

## Proposal for “five-sense environmental studies”

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This study offers a proposal of an outline of “five-sense environmental studies”. It describes the pleasures, significance and values that can be obtained through the medium of one’s own senses via the various types of environmental resources which surround us.

The goal advocated by “five-sense environmental studies” is not just one intended to promote fractionalisation and specialisation, but should educe knowledge of man and his environment as well as deal with concrete ideas for improving the quality of our everyday lives.

What is peculiar to “five-sense environmental studies” is that both scholars and non-scholars must cooperate in recording and analysing the everyday environment in order to awaken curiosity and encourage the development of interest. Both parties should then circulate their ideas and through creative work, make calculated suggestions to society at large. In this case, it is necessary to keep a sense of fun while dealing with the world of the senses.

To summarise this study, I have surmised that “five-sense environmental studies” can be contained in the following seven points.

**( 1 ) To be conscious of one’s body ( “five-sense environmental studies” )**

The five senses heighten the sensory perception of the body, one’s immediate surroundings can be experienced vividly through bodily sensations. There is probably a connection with the recovery of such bodily sensations.

**( 2 ) To correct the core sense of sight ( “five-sense environmental studies” )**

Elements of the environment do not exist by themselves; everything exists as a link in a chain. By creating a network of the senses, it is possible to restore bodily sensations.

**( 3 ) To change the commonplace into the special ( “five-sense environmental studies” )**

Subjecting a potentially felt environment to the illumination of the five senses, special elements, which hitherto one had not been aware of, are brought into one’s consciousness and have the power to affect changes on everyday behaviour patterns.

**( 4 ) Connecting people’s shared consciousness ( “five-sense environmental studies” )**

People’s personal and therefore unexchangeable memories and awareness can be recorded; then

by creating a space where the strands of our shared consciousness can be connected, definite changes in conduct can result.

**( 5 ) To support a variety of methods of expression ( “five-sense environmental studies” )**

If the recording of “five-sense environmental studies” is made in a variety of methods of expression, scholars and non-scholars will come to understand each other better meaning that everyday matters will be able to be re-examined more smoothly by the light of the five senses.

**( 6 ) To be the impetus for environmental planning ( “five-sense environmental studies” )**

If an interpretation of one’s environment is made based on “five-sense environmental studies”, then concrete policies and practical operations can be put into effect. By focusing on the commonly held thoughts of non-scholars, tangible guidance can be conceived.

**( 7 ) To become the object of study ( “five-sense environmental studies” )**

The questions in the debate between practice and theory have to be communicated by the practice camp, and if the process of feedback to the theory camp can be accumulated, there is a chance that a link between “five-sense environmental studies” and other disciplines will be established.