing farming methods and technologies that will raise their farm income and make farming more enjoyable both in the urban and rural areas. The Farm will also be the venue for farmers to gather together to teach each other and share their experiences in farming methods and technologies they themselves developed in their farms.



It will be a venue for the farmers to develop their skills in farm production, marketing of their products, food processing and a testing ground for new farming technologies that is being introduced.

And Kaneshige Farm–Rural Campus will be the breeding ground of new, young and intelligent farmers who will become more knowledgeable of traditional but scientific methods of farming that will love and respect the land, morally upright and ready to help and serve their fellow farmers and their own rural communities.

## **3. Where is Kaneshige Farm-Rural Campus?**

Kaneshige Farm–Rural Campus is located in a rural, serene and beautiful landscape of Barangay Haguimit, a few kilometres from the city of La Carlota, fifty seven kilometers away from Bacolod City, the capital of Negros Occidental. The Farm is surrounded by large sugar cane fields and small patches of trees, fruits and vegetable plots. Nearby are hills and mountains planted with sugarcane up to the top.

From the Farm, Canlaon volcano is displaying its magnificent presence. Its beauty and splendour can be viewed and be appreciated from sunrise to sunset especially during summer. It is the source of fertile soil, clean cool air and water of the places nearby and of the whole island of Negros. But sad to say, Mt. Canlaon is one of the most abused and over exploited natural places in Negros. From time to time, it is displaying its anger by making a loud rumbling noise and spewing ashes and fire to send messages to the people of its present state.

It is believed by the local folks living at the foot of Mt. Canlaon that a Sota, a half black half white giant owned the mountain and he also owned a giant golden cow that sometimes makes a rumbling noise with its feet when it becomes excited.

#### 4. What are we doing in Kaneshige Farm-Rural Campus?

Organic farm production is the main occupation in the Farm.

The Farm is organically growing different kinds of vegetable for farm consumption and also for the market. Great effort is given to raising high valued crops for the market and for the purpose of learning to organically grow these types of vegetables. The Farm has its seed bank to provide the Farm and the farmers with good quality seeds.



The Farm is also engaged in raising organic poultries, livestock and animals. It has a free ranged chicken, turkeys, siguenas and ducks. Carabaos, goats and cows are also being raised in the Farm. The Farms poultry will be the source of young chicks that will be distributed to the farmer members.

The Farm is raising pigs in two different ways. One in an enclosed piggery and the other in an old traditional method which is free ranged. The Farm has sows where its piglets will be distributed to farmer members to be raised in their backyards. The old traditional way of raising pigs will again be introduced to the farmers to minimize cost and raise their production capacity which will result in higher income.



Balangon bananas were planted in the Farm and are now producing fruits. Some of these are being exported to Japan for Japanese consumers through people to people trading. There are also other fruits like rambutan, papaya, lanzones, jackfruit and other fruit trees. These are sold in the local market. In the near future we will be planting fruit trees and root crops for farm consumption.

To produce these organically, the farm is producing its own organic compost fertilizer for plants and organic feeds for poultries and livestock. The Farm is using the Bacteria Mineral Water as its base for the organic compost fertilizer and organic feeds. Bacteria Mineral Water is a technology introduced by the BMW Association in Japan to Negros. At present the Farm has a BMW plant and is big enough for the needs of the Farm and other farmers.

The Farm has built, through the collaboration of AID Foundation, a bio-gas plant to be used as fuel in the kitchen of the seminar and staff house. The sludge produced from this plant is used as foliar fertilizer for the plants.

A ram pump for irrigation of the fields is in operation and is pumping water to a tank

strategically located at a highest location in the farm for efficient distribution. The Farms drinking water is also driven by a ram pump from a spring to an overhead tank at the seminar house.

Together with AID Foundation the farm will develop appropriate technologies that are environment friendly and use less or no-energy at all.

## 5. What is meant by Rural Campus?

Kaneshige Farm will be the place where young and old farmers alike can develop their traditional but scientific farming skills. This is a hands-on training farm for the young and eager farmers. In the farm they will learn how to make the Bacteria Mineral Water (BMW) and use this as a main ingredient in the making of organic compost fertilizer for the plants and organic feeds for pigs, poultry and animals. Water conservation and recycling will be taught in The Farm using the BMW technology.



They will learn how to raise pigs, poultries and other animals organically, including how to do the artificial insemination technique, and how to take care of the piglets and many other things related to pig and animal raising.]

The Farm will be the venue for farmers to teach and share to each other their farming skills they themselves developed in their farms. It is in this place that they will talk about their problems and together to find ways and solutions to solve them. It is in this Farm that they will talk about their hopes and dreams and to find ways and means to reach them.

This is a rural campus where everybody is a teacher and every body is a student. “Teach each other and learn from each other” is our motto.

At present, six volunteer trainees are in the farm to do a hands-on training. They are staying in the farm 24/7 trying to learn the basic principles, techniques and methodologies of organic farming. They will be our future technicians in their own communities and target areas after graduating from KF-RC.



This place is not only for farmers but also for environmentalists, for the youth and the women, for students and professionals and for other sectors who want to spend some of their time to commune with rural life and nature and to escape the pressure of work and the dizzying urban life. This place is also for other agricultural practitioners who are willing to share their skills and knowledge and want to learn more about other techniques of organic

farming and clean energy. They are also our potential resource persons in their fields of expertise.

Kaneshige Farm–Rural Campus will be a place for the gatherings and meetings of farmers from other countries and continents, where local farmers can mingle and integrate to learn from them their experiences and share with them our own. It is our desire to provide a venue for the farmers and peoples of Asia and the world to link with each other.

A farmer to farmer exchange program and the consumer to producer program will be institutionalized and regular visits to other farms and markets will be organized to facilitate the rapid learning process and close the gap between farmers and the consumers.

We will hold conferences, forums and educational campaigns and advocacy with other related concerns and issues that includes climate change, human rights, youth, women, food security and other environmental issues with particular stress on the management and conservation of water.

#### ◆ Reaching out to Farmers and Farming Communities in the area

Kaneshige Farm–Rural Campus will help to facilitate the development of individual farmers and farming communities in the target areas. Our new graduates will become our technicians in the target areas. First, these new graduates has to develop their own farms when they go back to their families. Kaneshige Farm will always be with them in these processes. From four or six eager farming families we will continue to facilitate the development of the farming communities by building a satellite farm in the area. A mini Kaneshige Farm–Rural Campus will be built inside the farming community that will be managed by the willing farmers themselves. A close coordination between these farming communities and The Farm will be established in the production and marketing of farm products.

#### ◆ Marketing and Production

For us production and marketing is inseparable. We cannot enter the market if we have no products to sell and we cannot continue producing if there is no consumer to buy the products we produce. Together with our partners, the individual farmers and the farming communities including the potential consumers, we will develop a strategy for a planned and sustainable production to sustain the existing market. We will only market the produce of our partner farmers to make sure that the quality of the farm products meets the expectation of the market. A localized people to people trade will be practiced where consumers and producers meet and talk regularly for the improvement of the quality of farm products and the preference and



capacity of the market to absorb the said products. The distribution system will also be tackled for the efficient delivery of goods from the farm to the consumers.

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## **Community Building Based on Farming:**

### **Let the Youth Take the Lead ! - 1<sup>st</sup> APLA Forum in Sanrizuka, Chiba-**

Prepared by APLA

(Translated by Junko NISHIDA)

APLA (Alternative People's Linkage in Asia) has been planning to set up forums at different locations in Japan to connect people living in villages in Japan and other parts of Asia. The first forum was held on May 17<sup>th</sup> 2009 in Sanrizuka, a farming community near Narita International Airport. At the forum and following APLA general assembly, 27 participants attended and learned about the current status of community based farming and the negative impact on farming brought by the large-scale airport. Among the panelists were two farmers from the Philippines, Alfred Badios and Greg Las-igan, and two young participants from the local community who have settled in Sanrizuka to explore the possibilities of farming. The forum contained a very fruitful discussion on community revitalization and the future of agriculture.



Bellow is the report of our forum. In addition to the report, we have listed a columns by Yoichi Aikawa on young farmers living in Sanrizuka.

1<sup>st</sup> APLA Forum in Sanrizuka 2009.05.17

Panelists: Greg Las-igan (North Luzon, Philippines)

Alfred Badios (Negros Island, Philippines)

Saburo Okamoto (Narita, Chiba)

Yoshiki Anan (Narita, Chiba)

Coordinator: Yoichi Aikawa

(Ph.D.program at the Graduate School of Social Sciences, University of Hitotsubashi )

### **i. Greg Las-igan**



My hometown is located in Mountain Province in the Philippines. My parents used to earn their living by farming. They later got evicted from their land due to a mining development project. My father had health issues after working as a mine worker for a long time but ended up having no compensation from the mine company. My parents then moved to Nueva Vizcaya to start a small-scale farm, but the place is again currently threatened by the foreign invested mining development plan. For us, the indigenous people, we have a traditional saying that “the land is life.” However, we have seen and experienced the repeating history of events that have threatened people’s lives. During my involvement in the social movement against mining development, I encountered the opportunity to learn the “people to people trade” and the Balangon bananas. Through encountering this trading, I was able to establish the basis of my livelihood by farming, set aside from my involvement in the anti-mining campaigns. Currently I am resettled back to my hometown where my parents had originally lived, and I am preparing myself to start a life based on agriculture. What I would like to say to the young people today is that “we should go back to our roots.” However, it is not easy for me to encourage young people to be involved in farming since youngsters today tend to think they have no choice but to farm. Therefore, sharing our common understanding of “the land is life” is very important for the future of farming. Faced with the fear and the threat of losing the land, only way to protect the land is to continue farming on the land and to show that there are people who can make their living based on farming. In addition, I am also interested in the area of food processing. Creating jobs through making and selling the value-added processed food is becoming a key option.

### **ii. Alfred Bodios**

The prominent problem in Negros Island is derived from the mono-crop production by the sugar industry, continued from the colonial period. Facing this difficult problem, how we are to change the situation depends on not only the betterment of our agricultural technology but more on changing our cultural consciousness. It takes a long time for sugar plantation workers to become farmers. This is the challenge that we face now.



We have a farming style of “Bahalana” in Negros. In this farming culture, people don’t invest much amount of time and care into the farmland but rather let the soil be as it is after planting seeds. Therefore, even if the agricultural land reform provides a family 2 ha worth of land, the land remains unproductive for a family to become self-sufficient. Different from Northorn Luzon where the indigenous people find a special value for the land, in Negros we treat land as a commodity for an exchange. People sell land in exchange for cell phones and

motorcycles. There are not many young people who are eager to choose farming as their livelihoods. People consider farming as a low status job in society, and view it as something you have to do if you cannot go to school. Many youth choose to leave their village and work in city. When they cannot find jobs, they just wander around. However, among young people who have gone to the cities, there are many who end up returning home within 1 or 2 years after getting homesick or after getting pregnant and married. In the Philippines, where family bonds are strong, people return to their parents' home when in need. If the villages are attractive and sufficient enough for young people to be self reliant, there is nothing to complain about. The most important thing in community building is to teach our young generation love for the land, and the agricultural skills to take care of the land. I hope to create an exciting place for youth to get together, where they can not only be self sufficient but also learn to change their own perspectives on life.

### **iii. Taro Okamoto**



When I was in my mid-teen, there were times when I thought deeply about life. I was a young innocent boy and the world seemed full of contradictions to me. Why am I here? How am I going to live? I was questioning the material world where the capitalist exploits the workers and our way of life becomes separated from nature. Facing these questions and contradictions, I considered the option of becoming a farmer in the future. I thought to

myself that maybe the only way to live without contradiction is to become a farmer. However, I wanted to try different jobs when I was still young so I engaged in physical labor for quite a long while in Chiba. 5 years ago, I was ready to get myself involved in farming and I moved to Narita after a year of training. Currently, I work at a factory which produces pickled shallots and I farm using my time outside the factory. I have 50 a of land of where I grow peanuts and other vegetables based on the production style of growing a wide variety of crops in small quantities. When I reflect up on my self as a laborer, I can say that I was one of the poor people of the city. From this experience, I became to think that there were things I could do from my experience of personal communication with the poor. I hope to create a place where people can establish “farming for the poor by the poor.” Although I am not too confident whether this type of social movement will gain enough support for people’s livings, I think it is useful to start from the local community to increase people’s connections.

### **iv. Yoshiki Anan**



I spent my childhood days in Yokohama, running up and down a mountain behind my house. My parents taught me which wild plants and herbs were edible and I used to collect the plants and have them cooked at home. At the

same time, though, I was also into playing video games when I got tired of spending time in nature. In the summer of my senior grade at high school, my father told me that he wanted to farm again after his retirement and asked me if I wanted to work with him. His decision was what motivated me to become a farmer. In order to find more information on starting a farm and a place to train myself, I joined a career fair called “Shin-Nogyojin-Fair” (A Fair for New Entrants into Agriculture). I was already determined to do an organic farming back then, especially in the field of circulating agriculture, so I searched for a training place where they have a farm with a chicken house, or a place where they keep animals at the farm. I then found Sanrizuka-One-Pack and worked there as a trainee for about a year. Now I lease a field and I engage in my own farming. I have made so many mistakes in the beginning, but now I have enough ability to take care of my 20a , so I expanded my farm for another 15a. I still enjoy playing the video games too (laughing). A spoiled person like me can engage in agriculture. In the future, I hope to have a rice paddy as well as a chicken house. Within few years, my father will start farming as well. Our family hopes to work together and continue to work on this land till we die.

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## **The History and the Future of Organic Farming in Narita**

### **- In Supporting Self-sufficient Communities in the Airport Castletow.-**

Yoichi AIKAWA, Ph.D.program at the Graduate School of Social Sciences, University of Hitotsubashi

(Translated by Junko NISHIDA)

### **History of Narita Organic Farming**

It was during the 1970s when the organic farming started near the Narita International Airport. That was around the time when the conflict was becoming more intense and violent: a group of local residents and their supporters were revolting against the police and the airport public corporation. The people who started organic farming were the farmers who had long been involved in the movement against building the airport, and the youth who had moved to the area in support of the farmers and the communities. In search of an agricultural style that could sustain people throughout the long-term struggle, farming without using any chemical fertilizer had been experimented with since 1972. However, as seen in several other cases, disease and insect damage had occurred, as well as a poor harvest when communities converted the conventional farming into the organic farming.

It was the groups and the individuals involved in the anti-airport movement who supported

the farmers in the difficult times. In search of safer foods, cooperative purchase groups tried to connect directly to the actual farmers. Many of the former student activists became involved in the establishment of co-op groups during the 1970s, and the people in Narita who had experience of supporting farmers were re-building their relationship with Sanrizuka through various coop business.

There are two major characteristics in the early development of the Narita organic farming. First, the process of production and circulation of farm products was completed solely by the people who were involved in the anti-airport movement. Second, the organic farming was led by the producers, not by the consumers. Later, there were groups of people who joined the organic farmers there, who had no links to the anti-airport movement. Today, the area near the Narita International Airport is the leading community in organic farming in Japan.

### **A New Tide Brought into Narita: New Comers into Agriculture and Their Settlement**

In the late 1990s, there were some changes happening in the organic farming in Narita. It was the emergence of the new incoming farmers. In recent years, we have witnessed the growing number of young people settling to the area from the city. Many of them have been eager to engage in farming and establishing their living on farming. I would like to emphasize here, that those youngsters had a totally different motivation from those involved in the anti-airport movement. Their purpose was to lay down roots in Narita through engaging solely in farming.

Amongst the different groups in the area, I have built relationships with “Noji-Kumiai-Hojin-Sanrizuka-One-Pack” (Agricultural Union: Sanrizuka One Pack) and Touhou-Bejitaburun (Touhou Vegetablen).

One Pack was formed in 1976 by the people who were associated with the anti-airport movement in Narita. In the 1990s, however, there were many who gave up farming or became independent from the group. By the end of the 1990s, only one family was left among the founding members of the group. It was around that time, when many young people started to join farming either as a trainee or as a part-time worker. The area is much busier now since some have married amongst the farmers and they have kids. Our recent theme is “The Future of One Pack” and there have been many discussions made in that issue between the newcomers and the experienced farmers. From 2009, they have made the transition into the system of new farmers taking the major role in the production and the shipment. New comers have become independent and have acquired separate farm land after their training periods. They are now at the stage of stabilizing their farm management.



The second group, Touhou Vegetablen, was formed in 2006. The characteristic of this group is that, out of the 10 members, most of them are the “I-turn” (moving to a place you have never lived before) newcomers. The production unit is based on a married couple or a

team formed among different individuals. Another characteristic of this group is that the distance between the city and their farms is close. Not only are they located near Tokyo, they have various connections to people they know from their birthplaces or through their college education in Tokyo. They often travel to the cities to sell their farm products at farmer's markets or to offer workshops on organic farming.

The size of their project is gradually expanding. The former "newcomers" who were once "learning" as trainees and part-time workers are now moving into the stage of "making a living" as experienced farmers.

As seen in the case of One Pack, people have passed down the tradition for generations: a transition from anti-airport struggle to the incubation period for farming. The organic farming in this area originated from the anti-airport movement. However, I have discovered from my field experiences that the communities have transformed into ones that can support the youth who are eager to live their lives off of agriculture and create their independence through farming.

### **Building Self-sufficient Communities Based on Farming**

The communities in Sanrizuka have to live with both the negative and positive impacts from the airport. Under this circumstances, the organic farming in the area has been in practice for more than 30 years and has accepted numerous youngsters in the communities. The area where major anti-airport movements took place is now turning into a lively community for farmers. The existence of the young people, who have been attracted to the beauty of nature in the area and learning the farming knowledge, will encourage the farmers who have long been committed to the area and will remind them the importance of their way of life and the pride in their communities.

Facing this emerging phenomenon, it is important to search sustainable ways for building self-sufficient communities with less dependency on the airport economy but based on farming. For this purpose, the government needs to learn from Sanrizuka: the emerging system of supporting the new farmers, developed from people's hands-on experience over 30 years. Building communities where the youth in and outside of the communities can make their livings on farming will become more and more critical in the near future.

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# **“My-Pace” (doing things at your own pace) Diary Farming Changes Your Life Style and is Good for the Environment.**

Teruo Takahashi, My-Pace Diary Farming Networks  
(Translated by Junko NISHIDA)

*Due to the rising grain prices, the government-led diary farming management is in crisis. In Nemuro community in Hokkaido, farmers are reconsidering the way of farming and developing the “alternative diary farming,” which promotes effective and sustainable use of local grassland resources.*

My-Pace Diary Farming started in 1971 from a small group called “Betsukai-Rounou-Gakushukai” (Betsukai Worker-Farmer Study Group). At the study group, we learned how to think and act by ourselves to figure out our own sustainable way to grow and manage cattle, and not get affected negatively by the government and other influences. We started to call this way of farming “My Pace Diary Farming.”

The government’s agricultural policy has always targeted the increase of production and shipment. Not only had the government promoted the increase of numbers of cattle, but they had transformed a mountain into grassland, put chemical fertilizers into the soil, fed the cattle with the imported grain products and forced the farmers to produce large quantity of milks with a high concentration of fat and solid content. In order to meet the government demand, facilities and machines became larger in size and a great amount of capital was invested for the industrialization. The research and dissemination of manure composting have been delayed since they don’t directly produce profits. However, the livestock excreta are treated with no care, and as a result create a negative impact in the river and produces foul odors.



Due to this “high economic growth period,” soil, grass and cattle became unhealthy and there were many cases of plague, deaths, and obsolescence. There were farmers who left the farms falling into bankruptcy, due to the deficit in the balance of payments. The search for quality of life was viewed as unimportant during this period.

## **My-Pace Diary Farming is to research and practice the locally rooted farming style for and by the farmers themselves.**

In 1986, we figured out the issues concerning diary farming and started the study group where people learn and think about the future of diary farming in Betsukai. We experienced our turning point through the workshop held in May, 1991, when we had a guest speaker,

MITOMO Moriyuki, a diary farmer from Nakashibetsu. The workshop was not about individual diary farming skills but about his philosophy of farming as well as his farming practices based on his theory. It was a surprise to all of us since his farm was producing high rate of return.

The principle of good diary farming is to feed cattle with high quality grass and keep them healthy. The principle has been passed down from generation to generation. It is true that without healthy soil, grass and cattle, you cannot milk a cow nor keep your farm financially stable. For this purpose, it is necessary to produce fertile soil and harvest healthy grass. Producing good soil thus requires rich compost.



“The Diary as Farming” starts from keeping the circulated production system alive: from the compost to soil to grass to cattle to their excreta and again to the compost. From the cycle of this system, we try to receive only a small amount of milk and meat. The key to the sustainable farming is to find a right place, style and amount to grow. In Nemuro where we have a cooler temperature, growing grass is recommended. I think the slow circulation and the small amount of harvest are best suited to our surrounding climate and environment.

Our discussion began from asking the core questions about farming rather than simply following the numbers. We decided to have a monthly meeting for the farmers to exchange information on farm management as well as on farm life in general. Since June in 1991 until today for 17 years, and without skipping any month, we have been regularly holding our “My Pace Diary Farming” meetings and issuing our newsletters every month.

### **Comparison with the conventional diary farming led by the agricultural policy**

Here, I would like to share a case report from Mitomo Farm as a typical example of My-Pace Diary Farming.

#### **➤ Grassland Control**

We only use 60% of the normal usage of a chemical fertilizer. We spread the fully ripened compost once in every two years. The compost is made through the period of two years. Application season for chemical fertilizer is around May 20<sup>th</sup>, and for compost is also sometime in spring. We start picking up the dried leaves in late July and finish the work by the middle of August. Production volume per unit area is about 70–80 % of the conventional growing. From the conventional side, we might get criticized for our late application period of fertilizer and compost as well as the late harvest of grass.

#### **➤ Grazing System**

From May to November, for about 200 days, we grow our cattle in the grazing land through day and night. In the high production policy led by the government, farmers don't usually utilize the grazing system since they have to feed their cattle with much more grains in a short period of time. The leading farming technologies, such as using the free stall barn and feeding cattle with TMR, (mix of grass and grain supplements) require farmers to put all the cattle in one big cage and make it impossible to let them

grow in the grazing land.

➤ **Feed Mixture**

The feed blend given to dairy cattle is about 400 kg per one cow. The beet pulp is fed also about 400 kg per one cow. In the high producing system, people feed their cattle with a concentrated feed mixture, each cow consumes 3000–4000 kg.

➤ **Fertility Level in the Grassland and the Usage of Fertilizer**

The water quality data of rivers running through the grassland indicates only 0.32ppm nitrogen component, which validates that the farm does not promote any contamination of rivers. This also means that there is no resource run-off from the farm.

Next, I have listed in Table 1 the information of average value numbers of the 20 farms gleaned from a questionnaire from fellow dairy farmers. Also in Table 2, I have listed the average numbers of the agricultural cooperative “B,” in order to compare our farming with the conventional one.

|                                    | <b>My Pace Dairy Farmers</b> | <b>Cooperative B in Betsukai</b> |
|------------------------------------|------------------------------|----------------------------------|
| <b>Per Unit Grassland</b>          | <b>54 ha</b>                 | <b>80 ha</b>                     |
| <b>Number of Adult Cattle</b>      | <b>54</b>                    | <b>120</b>                       |
| <b>Supply of Concentrated Feed</b> | <b>878kg</b>                 | <b>2,588kg</b>                   |
| <b>Shipping Volume of Milk</b>     | <b>272ton</b>                | <b>531ton</b>                    |

|                                    | <b>My Pace Dairy Farmers</b> | <b>Cooperative B in Betsukai</b> |
|------------------------------------|------------------------------|----------------------------------|
| <b>Per Unit Grassland</b>          | <b>28, 710, 000yen</b>       | <b>45, 950, 000yen</b>           |
| <b>Number of Adult Cattle</b>      | <b>11,010,000yen</b>         | <b>8,070,000yen</b>              |
| <b>Supply of Concentrated Feed</b> | <b>41%</b>                   | <b>19.7%</b>                     |
| <b>Shipping Volume of Milk</b>     | <b>200,000yen</b>            | <b>113,000yen</b>                |

※Concentrated Feed: mostly grain feed which contains high portion of starch and protein.

※The average numbers of My Pace Dairy Farmers in Table 1 are based on 20 farm families. The average numbers of My Pace Dairy Farmers in Table 2 are constructed from 9 farmers who have practiced My Pace Dairy Farming for a longer period of time.

**Towards sustainable dairy farming for continuous life, resource and environment**

As I have explained, our fellow My–Pace dairy farmers have less land and facilities, and it seems like they might create much less produce compared to the conventional farmers. However, that is not the case. The net ratio and the amount of income of My Pace farming are much higher than those of the conventional farming. The small amount of cost means lesser need for labor supply. As a result, people have more free time in life. One out of three farmers who gave speeches at the monthly meeting were female farmers and they reported that they have been having a quality farm life under the secured management. They are good

examples of people who are having “raku-nou” (diary farming) as “raku-nou” (fun farming).

The net income per unit grassland is higher than the one of conventional farming. This means that we are utilizing the land sufficiently for our production. The success in the production reveals the usefulness of our practice and experience accumulated through our monthly meeting and exchanging information over 17 years.

In today’s society, we are facing the emerging issues of food safety as well as the environmental denigration. We haven’t been too conscious about these issues in the past. However, our nature recyclable farm system with less material investment will enable us to solve some problems concerning nature conservation in rivers and the ocean, saving production materials, reducing run-off resources by rethinking the use of fertilizers and feed grains.

The crisis of high grain price brought by the bio-fuel boom and the multi-national agricultural business has not affected our farms and our stable management condition. Whether the grain crops are expensive or inexpensive, our style of farming which effectively utilizes the grassland resources will not change. I hope the movement of well-thought-out agriculture and quality diary farming will spread more in the future and create rich communities in villages and bring more happiness to the farmers. I look forward to seeing the rise of the real food self-sufficiency in Japan.



※The information about the condition of Mitomo farm is composed based on a report issued from “My Pace Diary Meeting” in May.