

科学研究費助成事業 研究成果報告書

平成 29 年 6 月 9 日現在

機関番号：17102

研究種目：研究活動スタート支援

研究期間：2015～2016

課題番号：15H06459

研究課題名(和文) An Analysis of the Kyoto School of Philosophy's Theory of Human Relationships and Its Applications

研究課題名(英文) An Analysis of the Kyoto School of Philosophy's Theory of Human Relationships and Its Applications

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交付決定額(研究期間全体)：(直接経費) 1,600,000円

研究成果の概要(和文)：本研究は京都学派における人間関係の哲学を探求した。京都学派の哲学者とその周辺にある思想家(例えば和辻哲郎)は、「間柄的な無の哲学」を共通していると言える。その思想は、利己的な自我を措定せず、相互に空し、変容することによって、「関係」が成立すると考える。この哲学はコミュニタリアンな形、また、普遍的・神秘主義的な形もとる。さらに詳細に見れば、後者も個人のユニークさ(他者性)について、捉え方は様々である。以上の哲学は西洋思想、ポストモダニズム、ポスト構造主義、教育哲学に貢献できる。さらに、このアプローチにより、教育関係(親子、師弟、カウンセラー・クライアント)を捉えなおすこともでき、実践的である。

研究成果の概要(英文)：This research explored the philosophy of human relationships found in the Kyoto School of Philosophy. The Kyoto School and peripheral thinkers like Watsuji Tetsuro share a "relational philosophy of nothingness," where relationships are based not on the self-interest of egos but on mutual emptying and transformation. This relational philosophy can be communitarian, or it can be universal-mystical. Furthermore, the universal-mystical type can have differing views on individual uniqueness and alterity. All these relational philosophies can contribute to western theories such as postmodernism, post-structuralism, and philosophy of education. Furthermore, these ideas change the way we think about educative relationships (parent-child, teacher-student, counselor-client), and can therefore be very practical.

研究分野：倫理学、教育哲学

キーワード：人間関係 教育哲学 応用哲学 京都学派

1. 研究開始当初の背景

When this research began in 2015, there was very little *applied philosophy* research on the Kyoto School of Philosophy in English. This showed a tendency to view Japanese philosophy as “exotic,” preventing its being productively taken up into the mainstream. Now, Japanese philosophy has two dedicated international journals (I am on the board of editors of the *Journal of Japanese Philosophy*) and two international associations. The ground is ready for Japanese philosophy to stand shoulder to shoulder with western philosophy and make a practical, socio-political contribution to global society.

2. 研究の目的

In light of this, this project aimed to reconstruct the philosophy of human relationships present in the Kyoto School of Philosophy, and attempt to apply this philosophy to the field of education.

This project had five concrete objectives: First, elaborate the philosophy of human relationships of the Kyoto School. Second, compare and connect the above theories, in order to further deepen them. Third, situate these theories in the global discourse of philosophy. Fourth, apply these philosophies to education. And fifth, explore the global relevance of this “Kyoto School of Education.”

3. 研究の方法

This project was carried out primarily through textual analysis (of both English and Japanese philosophical texts) and comparative philosophical analysis, while regularly consulting the empirical research of the social sciences of education and psychology.

4. 研究成果

Thanks to the support of this grant, I was able to publish two books, six journal articles, and present in seven presentations. Particularly noteworthy are publications in *Journal of Philosophy of Education* and *Journal of Religious Ethics*, which are two of the top journals in the field.

I focused on the philosophy of human relationships found in Watsuji Tetsuro, Nishida Kitaro, Hisamatsu Shin'ichi, and Nishitani Keiji. Additionally, preliminary research was conducted on Mori Akira, Kosaka Masaaki, Koyama Iwao, and Tanabe Hajime.

The primary research findings are as follows: First, the Kyoto School and many peripheral Japanese thinkers share an approach to human relationships that is not founded on a rational,

self-interested ego—such as that presupposed by most liberal political and economic theories. This “relational philosophy of nothingness” results in a view of communities that is not about maximizing individual or collective interests, but instead is about the transformation and the mutual transcendence of selves.

However, my research found that there are at least two types of this relational philosophy of nothingness. First is a communitarian model, that focuses on how selflessness is expressed through collectives. This can be found in Watsuji Tetsuro, Koyama Iwao, and to a certain extent Tanabe Hajime. Second is a universal-mystical model, where selflessness is expressed primarily in an individual, mystical way, and is subsequently manifest through selfless relations. This is present in the early work of Nishida Kitaro, in Nishitani Keiji, and in Hisamatsu Shin'ichi. [Article 1]

Second, in the universal-mystical model, individuals realize their unity in awakening to emptiness. However, this can be further subdivided into two types. The first type, I called “sharing in nothingness,” where different people appear to meld in mutual recognition and understanding within the field of nothingness. We find this type in Nishitani and Hisamatsu. The second type can be called an “assimilation/dissimilation” model, and can be found in some of Nishida's writings and is elaborated by Nishihira Tadashi. Here, while selves are unified in nothingness, they preserve their alterity and mutual unintelligibility. These two approaches become of practical importance in questions of the teacher-student relationship, the counselor-client relationship, and when dealing with problems of cultural difference. [Articles 1 and 6]

Third, in philosophers where both communitarian and universal-mystical models are present (like Watsuji), these two models appear to have a tensional relationship, with the communitarian model contradicting the universal-mystical model and vice-versa. This can be seen in the tension between Watsuji's Buddhist ethics and his later systematic ethics, or more broadly between Buddhist ethics of Nirvana and Confucian ethics of *jinrin* (secular human relations). [Article 3] This can also be seen in the problem of ethics vs. trans ethics in the work of Sueki Fumihiko (in response to Watsuji and the Kyoto School). [Article 2, Book 3]

Fourth, these two models also come into conflict in applied fields, such as political philosophy and educational philosophy. For example, we see this

tension in the work of John Dewey on democracy, [Presentation 4] where the demand for individual experience and creativity run in tension for the need of society for collective interests and unity in transition. We also see this on the debates in global ethics, between moral universalists and cultural relativists. [Article 5] In education, this manifests as the tension between caring/responsiveness and critical creativity, as seen in the work of bell hooks. [Article 4]

Finally, these various analyses also highlight the global relevance of the work of the Kyoto School of Philosophy. The attempt to overcome “self” connects with various discourses in postmodernism. The attempt to rethink relationality on the basis of that overcoming connects to post-structuralist thinkers like Emmanuel Levinas, Jean-Luc Nancy, Maurice Blanchot, and Giorgio Agamben. The application of this to education connects to the work of John Dewey, Nel Noddings, and Gert Biesta. This broad range of connections is unique to the Kyoto School. But more interestingly, because the Kyoto School discourse connects to spiritual practices of cultivating selflessness, it connects these thinkers to new developments in cognitive therapy and neuroscience on mindfulness in novel ways. In other words, the Kyoto School suggests not merely an ethics/politics/education after the subject, but the path of cultivation that concretely leads toward this post-subjectivity.

In order to further the worldwide recognition of the practical and visionary value of Japanese philosophy, I have also written three books. [Book 1] is the first full-length book on Watsuji that details the many different ways in which he can be applied in socio-political ethics, in response to discourses like care ethics, the liberal vs. communitarian debates, and the debate between globality and locality in moral thought. It is scheduled to be published within the next few months.

[Book 3] is a translation of Sueki Fumihiko’s *Bukkyo vs. Rinri*, and brings the critical ideas of one of Japan’s foremost Buddhologists to the English-speaking world, in accessible prose. It is widely available as a paperback and e-book, and it discusses the problem of how religion can sometimes conflict with ethics. This problem is of particular importance today, with the rise of ISIS and fundamentalist violence.

Finally, in order to share the optimism of this global, applied approach to Japanese philosophy, Prof. Nishihira Tadashi (Kyoto University), Prof. Nakagawa Yoshiharu (Doshisha University), Dr. Sakai Yuen, and I, have written a book in

Japanese on the spiritual value of caring. [Book 2] In this book, I detail how Watsuji’s theories can be interpreted anew and used to change the way we teach—both in compulsory education and in university settings. This book is also due to be published in a few months.

5. 主な発表論文等

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6. 研究組織

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