Symposium

Civil Society and Education
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Thematic Research

Educational Practices, from Which Philosophy Emerges
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E-Journal of Philosophy of Education:
International Yearbook of the Philosophy of Education Society of Japan

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The Early Educational Thinking of Meikichi Chiba:

Focusing on the Influence of the Philosophy of Life

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Abstract

This paper examines the educational thinking of Meikichi Chiba, a thinker and practitioner deeply influenced by the philosophy of life. He is known for advocating an educational theory at a series of monumental lectures, entitled *The Eight Greatest Pedagogical Opinions,* presented in 1921. This thinker, who was inspired by Western philosophers such as Bergson and Nietzsche, attempts to promote vital activities of children, who find and solve problems to satisfy their own needs. His educational thinking is unique; yet, few studies have been conducted to examine his views. We therefore focus on how the philosophies of life impacted his life-centered theories. In the 1910s, Chiba established his pedagogy based on the problem-solving learning model proposed by progressive American educators. He believes in learning as a problem-solving process based on the needs of an organism. He then proposed a unique theory named the *all-impulses-fully-satisfied theory* (*issai syōdō mina manzoku ron*) in the early 1920s, with reference to the key concepts of the philosophy of life such as *élan vital* and *creative evolution*. Supported by these ideas, he claims that all the impulses of children should be entirely satisfied, because every impulse is an adequate manifestation of vital life. Chiba devoted all his energy to promoting the realization of children's potentiality. Ironically, however, his approach sometimes results in the depth of life being ignored, despite his intentions. He sometimes reduces vital potentiality to superficial aspects. To analyze the roots of this problem, this paper reviews the structure of Chiba's life-centered thoughts, by comparing them to Deleuze's ideas; this contemporary philosopher of life proposes the distinction between *virtuality* and *actuality*, which hints at reconsidering the concept of the potentiality of life.

Keywords

problem solving, all-impulses-fully-satisfied, solidarity, association, virtuality, actuality, potentiality

Introduction

This paper investigates the educational thinking of Meikichi Chiba (1887-1959), a thinker and practitioner of New Education in Taisho Era, focusing on his early work from the late 1910s to the early 1920s. He is known for advocating his unique theory, *all-impulses-fully-satisfied theory* at a series of monumental lectures, entitled *The Eight Greatest Pedagogical Opinions*, presented in 1921. His early thinking is deeply influenced by life-centered philosophies, especially those of Emerson, Dewey, Bergson, and Nietzsche. These impacts also left traces their mark on his educational thinking after 1922, when he went abroad to study Spranger's cultural pedagogy and Husserl's phenomenology in Germany, and even later when he began to support a Manchu occupation policy in the Showa era. In this paper, therefore, we examine the influence of the philosophy of life on his early thinking in order to elucidate the fundamental characteristics of Chiba's educational thinking.

Regarding previous studies on Chiba, Horimatsu (2003) is the most all-encompassing study. He points out the crucial influence of Bergson and Atsutane Hirata, a noted Shinto thinker from the Edo era (Horimatsu 2003: 131-3). According to Horimatsu, Chiba was profoundly impressed by Bergson's works, *Matiére et Mémoire* and *L'évolution Créatrice,* both of which he read in the English versions (Horimatsu 2003: 131). Although Horimatsu provides a detailed biography of Chiba from the perspective of prosopography, he does not adequately account for the construction of Chiba's thinking. Kikuchi (1994), on the other hand, analyzes how Shinto and Bergson influenced Chiba. According to the research, Chiba believes in the commonalities between the Shinto perspective of continuous life and Bergsonian notion of *duration* (Kikuchi 1994: 149-51). Kikuchi explains Chiba's thinking from the perspective of Hirata's Shinto and Bergsonian influences; however, his analysis regarding the philosophy of life is, in our view, insufficient.

Although we do not deny the importance of Shinto for Chiba's thinking, we focus instead on the Western philosophy of life in order to more precisely examine the foundations of his life-centered thoughts. In the following chapters, we will consider several Western thinkers, such as Emerson, Dewey, Bergson, and Nietzsche. In addition to these scholars, we will touch on Deleuze, a contemporary philosopher who inherited the Bergsonian and Nietzschean philosophies of life. For Chiba's thinking can be explained more clearly, including all its complexities, by being compared to the Deleuzian concepts of *virtuality* and *actuality*. As discussed below, the predicament of

Chiba's thinking can be attributed to the fact that he prioritizes functional ability over vital potentiality: that is to say, *functionalism* over *vitalism*[1].

1. Life and Problem Solving

In this chapter, we describe the basic features of *creative education*, which is proposed in Chiba's early works, *Theory and Practice of Creative Education* (1919) and *Creative Education* (1921). Its core concepts are "creation" (*sōzō*) and "origination" (*dokusō*). According to Chiba, these are vital activities: an organism feels frustrated with its environment, so strives to produce new circumstances, and finally achieves satisfaction (Chiba 1919: 3-8). In other words, creation and origination are problem-solving activities inherent to life itself. The starting point of the process is the organism's dissatisfaction; the end point is its satisfaction; the drive is the impulse to fulfill its needs.

Chiba considers learning to be principally concerned with problem solving and tried to construct teaching plans based on this leaning model, referring to progressive educationists such as Dewey[2]. He illustrates the learning procedure as follows: (1) receiving materials, (2) finding problems, (3) formulating problems, (4) solving problems, and (5) expressing solutions (Chiba 1921a: 433-8). As intelligent organisms, human beings follow these steps: first, they receive materials with their sense organs; they then find, formulate, and solve problems intelligently by themselves; and finally, they express their solutions with motor organs. Of all these stages, Chiba emphasizes the significance of "finding problems" and "formulating problems," particularly for creative education[3].

Chiba regards problem solving as an inherent activity of life. The act of living involves striving to improve one's situation and seeking satisfaction in order to grow continually. The demand to "create new circumstances for self-development" causes children to find and solve problems by themselves (Chiba 1919: 177). In this sense, "problems" are sort of "means" for making the present situation better for life (Chiba 1919: 46). The problem-solving process based on intrinsic demands is not controlled by a purposeful rationality imposed from the outside. It has, on the contrary, an innate

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[1] Hara (1992) discusses the "functionalism" observed in the New Education thoughts. We believe that such functionalism is comparable to 'pragmatism' in Chiba's vocabulary. cf. Hara (1992: 8).

[2] Chiba was so familiar with Dewey's thinking that he translated his *Reconstruction in philosophy* (1921) into Japanese. Hayakawa (2010) conducted a detailed comparison of Dewey's problem-solving learning theory and Chiba's.

[3] "What is lacking in the three sects [Herbart's, Lay's, and McMarry's educational theories]? That is the following two stages: finding problems and formulating problems. These are the cardinal points of creative education. The essence of learning also consists in these phases. Study-based education should center on these steps. This claim is my original thought exactly" (Chiba 1921a: 120, text in square brackets is mine).

purposeful rationality that aims at self-development.

These schemas of learning are associated with three basic characteristics of Chiba's educational thinking. First, he insists on *the unity of knowing and doing* (*chikō gōitsu*) in Yangmingism, which he identifies with "pragmatism" in that both theories encouraged "thinking well and acting well" (Chiba 1919: 25-6). He consistently emphasized the inseparability of knowledge and practice since his first publication, *A Study of Test Reform Based on the Unity of Knowing and Doing* (1918). According to this perspective, thinking and acting are the essential components of problem solving. He claims that both elements should contribute to achieving goals in a complementary way, and criticizes thought without action or action without thought. Second, Chiba demands the *efficiency* of knowing and doing from children. For problem-solving intervention in surroundings requires subtle skills to handle the factors of complex circumstances. Therefore, learning as problem solving should be assessed in terms of the efficiency and effectiveness of children's activities (Chiba 1919: 312). Third, Chiba underlines the *utility* of problem solving, because it is done *for* life itself (Chiba 1919: 312-45, 557-61, 572-5). Problem solving accompanied by satisfaction results in further self-development of life, so there is intrinsic utility for life in the process.

Arguing for *the unity of knowing and doing*, *efficiency,* and *utility*, Chiba opposes the idea that teachers should impose problems on students from outside. Chiba believes that the cornerstone of creative education is the spontaneity of life, which thinks and acts to develop itself. The three characteristics are distinguished from the general unity, efficiency, and utility demanded from society. In this respect, however, Chiba's thinking is ambiguous. He regards individual lives as modes of national life; the distinction between intrinsic and extrinsic viewpoints mentioned above thus becomes blurred.

> Individual lives are the differentiated complex forms of national life. Therefore, it means that, in the development of life itself, each life ultimately serves the national life. What is effective, efficient, and useful for life is good for life; it is national utility. It is good to bring what is of utility for the Emperor as the great life of the nation in an immanent and ordered manner. (Chiba 1919: 558)

Chiba asserts that the individual life is inseparable from the national life and that what is good for life is not only good for the individual, but also for the whole nation.

In summary, Chiba's creative education is grounded in his life-centered theory, which enables him to describe learning activities as dynamic processes. On the one hand, he finds purposeful rationality in the process aiming at development and derives several

viewpoints for assessment from intrinsic rationality: unity of knowing and doing, efficiency, and utility. On the other hand, he blurs the boundary between intrinsic rationality and extrinsic rationality, which he tries to distinguish by identifying personal lives within the larger flow of national life.

2. Impulse of Life

2.1. Self-affirmation and Solidarity

Building on the schema of problem-solving learning theory mentioned above, Chiba began to assert his *all-impulses-fully-satisfied theory* (*issai syōdō mina manzoku ron*) in the early 1920s. The theory was presented at a series of monumental lectures, entitled *The Eight Greatest Pedagogical Opinions,* presented in 1921, but it appeared so sensational that its substance has not yet been analyzed in detail. In this chapter, we investigate his insistence on encouraging all impulses in every life.

In the previous chapter, we saw that the motivation to solve problems was considered to originate from the needs of life. Based on this idea, Chiba starts to regard *impulse* as a fundamental need of life and then claims that all impulses should be fully satisfied. He believes that each impulse, a spontaneous force issuing from life, is good for life (Chiba 1921a: 1). An impulse does not seek to maintain the present form of life as it is, but to sustain life through "eternal change" (Chiba 1921a: 14). According to Chiba, *instinct* is a congenital mold and *desire* is an acquired one, while impulse is "a power penetrating through forms." Impulse breaks through the fixed modes of life, whilst also shaping individual modes[4]. It is a fluid force, never confined to certain forms; it is life itself, which is always in a state of becoming. Individuals feel the flux of life immanently, and they have to act in order to satisfy their impulses. Chiba claims that students should be engaged in "taking care" of their own impulses and in "thorough pursuit" of their satisfaction (Chiba 1921a: 8)[5]. That is not to say students should blindly aim at satisfaction, but rather think deliberately and act carefully toward one's goal (Chiba 1921a: 71). In other words, this refers to the act of sticking to one's own problems and striving to solve them committedly.

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[4] The impulse-satisfaction theory is inspired by the instinct-satisfaction theory (honnō manzoku ron) of Chogyu Takayama, a famous Nietzschean of the time, accused by Chiba of not discriminating impulse from instinct (Chiba 1976: 180). Chiba also distinguishes impulse from desire (Chiba 1976:181-2).
[5] At this point, Chiba refers to Emerson's work, *Self Reliance*, in which he says, "Trust thyself" (Chiba 1919: 310; Chiba 1921a: 68).

If impulse can be regarded as an affirmation of life that promotes its duration (*conatus*), then respecting impulse is to reflexively re-affirm the innate affirmation. We can think of this self-affirmative attitude as "creativism" (Chiba 1919: 9). In the field of creative education, Chiba emphasizes the self-affirmative attitude of individuals facing up to any obstacles and conflicts. They take care of innate impulses and expect opposing impulses to unite, believing that every impulse is originally intended to affirm life. The concept of "origination" (dokusō) implicates an attitude that refers to the fundamental tendency of life. The originality stems from the original impulses of life (Chiba 1976: 179).

Chiba insists that *all* impulses should be *fully* satisfied. Although Chiba believes that every impulse is somewhat valuable to life, he does not claim that individual impulses should be satisfied momentarily and independently. For the satisfaction of a single impulse without resistance is merely an animal life, such as swilling water because one feels thirsty (Chiba 1921b: 111-2). On the contrary, satisfaction acquires values beyond nature when all conflicting impulses are satisfied without sacrificing any individual impulse (Chiba 1921b: 111-5). According to Chiba, "all impulses fully satisfied" does not only mean that each impulse should be satisfied, but also that all impulses should be completely satisfied in "solidarity" with each other[6].

Chiba maintains that ordinary views of education and morals are biased in favor of certain impulses and tend to suppress the rest. For instance, educational directions filter children's impulses, promoting some and stifling others (Chiba 1921b: 122). Nonetheless, the ideals of teachers in fact derive from their impulses, and so there is no reason to give priority unilaterally to their impulses over those of children in the name of an "ideal" (Chiba 1976: 192-3). In existing moral codes, there is also supposed to be a self-evident priority of reason over emotion, or "a sense of duty" (*giri*) over "human empathy" (*ninjō*); however, Chiba considers both to be manifestations of impulses to be satisfied, criticizing conventional morals as fixing unjust dualism (Chiba 1921b: 154; Chiba 1976: 200-3). As it were, he attempts to dismantle commonly accepted hierarchical moral instances by breaking them down into the original impulses from which they derived. The all-impulses-fully-satisfied theory assumes that everything is impulse, but it does not follow that only disorder remains. He describes a plural world where all impulses exist as equals, engaging in mutual agony and solidarity.

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[6] Chiba points out two meanings of the word "all" (*issai*) as follows: "(1) All means every single impulse" (Chiba 1921b: 137); and "(2) All means the wholeness of things in mutual solidarity" (Chiba 1921b: 142).

> Although there seems to be a dualism opposing good against evil, impulses are plural. They should be regarded as *plural conflicts*. Conflict does not necessarily mean that one beats another. It consists in fighting each other. If one is beaten immediately, no conflict exists. The genuine conflict occurs when impulses aggressively compete against one another. If impulses compete, it is because each one desires to grow. If impulse were not worth claiming, there would be no battle from the outset. Battle does not automatically mean selecting one and discarding the others. Plural conflicts lead to plural satisfactions. (Chiba 1921b: 158, italics in original)

From this perspective, a teacher's impulse does not command a child's impulse from outside, and the impulses of reason do not suppress those of emotion from inside. All of them are resolved into impulses in agony and solidarity. The self-denial of impulse by impulse is not any more hidden under the guise of dualism. Impulse simply affirms itself and fights to assert itself. Chiba believes that while competing against one another, impulses seek ways of satisfying each other together. If one impulse represses another, it has a feeling of "guilt," with its satisfaction remaining insufficient[7]. Chiba seems to insist on the transformation from the ethics of *self-denial* (asceticism) to the ethics of *self-affirmation* (creativism), following the Nietzschean idea of the "guilty conscience"[8].

As an educational form of solidarity, to replace command and direction, Chiba suggests "consultation" (*sōdan*). Consultation is not so much an act of persuasion as one of "opening up to one another" and "embracing the other's life in our own life" (Chiba 1921a: 142-3). He states that the fundamental mode of consultation is an internal dialogue, in which present impulses interact with the whole past ones. Citing the Bergson's discussion in *Matière et Mémoire*, he claims that the association between present impulses and past ones (memories) is necessary for the wholeness of self (Chiba 1921a: 142-7). Chiba's concept of *association* not only refers to the mental mechanism, the so-called "association of ideas" in the sense of associationism, but also implicates the *solidarity* of different impulses. He regards past memory, which is a latent impulse, as a partner of inner consultation, anthropomorphizing it as "an associate filled with love and

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[7] "If a great self subdues a small self, it will necessarily feel guilty. If the latter conquers the former, the small self will also inevitably have a guilty conscience. When both of them grow together, there would be a sense of solidarity and authentic morals" (Chiba 1921b: 158-9).

[8] Chiba was familiar with Nietzsche's thoughts through Chogyu Takayama. Chiba referred to Nietzsche in his discussion (Chiba 1921a: 68). Probably inspired by Nietzsche, who confronted Greek thinking with Christian asceticism, he attributed the impulse-centered theory to Shinto, not to Buddhism or Confucianism, and he pointed out that the affirmation of impulse is a common feature of both Japanese and ancient Greek (Chiba 1976: 175-6).

wisdom" (Chiba 1921a: 146). From his perspective, the familiar association between present consciousness and past memory is an ideal form of solidarity.

The solidarity of impulses is sought among people as well as in an individual mind. Chiba states, "[s]ocial solidarity is nothing less than impulse solidarity" (Chiba 1921b: 152). In this case, "consultation" is interpreted as being with another person in a literal sense. He asserts that when children consult with a teacher, the latter also must be "an associate filled with love and wisdom" (Chiba 1921a: 147). A teacher, however, only gives advice to the children so that they can consult themselves in order to find a solution by themselves. The consultation in this sense is the basic relationship in creative education, rather than directions given to subordinate students (Chiba 1921a: 8). In short, based on the all-impulses-fully-satisfied theory, which insists on plural solidarity among self-affirmative impulses, he proposes internal and external dialogues called "consultations" as the ideal form of educational relationship.

2.2. Difficulties with the All-impulses-fully-satisfied Theory

In this chapter, we examine the difficulties with the all-impulses-fully-satisfied theory. Chiba claims that we should return to the origin of impulses and restart from their foundation: self-affirmative life. He trusts in the tendency of life. He is, so to speak, optimistic about the possibility for satisfaction. Is it unreasonable, however, to hope that all needs can be fully met?

As a workable framework to guarantee the reconciliation of conflicting impulses, Chiba maintained the problem-solving learning model after having developed the all-impulses-fully-satisfied theory in the 1920s. In addition to the problem-solving process mentioned above, he adds the five stages of emotional process: (1) frustration, (2) effort, (3) care for oneself, (4) thorough pursuit, and (5) gratification (Chiba 1921a: 67-70). Actual satisfaction is eventually dependent on the creative solution. In other sections, he notes that creative activity shows "contingency" (Chiba 1921a: 48-9). Considering these points together, we can suppose that impulse satisfaction is caused by a creative solution which occurs contingently, so that the successful satisfaction also remains contingent. Nevertheless, Chiba often suggests that all impulses can be necessarily satisfied. We explain what theoretical schemas enabled him to think of uncertainty as necessity[9].

There are three controversial points in Chiba's impulse theory. First, self-trust based

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[9] "It is not easy to satisfy all that are associated with each other, but it is not impossible. Its difficulty is the same as that of doing good deeds or that of exhibiting originality. However difficult it is, we can certainly do that, as long as we hope. That is because life does not hope for impossible things" (Chiba 1921b: 143).

on spontaneity of impulse is at risk of transforming into blind self-conceit. Chiba encourages individuals to thoroughly pursue the satisfaction of their impulses. He claims that they should follow the problem-solving process as "an associate filled with love and wisdom," even though they do not know exactly what consequences will result from this process. If we trusted in the course without analysis of its conditions and results, we would lapse into a blind belief or self-conceit. In this sense, I would merely be unquestionably affirming all my choices, rather than a sensible companion for consultation. When the circle of self-reference as self-affirmation is closed, self-reliance is liable to convert into self-conceit[10].

Second, Chiba tends to assume the pre-established harmony among impulses. His premise is that life maintains its integrity through differentiation (Chiba 1919: 556). According to this standpoint, life is a comprehensive process that unifies different components, so that, in principle, no irreconcilable contradiction can exist within it. On the one hand, there is no contradiction in social life, which he classified into six fields (health, economy, politics, leisure, academics, and religion), because all the spheres work as "functions" to sustain the whole social life[11]. On the other hand, he also postulated the intrinsic integrity of an individual life, interpreting "individuality" as "indivisibility" of the whole ego (Chiba 1921b: 26; Chiba 1976: 194). He often ensures the success of achieving satisfaction in advance: any possible contradiction is considered reconcilable because of the integrity in social life as well as in personal life.

Third, the arbitrary demarcation of life's totality can be observed in Chiba's theory. He claims that all impulses should be fully satisfied; however, what does he mean by "all" with regard to life, which is always changing? If life is enduring changes, as he said, determining life's totality must be impossible at any given moment. Chiba strives to affirm the whole life, but such an attempt may erase what is left of the alleged "all." When every impulse is allegedly recognized, in principle, no impulse can be left behind; when everyone is considered to be content, in theory, no one else can be discontent. When students are filled with delight at the moment of resolution in the climax of the dramatized process, which is supposed to proceed from "frustration" to "gratification," discontent voices should be drowned out by the enthusiastic applause of the class. Impulses left behind, which are supposed to be resolved, are consigned to being lost in oblivion.

Given the essence of the all-impulses-fully-satisfied theory, which is firmly against

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[10] This risk is illustrated by Chiba's argument itself; he was proud of his thoughts as unique to Japan, which he considered to be lacking in Western thoughts (Chiba 1919: 571).
[11] "These fields originally derive from functions for the perpetual motion of nation state. Because all the functions exist for the perpetual motion, they cannot be contradictory to each other" (Chiba 1919: 334).

the oppression of impulses, such unexpected outcomes must be contrary to Chiba's original intentions. In fact, the concept of plural solidarity across conflicting impulses is meant to revitalize the excluded impulses. Nevertheless, we have to admit that Chiba's life-centered thought is at risk of contravening its spirit. The key concepts of his philosophy of life need to be reviewed in order to achieve his original objectives.

2.3. Contemporary Philosophy of Life

In this chapter, we limit ourselves to offering some suggestions for such a task. We make a comparison with Deleuze, who has developed a unique philosophy of life, inheriting Nietzsche and Bergson's legacy in a different way from that of Chiba. Indeed, it may be a little simplistic to interpret Deleuze, who used the concepts of "body without organs" and "death drive," as a philosopher of life, but the category is helpful to emphasize the genealogical link between Nietzsche/Bergson and Deleuze.

Deleuze (1983) focuses on the value transformation from negative to affirmative with reference to the Nietzschean concept *will of power* (*volonté de puissance* / *Wille zur Machat*). It is the transformation from a *human*, who is full of *ressentiment* and *guilty conscience*, to an *overman*; the former is transcendentally conditioned by negative will of power, and the latter by the affirmative. Deleuze cites several phrases from *Thus Spoke Zarathustra* as follows.

> *Play*: "A throw you made had failed. But what of that, you dice throwers! You have not learned to play and mock as a man ought to play and mock." *Dance*: "Even the worst thing has good dancing legs: so learn you higher men, how to stand on your own proper legs." *Laughter*: "I have canonised laughter; you Higher Men, learn to laugh!" (Deleuze 1983=1986: 196=218, emphasis original, passages quoted by Deleuze are from *Thus Spoke Zarathustra* IV "Of the Higher Man")

Learning to affirm is the essence of Zarathustra's teaching. Learning to play, dance, and laugh is necessary in order to metamorphose from a (higher) man into an overman. According to Deleuze's interpretation, it is to affirm not just contingency but also its necessity (play), becoming and its being (dance), and life and its suffering (laugher) (Deleuze 1983: 196).

For Deleuze, the Nietzschean theory of *eternal recurrence* is critical for value transformation. He interprets eternal recurrence as the affirmation of affirmation, the

essence of which is the enjoyment of *difference* itself. Yet, he criticizes dialectic logic as the negation of negation, which misinterprets difference as *opposition* to be overcome. Deleuze insists that the negative logic of dialectic is insufficient for transformation as long as negative will rules human histories, and that the affirmative logic of eternal recurrence is indispensable for transformation. In addition, he suggests that the conversion also needs the genealogy of morals to analyze the human condition. It follows that we need *dynamics* to analyze where life came, where it will go, and how its forces have been organized, instead of a naive trust in life's potentiality.

Furthermore, Deleuze (1966) discusses Bergson's thoughts, focusing on the distinction between *virtual* and *actual*. By distinguishing two dimensions, Deleuze explains the principle of *creative evolution*. He says, "[e]volution takes place from the virtual to actuals. Evolution is actualization, actualization is creation" (Deleuze 1966=1988: 101=98). According to his interpretation, creative evolution is an *actualization* from virtuality to actuality. The former dimension cannot be reduced to the latter level. The visible differences of organisms at the present time are not the whole; rather, they are the differentiated forms of life.

> According to Bergson, the word "Whole" has a sense, but only on the condition that it does *not* designate anything actual. He constantly recalls that: Whole is not given. This means, not that the ideal of the whole is devoid of sense, but that it designates a virtuality, actual parts do not allow themselves to be totalized. (Deleuze 1966=1988: 95=131-2, emphasis original)

Deleuze insists that the whole is not given in actuality. The actual spheres are not the totality of being; life is also open to the virtual dimension.

In addition to this distinction, there is another difference between *possible* and *real*. According to Deleuze, the transition from the possible to the real, which is called *realization*, is based on "resemblance" and "limitation." Reality resembles the possibility and realization is performed by limiting various possibilities to certain possibilities. The transition from possibility to reality, however, cannot explain the emergence of differences nor their creativity. The actualization, on the other hand, is based on "difference" and "divergence." There is a "difference" between virtual and actual, and "divergence" among the pathways from virtuality to actuality (Deleuze 1966: 99-101)[12]. Deleuze claims that the creative evolution of life is only understood in terms of

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[12] Bergson criticized the concepts of *possible* and *real* in "Le possible et le réel" (in *La Pensée et le Mouvant*).

actualization, not realization.

Virtuality is considered to be the transcendental condition (*élément généalogique*) from which actual differences emerge. Deleuze derives the theory of virtuality and actuality from the whole philosophy of Bergson, referring to not only *L'évolution Créatrice* but also *Matière et Mémoire* and so on. In a word, he opens up a new horizon for describing life's creativity, using Bergsonian concepts in a different way from that of Chiba.

3. Potentiality of Life

In this chapter, we return to Chiba's argument and review his ideas regarding life's *potentiality* with reference to the concepts of Bergson and Deleuze[13]. Chiba prizes the dynamic expression of potentiality. Needless to say, no one would disrespect the lively activities of children, but positive evaluations are often too superficial. What is important to note here is the *depth* of the vitality, as detailed below.

Chiba insists on "the unity of knowing and doing." This implies that thinking and acting should work together to achieve an objective. According to his explanation, when an action is interrupted by an obstacle, thoughts and memories are activated to overcome the problematic situation, as if to bypass the dead end (Chiba 1919: 32) We live under the divergence of thought and action. As a result, two unbalanced attitudes arise from this separation: some people think so hard they cannot make a decision; others are so impetuous they do not deliberate (Chiba 1921b: 286). Opposed to such a dichotomy, Chiba calls for the seamless integration of thinking and doing. He suggests that "thinking well and acting well" enables us to live an active life in the truest sense (Chiba 1919: 25-6).

This viewpoint allows us to take into account both the mind and body of students, so that teachers can understand the dynamism of the learning process and adjust their teaching plans accordingly. Nonetheless, this perspective requires utility and efficiency in thoughts and actions. As long as knowledge and memory are evoked for practical solutions, they are destined for efficient actions. Chiba condemns the inefficiency and stagnation of activity: "[i]n a word, the evil is waste or paralysis of ego, not anything else. Because 'ego' is the same as 'national ego,' the waste or paralysis of ego inflicts a large loss for national development" (Chiba 1921b: 274). He deplores the waste or paralysis of

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[13] As regards the concept of *potentiality*, see Agamben (1999). He discusses Aristotle's concepts of *dynamis* and *energeia* and Deleuze's ideas noted above.

life, which are caused by either hesitant or hasty actions. Comparing life to the flow of water, he laments its course being deflected from the mainstream and blocked by obstacles. He believes that the current should be quickly redirected, so to speak, into the original stream through a bypass of thinking, in order to maintain its momentum.

Based on this perspective, the teaching plan is prone to a straight-line pathway, even if it allows for some meandering. The teaching schema illustrated by Chiba provides an example of this. The learning process was represented by a single line: from "receiving materials" to "finding problems" to "formulating problems" to "solving problems" and finally to "expressing solutions" (Chiba 1921b: 433-8). It thus appears to be a steady flow. Furthermore, his vision of school facilities corresponds to the schema. He classifies classrooms according to their uses and arranges them concentrically on the model of a human body (Chiba 1921b: 471). The arrangement of the school represents the neural circuit from the sense organs via the central nervous system to the motor organs; classrooms designed for receiving materials and expressing solutions correspond to sensory and locomotor apparatus respectively.

These ideas are related to the concept of *potentiality*. Chiba refers to Dewey's passage on potentiality of children[14]. Influenced by Dewey, Chiba finds potentiality in the immaturity of children. In his opinion, "the mission of education is to add progressive potentiality to conservative potentiality, and to actualize it. That is why education is called the arts to promote growth and to encourage development" (Chiba 1921b: 343). He distinguishes the potential level from the actual level, and considers the actualization from potentiality to actuality to be the mission of education. He makes the distinction, but he tends to reduce potentiality to actuality: "[i]f adults are the kinetic energy of a nation, then children must be its potential energy. Education in its essence is to produce the potential energy of the nation" (Chiba 1921b: 574-5). He regards the potentiality of children, expected to work as members of the nation, to be "potential energy" that can be converted into "kinetic energy." He also stated the following:

> The essence of education for perpetual motion is to increase potential energy. It is to provide enormous coal fuel for perpetual motion. Coals that burn well and fresh represent children growing and developing well who find, formulate, and solve problems in themselves in a miniature perpetual motion. Each item of

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[14] "The prefix 'im' of the word immaturity does not mean a mere void or lack, but something positive, capacity and potentiality. Potentiality is potency. In fact, immaturity is not an absence of power, but the possibility of growth, the force positively present and the ability to develop" (Chiba 1919: 343). Chiba's translation is not word-for-word. See Dewey (1997: 41-2).

knowledge needs sufficient efficiency to convert into every action. The knowledge merely stored in memories is as inefficient as incomplete combustion. For this reason, we need creative education to encourage self-sustaining development with the unity of knowing and doing. (Chiba 1921b: 576-7)

The potentiality of life is interpreted as potential energy for a machine in perpetual motion, narrowly represented by coal fuel and heat engine, which are the symbols of modern industrialization. Potential knowledge and memories are mobilized and forced to convert into actual motions as efficiently as possible.

By contrast, Bergson claims that the potentiality of memory cannot be reduced to the actuality of present actions. According to his explanations in *Matière et Mémoire*, memory is not physically stored in the brain; it simply exists. Memory is evoked as far as it is "useful" for the present needs of agent, while there subsists "inutile" memory free from the current necessity (Bergson 1959: 282-3)[15]. According to his memory model, in the shape of inverted cone, the whole memory exists with virtual multiplicity to varying degrees of its contraction: on one plane, individual memories are scattered while keeping their particularities; on the other plane, similar memories are contracted to the extent of high generality (Bergson 1959: 302). It is here that Bergson finds the vertical *depth* of spirit, which cannot be reduced to the horizontal extension of body.

Chiba was evidently aware of this argument. With clear reference to Bergson's theory, he mentions the latent existence of memory (Chiba 1976: 190-1). Besides, Bergson does not ignore the necessity of useful actions. He instead supposes that the inextricable linkage of memory and action is the essence of "good sense" and "practical sense" of practitioner (Bergson 1959: 293-4). In this sense, Chiba's theory, with emphasis on the unity of knowing and doing, corresponds to Bergson's theory; however, they proceeded in different directions. Chiba progresses to actuality to seek practical actions, while Bergson moves on to virtuality to explore pure duration and pure memory. According to the latter, the mission of philosophy is the pursuit of "depth"; it brings us "joy" different from "pleasure" of science[16]. Chiba does not simply neglect the profound

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[15] Deleuze explains Bergson's idea as follows: "[i]t [the present] *is* not, but it acts. Its proper element is not being but the active or the useful. The past, on the other hand, has ceased to act or to be useful. But it has not ceased to be. Useless and inactive, impassive, it IS, in the full sense of the word" (Deleuze 1966=1988: 49-50=55, emphasis original, text in square brackets is mine).

[16] "With its applications which aim only at the convenience of existence, science gives us the promise of well-being, or at most, of *pleasure*. But philosophy could already give us *joy*" (Bergson 1959=2007: 1365=106, italics added). "It [art] enriches our present, but it scarcely enables us to go beyond it. Through philosophy we can accustom

potentiality of life, but rather he returns too quickly from the depth to the surface.

We should re-examine the relation between the virtuality and actuality in order to explore the profoundness and dynamics of life. Life is not confined to the short-circuit linkage between an organism and its environment. Creative actualization occurs from the virtual sphere of potentiality. If we neglected them, the lively activities of children would be narrowly interpreted: on the one hand, child-centered discourses would focus on superficial aspects such as their shining smiles or cheerful voices; on the other hand, meritocratic discourses would emphasize practical aspects such as their creative competencies contributing to national and global economy. These risks are implicitly included in Chiba's arguments. Although he respects the potentiality of life more than anyone, he sometimes tends to promote the effective exploitation of life, rather than the dynamic duration of life itself.

Conclusion

The early educational thoughts of Chiba are based on a unique philosophy of life. Perceiving impulse as the driving force, he claims that life is a process of problem solving to reach satisfaction. He describes the dynamism of problem-solving learning with emphasis on the unity between knowing and doing. This functionalistic theory, however, allows him to reduce potentiality to superficial efficiency by ignoring the virtuality of life.

Chiba employs the problem-solving learning model, which had been developed in American progressive education in particular, as the framework of his educational thinking, through the lens of Yangmingism's concept of *the unity between knowing and doing*. In addition, he establishes his life-centered thoughts on the basis of the Bergsonian and Nietzschean philosophy of life, through the Shinto notion of life. The former functionalistic perspective tends to focus on the horizontal interaction between organisms and circumstances, while the latter perception of the philosophy of life is inclined to emphasize the vertical dimension, such as pure memory and eternal recurrence. In the middle of this historical carrefour, Chiba is destined to integrate these heterogeneous dimensions: horizontal–vertical, functionalism–vitalism, and West–East.

This paper proposes *potentiality* as a key concept for reviewing life-oriented educational theories, including Chiba's thinking. We discuss Deleuze's concept of *virtuality* and *actuality*, but our attempt remains insufficient. Further study of these

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ourselves never to isolate the present from the past which it pulls along with it. Thanks to philosophy, all things acquire *depth*" (Bergson 1959=2007: 1391=131, italics added, text in square brackets is mine).

concepts should be conducted to include the primary concepts affecting modern education, namely *perfectability* and *educability*.

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Education and Politics in the Individualized Society:

Connecting by the Cultivation of Citizenship

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Abstract

In this paper, I will consider the citizenship education of the future in the Individualized Society, while bearing in mind how politics has directed education. According to a proposal by the Science Council of Japan, the new subject, "Publics," is "citizenship education that fosters political literacy," citizenship education has taken its first steps in Japan. But, citizenship education sometimes promotes social inclusion. Social inclusion tends to expand and strengthen homogeneity and commonality, thus moving is different from the formation of a political community based on multiplicity and difference. For that reason, I will talk about citizenship education as subjectification. According to Gert Biesta, subjectification is not about maintaining the existing order, but about independence from the existing order. Subjectification has a unique relationship to politics in citizenship education. In this sense, children are already political entities, faced with the numerous worries and struggles that stem from existing with numerous layers of citizenships, and there is no one way by which problems relating to citizenship arise nor is there one way to solve them. This paper concludes that citizenship education is less of an education that seeks to form predetermined good citizens and more of an education that is headed toward a democratic experience.

Keywords

citizenship education, democratic experience, subjectification, politics, public places

Introduction

Looking back at the history of *Bildung* (education, cultivation, refinement, and character building), it can be said that it has had an educational and a political aspect (Biesta 2003). The educational aspect is the history of devising educational contents needed for fostering good character and a good internal spirit. What emerged as a part of

that process were Kant's ideas. Kant suggested a philosophy of Enlightenment from immaturity to maturity, a state where one can perceive one's own will and make decisions without being swayed by external factors. At the same time, he saw that education was needed to become such a person. The image of the mature person was "an answer to the question about the role of the subject in the emerging civil society" as well as an aspect of "political history" (Biesta 2003:62).

Kant was not the only one to envision a connection between education and politics. For example, critical pedagogy is a field of study. Having incorporated the theories of Habermas, critical pedagogy (that is, *Kritische Erziehungswissenschaft*) was conceived of and practiced in the 1960s and 1970s in Germany, critically framing the social situation of that time. In the United States as well, critical pedagogues such as Apple and Giroux inquired about social and educational issues from a political perspective, pointing out that that no knowledge is neutral. What this suggests is that the concept of education has always already contained politics.

In this paper, I will consider the citizenship education of the future, while bearing in mind how politics has directed education thus far.

1. The New Subject, "Publics"

According to a proposal by the Science Council of Japan, the new subject, "Publics," is "citizenship education that fosters political literacy" that encourages "thinking deeply about controversial issues" and "understanding what the points at issue are," centering on political literacy.[1] Active proposals have been made about what to learn and how—for example, a shift from knowledge acquisition to active learning, learning about the relationship between citizens and the state ("how citizens support the state and control the state's authority")—so it can be said that citizenship education, which teaches students how to live as citizens, has taken its first steps in Japan.

An especially interesting part of the proposal is the "quality of publicness" that citizenship education pursues. Simply put, the "quality of publicness," which consists of the five areas of multicultural coexistence, sexual diversity and gender equality, Japan in East Asia, constitutionalism and democratic government, and elementary philosophy and ethics, can be explained as follows. Among other things, publicness is a state that embraces the diversity of people and religions; it is thinking from "a broad perspective of

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[1] Science Council of Japan (Psychology and Pedagogy Committees, Subcommittee for Thinking about High-School Civics Education from the Standpoint of Citizenship Education), *Proposal: Citizen at Age 18: High-School Civics Reform for Citizenship Cultivation*, May 2016.

cultivating 'global citizens'" and not just "cultivating the nation"; it is "further opening up our national consciousness (understanding of domestic multiculturalism and diversity)" by framing Japan as part of the "East Asia region" and "relativizing the self with the perspective of the other"; it is the availability of diverse pathways of political participation on the foundation of constitutionalism and the existence of a multilayered "public" space consisting of "municipalities, prefectures, and nation"; it is "'public' space whose structure is neither singular nor simple" because "one man or woman simultaneously belongs to multiple spaces"; and it is citizen cultivation in the form of ethical subject formation.

In other words, publicness in citizenship education is highlighted from the perspectives of geography, equality, ethics, and politics, thus being framed as a complex quality woven from multiple perspectives that embrace spatial multilayeredness and the diversity of human relations, political participation, and lifestyles. Hence, publicness cannot be understood with close-mindedness or individual thinking.

2. Social Inclusion and Citizenship Education

As a matter of fact, citizenship education sometimes promotes social inclusion. According to Biesta, because European active citizenship promotes active participation in the community and is an activity for practicing "good citizenship," the image conjured up is one of citizens who do what are considered "good" deeds without reflecting on what is "good" and from what perspective (Biesta 2011).

If it is decided from the outset what is "good," then the result will be the formation of a largely steady and stable community premised on existing values. According to Lingis, such a community is a place where conversations are maintained as part of a given context and a rational community, in which individual voices are exchanged as representative of roles within that community. For example, a school becomes a place where teachers and students speak "as a representative of the common rational discourse" (Lingis 1994:112). A different kind of community is one where nothing is shared. Such a community does not emerge from the importance of conversational contents, but from a situation in which one must say something.[2]

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[2] Lingis's theory on community categorizes based on differences in communication quality. "There are then two entries into communication—the one by which one depersonalizes one's visions and insights, formulates them in the terms of the common rational discourse, and speaks as a representative, a spokesperson, equivalent and interchangeable with others, of what has to be said. The other entry into communication is that in which you find it is you, you saying something, that is essential" (Lingis 1994:116).

As a matter of course, a community of active citizenship is not one where nothing is shared. Active participation in a community based on specific values is premised not only on simply being citizens, but on the common goal of being "good citizens." Participation in such a community gives rise to an inside and an outside of the community and tends to expand and strengthen homogeneity and commonality, thus moving in a direction different from the formation of a political community based on multiplicity and difference.

Moreover, how we understand political literacy becomes important when we talk about citizenship education. If we were to understand political literacy as something individual, that is, specific knowledge or skills to be acquired by individuals, then this would mean that democracy is sustained and created by the skills of individuals. Citizenship education teaches students how to live with others, so is individual skill acquisition enough?

3. Citizenship Education as Subjectification

The aforementioned Biesta observed that education, while partially overlapping, fulfills the three different functions of qualification, socialization, and subjectification, arguing that education is not simply the acquisition of skills by individuals.[3] In the case of citizenship education, qualification is about providing citizens with important knowledge and skills. Socialization is about fitting individuals in "existing ways of doing and being" (Biesta 2010:20) and is deeply connected with maintaining existing order. For example, schools have pulled newcomers into the community through specific forms of cultural transmission. Subjectification is not about maintaining the existing order, but about "independence from such orders" (Biesta 2010:21). In this sense, subjectification has a unique relationship to politics in citizenship education.

The concept of subjectification is a notion conceived of from the fact that students can learn things that are unknown to the teacher. According to Rancière, the educational relationship of the student learning what the teacher explains is one intelligence subjecting another intelligence, and it is a relationship that advances "stultification" (Rancière 1991:13). This educational relationship is dependent on the division between the teacher and the learner, so that "those excluded from the world of intelligence themselves subscribe to the verdict of their exclusion" (Rancière 1991:16). As such, any

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[3] This division is a theoretical division to clarify "the different functions of education and the different potential purposes of education" (Biesta 2010:21). As such, the three educational functions are not independent, but exist in a multilayered relationship.

education premised on a separation of learners and teachers by there being "an inferior intelligence and a superior one" (Rancière 1991:7) must be criticized, allowing us to conceive of an education based on intelligence equality in which the manifestation of intelligence is unequal, "but there is no hierarchy of intellectual capacity" (Rancière 1991:27). In other words, subjectification signifies liberation from hierarchical education that subjects the student's intelligence to that of the teacher. Subjectifying education reframes the student from being a "good citizen" to an "ignorant citizen" (Biesta 2011:97) released from the intellectual hierarchy, thus building up a politics of intelligence equality.[4]

Citizenship education as intelligence equality is not a process of continuously acquiring the knowledge of the teacher. If socialization is future-oriented learning (preparation for entering society)—learning to become a citizen—then subjectification is learning that stems from the irregularity of experiences in the present—learning to be a citizen.

Adults and children alike are born into diverse citizenships, being citizens of Earth, East Asia, a prefecture, a city, a town, etc., and live life with multiple citizenships at the same time. As such, children are already political entities, faced with the numerous worries and struggles that stem from existing with numerous layers of citizenships, and there is no one way by which problems relating to citizenship arise nor is there one way to solve them. Citizenship education, which throws this diversity of life into relief, acts as a bridge between being a citizen and becoming a citizen, repeatedly revealing life as a citizen as the base of human life.

Furthermore, subjectification does not refer to Kant's autonomous subject, which has been central to conventional pedagogy. The reason for this is that, although the Kantian subject very much is character-building oriented toward freedom, it "seems to be unable to be open to the possibility that newcomers might radically alter our understandings of what it means to be human " (Biesta 2010:79-80), owing to how it limits the meaning of being human. In other words, citizenship education as subjectification is ever expanding educational horizons driven by an "interest in human freedom" (Biesta 2010:75), even when education is carried out with a focus on qualification and socialization.

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[4] In an interview, Rancière was asked whether democracy is neither a form of government nor a form of society, but something like an ideal beyond reach or a critical tool, something akin to a drop hammer for debates, to which he replied that, "No, it's not an ideal, because I always follow the principle of Jacotot that equality is a presupposition, not a goal to be attained" (Rancière 2011:78).

4. An Education Theory without Teaching

Subjectification is the appearance of individuality that cannot be contained in the existing order or, put differently, the appearance of unique individuals within a world of multiplicity. This uniqueness stems from "interruptions" to regular continuous education caused by human action, meaning that it cannot be defined as a result of education. In this sense, the notion of subjectification is something that cannot be taught, an educational notion that originates from process.

We already saw how the creation of a community is the same as the appearance of uniqueness. A community with nothing shared is not formed as a result of education, but comes into being when a rational community is interrupted (Biesta 2010:90). It appears when continuous educational actions are interrupted, such as when those educational actions are obstructed by noise or when one is not deprived of the chance to encounter one's own voice within those educational actions. Similarly, the appearance of a community with nothing shared is also something that cannot be planned in education. In other words, the coupling of freedom and citizenship education suggests a notion of sporadic education. It is education that is incidental to regular educational actions and something that might happen anywhere. If so, is the citizenship education of the future something that forges ahead with socializing and qualifying education while always latently containing subjectification, only to have it appear unexpectedly and sporadically?

5. Education and Politics in the Age of Individualization

Now, I would like to consider the place where subjectifying learning takes place. Biesta says that subjectifying learning happens in "public places." Public places refer to places where private voices shift to concerns greater than individual summation. They are places where democracy is practiced.

According to Bauman, public places are nothing more than "a giant screen on which private worries are projected" (Bauman 2000:39) that are beginning to disappear in our modern age of individualization as the public spaces have become incapable of functioning as places where private worries and public problems meet and enter dialogue. In order to energize the hollowed-out public places, we need to stimulate citizenship education in the form of citizenship cultivation, and in order to stimulate citizenship education, we need to revive the public places. To achieve this, we must practice learning based on intelligence equality as well as engage in debate in a broad sense, conversing,

debating, and negotiating with children as ignorant citizens. The reason for this is that democracy always contains the potential for innovation by heterogeneous voices and is maintained by constantly devising pathways that connect the public with the problems that arise from the lives of fluid individuals that can be framed as neither minorities nor the majority, without doing away with them as individual issues.

Conclusion

Citizenship education is less of an education that seeks to form predetermined good citizens and more of an education that is headed toward a better democratic experience. Better democracy does not emerge from practice converging on a single order, but from practice that redraws the borders of a new order directed toward freedom and equality.

Discourses at school always contain the potential for drawing new borders. At the same time, they also have the potential to operate to qualify students through the acquisition of debating skills and to socialize them to enter debating groups. Citizenship education that is directed toward freedom and equality will have to explore how to continue the discourse when no mediation is possible.

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What does it mean to be "doing phenomenology"?

Reasons for reflecting on personal experiences used as case studies

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Abstract

From her time as a student to the present day, the author has had dealings with children through having been a volunteer at children's homes and elementary schools, and has researched case studies from the theoretical background of phenomenology. In addition to presenting a case study from a children's home, this paper discusses two issues. The first issue is that, within the process of conducting research using case studies taken from personal experience, there are encounters with three kinds of 'Others'; the children from whom the line of enquiry starts, the improvised actions of the 'Self', and the audience for the research. The second is the consideration that the activities involved in "doing phenomenology" are case study research, with its opportunities for encountering the three kinds of 'Others', and a series of cyclical changes in the 'Self'.

Keywords

doing phenomenology, case study on children, reflection on personal experience, the three kinds of others

Introduction: Composition of this paper

From her time as a student to the present day, the author has had dealings with children through having been a volunteer at children's homes[1] and elementary schools, and has researched case studies from the theoretical background of phenomenology. In addition to presenting a case study from a children's home, this paper discusses two issues. The first issue is that, within the process of conducting research using case studies taken

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[1] A children's home is a type of children's welfare institution established by the Child Welfare Act which provides a home for children between the ages of 1 and 20 who cannot live with their own families due to abuse. The author has been conducting research at a certain children's home for a dozen years and has been involved with the children there once or twice a week.

from personal experience, there are encounters with three kinds of 'Others'; the children from whom the line of enquiry starts, the improvised actions of the 'Self', and the audience for the research.   The second is the consideration that the activities involved in "doing phenomenology" are case study research, with its opportunities for encountering the three kinds of 'Others', and a series of cyclical changes in the 'Self'.

1. Case Study

The event described in this case study relates to an occasion when two boys who had been living in a children's home for approximately one year were faced with separation from the other children, because the other children were being taken to new homes by their mothers[2].   The narrator of the events is the author herself, but the names of the two boys have been changed.

As soon as the other children who had come to say good-bye were out of sight, Kohta (8) came back to where I was standing.   He grinned, and then suddenly started slapping Yuuto on the face and head while saying, "Yuuto's an idiot!   Yuuto's stupid!" As he was saying this, Kohta continued to hit Yuuto relentlessly.   "Doesn't hurt!   You idiot!" said Yuuto provocatively.   "Kohta, stop it.   Yuuto, don't provoke him," I screamed while trying to protect Yuuto with my arms.   However, Kohta laughed to himself as he reached in through the gaps between my arms to thump Yuuto's head and face several more times with his fists.   "You can't hurt me, you idiot!   I hate you! Kohta, I hate you!"   All the while Yuuto was being attacked, he continued to provoke Kohta.   "Kohta, Yuuto, what's got into you?   Both of you, stop it please!" I shouted. I could feel that, by avoiding my arms, Kohta was still using his fists to hit Yuuto, but all I could do was to scream at him to stop.   At that moment, one of the staff of the children's home was passing and held Kohta firmly before leading him away.

2. The meaning of a marginal existence: Confronting two types of the 'Other'

The author feels that she has a "marginal existence" when dealing with children because her identity is neither that of a child nor of an adult, neither that of a childcare

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[2] For the purposes of writing this paper, minor additions and revisions have been made which do not affect the content.

worker nor that of someone being cared for, neither that of an educator nor that of someone being educated.　A marginal existence is different to being a childcare worker or a teacher because there is no clear educational intent in spending time with the children and does not fit into the 'mold' of being either a childcare worker or an educator. Because the author met the children without typical educational objectives and did not fit into a typical 'mold', the children behaved outside the framework of being cared for or educated.　For this reason, the improvisation and uniqueness, which are built-in features of dealings with the 'Other', stand out in the practical experiences of the author.　For example, in the case study mentioned, the author reacted instantly (reflection *in* action)[3] when Kohta suddenly started to hit Yuuto.　In that situation, the two boys were encountering the author as an overwhelming 'Other' who was beyond their expectations. For this reason, after the author's dealings with the two boys had come to an end, the author asked herself the simple question; "Why did Kohta suddenly attack Yuuto, and why did Yuuto provoke him further?"

Another simple question arose concerning the author's 'Self' at the time of the events in the case study.　This was because the author's 'Self' in the past, which had acted impulsively on a sudden decision, was an unknown 'Other' to her present 'Self' as it reflected on the events in the case study.　From the very fact that her involvement with children was always a one-off matter, with no opportunity for making amends later, the author felt regret that she could not answer the question of, "Should I have tried to restrain Kohta more forcibly when he started to hit Yuuto?"　It was because the author was a marginal existence and did not have a typical educational intent or fit into a typical 'mold' that she always faced children as a unique individual with the way of thinking, way of behaving, and way of living of her own 'Self'.

The process of putting an experience into words and doing a mental reconstruction of the experience which provided the opportunity for the author to consider the question of the two kinds of 'Other', namely the children and her 'Self' in the past, gave arise to a fresh realization and another question (reflection *after* action)[4].　In the case study described, "I had not been aware of it at the time, but while I was trying to protect Yuuto with my arms, Kohta was trying to hit only Yuuto in the spaces which remained between my arms.　This goes to show that Kohta was completely composed at that time.　That being the case, there must have been some meaning behind the attack."　This reflection prompted the author to realize something new and to ask yet another question of herself.

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[3] Shön, D. 2001. *Senmonka no chie* [The Reflective Practitioner]. Translated by Manabu Sato and Kiyomi Akita. Yumiru Publishing.
[4] Shön, D. Previously cited.

The author thinks that this realization and self-examination was prompted by writing her experience down in order to record it and becoming aware that her 'Self' in the past had become objectified as the 'Other'[5].

Through the medium of case study research, as the author confronted the two kinds of 'Other' which were the two boys and her 'Self' in the past, she took a step towards understanding the subject of the research (the 'Other' and the circumstances surrounding her practical experience).   The author also took a step towards understanding her 'Self' when dealing with the 'Other' in that situation, and to changing her perceptions and her recognition of things.   Through that moment of realization and understanding, by changing her perceptions and her recognition of things, the behavior of the author also changed when she was dealing with children.   As shown in the case study, by observing the event with a knowledge of phenomenology[6] the author came to understand that, "for some types of children violence is a means of communication".   The author's automatic perception of children's violence as negative disappeared, and she became able to deal with it as violent behavior directed towards the 'Self'[7].   When this happened a new relationship developed between the boys and the existence of the author.

In other words, the "reflection *on* action" involved in researching a single case study, changed the author's 'Self'.   As a result, further "reflection *in* action" made the author ask another question.   That question produced, in turn, further "reflection *on* action" and reflections on that produced further changes in the author…, and so a cycle of behavior was started.   Within this cycle of conducting case study research and having practical experiences, if there is also reinforcement or conclusive evidence which leads to tentative answers regarding understanding the 'Other', in cases where the relationship between the researcher and the children was successful, then it produces a recollection of further incidents which exceed assumptions of having been successful, and changes become necessary.   The author considers that this cyclical series of self-changes is the essence of conducting research (phenomenology).

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[5] Phenomenologist, Yasuhiko Murakami said, "When Husserl recorded the stream of his own consciousness, the phenomenon took on a kind of 'Otherness'.   (Abbreviated) In other words, even when you are analyzing your own experiences, you are analyzing them as the experiences of the 'Other' (Murakami, Y. 2016. *Sennin to mousou deto suru* [A Delusional Date with a Mountain Hermit]. Jimbun Shoin. p.230).   In this way, for "qualitative research in phenomenology" it can be said that the 'Self' which experienced the event appears as the 'Other' in relation to the 'Self' which analyzes the event as a case study.

[6] For further reading about observing case studies, refer to chapter 3, section 4, of Otsuka, R. 2009. *Shisetsu de kurasu kodomotachi no seicho* [The Development of Children Living in Institutions]. Tokyo: University of Tokyo Press.

[7] The author, who does not fit a typical pattern and therefore has a marginal existence considers that behavior which is produced through the understanding of the 'Other' gained through case study research could be said to be the author's individual pattern.

3. Encounters with third-party 'Others' in the course of presenting research

The previous section of this paper outlined; (1) that the author herself was a marginal existence without fitting into a typical 'mold', (2) that for that very reason, within relationships in which improvisation and uniqueness stand out, encounters with the two kinds of 'Others' as represented by the boys and her 'Self', became the opportunity for case study research, and (3) that one case study research is not a complete ending, but produces further case study research and a series of cycles in understanding of the 'Other'. This section focuses on how the verbalization of experiences as case study research can lead to a dialogue with third-party 'Others'.

The case study which the author has presented was a unique incident between the author and the two boys which cannot be replicated.   In spite of this, when the author describes this case study in presentations, she often receives feedback such as, "I can empathize, because I've had similar experiences".   People who offer this kind of feedback are not limited to those connected with child welfare; some have connections to formal school education, some are medical personnel, some are parents, and some are students.   Despite the fact that the circumstances in which an incident occurs, and the relationship between the people involved and the 'Other' will be completely different in each case, the people who give feedback to the author have experienced "similar", that is to say analogous, experiences, and the author's words have "reactivated" those people's experiences[8].   The author considers that whether or not the experiences of her audience can be "reactivated" is a measure of the validity of her reflections on case study research[9]. In the previous section, within the series of cycles of case study research and practical

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[8]   Husserl, E. (1974). *Yōroppa shogaku no kiki to chōetsuronteki genshōgaku* [The crisis of European sciences and transcendental phenomenology]. Japanese trans. Tsuneo Hosoya and others. Tokyo: Chuokoronsha.

[9]   The author considers that her marginal existence is a consequence of her not fitting into a typical 'mold', and for the author, an understanding of the 'Other' based on case study research, and the existence of behavior created through that understanding of the 'Other', could, perhaps, be said to be the author's own type of 'mold'.   The reasons for this are as follows.   In phenomenology based on a theoretical background, as exemplified in the expression "individuality is expressed through universality", there are indications towards a fundamental understanding of the essence of ordinary human experiences which are gained from personal experiences ("zu den Sachen selbst her = from the things themselves").   Accordingly, the author thinks that discussion about case study research is close to the essence of ordinary human experiences when case study research produces empathy within people who come from a variety of practical backgrounds.   Certainly, within qualitative research incorporating case study research, there is little objectivity in terms of potential for replication.   Instead, case study research produces reactivation of similar experiences in many readers or listeners and allows for vicarious experience of the case study. In other words, the validity and universality of qualitative research is secured because it includes this kind of potential for replication.

experience, it was mentioned that, by making successful relationships with children, a tentative answer leading towards an understanding of the 'Other' can be reinforced or conclusively proved.   However, the same kind of reinforcement or conclusive proof can also be produced by empathy from readers and listeners.

Conversely, there are also times when suggestions or criticism from her audience in regard to the author's practical experiences, writing style, or considerations regarding a case study, can elucidate fresh viewpoints and realizations.   For example, in connection with the case study described, although the author came to realize that "for some types of children, violence is a form of communication", people often opine that, "violence must not be tolerated in any situation".   When people make suggestions like this, the author searches for an expression which shows that she is not condoning violence, and she questions anew whether her understanding is appropriate.   The very fact of doing research into case studies which are personal experiences means that suggestions and criticism from other people have a direct influence on the author herself.   Sometimes people express empathy and sometimes people offer suggestions or criticism. Encounters with the third-party 'Others' who are the people who attend a research presentation are outside the series of personal case study and practical experience case studies outlined above, and this produces a series of cycles based on third-party 'Others' who have listened to the research.   This duality in the cycle of research results in the continued changing of the 'Self' and this is probably what is meant by phenomenology.

Conclusion

Within improvised relationships consisting of chance meetings, a confrontation with children in the role of being the 'Other' was an opportunity for questions to be raised. In order to answer those questions, the author described the situation as a case study and her 'Self' in the past which appeared as an 'Other'.   A single example of case study research can be brought to completion by writing a paper or giving a presentation, but the fact that it has been made into a formal style allows for encounters and dialogue with new 'Others' who are the audience for the research.   This kind of dialogue with third-party 'Others' leads to a reinforcement of the validity of the author's interpretation and produces a fresh set of questions.

This process can be described as a double cycle.   The first cycle is the cycle of case study research and practical experiences, and the second is the cycle arising from dialogue with third-party 'Others' who have observed the presentation of research results.

It is because the author has been researching case studies based on personal experience that this series of double cycles inevitably becomes harmonized with normal changes in the author.　Each individual case study can be brought to a conclusion, but the very act of researching personal experiences results in changes in the author's 'Self', which continue to develop based on satisfaction, indecision, and trial and error, without reaching a conclusion.

Reflection on Gaining Trust of Students with Careers:

Between Academic Expertise and Intellectual Pursuit

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Abstract

This paper discusses the author's thoughts on gaining trust as an instructor from business school students with careers. Unlike would-be researcher graduate students taking an academic path, the majority of students with careers do not consider researcher instructors to be career models, which limits the authority of business schools and their faculty members. However, even when difficult for researcher instructors at business schools—including the author—to gain the trust of students with careers, for these students to learn effectively it is crucial to be worthy of respect as a person in their eyes. A question then emerged: How to become a respected instructor for students with careers. In the process of seeking an answer to this question, the author came to understand that he must contribute to business management practice as a researcher by walking side-by-side with business practitioners from the researcher's viewpoint. Moreover, a researcher must challenge students with careers in terms of attitude toward intellectual inquiry and always win them over. While business education conducted at business schools is clearly professional education, it is healthier to guide education practice toward intellectual pursuit by seeking more universal values instead of directing it toward academic expertise by seeking individual values of business education. Attainment of the above understanding was facilitated by the fact that the author is a practitioner and researcher of education that uses case method of instruction. This unique teaching approach was inextricably linked to reflection about teaching at business schools and planted the seeds of a philosophy.

Keywords

Business schools, students with careers, trust, respect, authority, case method

Introduction

"Several premises are required for education to work," or so goes the hypothesis; yet when the premises are questioned and uncertainty arises, educators must reconsider criteria for establishment of education and rebuild the logic necessary for solid education. If educators encounter situations that require reflection during the process, there may also be an opportunity to generate a philosophy.

This paper has as its discussion stage the education of students with careers at a business school where the author taught for 10 years, and discusses the author's thoughts on gaining their trust. Setting aside the question of whether the author's continuing contemplation can be counted as a philosophy, the thoughts gained through instruction experience at a business school are summarized here.

For this purpose, characteristics of business education and how it is pursued at business schools as well as the author's confusions, reflections, clues and discoveries are discussed, in this order.

This paper does not employ research paper style discussion where knowledge is overlaid based on the literature. While several references were cited and reviewed as part of an abstract draft for an academic conference where this proposition was published and for slides used in its presentation, here the paper is structured with a focus on the author's internal reflection.

1. Business Education Market and Business Schools

Business education is characterized by its diverse providers. Companies or business conductors usually have an internal education and training department. Employees assigned to the department become trainers and provide internal education and training. There are a number of business education and training companies of different sizes that sell education to companies, as well as a great number of individual vendors[1]. Amidst the plethora of business education providers, universities maintain a certain presence, yet traditional research universities' presence is vague.

Countless corporations provide business education and severely compete in terms of education quality and price. Business education is a huge, big-money market of diverse providers. There is market segmentation as well as competition strategies according to

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[1] Freelance seminar trainers, etc.

market position, and almost all education providers are evaluated, distinguished and weeded out by market mechanism.

Let's now focus on business schools. Universities are the only institutions that conduct business education based on academics, yet at business schools this does not necessarily apply to all their education programs. Many business schools employ a mixture of researchers and practitioners as faculty members, and which type takes the lead cannot be generalized. Among researcher instructors, some well-known professors are in the forefront of business education, which bestows authority. Yet a number of students with careers express a desire to learn from practitioner instructors rather than researcher instructors, because of the peace of mind inherent with the practical experience of instructors.

If the author were to direct these arguments at researchers in the philosophy of education, the main readers of this paper, he would first emphasize that the majority of students taking business education do not consider researcher instructors to be career models. The number of students who anticipate a long-term relationship with a researcher based on pursuit of academic research is also assumed to be relatively limited. It can also be said that students with careers do not necessarily trust their school and instructors, especially researcher instructors. This is because of difficulty believing that researchers of business administration can actually manage a business. Therefore, the authority of business schools and their instructors is limited for students with careers. This is the major difference on the business education side when comparing education in philosophy of education and business education. The difference, however, is also largely attributable to the fact that the former is education to train researchers and the latter is education to train practitioners.

2. Author's confusions

One discovery after having started teaching is that business schools are an education site where instructors do not easily gain respect or trust. Despite a number of twists and turns in the author's path to becoming a university instructor, his career has always been spent in the position of educator, including time employed at a private company, and there was a strong subconscious need to continue performing as an educator while satisfying personal standards at university. While confident in his sophistication in fundamental qualifications as a coursework educator—including basic teaching actions, giving clear

classroom direction[2], and communication with students in and out of the classroom—trial and error continued in the contemplation of fundamental values of education activities and how to improve feasibility. Students in front of him included those already assuming important roles at industry leader companies as well as promising "thoroughbreds" with a bright future, or people earning much more than university faculty. The author was then unreservedly evaluated by these students based on their individually established evaluation scales. In circumstances where a great deal of courage was required to teach every class, "establishing himself as an instructor through questioning his qualifications and repeated review" was an urgent matter.

In the author's case, uncertainty over a career as a business school instructor made the process of reflecting on what works and what doesn't even more complex. Despite teaching at a business school, business administration was not the author's discipline, and he could not take the standard path of a business school instructor career. Yet his school traditionally used the approach of case method of instruction, and this provided an opportunity for the author to build his own career—luckily, as a result of capitalizing on the opportunity, the author finds himself in a position to write this paper. Nevertheless, not being able to take the standard path of a business school instructor was indeed a major concern. Therefore, a breakthrough unique to the author—contributing to a business school through pedagogy—was needed, knowing it was probably unprecedented for business school instructors. As such, the author, who had confidently referred to himself as an "educator" for many years, experienced deep distress, until starting to see, albeit vaguely, the prospects for a breakthrough.

3. Contemplation to leave confusion behind

Despite having concerns, the author, originally a business management practitioner, had a realistic understanding of the general mindset of students with careers. This understanding provided clues to moving his thinking forward, and the author soon grasped that it was no use to compete based on research achievements against students who are confident about practical business performance achievements. Talking highly of researchers based on different criteria from the evaluation scale used for confident students would not lead to understanding nor would it motivate them to actively try to understand.

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[2]   Expressed as "conveying directions" by primary and middle school teachers and "effectively establishing
      control" by representatives of training companies.

Yet for students to effectively learn from the author, it was crucial to be worthy of respect as a person in their eyes. How to be a respected instructor for students with careers—a clear, new question was revealed. While the process of solving this question continues, a few answers have emerged.

First, the author pledged to contribute to business management practice as a researcher by walking side-by-side with practical business practitioners from the viewpoint of a researcher. Here, it is important to accompany or support practitioners without competing. Students with careers are not people researchers should compete with. Researchers should only compete with other researchers. Instead of competing, the author often tried to send a message that "we are both working hard" to students with careers. Instructors should challenge these business school students in terms of attitudes toward intellectual inquiry. In this particular challenge, the author decided not to come in second against students with careers. After gaining this understanding, the author seldom accommodated students and was not greatly bothered by superficial student satisfaction evaluation.

The next revelation was that while business education at business schools is clearly professional education, it is healthier to guide education practice toward intellectual pursuit by seeking more universal values instead of directing it toward academic expertise by seeking individual values of business education. This understanding originates in learning gained in an interview with Professor Emeritus Thomas R. Piper of Harvard Business School[3]. According to Professor Emeritus Piper, "business education is training in values, attitudes and skills, and it is essentially different from traditional graduate school education that pursues science." The author received this advice later in his business school career, and it provided a valuable clue that enabled moving forward with his thinking. While identifying with a shift in the axis of education values from expertise to attitudes, the author had a glimpse of the mechanics of the shifting focus in education at graduate schools for people with careers in the US, moving away from expertise toward attitudes.

4. Case method of instruction, a teaching approach that triggers and supports reflection

Case method of instruction is a teaching approach where students learn through

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[3] Interview with Professor Emeritus Piper, Thomas R., Graduate School of Business Administration, Harvard University, 2013/2/21 9:00-10:30, @Cumnock, Harvard Business School, Boston, MA.

spontaneous discussion with each other based on case materials. In this teaching approach, instructors do not give lectures but instead let students discuss. It is the core teaching approach at Harvard Business School in the US and Keio Business School in Japan. Moreover, it is representative of traditional teaching approaches at business schools. The school where the author previously taught (Keio Business School) is a traditional school where case method of instruction is utilized, and as the author himself mainly studied this teaching approach for his research, case method of instruction has always been at the core of his education practice.

While instructors have limited authority and building trust of students with careers does not necessarily occur naturally at business schools as discussed previously, case method of instruction was another major factor that made it difficult to establish a "reason for instructors to be instructors." This is because teaching what should be taught while letting students freely discuss is a very difficult task for instructors. If an instructor tries to forcefully move in a desired direction while calling for free discussion, it would immediately be perceived as "no freedom in reality." If an instructor winces after continuing to suffer inconvenient comments, the atmosphere would instantly be perceived as "not all comments are welcome here." An instructor who cannot smoothly achieve both free discussion and education objectives is in a critical situation, and his or her lack of confidence is revealed, or loss of composure could result in insufficient attention to students as well as create distance from the image of a respected instructor for students. Using this teaching approach reveals the capabilities of instructors. Therefore, it is not too much to say that instructors face risks as an instructor and as an intellectual.

With case method of instruction, there are few class scenes where instructors' comments take the spotlight on the basis of authority and information asymmetry. It is education practice similar to composite art, and uses educational resources—the experience and awareness of issues of students with careers—as a driver, guiding students to a place only they can go. At this point, a significant level of insight into people, capability in terms of education technique and deep affection for students are essential for instructors.

Advocating classes where instructors would realize their own inadequacies by having students think requires substantial preparation on the part of instructors. Being thoroughly prepared when appearing in the classroom would change students' perceptions of university faculty who, at first glance, seem to have established careers. Finally, respect and trust increase as "the teacher thinks that far ahead" and "is so well prepared to teach our class." When thinking this way, ultimately it is the instructor's

attitude toward intellectual inquiry that affects students' mindset and motivates them to engage in true learning. Professional education for students with careers seems to be filled with scenes where we realize such truths, because it is staged where a relationship of trust between students and instructors does not smoothly function.

The circumstance of the author only being able to take the path of intellectual pursuit due to difficulty pursuing academic inquiry of business administration may have been a blessing in disguise. In addition, the author was grateful for the existence of case method of instruction as a teaching approach and for personally being able to work on research of education based on the method. It cannot be denied that case method of instruction was an aporia for the author, but one that helped him move forward with reflection in some areas. This unique teaching approach was inextricably linked to reflection about teaching at business schools and planted the seeds of a philosophy.

Conclusion

The mechanism at issue in this paper seems to directly apply to professional degree programs at graduate schools of education. Naturally, an aporia of gaining trust from students with careers is not resolved for graduate-level professional education, advanced business schools, or the business administration instructors who teach there. However, in the process of professional degree programs at graduate schools of education gaining greater presence as graduate schools for people with careers in the school administration field, it is likely inevitable to face situations of overcoming authority and trust issues in education. When this occurs, some assistance may be afforded by senior scholars like Professor Emeritus Piper who have sincerely and persistently contemplated such issues, or educators such as the author who have been bound by restraining factors or have repeatedly held internal arguments based on educational thinking found within the teaching approach.

The author has noticed subconscious glimmers of a new ego emerging in recent years as he examines the core attitude of intellectual pursuit against the possibility of arrogance with increasing academic expertise. This will become an important asset in winning future trust as a scholar.

Structure of Mutual Learning Between a Teacher and a Student in a Nursing Practicum

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Abstract

This paper aims to identify how mutual learning is structured by approaching the realities of the experiences of students and teachers in a nursing practicum. This was done by requiring students and teachers to rethink how they experience the world being humans. Nursing depends on the relationship between the patient and the nurse; various views and perceptions stemming from that relationship are not caused by only one of them, but manifest themselves in both nurses as well as patients. Similarly, education is created not in the dualism of teacher and student, but somewhere in between. Accordingly, an attempt was made to rethink the mutual relationship between the student and the teacher without separating the two, as a means of examining the state of learning for students and teachers in a nursing practicum. In doing so, the following points were clarified. 1) Although students meeting patients understood the necessity of interacting with the patients in the "here and now," they were aware that this does not lead to tangible nursing. 2) When teachers understood that students cannot practice nursing in response to patients, the teachers themselves practiced nursing on patients using the practical sense and nursing skillsets they had developed. 3) Even as they are engaged in nursing, teachers urge students toward the world of nursing by demonstrating what nursing is and guiding students with verbal instructions. 4) Students are attracted to nursing by the presence of their teachers. Nursing tailored to patients and education tailored to students are created as teachers open up to others (patients and students) and guide them. Based on the above, it was shown that a passivity wherein an acceptance of circumstances that did not lead to the tangible nursing of students is necessary to develop an educational approach by teachers in a nursing practicum. In addition, patients themselves, as recipients of nursing, strongly attracted students and teachers—the providers of nursing—to nursing and enticed them to the practice of nursing. Education that appears to be an active act becomes an act whereby teachers teach through the passive activity of sensing students. Accordingly, it was shown that having students and teachers learn in a nursing practicum presupposes a mutual relationship

without a clear separation between the two sides; the relationship is rather renewed when both work together as a single system.

Keywords

mutual learning, experience, nursing practicum, learning structure

1. A Display of Practical Learning

A nursing practicum is an endeavor comprising an assumed relationship between a patient and a nurse in which the nurse physically feels the pain and suffering of the patient and adapts accordingly. The way in which this occurs is defined by the circumstances of the patient. Thus, nurses cannot work with patients in a unidirectional or manipulative fashion because the relationship between the two is entwined within nursing practice even as it occurs. Students learn about this type of practice through training. Nursing training in which nursing students learn through practice is often referred to as the core of nursing education owing to its role and the number of practicum credits in a nursing curriculum. A review of related prior research reveals topics such as aspects that are taught to students, aspects related to the patient, student relationships, teaching activities for teachers training nurses, and capabilities required in teachers. The characteristics of learning and education in a nursing practicum are identified by means of an analytical view of students and teachers. However, learning and education are not treated as different aspects, but rather as efforts that are simultaneously created on the spot.

Students begin to explore the meaning of living, falling sick, and growing old as they are placed in actual nursing scenarios and encounter patients; in other words, they explore about sick patients and their lives. In addition, by involving with these people, they can feel the joys and difficulties of nursing, become aware of their own preconceptions by understanding others, and discover opportunities for introspection. In such times, how do we as teachers view these students?

Nursing occurs between a patient and a nurse. Approaching the facts of nursing requires a new awareness regarding a living world that is experienced by nurses as individuals or, put differently, in interactions directly in front of us and hidden to science. When closely examining this phenomenon, we cannot separate actions and responses of nurses and patients; nursing practice relies on the patient–nurse relationship, and the awareness and views created in that relationship are not caused by one of them but by

both of them[1]. Similarly, educational practicum does not exist within a dualism of teachers and students, but rather arises somewhere between the two. Based on this, one way of approaching a nursing practicum is to attempt to rethink mutual relationships without separating teachers and students.

2. Encounters with Sick Patients

Jun (names have been changed) is a second-year nursing student who has accepted responsibility for S, a 70-year-old male patient who is forced to rest in bed due to an illness. On the second day of training, Jun, who was assisted by Professor Minami, decided to give S a sponge bath while he was in bed. When Jun unbuttoned the patient's pajamas, she was paralyzed by the sight of his body, which had several tubes inserted because of his ongoing medical treatment. Noticing this, Professor Minami quickly responded to S by talking to him as Jun wiped his chest with a warm towel. Professor Minami lightly held his rib cage down with an open fist so the towel could make contact with his chest; then, S breathed deeply.

After wiping S a couple of times, Professor Minami asked Jun if she would wring out the towel. Jun then came to her senses, looked at Professor Minami, and then faced S. Jun said to Professor Minami, "I will clean the arms next," and appeared to follow nursing explanations as her cue. As the assistance with washing the patient's body progressed, he gradually began to relax his body and the soft sound of him sleeping could be heard through the oxygen mask, despite his complaints that he was unable to sleep at night.

Reflecting on the event, Jun said that she knew that S "had tubes inserted into his body for treatment." However, she could not hide her shock of seeing the raw scars from surgery and the "unexpected wasting away of S." Jun felt the reality of S's body but could not simply provide the hygienic assistance of cleaning his body the way it had been planned. At that moment, she did not know what to do, and could not move. For Jun, this was the beginning of her search for a nursing practicum; it was in response to helping an individual that was new and different from S.

In this setting, Professor Minami used discretion to determine the direction of future

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[1] "Descriptions, patient stories, and outward-facing expressions are all distorted in phenomenological posturing, upon which a phenomenological view, observations, and awareness are created. This awareness does not come from patients, nor does it come from us. Rather, it is positioned somewhere in between." Bin Kimura (1985). "Seishin Igaku ni okeru Genshougaku no Imi" [The Meaning of Phenomenology in Psychiatric Medicine]. ed. Nihon Genshougakkai, *Genshougaku Nenpou* 2.

nursing by understanding Jun's situation as she interacted with S; this was based on Jun's "tendency to diligently interact with patients" and how she had handled herself in school up to that point. For Jun, who was unable to predict nursing methods, a setting for a nursing practicum where teachers themselves explain and demonstrate nursing by explaining future nursing steps was developed.

3. Engendering Interest in Nursing

When one gets an illness, one experiences various symptoms including pain. This experience is inseparably linked to various characteristics that make up our lives[2]. Thus, while nursing, a nurse cannot forget about his/her values or emotions at a moment. The actions of a person in everyday life, which in our example is about good hygiene, are hindered by illness and therefore, one may not be able to perform his or her duties. Nurses, therefore, must engage with patients using greater cleanliness compared with the cleanliness already present around the patient in a way that allows the patient to experience comfort and relief. This "process of interaction" leads to easing and calming a person in their pain and suffering and, further, to a heightened ability for natural healing. As it is specific and individual patients and nurses mutually interact with each other, this cannot be explained by the causality theory of natural sciences. Therefore, nursing requires natural actions reasonable to the patient. Along with resulting actions and procedures, a nursing practicum has a flow and rhythm that matches the individual. Students who are beginners in nursing may remember what must be done next, but may not have the means of creating a flow and rhythm in their nursing practicum that meets the circumstances of their patients is an unknown world. Jun was bewildered during the first step.

Professor Minami continued with the nursing workflow for S, which appeared to come to a halt. Moreover, as per the practical nursing sense developed as a nurse and an extensive educational skillset, Professor Minami was able to bring Jun into the real world of nursing by demonstrating her own nursing skills and providing direction verbally. Moreover, Professor Minami engendered an interest in nursing within the student by noting the difference in the patient's condition compared with his condition on the previous day and asking if that bothered Jun instead of asking a more relevant question.

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[2] Kleinman, Arthur (1988). *The Illness Narratives: Suffering, Healing, and the Human Condition* , Basic Books. Translated into Japanese by S. Eguchi, S. Gokita, G. Ueno (1996) *Yamai no Katari: Mansei no Yamai o Meguru Rinshō Shinrigaku*. Seishin Shobo.

At that time, Professor Minami did not require adherence to matters within her framework; rather, the student and the patient attempted to understand their current experiences. The feelings that informed Professor Minami's foundation were personal, even though those feelings were open to patients (and students), and guided them. Regardless of one's role as a nurse, those feelings did not allow one to overlook circumstances and be disinterested, but rather brought about a desire to take action when confronting someone in pain. One actively engages in the practice of nursing by offering one's will to others and passively accepting their existence.

How are nurses from the perspective of patients? Arthur W. Frank[3], in a writing of his experience with illness, stated that due to a desire to share their new phase of life (of illness) with nurses, patients manifest their illness and entrust it to them. Thus, this mutual state does not become polarized with the sick and their pain at one end and healing nurses at the other. The experience pain and suffering does not arise only within the patient; nurses, through their nursing, can also share that experience. The experience of accepting suffering is brought about by encounters with patients, and is both spontaneous and unpredictable. Accordingly, the answer to the question of whether one's nursing was appropriate can only be given after introspection.

A nursing practicum cannot be performed entirely according to a plan and problems cannot be solved beside a patient through the strict application of scientific theory and technology. Nursing is not dominated by a pre-existing awareness, but is an ethical practice created out of an orientation toward what the individual perceives as good at a given time, and insight into the methods used in practice. This is the same for students who learn nursing at their workplace. As teachers sometimes make students anxious and shed tears in their encounters with patients, they support their students in pondering what nursing means to them personally, which makes the ethical practice a work of education. Ethical practice in this type of education then comes back to nursing as practical work by students for the benefit of thoughtful patients.

4. Uniqueness of Experiences

Experiencing others' illnesses is something that goes beyond one's own experiences, and can be difficult to comprehend. Approaching the incomprehensible state of suffering with those that suffer and attempting to heal them can only be done if one puts one's

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[3] Frank, Arthur W. (1995). *The Wounded Storyteller: Body, Illness, and Ethics*, The University of Chicago Press. Translated into Japanese by T. Suzuki (2002) *Kizutsuita Monogatari no Katarite: Shintai Yamai Rinri*. Yumiru Shuppan.

nursing skills to work in response. The means of doing this is a process that creates the next action[4], by reflecting on how we are viewed by others. In other words, quickly responding to the circumstances of patients is thought to be nursing practice that puts one's skills to work, but when that inclines to the mere application of techniques within one's skill-set, a nurse focuses on the patient by his or her side to maintain a practicum that does not become stagnant.

Practical knowledge employing various nursing methods appropriate to the patient is needed. Thus, nursing practice is not the routine mastery or application of technical principles according to any theory in a book, but rather the ability to perform those principles with an orientation toward mutual understanding in the present.

This can be seen in educational practice as well. Students and teachers are unique. An educational practicum that is brought about through interactions with others that are involved with the students and teachers can be made up of various patterns. The matter of whether my educational practicum is good should not be determined by my standards, but by those of the student. I believe that the meaning of my interactions in the context of a student's life can only be reflected upon through dialog.

Nursing practice and educational practice by nature have an element of uniqueness across the ebb and flow of experiences. However, these experiences permeate our mutual feelings. While I know that my feelings cannot be transferred to a student (or others) as-is, we have retrospectives based on reflective dialogs. By enriching our practice skillset, we can begin to interact with others (students) in a way that is best for them.

5. Education Premised on Co-Existence

It can be seen through the nursing practicum of Jun and Professor Minami on S that an educational practicum is created by mutually and simultaneously sharing the same event. When Jun cleaned the patient's body with Professor Minami, her mind went blank and she was unable to move because of her confusion over the treatment S was receiving and the tubes in his body. Realizing this, Professor Minami continued with her nursing work by explaining to Jun how to nurse and encouraging her to practice. At a first glance, this scene may appear to be unidirectional: a teacher giving instruction and a student following. However, is that really the case?

Certainly, teachers teach students; however, that interaction alone is a one-

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[4] Ikegawa, K. (1991). *Kango: Ikirareru Sekai no Jissenchi* [*Nursing: Practical Knowledge of a Living World*]. Yumiru Shuppan, p.103.

dimensional view because the actions of students that bring about an educational approach used by teachers cannot be seen, and a passivity that received such action is the premise of the approach. Moreover, further thought shows that patients, who receive nursing, are themselves strongly attracted to students and teachers or to those that provide nursing, and entice them toward nursing practice. Learning through practice cannot be viewed only as the category of science known as reductionism, upon which modern science is built. It means living, acting, and discovering knowledge, at times through chance and circumstance.

Education that appears to be active becomes the act of teaching by teachers, whether or not the education is intentional, because the teachers feel what their students are thinking. Accordingly, learning by both students and teachers in a nursing setting requires a mutual relationship; it does not occur individually and cannot be made individual-specific. While dualistic, it is continually renewed, with "me" and "you" working together as a single system[5].

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[5] Maurice Merleau-Ponty (1961). *L'Œil et l'esprit*. Translated into Japanese by S. Takiura and G. Kida (1966) *Me to Seishin*. Misuzu Shobo. pp. 135-136