高谷掌子 Takaya Shōko,『「私と汝」の教育人間学: 西田哲学への往還』[*The Pedagogic Anthropology of "I and Thou": Coming from and Returning to Nishida Philosophy*]

Kyoto: Kyoto University Press, 2024, hardcover, 342 pages, ¥5,720.
ISBN: 978-4814005116

This book is a philosophical and pedagogical exploration of Nishida Kitarō. Beyond "pure" philosophy, Nishida was involved in education and advised the Ministry of Education.[1] His student Kimura Motomori moved to the education department resulting in the "Kyoto School of Education,"[2] a move that may have been influenced by Nishida himself. Takaya Shōko's book contributes to this discourse by exploring the ideas of Nishida that connect to education, centering on his "I and Thou" (1932) and "On Education" (1932) and their network of ideas, but also exploring this practically via the educative relation between Nishida and Kimura.

I will begin with a summary of the chapters, highlighting those I found personally relevant. The introduction, "Returning from Pedagogic Anthropology to Nishida Philosophy: *Facts of Becoming* and *Facts of Awakening*" situates Nishida in the history of education. Takaya draws from Yano Satoji's research, which suggests that the Japanese educational system is not merely a product of importation from the west, nor merely of the tension between the Ministry of Education and the Japan Teacher's Union (日教組), but includes the influence of the Kyoto School of Philosophy and its philosophy of awakening (*jikaku* 自覚). This entered the post-war educational system as a value for self-awareness of both the individual and the nation (国民の自覚).[3]

Takaya frames her research on Nishida via the philosopher of education (and student of Tanabe Hajime) Mori Akira. Mori built a systematic philosophy of education founded on the idea of *jikaku*, but criticized the tendency in the Kyoto School to see awakening idealistically as a given, ontologically innate fact. Instead, he saw awakening as something that had an empirical *process* of "becoming human"

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1. Agustín Jacinto Zavala, "Nishida Kitarō's Views on Education: 1895–1935,"『西田哲学年俸』[*Annual Bulletin of Nishida Philosophy*] 13 (2016): 171–91.

2. Yano Satoji, "The Philosophical Anthropology of the Kyoto School and Post-War Pedagogy," in *Education and the Kyoto School of Philosophy*, ed. by Paul Standish and Naoko Saito (Dordrecht: Springer, 2012), 30.

3. 矢野智司 Yano Satoji,『京都学派と自覚の教育学: 篠原助市・長田新・木村素衞から戦後教育学まで』[*The Kyoto School and the Pedagogy of Self-Awareness: From Shinohara Sukeichi, Osada Arata and Kimura Motomori to Postwar Pedagogy*] (Tokyo: Keisōshobō, 2021).

(人間生成) that needed educational support.[4] Furthermore, influenced by Tanabe's critique of Nishida, he saw awakening as something that is never completed, an endless "multiple self-awareness" (多重自覚).[5] Takaya frames her book as a response to these criticisms: If Nishida could have dialogued with Mori, what might he say in response to these demands for a more processual, empirical, and educative approach to awakening?

The first half of the book is centered around an interpretation of "I and Thou." This is prepared for in Chapter 1, "The Position of 'I and Thou' in Nishida Philosophy," where Takaya introduces and explains the four periods of Nishida: pure experience, self-awareness, *basho*, and the historical world. She broadly covers the reception of these ideas, even in English research like James Heisig's. While "I and Thou" was written near the second period, by its contents, she argues it belongs more properly between the third and the fourth periods.

In Chapter 2, "Love and Pathos: Emotional and Volitional in Nishida Philosophy," Takaya examines Nishida's view on where philosophy starts—not wonder but *pathos*. The call of pathos drives us not merely toward intellectual meaning but a unity of intellect-emotion-will (知情意). He explores the drive for this unity via Augustine's idea of self-love. This continues in Chapter 3, "Love and Time: The Question of 'I and Thou' Theory," where Nishida moves beyond self-love to love of neighbor. For Augustine, love of a neighbor—who is finite and dies—needs to be mediated by the eternal that is undying. This prepares for the notion of the mediated I-thou relation.

The first half enters its climax in Chapter 4, "I and Thou: The *Beginning of Awakening* in Dialogue with the Thou." Takaya begins by clarifying the idea of "thou," that which is discontinuous to "I." While I am discontinuous to myself (my personality can change), I can resolve that via self-love, grasping and unifying different parts of myself. But I cannot unify with the other merely by self-love. The attempt to unify with the other, however, reveals within me my own continuity of discontinuity (非連続の連続), which is shared by the other. In other words, I am not continuous with the other as content or substance. Rather, I am continuous with the other in that we both are part of the self-formation of the eternal now that embraces each moment as it dies to the next.

However, this marks a crucial shift in Nishida: rather than *jikaku* being indi-

4. See Anton Sevilla-Liu, "Japanese Philosophy of Moral Education: From Watsuji Tetsurō to Mori Akira," *Budhi: A Journal of Ideas and Culture* 23/3 (2019): 95–142.

5. See Anton Sevilla-Liu, "Mori Akira's Education for Self-Awareness: Lessons from the Kyoto School for Mindful Education," *Journal of Philosophy of Education* 55/1 (2021): 243–62 {https://doi.org/10.1111/1467–9752.12546}

vidual, seeing the self within the self, awakening is now seen as relational, as seeing the other within the self and dependent on the call-response (応答) of the other. Takaya gives a concrete example for this via psychiatrist Kimura Bin, who sees schizophrenia as a relational pathology from lack of a sense of the other and how it is healed not via intervention but via someone standing as that absolute other.

Thus ends the first half of the book on "I and Thou," concepts that build up to the next topic, "On Education" and the problem of historical formation. In Chapter 5, "Education as Formative Activity in Nishida Philosophy: Approximating Awakening," Takaya fully discusses her second focal point, the essay "On Education." This essay is said to be an appeal from Nishida to Kimura, encouraging Kimura to move from aesthetics to education despite the latter's hesitations. Nishida likens education to an aesthetic image of a sculptor sculpting a block of material like marble. However, this metaphor can be criticized via Otto Bollnow and Morita Nobuko, who suggest that an artistic metaphor reduces the subjectivity of the student to a block of inert matter to be carved. Against this, Takaya exhaustively explores the whole network of essays surrounding the "formative act" in Nishida, starting with *Art and Morality*, showing how formation was always a unity between forming-another and the self-formation of the formed. This is further connected to the idea of formation of an act without a substrate and formation as intuition of continuity of discontinuity. Thus, in response to critics, Nishida can be seen as opposing this disempowering technological view of education, valuing the student as "thou," irreducible to the ends of the "I," seeing students themselves as agents in the self-formation of history.

However, what does it concretely mean to educate a "thou?" If the student is a "concrete historical personality" like Nishida suggests, it is a performative contradiction to see education merely in abstract terms, letting it float off from the realm of concrete interpersonal relations. For me, the genius of this book is in Chapter 6 and Chapter 7, where Takaya answers this doubt by examining the educative relationship between Nishida and Kimura as an actual example of Nishida's educational ideas.

In Chapter 6, "Nishida and Kimura's Call-Response on Free Will: Showing the *Beginning of Awakening*," Takaya takes up the interpretation of "On Education" that sees it as a one-sided call from Nishida to Kimura to teachers and then to students—an asymmetric top-down enlightenment issuing from a philosopher. Against this, she examines the letters exchanged between the two simultaneously with their writings, leading up to "On Education." Kimura was struggling with the idea of awakening others, and Nishida had responded with the idea of the eternal now, which was in tension with Tanabe's ideas. Kimura responded to these by building a theory of expression that is not the one-way emission of a subjective idea.

Nishida encouraged this idea, writing his own ideas on free will. However, Kimura fell into an impasse with the problem of free will and burned out. "On Education" was Nishida's genuine engagement with the despairing Kimura, a hope and prayer that the latter would break past his deadlock.

In Chapter 7, "'Historical Nature' in Nishida and Kimura: Awakening to Human Destructiveness," Takaya continues the story, showing how Kimura was able to take up Nishida's guidance, overcoming Fichte and seeing nature not merely as formed by history but self-forming, as in the idea of historical nature.[6] However, there were differences between the two, and Mori criticizes his own teacher, Kimura, for failing to see that the relationship between human beings and nature could go awry, with human beings becoming alienated from nature and alienating each other. Takaya responds to this by taking up Nishida's teachings in "Logic and Life," highlighting the dark side of supra-historical humanity and the lure of suicide, which allows for a more critical view of education.

Thus, Takaya is prepared to answer Mori's charge that Nishida did not see the process necessary to support awakening. In the conclusion, "The Facts of *The Beginning of Awakening*: Call-Response of Nishida Philosophy and Mori Educational Philosophical Anthropology," she responds to Mori in a fictive dialogue between Mori and Nishida. Nishida sees awakening not as a distant goal but as the eternal now that arrives in every moment of time. In contrast, Mori discusses awakening from the point of view of doing-mode, a task that a teacher needs to deliberately engage. However, as we have seen in Nishida's ideas above, the other is "thou," and we cannot reduce their awakening to our own doing. Instead, we see Nishida educating via his being-mode, standing as the other of Kimura, making space for the latter's struggles and engaging him, but allowing Kimura to undergo his own path of awakening in response. Takaya suggests that for Nishida, self-awareness is not an end goal to be aimed at, it is happening in every moment of call-and-response between this teacher and student. This call-and-response is not one of doing but one of hoping and praying, in an action of non-action.

This answer is an important contribution to the Kyoto School of Education for two main reasons. First, this book clarifies the ideas of the very founder of this movement. Takaya focuses on these two educationally relevant works of Nishida, but exhaustively goes through the whole network of essays and letters connected to them. She also situates her ideas in a complete review of the related literature both in philosophy and in this new research area in education. And most insightfully,

6. Takaya Shōko, "Historical Nature in Nishida and Kimura Motomori," *European Journal of Japanese Philosophy* 7 (2022): 171–90.

she looks at these educational ideas educationally, as they actually unfolded from I to thou between Nishida and Kimura.

Second, while there is work on the "doing" side of education for awakening,[7] Takaya reminds us that this is one-sided and risks appropriating the student's path for oneself, failing to make space for the alterity of the thou. Against this, she is able to champion a non-doing grounded in Nishida's vision of awakening that is always-already part of our being-in-the-world. Her book thus takes up and articulates the challenges set up by Nishihira Tadashi in *The Philosophy of No-Mind* and *Philosophy of the Lifecycle*.[8] In these books, Nishihira suggests an education that combines both "stillness and activity," "cultivation and letting go of cultivation." This takes place via a vision of education as "generational care" of responding to another's awakening. In response, Takaya takes up the generational chains between Nishida, Kimura, and Mori, and articulates the tension between no-mind as an active preparation and no-mind as a letting go in prayer.

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Anton Sevilla-Liu
Kyūshū University
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