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 研究課題名(英文) The development of the philosophical concept of Nature in Japan and Europe - a comparative perspective focusing on the Tokugawa period  
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研究成果の概要(和文)：安藤昌益は「ユニークな」思想家だとよく言われているが、その哲学を再読するプロセスの中でそのアイデアが東亜思想の産物であることが明らかになった。昌益は「自然」の哲学者とされてきたが、「自然」という抽象的な哲学的概念のみならず、人間やその肉体、つまり人間の物質性についても言及していることがわかった。昌益哲学において、「自然」とは、「男女(ひと)」と密接に繋がっており、「自然」について論じる段階で「人間」や「人間性」についても論じなければならぬことが明らかになった。つまり、「自己」について論じなければならない。昌益の唱える「自然」概念は、環境倫理学等の分野でも示唆に富んだ概念である。

#### 研究成果の学術的意義や社会的意義

「自然」と「男女(ひと)」との関係を、昌益哲学の再読から得た知見を駆使して再構築することによって、現在の自然哲学を始め、環境倫理学、環境危機、男女平等など、現代社会が直面している様々な問題に向き合う課程で新鮮な観点や新しいアプローチが得られる。さらに、昌益哲学を21世紀のマインドで再評価することで、そこに「世界哲学」としての「日本思想」の可能性が潜んでいることが明らかになった。

研究成果の概要(英文)：Synthesized here are some of the most important findings of my research. 1) Re-framing Shoeki's philosophy: if we do consider him an original thinker, he is by no means "unique", or an "anomaly", as his ideas are well at home within the tradition of East Asian philosophy. 2) Unpacking the concept of "shizen": a philosopher who is preoccupied with the substantiality of the human body as well, not only with the mechanisms of shizen or with the human mind. 3) The need to go beyond "shizen": for Shoeki, "shizen" is inextricably linked to "hito" and vice versa, so in fact any consideration of nature necessarily has to be a consideration of ourselves as human beings. This is the reason why I argue that Shoeki is also a philosopher preoccupied with the topic of the self. 4) Recent trends for philosophy of nature: the concern for the environment; and the idea that "philosophy" should not be understood in a narrow sense, but broadly as the practice of thinking about the world.

研究分野：Philosophy of nature

キーワード：nature shizen jinen self self-with-others homo naturalis

## 様式 C - 19、F - 19 - 1、Z - 19 (共通)

### 1. 研究開始当初の背景

In contemporary Japanese, *shizen* 自然 is the word generally used to render the English “Nature”, and morphologically it functions just like “Nature”, i.e. as a noun. However, the understanding of the term *shizen* in Tokugawa Japan was rather “spontaneously acting / doing”. The term was generally used as an adjective, or an adverb. In order to render what we now understand by “Nature,” various other terms were used, most of them Daoist, Confucian, or Buddhist: *tenchi* 天地, *banbutsu* 万物, *sansensōmoku* 山川草木, *sengadaichi* 山河大地, etc. From what I have gathered so far, Andō Shōeki seems to be the first philosopher to use the reading *shizen* (and not *jinen*) and to interpret Nature not as the sum total of the various parts it was made of, but as an organic totality that can be conceptualized by the human mind.

To date, Shōeki’s work is still insufficiently known not only in Japan, but also in the Western world. Except for several studies published in English by Norman (Norman, E. H. 1949. “Andō Shōeki and the Anatomy of Japanese Feudalism”. *Transactions of the Asiatic Society of Japan*, 3-2) and Yasunaga (Yasunaga T. 1992. *Andō Shōeki – Social and Ecological Philosopher of Eighteenth-Century Japan*. New York: Weatherhill), and in French by Joly (Joly, J.. 1996. *Le naturel selon Andō Shōeki*. Paris: Maisonneuve et Larose), there is very little literature on Shōeki in the fields of philosophy or history of thought. While these works are extremely important, they fail to accurately contextualize Shōeki’s philosophy within the intellectual paradigm of the Tokugawa period.

On the other hand, research published in Japan is, to a great extent, biographic, focusing on Shōeki’s life and career. Researchers such as Terao Gorō (寺尾五郎 『安藤昌益の闘い』東京:農産漁村文化協会、1978) and Wada Kōsaku (和田耕作 『安藤昌益の思想』東京:甲陽書房、1989) have analyzed Shōeki’s works as an “anomaly”, a deviation from the orthodox ideology of Confucianism that was prevalent in the Tokugawa period. Moreover, studies by Japanese authors usually discuss Shōeki’s ideas only as part of the ‘Nihon shisō’ 日本思想 tradition, without pitting them against the larger, global context of Western philosophy.

My research is positioned in the middle between these two tendencies to interpret Shōeki’s works at a local level. The concept of my research stems exactly from this paradox: both in Japan and in the West, Shōeki is assumed and discussed as a representative of Tokugawa thought, but there is no attempt to integrate him within the wider context of global philosophy. So far, he has been called a “utopian”, an “obscure physician-scholar”, an “agrarian philosopher”, a “radical thinker” etc. However, by studying his works, I came to the conclusion that many of his ideas can in fact offer new insight and fresh perspectives about the philosophical paradigm of the period when they were created; at the same time, I think they are also relevant for the European view of Nature in the seventeenth and eighteenth century. Through my research, I aimed to create a “bridge” that can link these two areas.

In my previous research, I had focused on Shōeki both as a representative of Japanese thought, and as a member of the larger family of world philosophers. Thus, I made a comparison between Andō Shōeki and Adam Smith, focusing on their understanding of the relationship between the human being and Nature. I also discussed Shōeki as a social critic who criticizes the Tokugawa régime by proposing an alternative vision of the world in which no social hierarchy is possible and by suggesting a new understanding of the human being in which men and women are equal. When analyzing Shōeki’s notion of *hito*, I placed it within the wider frame of Western philosophy by referring to philosophers such as Jean-Paul Sartre and Martin Heidegger. I coined the term “homo naturalis” to better explain Shōeki’s notion of *hito*. Also, in an attempt to clarify Shōeki’s place among within the philosophical landscape of the Tokugawa period, I discussed his critique of Shintō.

### 2. 研究の目的

The purpose of my research was to trace the development of the philosophical concept of “Nature” in Japan and to integrate it into the larger frame of world philosophy. In the process, I also attempted to pinpoint the moment when “Nature” changes from *jinen* to *shizen* and starts to be conceived of as a totality that can represent an object of *theoria*. In order to accomplish this purpose, I focused on the Tokugawa period and I used a comparative perspective. I followed the three steps detailed below:

a) 2017: clarify the development and meaning of the concept of “Nature” (*shizen*) in the works of Andō Shōeki;

-the main objective of this first step was to draw a comprehensive image of the vision of the world put forth by Andō Shōeki in his works. I also tried to check whether this vision actually represents a model coherent in and by itself, in the philosophical sense. Therefore, through a thorough re-reading of Andō Shōeki’s work, I clarified some of the key concepts in Shōeki’s philosophy (*shizen* 自然, *chokkō* 直耕, *kasshin* 活真, *hito* 男女, *gosei* 互性 etc.) I also identified the main features of the various types of relationships he proposes (between man and Nature, man and society, society and Nature, etc.).

b) 2018: contextualize Shōeki’s understanding of “shizen” within the intellectual landscape of Tokugawa Japan;

- the main objective of the second step was to trace the way in which the concept of Nature changed and developed over the years within Japan, especially in the intellectual landscape of the Tokugawa

period. My starting point was the term *shizen* (自然) as used by Shōeki, but I went back and forth in time between the Tokugawa and Meiji eras to identify the various terms and words that were used to describe Nature. Specifically, I analyzed the works of thinkers such as Ishida Baigan, Yamagata Bantō, Kaibara Ekiken, Ninomiya Sontoku, Eto Tekirei, Minakata Kumagusu etc.

c) 2019: compare the philosophical concept of “Nature” in Tokugawa Japan with similar concepts in Western philosophy

- the main objective of the third step was to complete the outline of “Nature” as a philosophical concept by placing it in a global context. I drew a comparison between the understanding of Nature in the Tokugawa period and similar philosophical concepts put forth by Western thinkers during the same time frame (17th and 18th centuries). I analyzed the works of European thinkers such as François Quesnay, Jean-Jacques Rousseau, and Adam Smith.

### 3 . 研究の方法

The research plan and the method are detailed below:

2017

The main objective in the first year of research is to clarify the development and meaning of the concept of “Nature” (*shizen*) in the works of Andō Shōeki in order to have a better understanding of its philosophical meaning and scope. Specifically, I did the following:

a) clarify the meaning and scope of the key concepts Shōeki uses, such as *tenchi* 転地 (“Heaven and Earth”), *kasshin* 活真 (“primary matter”), *chokkō* 直耕 (“straight cultivation”), *fukō* 不耕 (“non-cultivation”), *fukōdonshoku* 不耕貪食 (“non-cultivation and insatiable hunger”), *gosei* 互性 (“mutual natures”), *hito* 男女 (“human being”), *shihōsei* 私法世 (“society”) etc.

In order to accomplish this, I took the following steps:

1) a thorough re-reading of Andō Shōeki’s major works (*Shizen shin’eidō* 自然真営道, *Taijokan* 大序巻, *Tōdō shinden* 統道真伝) and follow all the instances and contexts where these concepts appear;

2) revise the existing literature on Shōeki

3) categorize these concepts and principles according to the role they play in Shōeki’s vision of Nature.

b) describe in detail the mechanisms envisioned by Shōeki in his model of the world, ‘the true way of the functioning of Nature’ as put forth in *Shizen shin’eidō*.

1) synthesize my findings in a coherent description of the concepts integrated with the notion of *shizen*;

2) identify and describe all the interactions between the various elements that constitute “Nature” in Shōeki’s vision, such as the relationship between human being and society, or the relationship between Nature and society.

c) clarify Shōeki’s stance on the role of language in order to gain a better perspective on the extension and intension of his philosophical concepts.

1) clarify Shōeki’s vision on the function that language plays in society;

2) synthesize my findings in a thorough description of Shōeki’s model of the world and of his understanding of the concept of *shizen*.

2018-2019

For the next two years of research, my main objectives were to

a) contextualize Andō Shōeki’s understanding of the term *shizen* within the intellectual landscape of Tokugawa Japan, and to

b) compare the philosophical concept of “Nature” in Tokugawa Japan to similar concepts in European philosophy in order to gain a new, better understanding of the concept.

To achieve these objectives, I took the following steps:

1) identify and investigate other Japanese philosophical texts from the Tokugawa period that deal with the concept of Nature (*jinen* or *shizen*)

2) analyze these texts through a comparison with Shōeki’s works in order to have a complete perspective on all the possible understanding of Nature as a philosophical concept

3) synthesize the evolution of the concept of Nature in Japan and discuss in detail the main turning points in its understanding

4) review visions and concepts of Nature put forth by Western thinkers such as François Quesnay (in *Tableau économique*), Jean-Jacques Rousseau (in *Discours sur l’origine et les fondements de l’inégalité parmi les hommes* and *Du contrat social*), and Adam Smith (in *The Theory of Moral Sentiments* and *An Inquiry into the Nature and Causes of the Wealth of Nations*) in the 17th and 18th centuries

5) pit the evolution of the concept of Nature in Japanese thought against these theories and identify the main points of similarity and difference

6) discuss the possibility for a new understanding of Nature as a philosophical concept that results from the comparison, and the various disciplines and fields (philosophy, history of ideas, history, ecology, economy etc.) in which this new understanding might be applied.

#### 4 . 研究成果

Synthesized below are some of the most important findings of my research.

##### (1) Re-framing Shōeki's philosophy

The major currents of thought that were prevalent during the Tokugawa period (Confucianism, Daoism, Buddhism, Shintoism etc.) all influenced Shōeki's philosophy. He does indeed criticize them for having been created by the "sages of old" in order to serve selfish purposes, but his critical stance does not change the fact that many of the concepts he uses, and much of the imagery he refers to, are in fact of Buddhist / Taoist / Confucian origin. This is also evident in the way in which he conducts his argumentation - for example, inserting parables and fables in the philosophical discourse is a practice quite common in Taoism. In other words, re-framing Shōeki's philosophy means that if we do consider him an original thinker, he is by no means "unique", or an "anomaly", as his ideas are well at home within the tradition of East Asian philosophy.

One point of originality for Shōeki is his creative usage of language. His concepts can actually be categorized into:

- "re-shuffled concepts", where he takes a pre-existing term, criticizes or denies its intension, and then changes its spelling and / or meaning in order to make it more suitable for philosophical discourse (thus, *tenchi* becomes 転定 instead of 天地, and *hito* becomes 男女 instead of 人);

- "original concepts" that he himself coins, explains, and used in order to get his message across (such as *chokkō* 直耕 "straight cultivation", and *gosei* 互性 "mutual natures")

But what this creative use of words and ideograms does is to reveal another fascinating (and almost completely ignored) facet of Shōeki as a philosopher: his sensitivity to language and the way in which it influences our understanding of, and relationship with, the world around us. For him, language (especially written language and ideographs) as an artificial instrument used to control society. Through this research project, I came to the conclusion that language is so important for Shōeki that it should be considered one of the main themes of his philosophical discourse. I try to demonstrate that in the book I wrote during this project.

##### (2) Unpacking the concept of *shizen*

Shōeki was adamant about seeing *shizen* as one single totality. He glosses extensively on its component parts (earth, heaven, plants, animals, human beings etc.) only to demonstrate that they are not separate or separable, but instead constitute an organic whole which has to be understood as such. And this is precisely the role of *ichi*: to indicate that *shizen* is just one, undivided and indivisible, and that nothing can exist beyond or outside of it.

The ontology of the human being - understood, of course, as man-and-woman fused together - becomes evident once you understand the processes of *shizen*, as *hito* is in fact a microcosm, i.e. a reflection, a reproduction on a smaller scale of the realm of *shizen*. Shōeki actually uses the term *shōtenchi* 小転定 to refer to this microcosm - literally, a "small heaven and earth".

For Shōeki, the world of *shizen* is complete in and by itself, self-sufficient and perennial, a quintessential, exemplary arc that starts in the grain as a crystallization of all the ontological energies, grows into all other forms of life and all other things in the universe, and then finishes back again in the grain, in a circular, never-ending movement that invites exclamations of awe and admiration. It also reveals a philosopher who is preoccupied with the materiality and substantiality of the human body as well, not only with the mechanisms of *shizen* or with the human mind; or, to be more, specific, a philosopher for whom mind and body are not different entities, there is no antinomy there. And there can be no antinomy, contradiction, conflict or differentiation whatsoever because of the notion of *nibetsu naki* - one cannot be separated from the other, one does not precede the other, one does not supersede the other.

Another important conclusion of my research was that, even though it is difficult to find a commonality in all these philosophers' concept of nature, it makes more sense to discuss it by using the Japanese term *shizen* - not the English "nature" - thus pushing the boundaries of language and forcing Western philosophy to acknowledge an alternative. At the same time, I realized that focusing exclusively on the Edo period, as interesting as that may be, is restrictive and incomplete in the sense that it can only offer a partial image of the Japanese intellectual landscape. As such, I decided to expand the scope of my research and to go beyond the Edo period for the next research project.

##### (3) The need to go beyond *shizen*

As I wrote above, nature is not the only major theme in Shōeki's philosophy. It is incontestably extremely important, but it should not be viewed in isolation. For Shōeki, *shizen* is inextricably linked to *hito* and vice versa, so in fact any consideration of nature necessarily has to be a consideration of ourselves

as human beings. This is the reason why I argue that Shōeki is also a philosopher preoccupied with the topic of the self.

In my research, I suggest that Shōeki's understanding of the human being is three-leveled, spanning from the single individual to the whole of humankind, and I propose the term *homo naturalis* to refer to this interpretation. Also, I posit that the self of this *homo naturalis* can only be understood as self-with-others. My conclusion is that re-examining the concept of the self and redefining it as self-with-others can also shed new light on the issue of responsibility toward the environment. I also suggest that the "anthropocentric" / "non-anthropocentric" dichotomy should be overcome, as the basis for any kind of ethical decision or moral judgment lies within the human being as part of nature.

#### (4) Recent trends for the research in philosophy of nature

There are two important trends that I would like to mention here:

- the concern for the environment that philosophers all over the world have started to show over the last decade or so;
- the idea that "philosophy" should not be understood in a narrow sense (e.g., the Graeco-European tradition), but broadly as the practice of thinking about the world. In other words, philosophy has started to become more open and inclusive. This comes in the wake of efforts made by authors such as Maraldo (2013) and Smith (2015) to expand the understanding of philosophy beyond the practices that are coextensive with the term.

In this context, it becomes all the more important to look into premodern Japanese philosophy of nature in general, and into Shōeki's work in particular, in order to find hints and clues for a reassessment of the theoretical foundations of environmental ethics.

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〔産業財産権〕

〔その他〕

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6. 研究組織

	氏名 (ローマ字氏名) (研究者番号)	所属研究機関・部局・職 (機関番号)	備考
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