

## 科学研究費助成事業 研究成果報告書

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研究種目：若手研究(B)  
研究期間：2017～2020  
課題番号：17K13988  
研究課題名(和文) Rethinking and Reconstructing Ethics of Education and Moral Education Using Watsuji Tetsuro's Ethics  
研究課題名(英文) Rethinking and Reconstructing Ethics of Education and Moral Education Using Watsuji Tetsuro's Ethics  
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交付決定額(研究期間全体)：(直接経費) 2,000,000円

研究成果の概要(和文)：この4年の研究を通じて、道德教育を和辻哲郎の倫理学から再検討できて、またより広い視野からみると、日本哲学が教育哲学に貢献できるものも明確にすることができた。その成果として、9本の論文が出版できた。また、定期的に「Kyudai-Ateneo Philosophy and Education Colloquium」を日本に開催し、フィリピン、イギリス、香港、様々な国の教育哲学研究者を招き、議論できて、日本哲学の教育哲学的意義が世界に伝えることがある程度できた。また、このアウェアネスをさらに広めるために、11回学会発表をし、日本、台湾、スペイン、中国、フランスにも発表した。

研究成果の学術的意義や社会的意義  
教育哲学において、次のような議論を貢献した。和辻倫理学が道德的相対主義と普遍主義の二分法を克服することにより、道德教育と市民性教育に使えること。和辻の否定的二重構造が森昭の人間生成を通じて、発達的に説明できること。京都学派の自覚の考え方は森を通じて教育に応用できること。自覚における関係とナラティブにおける関係により、教育関係が深めることなど。11本の出版物の中に、6本が国際雑誌。日本が教育哲学を輸入する国だけでなく、教育哲学を輸出できる、世界の教育哲学に貢献できるということを強調できた。また4冊の本の出版と準備(共著と単著)に関わり、体系的に日本哲学の教育的意義を社会に伝えることができた。

研究成果の概要(英文)：Through these four years of research, I was able to reconsider moral education from Watsuji Tetsuro's ethics. Seen more broadly, I was able to clarify Japanese Philosophy's contribution to philosophy of education. As a concrete output, I published 9 journal articles and regularly hosted the "Kyudai-Ateneo Philosophy and Education Colloquium" in Japan, inviting scholars from the Philippines, United Kingdom, Hong Kong, etc., discussing with them, and to a degree making known to the world just how much Japanese Philosophy can offer to our considerations on education. I spread this awareness further through 11 presentations in Japan, Taiwan, Spain, China, and France.

研究分野：臨床教育学

キーワード：和辻哲郎 京都学派 日本哲学 森昭 道德教育 倫理学

## 1. 研究開始当初の背景 Background Prior to Research Period

Japanese Philosophy began as early as Prince Shotoku, but became academically established in the Meiji Period. For the most part, the balance between importing and exporting ideas in academic Japanese Philosophy decidedly favored the former. However, in the past three decades, Japanese Philosophy has begun to be researched internationally. This means that Japanese thinkers are being published in non-Japanese languages, non-Japanese thinkers are studying Japanese philosophy (both in translation and in Japanese), and this exchange is resulting in Japanese philosophical ideas entering global discourses, making a contribution to World Philosophy. There are now sourcebooks, translations, international academic associations and international journals spreading Japanese Philosophy beyond its native soil.

However, within this field of global research on Japanese Philosophy, research on Japanese Philosophy of Education is still in its infancy. Other than Nakagawa Yoshiharu's *Education for Awakening* (2000) and Saito Naoko and Paul Standish's *Education and the Kyoto School of Philosophy* (2012), there is little work in English on how Japanese Philosophy sees the essential process of becoming human and the various ideals that guide it.

## 2. 研究の目的 Research Objectives

The aim of this research was to apply modern Japanese philosophy, particularly the ethical ideas of Watsuji Tetsurō and those of surrounding thinkers, to education. What can Watsuji and other related thinkers say about what education is and what it *should be* (ethics of education)? In doing so, it hoped to clarify the global significance of Japanese philosophy as we rethink education throughout the world today.

## 3. 研究の方法 Research Methodology

This main aim was pursued via three main methodologies: First, this project aimed to construct a systematic ethics of education on the basis of Watsuji's ethics of human relationality via careful philosophic analysis of texts, both in Japanese and English, of Watsuji as well as of other ethicists of education. (Pure Speculative Philosophy)

Second, this project aimed to examine connections of this Watsujian system to other Japanese thinkers influenced by Watsuji, through historical-philosophic analysis of primary and secondary texts, primarily in Japanese. (History of Thought)

Third, this project aimed to apply these theories in a globally relevant way to contemporary movements in education: democratic education, moral education, pedagogic relations, and collaborative learning. (Applied Philosophy of Education)

## 4. 研究成果 Results

First, I begin with the philosophical and historical results. In "Educational Ideals in Pre and Post-War Japan: From Imperial Subject to Deweyan Democratic Citizen" (*Budhi* 2.1, 2017) I prepared the historical groundwork for this study, examining the gaps and unexpected overlaps between imperial education and democratic education, focusing on the Imperial Rescript on Education and John Dewey's *Democracy and Education*. This would also pave the way for future applied research on moral and citizenship education.

Next, in "Cultural-Moral Difference in Global Education: Rethinking Theory and Praxis via Watsuji Tetsurō" (*Educational Studies in Japan: International Yearbook* 12, 2018), I began examining how Watsuji's relational ethics wrestles with the problem of moral relativism vs. universalism, which is a thorny problem for all ethics of education (but particularly for moral and citizenship education). Thus I began to demonstrate that unique ideas from Japanese philosophy can overcome various binaries that are given in western philosophy, allowing us to overcome various key dilemmas of education.

In order to develop Watsuji's ethics in the field of education, I also began examining his

influence on researchers in the field of education. I read Yuasa Yasuo, Kôyama Iwao, Kôsaka Masaaki, but his most synergistic influence was on Mori Akira. In order to develop their synergy, I wrote “Japanese Philosophy of Moral Education: From Watsuji Tetsurô to Mori Akira” (*Budhi*, 23.3, 2019) showing how Watsuji’s idea of the dual-negative structure between individuality and communality could be explained developmentally via Mori’s idea of the layers of human becoming. I also began to develop Mori’s ideas directly, as in “Mori Akira’s Education for Self-Awareness: Lessons from the Kyoto School for Mindful Education,” *Journal of Philosophy of Education*, 55.1, 2021), which also connects to the next series of publications.

Understanding the core ideas of Watsuji, its influence on other thinkers, and how this could be applied to key problems in philosophy of education, I began to focus on application. Several of the applications above already showed connections to moral education and citizenship education. But outside of that, I devoted much research to the question of pedagogic relations. For us to educate human beings *as human beings*, what kind of relationships between teacher and student are necessary? First, I built the philosophical groundwork for the application to this theme in “*Seito Shidô* (Guidance) as a Space for Philosophy in Translation” (*Tetsugaku* 2, 2018). Then I developed this in connection with mindfulness and narrative.

In *Mindful Education*, I argued that Watsuji and the rest of the Kyoto School can ground the idea that the pedagogic relation is not merely on the level of ideas and ideals but on the level of self-awareness (*jikaku*). We connect from one unique existence to another. In “Mindful Education and the Kyoto School: Contemplative Pedagogy, Enactivism, and the Philosophy of Nothingness,” (*Advances in Cognitive Neurodynamics* (VI), 2018), I showed the foundational ideas for this in the Kyoto School. But to show how this was not merely fancy but realistically applicable, in Sevilla-Liu Anton, Honda Teruhiko, Mizokami Atsuko, Nakayama Hiroaki, “Experiences of Mindful Education: Phenomenological Analysis of MBCT Exercises in a Graduate Class Context,” (*The Journal of Contemplative Inquiry*, 7.1, 2021), I demonstrated how this self-awareness (and the relationship that support it) takes place, and analyzed it empirically (in a manner fitting the depth dimension of the research—phenomenology).

The second aspect for this is narrative and Narrative Education. Teachers and students connect not merely on the level of awareness, but also on the level of *stories*. In “Aida (Inter-) als Narrativ: Eine Relektüre der Aidagara-Ethik von Watsuji Tetsurô” (*Polylog* 41, 2019), I showed how the idea of narrative is essential for capturing Watsuji’s idea of the dual-negative structure in actual everyday life, and how it is essentially tied to his existential-hermeneutic project. And building on the connection between Watsuji and Mori, in “From Mori Akira to Narrative Education: Weaving the Tapestry of Narrative Philosophy, Analysis, Therapy, Pedagogy, and Research,” (*Human Arenas*, 2021) I showed how these ideas can be actually carried out in educational practice through narrative classes that assist students in realizing their own narrative identity (career education).

In this period, in addition to these nine academic papers, I also worked on three books. First, I published *Watsuji Tetsurô’s Global Ethics of Emptiness: A Contemporary Look at a Modern Japanese Philosopher* (Cham: Palgrave Macmillan, 2017), which detailed the theoretical understanding of Watsuji’s ethics that became the foundation of my Watsujian ethics of education and my exploration of Mori Akira. Second, I co-authored a book in Japanese with Nishihira Tadashi, Nakagawa Yoshiharu, and Sakai Yuen, 『ケアの根源を求めて』 (*Seeking the Origins of Care*, 2017), where I applied Watsuji’s ethics to the ideas of spiritual education and collaborative education. I also wrote the manuscript of *Education Means Emptying Your Cup: From Japanese Philosophy to Narrative Pedagogy*, which compiles my work on Watsuji and ethics of education, Mori Akira, and the idea of narrative education. This book is being prepared for publication.

As we see above, I was able to construct the outlines of a systematic ethics of education for the Kyoto School. I was able to see how this manifests not just in Watsuji but in Mori, Nishitani, Nishida, and others. And I was able to apply these to moral education, citizenship education, pedagogic relations, and student guidance. I am thankful to the JSPS for their continued support.

## 5. 主な発表論文等

〔雑誌論文〕 計9件（うち査読付論文 9件／うち国際共著 6件／うちオープンアクセス 4件）

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| 2. 論文標題<br>Aida (Inter-) als Narrativ: Eine Relekture der Aidagara-Ethik von Watsuji Tetsuro | 5. 発行年<br>2019年     |
| 3. 雑誌名<br>Polylog  | 6. 最初と最後の頁<br>57-78 |
| 掲載論文のDOI (デジタルオブジェクト識別子)<br>なし   | 査読の有無<br>有          |
| オープンアクセス<br>オープンアクセスとしている (また、その予定である)   | 国際共著<br>該当する        |

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| 1. 著者名<br>Anton Luis Sevilla   | 4. 巻<br>6             |
| 2. 論文標題<br>Mindful Education and the Kyoto School: Contemplative Pedagogy, Enactivism, and the Philosophy of Nothingness | 5. 発行年<br>2018年       |
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| オープンアクセス<br>オープンアクセスではない、又はオープンアクセスが困難   | 国際共著<br>-             |

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| 2. 論文標題<br>Seito Shido (Guidance) as a Space for Philosophy in Translation | 5. 発行年<br>2018年       |
| 3. 雑誌名<br>Tetsugaku  | 6. 最初と最後の頁<br>294-310 |
| 掲載論文のDOI (デジタルオブジェクト識別子)<br>なし   | 査読の有無<br>有            |
| オープンアクセス<br>オープンアクセスとしている (また、その予定である)                                     | 国際共著<br>-             |

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| 1. 著者名<br>Sevilla, Anton Luis  | 4. 巻<br>21.2         |
| 2. 論文標題<br>Educational Ideals in Pre and Post-War Japan: From Imperial Subject to Deweyan Democratic Citizen | 5. 発行年<br>2017年      |
| 3. 雑誌名<br>Budhi: A Journal of Ideas and Culture  | 6. 最初と最後の頁<br>75-119 |
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| オープンアクセス<br>オープンアクセスではない、又はオープンアクセスが困難   | 国際共著<br>該当する         |

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| 2. 論文標題<br>Experiences of Mindful Education: Phenomenological Analysis of MBCT Exercises in a Graduate Class Context | 5. 発行年<br>2021年       |
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| 掲載論文のDOI (デジタルオブジェクト識別子)<br>なし   | 査読の有無<br>有            |
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| オープンアクセス<br>オープンアクセスではない、又はオープンアクセスが困難   | 国際共著<br>該当する          |

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| 2. 論文標題<br>From Mori Akira to Narrative Education: Weaving the Tapestry of Narrative Philosophy, Analysis, Therapy, Pedagogy, and Research | 5. 発行年<br>2021年    |
| 3. 雑誌名<br>Human Arenas   | 6. 最初と最後の頁<br>1-20 |
| 掲載論文のDOI (デジタルオブジェクト識別子)<br>10.1007/s42087-021-00202-5   | 査読の有無<br>有         |
| オープンアクセス<br>オープンアクセスとしている(また、その予定である)  | 国際共著<br>該当する       |

[学会発表] 計13件(うち招待講演 6件/うち国際学会 7件)

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| 1. 発表者名<br>セビリア・アントン                                |
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| 4. 発表年<br>2019年                                     |

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| 2. 発表標題<br>“Why Do We Need Self-Awareness? Mori Akira's Struggle with Dewey” |
| 3. 学会等名<br>American Philosophy Forum(招待講演)                                   |
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| 1. 発表者名<br>Sevilla, Anton Luis  |
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| 2. 発表標題<br>教育におけるマインドフルネスと無心                         |
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| 3. 学会等名<br>九州教育学会  |
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| 3. 学会等名<br>実存思想協会 (招待講演)          |
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| 3. 書名<br>ケアの根源を求めて                 |                 |

〔産業財産権〕

〔その他〕

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6. 研究組織

| 氏名<br>(ローマ字氏名)<br>(研究者番号) | 所属研究機関・部局・職<br>(機関番号) | 備考 |
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7. 科研費を使用して開催した国際研究集会

〔国際研究集会〕 計3件

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| 国際研究集会<br>第三回九州大学・アテネオ・デ・マニラ大学教育及び哲学コロキウム | 開催年<br>2019年～2019年 |
| 国際研究集会<br>第二回九州大学・アテネオ・デ・マニラ大学教育及び哲学コロキウム | 開催年<br>2018年～2018年 |
| 国際研究集会<br>第一回九州大学・アテネオ・デ・マニラ大学教育及び哲学コロキウム | 開催年<br>2017年～2017年 |

8. 本研究に関連して実施した国際共同研究の実施状況

| 共同研究相手国 | 相手方研究機関 |
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