

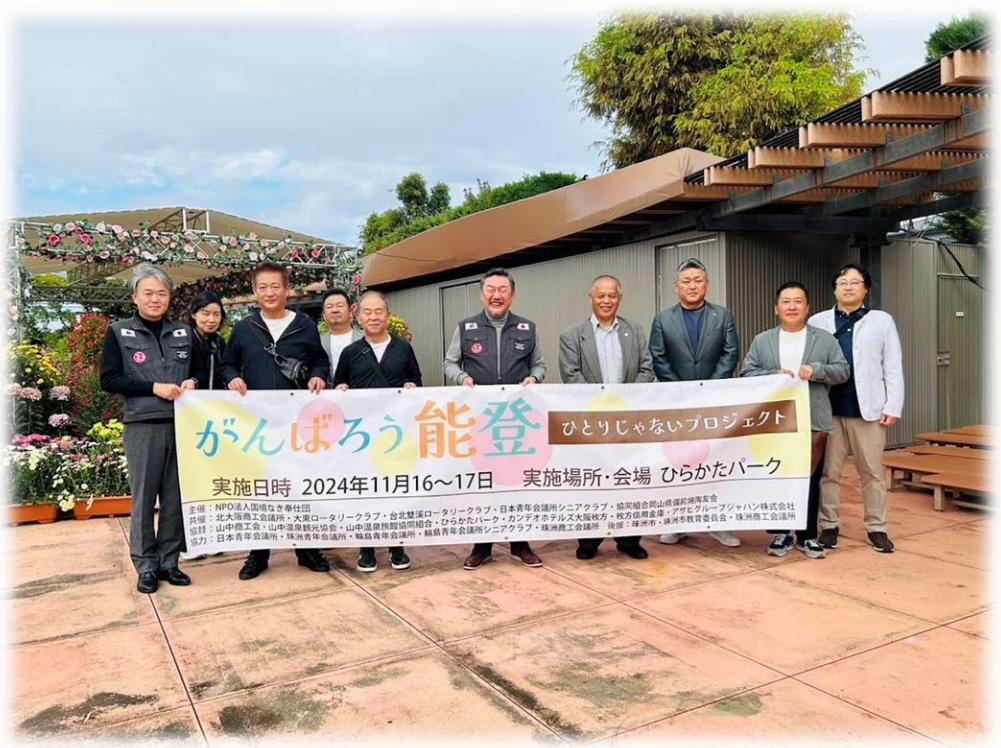
国際奉仕について

国際奉仕委員会 委員長 森脇克弥

WCS事業 能登の子供たちに笑顔を

- ▶ 実施日 2024年11月16日～17日
- ▶ 会場 枚方市立地域活性化センター
ひらかたパーク

【事業目的】 大規模地震により二次被害を余儀なくされ、通常の学校生活を送ることが困難になった生徒たちに、震災前には当たり前に見られた「屈託のない笑顔を取り戻す」ために、友人、同窓生たちが安心して語り合いと遊びができる再開の場を提供する。また、被災していない地域を代表し、枚方中学校の生徒達にも参加していただき、彼らからは被災地の子供たちを勇気づけるアイデアを募り、同世代の子供たち同志による交流活動を実施することで【ひとりじゃない】という気持ちをお互いに感じ取り、同時に日本国民としての連帯感と誇り、またこの活動を行うことによってのボランティア精神を養っていくことを目的とする。



WCSとは

- ▶ World Community Service →世界社会奉仕
- ▶ 1962年 RI会長 ニッティシ マハリー氏によって提唱
- ▶ 当初は文盲対策、スラム街対策などを実施



- ▶ 1967年に正式にスタート
- ▶ 毎年 推定2600万ドルの資金および物資を提供

WCSプロジェクトの3つの条件

- ・ プロジェクトはその本質が人道的なものであること
- ・ 2カ国以上のロータリー国 のロータリアンが関与すること
- ・ 参加国のうち1カ国はプロジェクト実施地であること

WCSプロジェクトの目標

- ▶ 1. 援助を必要としている人々の生活の質を、ロータリーの国際奉仕を通じて、高めること、異なる国のロータリークラブと地区が協力して国際奉仕プロジェクトを遂行するのを奨励すること
- 2. 援助を必要とするプロジェクト、それに援助を提供したいという申し出についての情報交換の機会を効果的に提供すること
- 3. 国際規模の開発や文化上の問題について、さらに自主自助のプロジェクトを実施する重要性についてロータリアンの理解を深めること
- 4. RIと財団の関係プログラムと強調事項の参加者にWCSプログラムの提供するサービスを利用もらうこと
- 5. ロータリー財団その他からWCSプロジェクトに授与される補助金についてロータリアンに知らせること
- 6. WCSの成功談を他のロータリアンに伝えること
- 7. 国際理解、親善、平和を育成すること

- ▶ 世界社会奉仕（WCS）→「希望の静かなる改革」
- ▶ 世界社会奉仕（WCS）は援助を受ける組織や人々だけではなく、援助提供を行う組織や人々にも恩恵をもたらす。

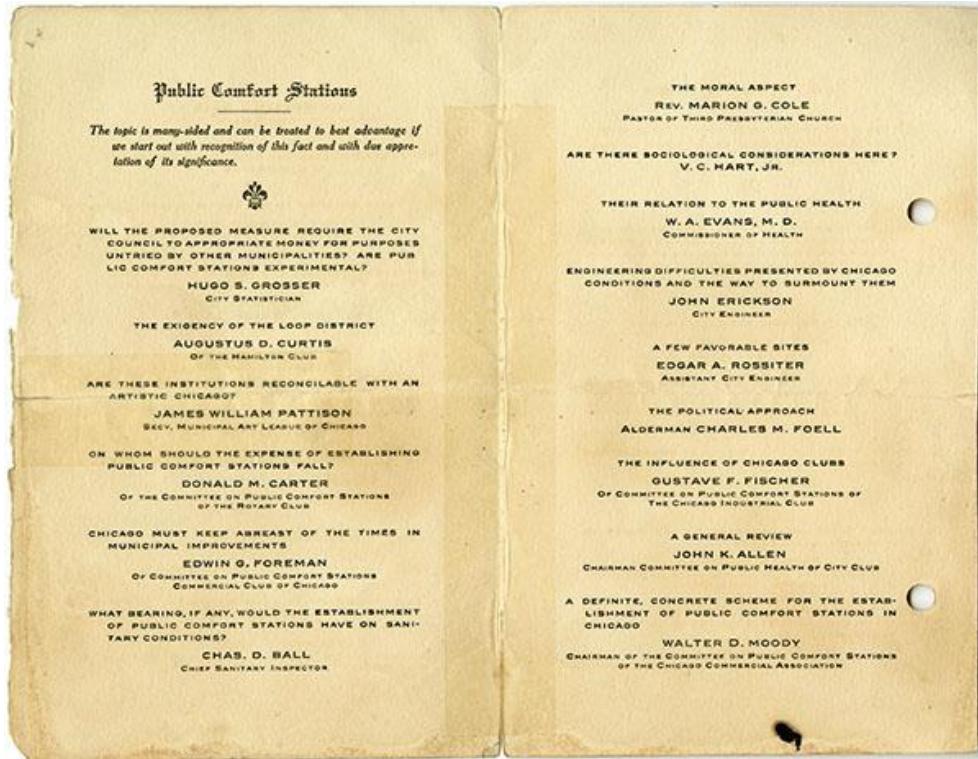
ロータリークラブの発足



弁護士であったポールハリスは2月23日に米国イリノイ州シカゴで初のロータリー例会を開きました。ハリスは、当初は地元の多種多様な職業人を集めたクラブを思い描きました。

初期の奉仕活動

- ▶ 公衆トイレの設置など
- ▶ 公衆トイレの設置についての協議が行われた会合の議題資料とシカゴ市内の公衆トイレ

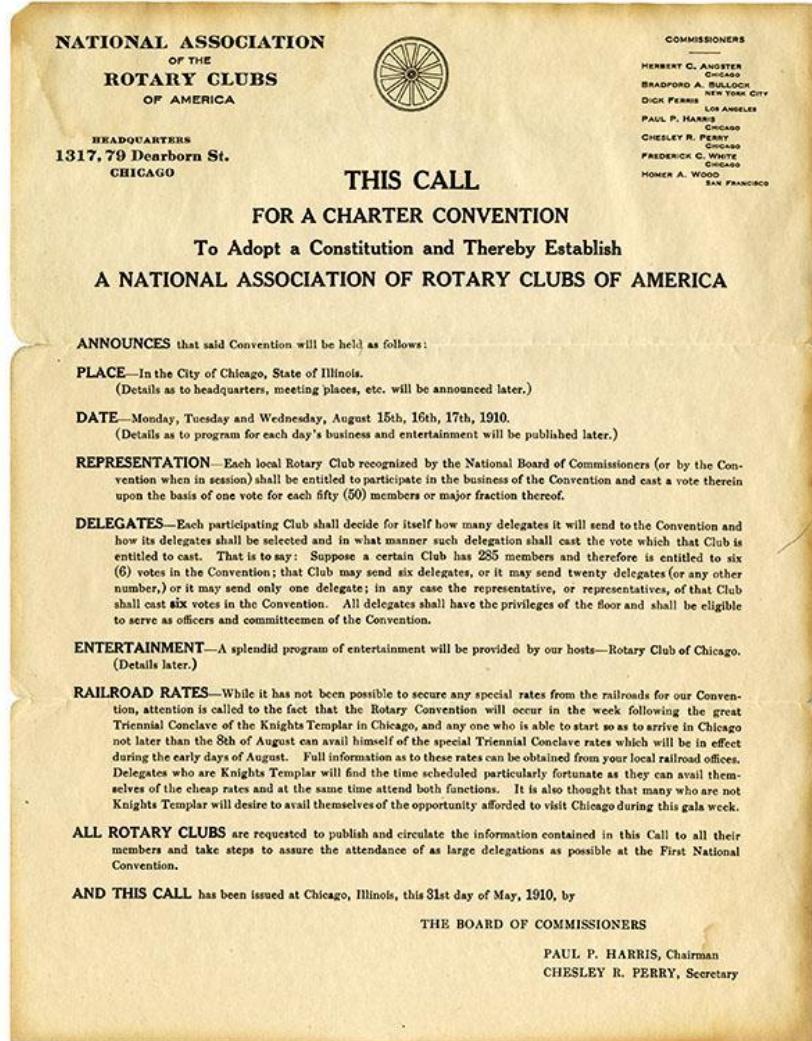


1908年11月 サンフランシスコに
2つ目のロータリークラブが設立



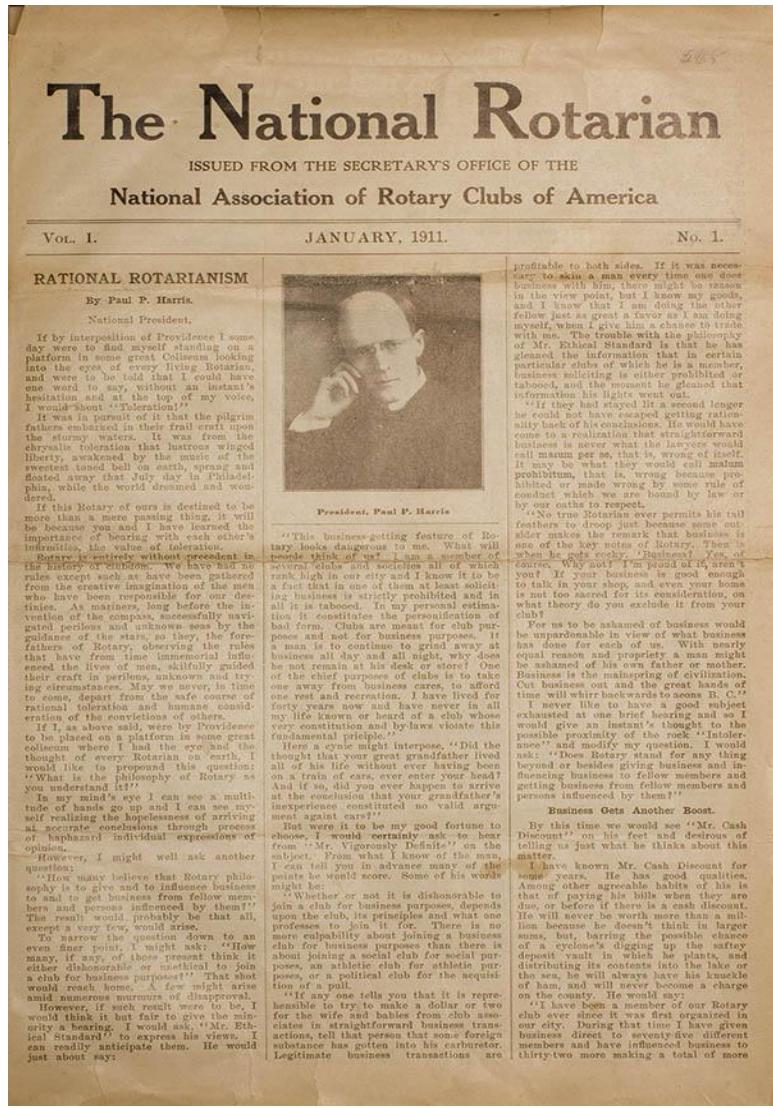
サンフランシスコ
ロータリークラブの
初期の徽章

1910年 クラブ連合会の設立



ロータリークラブ連合会を設立
するための大会開催の通知

1911年『The Rotarian』誌 創刊



『The Rotarian』誌 創刊号

The National Rotarian
ISSUED FROM THE SECRETARY'S OFFICE OF THE
National Association of Rotary Clubs of America

VOL. I.

JANUARY, 1911.

NO. 1.

RATIONAL ROTARIANISM

By Paul P. Harris.

National President.

If by interpolation of Providence I some day were to find myself standing on a platform in some great Coliseum looking into the eyes of thousands of Rotarians, and were to be told that I could have one word to say, without an instant's hesitation, I would, at the top of my voice, I would shout "Tolerant!"

It was in pursuit of it that the pilgrim fathers embarked in their frail craft upon the ocean of life, and it is from the chrysalis toleration that hatches winged liberty, awakened by the music of the sweet voices of freedom, which has fled festively away that July day in Philadelphia, while the world dreamed and wondered.

If this Rotary of ours is destined to be more than a mere passing thing, it will be because you and I have learned the importance of having, in our brother's interests, the value of toleration.

Rotary is entirely without precedent in the history of the world. It has no rules except such as have been gathered from the creative imagination of the men who have been responsible for its development. It is, therefore, before the invention of the compass, successfully navigating perils and unknown seas by the guidance of Providence, and the propagation of Rotary observing the rules that have from time immemorial influenced the lives of men, beautifully adjusting them to the unknown and trying circumstances. May we never, in time to come, depart from the safe course of rationality, and let us always consider the convictions of others.

If I, as above said, were by Providence to be placed on a platform in some great coliseum, with all the eyes and the thought of every Rotarian on earth, I would like to propound this question: "What is Rational Rotarianism?" Do you understand it?"

In my mind's eye I can see a multitude of hands raised, and I can see myself realising the hopelessness of arriving at accurate conclusions through a process of haphazard individual expressions of opinion.

However, I might well ask another question:

"How many believe that Rotary philosophy is to give and to influence business to and to get business from fellow members and persons influenced by them?" That is the question, and that is all, except a very few, who would arise.

To narrow the question down to an even narrower limit, I would say "How many, if any, of those present think it either dishonorable or unethical to join a club for business purposes? I can see your hands rising, and a few might arise amid numerous murmurings of disapproval.

However, if such results were to be, I would say, "Well, but, after all, the society is asking for a hearing." I would ask, "Mr. Ethical Standard, to express his views. I can easily anticipate them. He would just about say:

profitable to both sides. If it was necessary to skin a man every time one does business with him, there might be reason for objection. I am not skinning him, and I know that I am doing the other fellow just as great a favor as I am doing myself. I have a right to do business with him. The trouble with the philosophy of Mr. Ethical Standard is that he gets into a difficulty when he finds certain particular clubs of which he is a member, business soliciting is either prohibited or tabooed, and the moment he gleaned that information, he would say:

"If they had stayed lit a second longer he could not have escaped getting rationalized. He would have got so far along in his reasoning that he would have come to a realization that straightforward business is never what the lawyers would call *mala fide* per se, that is, wrong of itself, and that it would be a *malum prohibitum*, that is, wrong because prohibited or made wrong by some rule of law, or by some rule imposed by law or by our oaths to respect."

"No true Rotarian ever permits his talk

to drift just because he has got on one side, cannot help remark that business is

one of the key notes of Rotary. Yet

when he gets *cocky*. "Business? You

mean *rotary*? What's the *rotary* all about?

You! If your business is good enough

to talk in your city, and even your home

city, you're good for it. So, tell me,

what theory do you exclude it from your club?"

For us to be ashamed of business would

be unpardonable in view of what business

has done for each of us. With nearly

equal reason and propriety a man might

be ashamed of his wife, or his mother,

or his father, or his son, or his daughter,

or his mother-in-law, or his son-in-law,

or his wife's mother, or his son's mother,

or his wife's father, or his son's father,

or his wife's brother, or his son's brother,

or his wife's sister, or his son's sister,

or his wife's mother-in-law, or his son's

mother-in-law, or his wife's son, or his

son's son, or his wife's daughter, or his

daughter's daughter, or his wife's grandchild,

or his son's grandchild, or his wife's

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1912年 4月 カナダ ウィニペグロー
タリークラブが設立

全米ロータリークラブ連合会 →
国際ロータリー連合会 →
1922年 国際ロータリー 採択

1912年8月 ロンドンロータリークラブ加盟承認

1913年5月 ダブリンロータリークラブ加盟承認

ロータリークラブがヨーロッパへと拡大

1914年 第一次世界大戦が勃発

- ▶ アメリカからヨーロッパに派遣されたロータリアンの子弟の兵士に対しイギリスのロータリアン家庭がホストをしたという記録が残っている。また、アメリカ、イギリス、アイルランド、カナダのＲＣがヨーロッパ各地の避難民に対する物資援助をしたり、傷病兵に対する慰問活動、終戦で復員してくる軍人に対するボランティア活動などを行った。

1914年 5月

英国ロータリークラブ連合会 設立



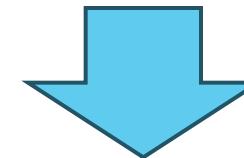
1917年 アーチ・クランフ基金設立



アーチ・C・クランフ氏

アーチ・クランフ基金設立

最初の寄付はたったの26ドル50セント



1928年 ロータリー財団

1919年2月 モンテビデオロータリークラブが加盟 南米に拡大

1919年 第一回国際協議会が開催



1919年 第一次世界大戦終了と同時に世界に拡大

1919年 6月 フィリピン マニラ

1919年 10月 中国 上海

1920年 1月 インド カルカッタ

1921年 4月 東京ロータリークラブ加盟承認

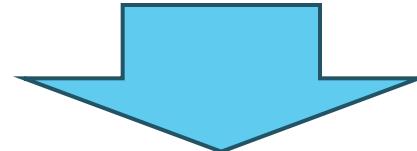


世界で855番目のクラブとして加盟認証

1921年 エジンバラ 国際大会

▶国際奉仕の考え方

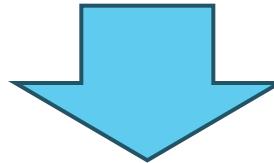
「奉仕というロータリーの理想に結束した職業人の世界的友好による理解、善意及び国際的平和の増進」



▶ロータリーの目的 第4項

「奉仕の理念で結ばれた職業人が、世界的ネットワークを通じて、国際理解、親善、平和を推進すること」

1920年頃のロータリークラブの特徴



奉仕活動の実践についての基準が出来上がって無かつたこと

理論
親睦
奉仕の心
クラブ内活動
Inside work

↔ 実践
↔ 奉仕
↔ 奉仕の実践
↔ クラブ外活動
↔ Outside work

従来の特徴

ロータリーの理念を学ぶ場と実践する場が明確に分けられる

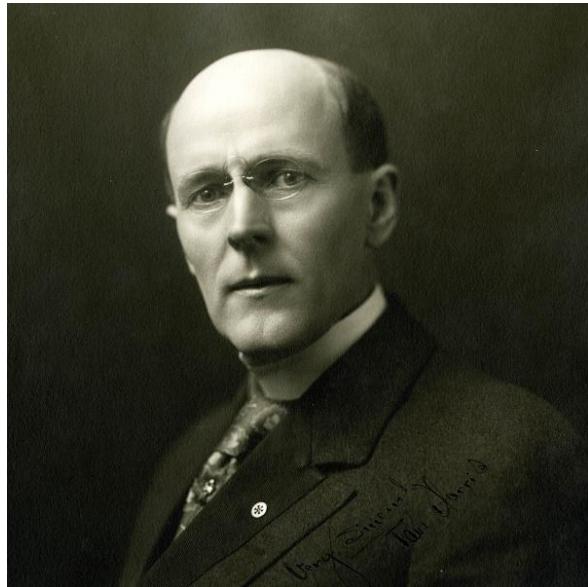
「奉仕の実践活動をする以前に、奉仕の心を学ぶ」ことが順序立てられていた

クラブの奉仕活動の実体に沿った管理が困難

1927年 四大奉仕の採択

- ▶ 1927年オステンド大会で四大奉仕（クラブ奉仕、職業奉仕、社会奉仕、国際奉仕）の採択によって、クラブの組織管理運営と奉仕の実践活動が一致しました。

現在の委員会構成の原形



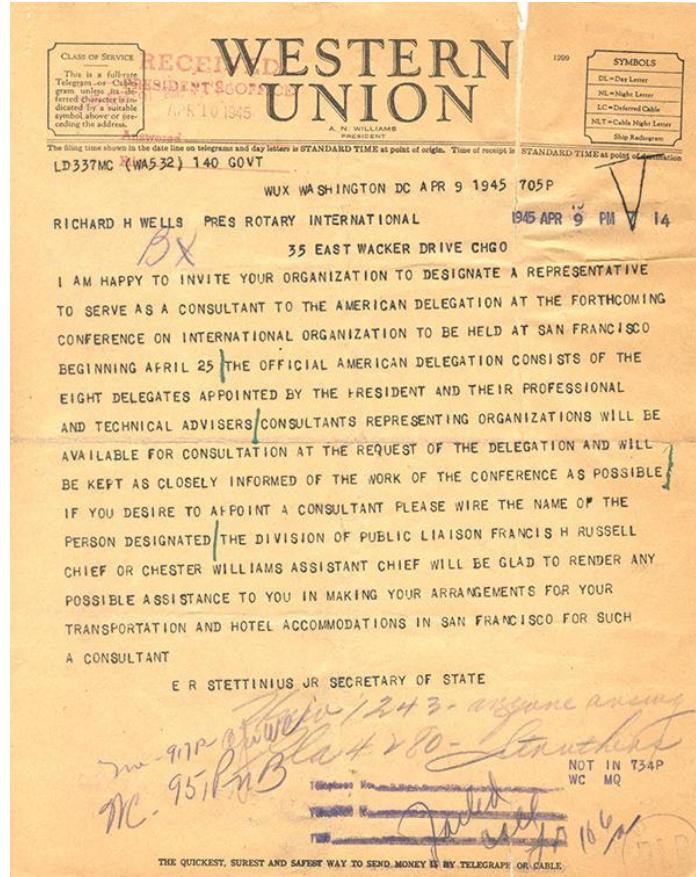
1934年～1937年
ポールハリスがイギリス、ヨーロッパ、極東、南アフリカを訪問

1938年 ドイツ、オーストリア、イタリアでロータリークラブが解散

1939年 第二次世界大戦が勃発

1940年 日本もRIから脱退

1949年 国連設立準備会に49名のロータリアンが参加



米国代表団への援助を国際ロータリーに求める電報（1945年）

国連機関との将来のパートナーシップの土台が築かれた。

1962年 ニッティシラハリー氏

「世界のどこかの片隅に一人でも不幸な人がいる限り、我々ロータリアンは幸せになることは出来ない」

世界社会奉仕の概念

当初は文盲対策、スラム街対策などが実施され、日本におけるWCSプロジェクトの第1号は、365地区（大阪、京都、奈良、和歌山、福井）によるインドの救癱事業です。

1967年 世界社会奉仕活動がRI常設
プログラムとなる

大東ロータリークラブ【能登の子どもたちに笑顔を】

台北スワンシーロータリークラブ【運動靴 寄贈】

大東ロータリークラブ【遊具 寄贈】

大東ロータリークラブ【ラグビーボール 寄贈】

1962年 インターアクトクラブが認定
(米国 フロリダ州メルボルン高校)



1968年 ローターアクトクラブが認定
(米国 ノースカロライナ大学)



1年後には25の国や地域に200を超える
ローターアクトクラブができた。

1971年 【ロータリー青少年指導者養成
プログラム（RYLA）】が創設

1975年 【ロータリー青少年交換】が認定

1978年 RI会長クレル・レヌーフ氏が3Hプログラム（保
健 Health、飢餓追放 Hunger、人間性尊重 Humanity）を
提唱 補助金プログラムの創設

1979年 ポリオ根絶活動を開始

1985年 ポリオプラス プログラム立ち上げ

1988年 平和フォーラム開催



One Rotary Center • 1560 Sherman Avenue • Evanston, IL 60201 U.S.A.

December, 1988

The Mediterranean: A Cultural Mosaic and Microcosm of the World Condition

There is no better site for a discussion of peace than on the banks of the Mediterranean Sea, harbor for half the world's battleships, according to Guy Nourou, governor of R.I. District 173 (France, Monaco), who spoke at the opening of the third Rotary Peace Forum.

The Peace Forum, held on 24 September in Nice, France, attracted the largest crowd, with more than 700 participants from 21 countries. The theme: "Peace and the Mediterranean."

The first of a roster of distinguished speakers, Claude Nogoul, director of the European Institute for Advanced Studies in Politics and general secretary of the Academy for Peace and International Security, provided those in attendance with an historical overview of conflict in the Mediterranean region.

France is the "cradle of the most brilliant civilization" and a "cauldron of imperialism," Nogoul characterized the region as one of contrast between the less developed countries of northern Africa and the more affluent European nations.

Because of the strategic importance of the Mediterranean, there has often been a threat of conflict between the superpowers as each attempted to extend their influence in the area. In addition to the tension between East and West, Nogoul said, conflicts between ethnic minorities in many Mediterranean states contribute to destabilization of established governments.

Organizations working to resolve these conflicts, such as NATO and the Organization for African Unity, tend to divide loyalties rather than promote regional unity and peace, according to Nogoul.

Nogoul concluded his remarks on a note of optimism, emphasizing the true-belonging of Iraq and Iran, and a warming of Greek-Turkish relations. He added that these peace initiatives were influenced by the thaw between the superpowers, and encouraged Mediterranean nations to take advantage of this time to work for unity if lasting peace is to be achieved.

The theme of unity was further developed by Prince Sadruddin Aga Khan, coordinator for a United Nations program that provides human



The third Rotary Peace Forum, held 24 September in Nice, France, was the largest to date, involving more than 700 participants from 21 countries. Official Prince Sadruddin Aga Khan (left) presided over the forum. It was felt that a common language for peace among the diverse nationalities, cultures, and religions of the Mediterranean region.

itarian and economic assistance to the people of Afghanistan and co-president of the Independent Commission for International Humanitarian Issues.

The Prince described the region as "...an ethnic and cultural mosaic" and a "microcosm of the world condition." He urged the diverse participants to work toward a language for constructive dialogue toward peace.

Following the Prince's remarks, a panel of distinguished European experts focused on three regions of conflict—the Mediterranean, the Middle East, the Balkans, and the Maghreb region of northern Africa.

Paul-Marc Henry, former French Ambassador to Lebanon, discussed the continued upheaval in the Middle East. Henry, who holds

the honorary title Ambassador of France, noted the instability of national borders as the major cause of conflict in this area.

Neel Almeida, director of the Institute of Strategic Studies in Lisbon, Portugal, examined conflict in the Balkans, where many ethnic minorities are struggling for recognition of their rights.

Because the Balkans encompass both Eastern and Western Bloc countries, the superpowers have an interest in controlling these ethnic minorities. The recent improved relations between the Soviet Union and the U.S.A. may have forged an opportunity for the Balkan nations to explore long-term solutions to their problems.

Finally, Michel Jobert, former French

2007年 「四大奉仕部門」をクラブ定款に明記することを、規定審議会に提案し採択

「他国の人々を助けることを目的としたクラブのあらゆる活動」とはWCSを念頭に置いた表現

ご清聴ありがとうございました。