

科目名：人文社会科学特別講義／ Humanities and Social Sciences(Special Lecture)

曜日・講時：後期集中 その他 連講

semester：集中(4), **単位数：**1

担当教員：尾崎 彰宏 (教授)

講義コード：LB98851, **科目ナンバリング：**LHM-OHU221E, **使用言語：**英語

1. 授業題目：

トランスカルチュラル研究とは何か？

2. Course Title (授業題目)：

What is the Transcultural Studies? : Exploring the New Comparative Research Methodology.

3. 授業の目的と概要：

ヨーロッパにおける日本研究の第一人者であるハイデルベルク大学のハラルド・フース教授が、その方法論の骨格をなす Transcultural Studies について具体的な事例を挙げて解説する。この英語による講義を通して、受講生は、異文化の比較研究のメソドロジーについて学ぶことができる。

4. 学習の到達目標：

ヨーロッパと日本に関する比較文化研究の最前線を理解すると同時に、日本学に求められる課題を捉えることができる。

5. 授業の内容・方法と進度予定：

(1) イントロダクション：

トランスカルチュラル研究とは何であるのか。それが求められている状況について概観する。

(2) キューバを事例としてとりあげ、文化の複雑な変成 (complex transmutations) について検討する。

(3) Transculturation と Acculturation を対比させ、文化変容の創造性について検討する。

(4) Transculturation と Post-Colonial Theory

(5) 移民とグローバル化に曝されるドイツ文化

(6) 文化移動から文化変容へ

(7) ハイデルベルク大学におけるトランスカルチュラル研究の現在

(8) エピローグ：トランスカルチュラル研究と日本

6. 成績評価方法：

出席 70% 試験 30%

7. 教科書および参考書：

授業において必要に応じて配布する。

8. 授業時間外学習：

授業において指示する。

9. その他：なし

本講義の履修対象学生は、文学部・文学研究科学生および日本学国際共同大学院プログラム生に限る。

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Semester：集中(4), 単位数：1

担当教員：城戸 淳 (准教授)

講義コード：LB98850, 科目ナンバリング：LHM-OHU220E, 使用言語：英語

1. 授業題目：

“Feelings” and “emotions” in the philosophical/scientific discourse around 1900

2. Course Title (授業題目)：

“Feelings” and “emotions” in the philosophical/scientific discourse around 1900

3. 授業の目的と概要：

この授業は、Paul Ziche 教授 (ユトレヒト大学) を講師に招き、英語による集中講義を提供する。日本学国際共同大学院 (GPJS) との共催科目であり、西洋思想史の諸問題に留まらず、文化理解の方法論についても論じられる。

General Description by Prof. dr. Paul Ziche (Utrecht University)

Typically, “feelings” and “emotions” are put in direct opposition to rationality, reason, and understanding. This pattern of argument is used frequently in characterizing “modernity”, but also plays an important role in cross-cultural discussions which frequently become related to the idea that ‘Western’ styles of thinking are predominantly rationalist, while ‘Eastern’ philosophy gives a more prominent place to emotions. In this series of lectures, we shall zoom in upon debates in the period around 1900; a key period in the development of European philosophy in which the notion of “modernity”, the ideal of what it means to be “scientific”, the methodology of various types of disciplines. The key thesis underlying these lectures is that it in these debates, we encounter interesting and important ideas that run against a dualist opposition between feelings/emotions and rational procedures. As opposed to dualist styles of thinking, integrative, “monist” arguments become important. We shall look into the context of these discussions, shall study a number of important authors and ideas in more detail, and shall particular attention to methodological issues: How, after all, did these discussions in philosophy relate to, and affect, the discourses in other fields such as literature, psychology, or the arts? Perspectives from comparative philosophy and input from other disciplines are very welcome in this context.

4. 学習の到達目標：

英語によって、テキスト教材を事前に読み、講義を聴き、成果を書くこと。

5. 授業の内容・方法と進度予定：

1 Disenchantment vs mystification, feelings vs. rationality: Critical analyses of modernity.

Texts: Max Weber, Taylor, Kafka, Lu Xun.

Methodological issues: During on “Hermeneutics of Contrast” /Metaphorology (Blumenberg) / History of ideas (Lovejoy)

2 Against dualisms: „Synthesis “ as a key concept around 1900

Texts: Ostwald on Monism and “The World Brain” ; Unity of science, Dilthey on “World views”

Methodological issues: Material history / History of disciplines / Demarcation / Fringe science

3 Hermeneutics and anthropology: A philosophy of „Life “ and of „Understanding”

Texts: Dilthey and Plessner

Methodological issues: Hermeneutics / Body history / Post-Humanism

4 Novel faculties around 1900: „Empathy “, phenomenology, ..., epistemic feelings

Texts: Husserl; Worringer (selections); Nishida Kitaro: Pure Experience; epistemic feelings; Dan Zahavi.

Methodological issues: Epistemic virtues / Comparative philosophy

6. 成績評価方法：

Participation and a short paper.

7. 教科書および参考書：

ISTU に詳細版シラバスと教材を載せます。

Detailed syllabus and required texts will be posted on the ISTU.

8. 授業時間外学習：

ISTU に事前に英語のテキストをあげますので、必ずよく読んでから出席してください。講義は英語ですが、きわめて明瞭なスタイルですので、心配無用です。提出物は努力を評価します。

9. その他：

集中講義ですので、教務係で聴講登録してください。修士課程の大学院生は読み替え履修できます。

10. 備考：

教材は9月中に掲載する予定です。

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担当教員：BOTTACIN CANTONI LORENZA (ボッタチン カントニ ロレンツァ) 講師 ※世話教員：村山達也 (准教授)

講義コード：LB98852 科目ナンバリング：LHM-OHU222E 使用言語：英語

1. 授業題目：

フランス哲学における「ユダヤ的転回」と、フランス哲学者（レヴィナス、デリダ、ブランショ）における「マラニズム（隠れユダヤ教）」

2. Course Title (授業題目)：

The "Jewish turn" of French Philosophy and the "Marranism" of French philosophers (Levinas, Derrida, Blanchot)

3. 授業の目的と概要：

The course will focus on the influence of Jewish culture on Contemporary French Philosophy, in particular after the tragic experience of the Shoah. After the end of Metaphysics the failure of ontology and the death of a certain form of reason, Philosophy needs the lifeblood provided by other traditions which are not simply added or included afterwards, but lie at the very ground of philosophical thought. The "otherness" represented by Jewish heritage digs a breach where it is still possible to discover a new dimension of thought.

In order to explain the relevance of Jewish tradition in contemporary philosophy, the lesson will:

- Define what does "Jewish philosophy" mean and which are the distinctive traits of "Jewishness" in philosophy;
- Retrace the above mentioned "Jewishness" in some of the most important thinkers of Twentieth Century and show how this Jewish trait displays both in Jewish and non-Jewish philosophers;
- Define some key notion of Jewish philosophy (Other, trace, oral and written word, revelation, hospitality, errancy, exile/exodus, responsibility);
- Show how some Jewish thinkers approach their cultural background and explain why and how they struggle to detach from the Jewish context in order to reach a fully philosophical position (Levinas and Derrida);
- Analyze Kafka as a key figure to understand Jewish influence on Western Culture and to develop the notion of Otherness. Kafka's writing becomes crucial to a non-Jewish thinker as Blanchot to express a "Jewish philosophy" outside of Jewish religion or cultural belonging.

4. 学習の到達目標：

The purpose of the lessons is to show how Contemporary Philosophy cannot ignore the infiltration of other traditions in the long path of Metaphysics because it is precisely through the encounter with other cultures that Metaphysics can renovate itself and philosophers can continue to say something meaningful about the world we all live in.

5. 授業の内容・方法と進度予定：

Monday 12/16:

14:40-16:10: Introduction.

I will address the historical background of French philosophy after World War II, I will present some of the main characters of the course (Levinas and Derrida, but also Weil, Adorno, Arendt, Buber, Scholem, Freud) and, keeping German Phenomenology as a background, I will shortly highlight their references such as Bergson, Husserl, Wahl and Heidegger. I will explain why Maurice Blanchot, a non-jewish thinker, is one of the most interesting voices of a "Jewish style" in philosophy. All these philosophers show some common traits that can be identified as "Jewish", but what does this word mean for contemporary philosophy? The "Jewish style" is not a mere cultural heritage nor a religious confession, on the contrary it is a hidden core at the heart of Philosophical tradition and it lays the foundations of the notion of Otherness or Alterity.

16:20-17:50: Conference on The Jewish turn of French Philosophy and the "Marranism" of Jewish French philosophers (Levinas, Derrida).

Beside the theological turn of French phenomenology described by Dominique Janicaud, it is possible to discover a Jewish turn of French Philosophy after World War II. This turn does not comes exclusively from the guilt of the Holocaust and from the attempt to make amend after Auschwitz, it is also derives from the urgency to think "otherwise" and to imprint a new form on Western thought, Levinas and Derrida are considered the chief exponent of this turn, but what can we really draw from their confrontation with Judaism? What does the expression "Jewish philosophy" really mean? Maybe only by betraying Judaism, the "marrans" Levinas and Derrida can really give meaning to a "turn" of French philosophy.

Thursday 12/19: Adieu to Ontology. Ethics as first philosophy in Emmanuel Levinas.

In the first two unities (13:00-14:30, 14:40-16:10) I will speak about how Judaism influences the whole philosophy of Levinas. I will explain the criticism to Heideggerian being, the rise of the notion of responsibility, the connection between responsibility and language in Levinas in comparison with the Jewish notions of language as revelation, messianism and the task of justice. In the third unity (16:20-17:50) I will read and comment some passages of Ethics and Infinity: the nature of the book (a collection of interviews) allows to interact "directly"

with the Author and to address some specific topics.

Monday 12/23: Adieu to Judaism. Jacques Derrida the Marran and laws of hospitality.

In the first two unities (13:00-14:30, 14:40-16:10), I will focus on the question of the Jewish heritage of Derrida's Philosophy, I will analyze the notions of hospitality and Otherness at the light of the betrayal of Judaism. Derrida can remain faithful to the unconditioned hospitality, which is the essence of Judaism, only if he betrays Judaism itself with the laws of politics and rejecting every community. This is the only way to make Judaism survive in the responsibility for the other human beings.

The third unity (16:20-17:50) will be a conference titled: Outsiders. Kafka, Blanchot and the assault on the boundaries of Judaism.

Maurice Blanchot represents an eccentric character of the "Jewish turn of French Philosophy" since he wasn't a Jewish and he approaches Judaism after World War II. The experience of the war leads Blanchot to a deep reflection on Judaism, which is based on the study of Kafka and the confrontation with Levinas. Kafka in fact symbolizes the otherness: he is an outsider in his family, at the office, in the Jewish community of his hometown, in regard of his own art. Kafka is always tracing a boundary around himself, cutting himself out of every community, wandering in search of a place to live in this world without belonging to it. Kafka brings the figure of the wandering Jew to the limit and Kafkaian literature is the effort to crack the boundaries of otherness and to answering the call from outside. Kafka is a strange Jew, a radical example of otherness that grounds Blanchotian thoughts on Judaism. Against the idea of Judaism as pure negativity, Blanchot cracks the limit of Judaism from outside, becoming a "Jewish" thinker. He aims to describe the positive fact of "being Jewish", so he claims that the exiled Jew and the notion of Exodus share the same call from outside that characterizes human existence. The "outside" is the positive value of Judaism as extreme otherness. In conclusion, Blanchotian interpretation of Judaism engenders a new concept of truth as temporary (divine errancy) and it provides a definitive checkmate to the western concept of identity, a checkmate Kafka embodied.

6. 成績評価方法:

Presence and interaction in class (50%) and a short paper (about 800/1000 words) to write after the course (50%, within a deadline approximately around January 20th)

7. 教科書および参考書:

SUGGESTED READINGS:

Maurice Blanchot, "The Work's Space and Its Demand" (the section includes: "The Work and the Errant Word" and "Kafka and the Work's Demand") in *The Space of Literature*, Lincoln: University of Nebraska Press, 2015.

Jacques Derrida, *Adieu to Emmanuel Levinas*, Stanford, Calif: Stanford University Press, 1999.

Franz Kafka, "The metamorphosis", "In the Penal Colony", "Before the law", "The anxiety of the head of family", "The hunger artist" in *The metamorphosis, In the penal colony, and other stories*, New York: Simon & Schuster, 2003.

Emmanuel Levinas, "Is Ontology Fundamental?", and "Diachrony and Representation" in *Entre Nous: on thinking-of-the-other*. London: Athlone, 2000.

Emmanuel Levinas, "Judaism", "Means of Identification", "Judaism and the Present" in *Difficult freedom: essays on Judaism*, Baltimore: Johns Hopkins University Press, 2012.

Emmanuel Levinas, Philippe Nemo, *Ethics and infinity: conversations with Philippe Nemo*, Pittsburgh: Duquesne University Press 2011.

8. 授業時間外学習:

Students are required to prepare for class according to the goal and contents of each class.

9. その他: なし