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研究課題名(和文) Contemplation in Philosophy and Literature: developing Coleridge's influence

研究課題名(英文) Contemplation in Philosophy and Literature: developing Coleridge's influence

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研究成果の概要(和文)：この研究は、英国の詩人、哲学者であるSamuel Taylor Coleridgeのロマン主義の哲学と、英国と日本を中心とした想像力、教育、熟考に対する彼のアイデアの継続的な影響と重要性に関する国際的な研究に基づいています。この研究は最近編集されたColeridgeの後の作品に基づいており、私は理性と熟考の観点から彼の哲学の新しい解釈を提案する。(これはGoogle翻訳によって行われます。)

研究成果の概要(英文)：This research connects together and develops international research, particularly British and Japanese, on the continuing influence and importance of the Romantic philosophy of British poet and philosopher Samuel Taylor Coleridge, and his ideas on imagination, education, and contemplation.

Researchers collaborated from Harvard, Oxford, Cambridge, Tokyo, Kyoto, and other universities around the world, with a major conference at Kyoto Notre Dame University, and a second conference at Cambridge University. The research was further developed and, as well as resulting in several publications in academic journals, a book titled Coleridge and Contemplation was published by Oxford University Press.

This work connects thinkers around the world, and brings together thoughts on imagination and contemplation, linking past, present, and future so that we can better understand the importance of contemplation for the future of science, education, social well-being, political progress, and the arts.

研究分野：Romantic-era philosophy and literature

キーワード：S. T. Coleridge contemplation Romantic philosophy imagination

## 1 . 研究開始当初の背景

While there has been much research on the work of S. T. Coleridge concerning imagination, and concerning his theology, his philosophical work on contemplation has been almost entirely neglected for the last 80 years. The last philosophical book-length study on Coleridge was by J. H. Muirhead in 1930 (*J. H. Muirhead Coleridge as Philosopher*, New York: Macmillan Press, 1930), and most work on his philosophy since then has been written from a literary rather than a philosophical background, and that work did not refer to his theory concerning contemplation.

My research project was therefore groundbreaking in that it opened up a new area (contemplation) in Coleridge studies, and revitalized philosophical interest in Coleridge's writings. The direct background for this project was my PhD thesis in Philosophy (University of Durham) on S. T. Coleridge, imagination, and contemplation.

## 2 . 研究の目的

The purpose of the study was to open and develop a new area in Coleridge studies that has promise to invigorate research in the humanities more generally by focusing on the neglected concept of contemplation. The study therefore required an international conference.

Because Coleridge pursued and applied his theories within literature, philosophy, and theology, a second purpose of this study was to create an interdisciplinary network with a useful set of loosely shared parameters, such as definition of key concepts.

Further, the study was intended to make progress in two general directions. First, to formulate and understand what Coleridge actually thought regarding contemplation. Secondly, to work out how these theories could be of practical and cultural use in the twenty-first century.

Finally, the study aimed to publish this research on contemplation in the humanities as work developed to the highest international standard, with several academic papers in relevant journals and concluding with a book in a highly regarded university press. The work

was to be conducted internationally in prominent universities such as Cambridge, Durham, Harvard, and Tokyo, and was to be organized, managed and funded primarily from Japan as a showcase for the benefits to international research in the humanities led by Japan-based scholars.

## 3 . 研究の方法

(1) I developed my own theory of Coleridgean contemplation and discussed it with prominent philosophers, Coleridge scholars, literary theorists, and theologians in order to generate initial interest.

(2) Once sufficient interest was generated, I organized a major humanities conference at Kyoto Notre Dame University in March 2015. 34 researchers attended from 11 different countries, including eminent scholars from Oxford, Cambridge, Durham, Sydney, Tokyo, Hiroshima, and other world-leading universities.

This was followed up by a conference at Cambridge University in August 2015, where the main researchers on the project further developed connections and a shared framework within which our work could co-operatively grow.

(3) A variety of academic papers were produced, plus a book. The methodology for each work usually involved a combination of historical comparative study, such as comparing Coleridge's theory of contemplation to those by Plato, and Richard of St Victor; philosophical analysis of concepts and definitions; and cultural application to suggest how these theories and practices can be beneficially applied to twenty-first century problems and issues.

## 4 . 研究成果

The primary research result is that the new ground has been broken and an interesting area has been opened up to shared work in cultural studies, English literature, philosophy, intellectual and theology. The following four sub-sections briefly describe results in the four major divisions of this interdisciplinary research.

### (1) Poetics and Aesthetics

The method of slow-reading developed by

Reuben Brower at Harvard University, and as distinct from close reading, has been developed by project co-researcher J. C. C. Mays into a method of contemplative reading. Coleridge's own poetic techniques have been studied to develop his idea of contemplative reading.

David E. Cooper has applied the Coleridgean notion of contemplation developed in this project to explore the connections between walking, nature, and the sense of mystery humans sometimes encounter in natural environments.

James Kirwan has found that there are good reasons for supposing that the Coleridgean contemplation of beauty was intended to be seen as a philosophically justifiable, yet almost religious, disclosure or revelation of ultimate reality shining through nature and through imaginative works of art.

Kathleen Wheeler has applied Coleridgean contemplation to twentieth-century problems of education and culture explored by John Dewey, and also applies them to our own, similar problems in the twenty-first century. She proposes that there is a cultural and social need for works of art to be displayed not only in galleries, but in a great many public spaces, so that 'spaces for contemplation' can help achieve a shared sense of a cultivating and imaginative community.

Roger Scruton draws on recent work on television addiction and applies Coleridge's theory of fancy (desire) versus imagination to the general social and aesthetic problems around the question of whether art is simply for personal pleasure and gratification, or whether it has a higher purpose, in helping us to find ourselves, and in finding and transmitting truths about who we are and what is truly valuable.

## (2) Scientific and Political Worldviews

David Knight has shown how Coleridge's contemplative worldview arose hand-in-hand with his interests in the new chemical science of the nineteenth century.

Philip Aherne has uncovered lines of influence that suggest that, despite his opposition to Utilitarian ethical theory,

Coleridge's legacy of thought, his method and focus on higher value, had a strong and shaping influence on the later working out of Utilitarian theory.

Kazuyoshi Oishi has compared Coleridge's idealist sense of contemplation with more materialist versions of philanthropy. He finds that Coleridge's contemplative social vision was the main contrast with the socialist utopian thinking of his progressive contemporaries in the nineteenth century.

A. J. Hamilton explored claims that Coleridge became conservative in his later life. He finds the category too narrow for Coleridge's thought, because he without fail combined principles of traditional permanence with social progression.

## (3) Metaphysics

My own written research in the project drew from Coleridge to develop a theory of the levels of contemplation. I propose a two-level theory of the human mind, with the lower being a natural system swayed by desire and association, and the higher being governed by the free decision of a free and rational mind that at its best should seek contemplation of ideas. I also develop a parallel theory of higher (pure) and lower (inchoate) contemplation.

Dillon Struwig drew from my notion of a two-level theory of mind and applied it to Coleridge's epistemology. In this way, he illuminated some notoriously obscure passages in Coleridge's *Logic*.

Cristina Flores showed further evidence for her argument that Coleridge's contemplative philosophy is particularly influenced from his reading of the Cambridge Platonist Ralph Cudworth and his neo-Platonic *True Intellectual System of the Universe*.

Douglas Hedley has shown that Coleridge's celebrated theory of imagination is not only related to artistic production and to the generation of insightful perception, but that also, and primarily, it is a theory of contemplation that draws on Platonic and neo-Platonic sources.

James Engell's research finds that contemplation for Coleridge was always an act, a free activity, and was never a passive process. Engell supports this claim by surveying Coleridge's work,

especially from 1817 to his death in 1834 and by thereby constructing a developmental picture of Coleridge's thoughts on contemplation.

#### (4) Philosophy of Religion

Michael McGhee examined Coleridge's famous passage at the end of *Biographia Literaria* (1817) where he argues that philosophical reason passes into religion not as an abdication of reason, but as a furtherance of it. Focusing on the practice of meditation, McGhee finds interesting connections between Coleridgean contemplation and Buddhist meditation.

Noriko Naohara situates Coleridge's theory of contemplation within the theological context of St Augustine and Martin Luther, and their thoughts on the inner word as distinguished from the outer word.

Suzanne Webster finds reason to think that Coleridge was exploring a trichotomous model of human mind, between higher spirit, medial understanding, and the lower soul. Her new research has bearing on the question of what part of the human being engages in contemplation, and the related question of what are the pre-requisites of contemplative activity.

J. Gerald Janzen discovered some interesting themes that run through Coleridge's notion of contemplation and the notebooks that he kept in the final years of his life. Janzen finds that Coleridgean contemplation is an activity that unites all the various parts of the human mind in prayer and deep thought.

#### 5. 主な発表論文等

(研究代表者、研究分担者及び連携研究者には下線)

〔雑誌論文〕(計 件)

Peter Cheyne, 'The Art of Poetic Life-Writing', *The Coleridge Bulletin*, Winter, 2014: pp. 77-88.

Peter Cheyne, 'S. T. Coleridge and the Varieties of Contemplation', *Journal of Romanticism*, 2016: pp. 53-84.

Roger Scruton, 'Imagination and Truth: Reflections after Coleridge', *Coleridge Bulletin*, Summer 2015: pp. 85-94.

Peter Cheyne, Dillon Struwig, Emily Holman, 'Coleridge and Contemplation in Kyoto', *Coleridge Bulletin*, Summer 2015: pp. 77-84.

〔学会発表〕(計 件)

Peter Cheyne, 'Ars biographica poetica', Coleridge Summer Conference, Cannington College, August 2014.

Peter Cheyne, 'Coleridge and the Ordination of Thought', Kyoto Conference on Coleridge and Contemplation', Kyoto Notre Dame University, March 2015.

Peter Cheyne, 'Stretching to Hear: Coleridge, Contemplation and the Enérgeia of Thought', Cambridge Conference on Coleridge and Contemplation, Cambridge University, August 2015.

Peter Cheyne, 'Flow and Resistance: Coleridge's water-insect', Coleridge Summer Conference, Wills Hall, Bristol University, August 2016.

〔図書〕(計 2 件)

Peter Cheyne (ed) *Coleridge and Contemplation*, Oxford: Oxford University Press, 2017, 368 pp.

Saeko Yoshikawa and Eamonn Wall (ed.), *Poetica Special Issue Coleridge, Contemplation, and Cultural Practice*, Tokyo: Maruzen Yushudo, 2016, pp. 129.

〔産業財産権〕

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〔その他〕  
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[www.kyotocontemplation.wordpress.com](http://www.kyotocontemplation.wordpress.com)

[www.cambridgecontemplation.wordpress.com](http://www.cambridgecontemplation.wordpress.com)

<https://www.oupjapan.co.jp/ja/products/detail/19167>

## 6. 研究組織

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