

## Introductory Lecture on Educational Anthropology of Transcendence

by

Hiroyuki Fukuhara

This paper is a compilation of lectures on “Educational Anthropology of Transcendence” at the Faculty of Letters, Ritsumeikan University. The first part of the paper touches upon the definition of transcendence. In particular, the transcendence in educational anthropology was discussed through an example of the integration of personas and shadows. In addition, transcendence in education here is not a problem of God or the absolute. It is also not a problem of transcendental methods, but it can be said to be a problem of self-generation when human beings are aware of their own limits and overcoming them. The second half of the paper considers self-transcendence in educational situations from the viewpoint of logic and intellect. Rational thinking and intuition were compared, suggesting that the integration of these two functions is meaningful.

## New Academic Culture Cultivated in the Ritsumeikan Educational Anthropology Major

by

Tomoko Kano

This article describes the academic culture in the Ritsumeikan University Educational Anthropology major, which is currently being reworked to reflect new and future developments. The changes to the Major include incorporating consciousness into educational anthropology research. The article also describes current attempts to disseminate the culture of the Major on a global scale while highlighting the relationship between educational anthropology and Japanese culture.

On Rapport:  
Is Contemporary Psychotherapy Ahead of F. A. Mesmer's Works?

by  
Tadahiro Sado

The purpose of this paper was to renew understanding of rapport discovered by F. A. Mesmer (1734 – 1818) from the perspective of contemporary dynamic psychotherapy. First, I drew the therapeutic process of Mesmer's famous case of a blind musician, Paradis, in 1777, and provided some interpretations. After confirming that case interpretation generally focuses on human relationships within the therapy, and presenting examples that demonstrated that great pioneers experienced similar phenomena to Mesmer in their therapy, I emphasized that psychotherapists of today also value rapport and consider it fundamental to therapeutic effect. In this sense, contemporary psychotherapists could be partially called post-Mesmerian. Moreover, I briefly described a history of rapport after S. Freud, and pointed out actual problems in theory and practice of psychotherapy. To overcome these problems, I localized rapport as a basic point of career development of a psychotherapist and of history of psychotherapy.

**Key Words:** Franz Anton Mesmer, Maria Theresia von Paradis, therapeutic relationship, transference/countertransference

Santa Claus in Japan:  
Does Pure Love Exist When Japanese Santa Claus Played by Parents ?

by  
Kazuho Mizuguchi

In Japan, Santa Claus' selfless love that is generally equated to parents' love, and parents eager to act Santa Claus perfectly. However, because Santa Claus is a figure from American and not Japanese culture, this thesis argues that it is difficult to equate the loves of American Santa Claus and Japanese parents.

Before World War II, the Japanese family system governed by patriarchy. Since World War II, although Japan has adopted the western family-style on the surface, the patriarchal notion that children must obey their parents without objections or arguments still exists. Many young people are often treated as parents' instruments and troubled by their parents' egotism.

According to a 2019 survey, Santa Claus in Japan brings toys or games for younger children, and cosmetics, clothes, branded goods, stationery, reference books, school supplies, or money for teenagers. Japan is an academics-oriented society; parents strive to provide their children a highly educational background, expecting a wealthy life in return. Therefore, stationery or study materials from Santa are an indication for children to study harder. Thus, American Santa Claus' pure love in Japan simply covers parents' prudence to justify their egotism.

A Study on Introducing a Psychoanalytic Perspective into Early Childhood Education:  
An Attempt to Understand “Sense of Guilt” from Erikson and Winnicott’s Theory

by  
Aki Kono

The “10 figures for preschool education” have been created by revising the Early Childhood Education Guidelines. In this paper, I will focus on “Guilt” of them. Guilt is the underlying emotion of “the emergence of moral and normative consciousness”. The moral and normative consciousness” is the character that a person can acquire for the first time by accumulating experiences up to that point. Guilt is the one that arises about his or her actions and thoughts. So it is a complicated psychological mechanism that includes not only conscious emotions but also unconscious emotions.

In this paper I consider the developmental significance of the “the emergence of moral” being nurtured inside the children. And I discuss the point of view that teachers should acquire, who support children’s emotional growth.

Specifically, I intend to think about “Development of guilt” through activities in kindergartens and nursery schools, based on the theories of D. W. Winnicott. and E. H. Erikson. I attempt to examine early childhood education from the perspective of their psychoanalytic theories.

They state that in order for a feeling of guilt to be formed, it is important to have one’s unconscious attack urge and an object to receive it. The opportunity to repair the object, which the child attacked, should be given to the child. This is the process by which the child can retain sense of guilt. In this paper, I suggest the need to understand that it is important for the existence of kindergarten and nursery teachers to function as an environment for receiving and holding the child’s urge to attack.

Notes on Praying:  
The Catholic Tradition and a Way of a Prayer

by  
Yukiko Ikeda

In this study, I would like to discuss about praying based on the tradition of the Roman Catholic Church and its monastic life. My aim is to find a way to deepen praying for experienced prayers. First I describe a framework of a traditional lifestyle of a Catholic, especially the Liturgy of the Hours. Then, I interpret the two texts of prayers from the New Testament, the Magnificat and the Lord's Prayer. The interpretations lead a positive effect of praying, namely, an invitation to change a prayer's life from earthly into divine. Then, I point out a negative phenomenon caused by praying, the temptation. From the study of the Benedictine life, it is found that a labour is effective to overcome this problem. Throughout the discourse, it becomes clear that there is a path which faithful prayers have followed. That is, when they are beginners, they strive to enter the light from the darkness, and when they become mature on praying, they are forced to throw themselves into the darkness. Therefore, it is possible to say, that the negative situation which a prayer inevitably felt is also a way under the divine guidance, likewise the way to the light at the beginning. Finally I conclude that for the developed prayers two inseparable elements will be vital in order to deepen their praying, that is to say, contemplative praying as a root and living (being and acting) as a fruit of praying.

Death and Creativity:  
A Study on Creating Short Texts in the Process of Psychotherapy for  
Complex Post Trauma Due to Multiple Loss Experiences

by  
Masaki Kondo

I would like to examine what kind of meaning there is to creating short texts in the process of psychotherapy for complex post trauma due to multiple loss experiences through a case study involving 177 psychotherapy sessions conducted over a period of 4 years and 4 months.

A Clinical Case

A, a woman in her late 20s, had an artistic talent and had been creating short texts since her university days. I proposed that we handle the work that A had created in her university days during psychotherapy. Not only because I couldn't become intolerant of anxiety, but also because the power of her texts represented the potential power of A, and her creative activities were the hope of the sessions.

The experience of creating texts in the "creative area" and exploring the work with the therapist in a psychotherapy setting seems to have functioned as an element that connected the inside and outside of the scene. As a result, it seems that A gradually began to accept living in the real world through her creative activities. It seems that continuing to make texts and talking about herself kept A from dying.

A reenactment of the absence of her mother and the loss of her father occurred over the end of the psychotherapy due to A's transfer. It was as if she was doing mourning work with the therapist over a lost object. There was a part that appeared as an act out of the scene without "working through," but she was overcoming the reenactment of the loss through her job and connections with friends. Looking back on the session so far, A reaffirmed that she had lived in the conflict of "I don't want to leave my identity" and "I haven't given up hope," and that she would continue to live her life. I had a feeling that she would not try to take her own life anymore.

## The Guiding Principles of Life: How Should People Live?

by  
Kunio Takada

Humankind has achieved remarkable progress in the field of medicine. As a result, Japan has become a country with one of the highest levels of life expectancy in the world, with over 80,000 people aged above 100. The UN expects the number to reach one million by 2050. The average life expectancy in Japan reached 50 years in 1947, but is now above 80 years for both men and women and still growing. However, this is not the result of an evolution of our telomeres—biological genes that control life expectancy, or the aging clock within the human body. Rather, it is a result of improvement in our living conditions. Moving forward, humankind will likely keep on engaging in the never-ending quest to extend life in the hope of achieving eternal life. Our planet is home to billions of people. Every one of these billions of people have their own lives. The question “How should people live?” is different for each person. Discussing the issue of life and death and the author’s views on the meaning of life, this article presents the guiding principles of life from the question “How should people live?”

## On the Trinity of Consciousness

by

Yoshinori Yamada

Various ideas have been proposed throughout the ages and around the world regarding consciousness. Such ideas generally tend to bias toward either self-subsuming type consciousness characterized by self/other integration or self-enhancement type consciousness characterized by a self/other dichotomy. In many cases, self-subsuming type consciousness is exclusive against self-enhancement type consciousness, and self-enhancement type consciousness disregards or hereticizes self-subsuming type consciousness.

Since self-subsuming type consciousness and self-enhancement type consciousness each have their merits and demerits, a type of consciousness that could integrate both would be ideal from the perspective of the theory of consciousness. Although integrating these types of consciousness with fundamentally conflicting tendencies is no easy task, a third type of consciousness is conceivable in which the two types are contradictorily subsumed through deep meditation. This is the “consciousness of nothingness.” This article explores the “trinity of consciousness,” based on the consciousness of nothingness, with reference to Nobuhiro Hayashi’s theory of consciousness.

## Spirituality and Multi-dimension of Somatic Body

by

Tatsuya Tsujino

This article discusses multi-dimensions of spirituality and somatic body. From my experience of a ceremony by a shaman in Mexico, some important aspects were found as multi-dimension of spirituality and somatic body. They are dimensions of the first person, the second person, the third person, the zero person, and the trans-person. Also I apply this theory to psychotherapy for patients with a thyroid disease.



## The Possibilities of Children's Homes

by

Masahiro Araya

Containing anxiety in children's homes will always be difficult. But this function is the most important part of the support provided at children's homes. In this paper, I propose a new perspective for thinking about how to promote the healthy development and growth of children who experienced early trauma due to abuse and deprivation. I will consider some studies of story, the repetition compulsion, the third position, etc. The Oedipus story is universal to everyone, but especially applies to children who have been abused and deprived. From this myth, we deepen our understanding of the children's mind and discuss the importance of being in touch with the emotional pain of children without turning a blind eye.

Dialectical Process of Personalized Initiation in Modern Times:  
 Consideration through Resonance with Others Seen in the 10th Picture,  
 “Nittennsuisyu (入麿垂手)” of “Jyugyuzu (十牛図)” (A Visual Text of Zen)

by  
 Kazuhiro Ohashi

As time goes through the ages, human beings have become more aware of themselves as individuals. The emergence of “onryo (怨霊)” (vengeful spirit) at the end of the 8th century indicates that humans, who had been molded by a magical society, became aware of their individuality. Dreams were commonly thought to have “public” meaning in ancient times, but that belief that dreams were meaningful gradually declined and almost disappeared during the Kamakura period, and people were opened to the individuality in which people decide one’s own life by themselves. “Kitsunetsuki (狐憑き)” (fox-possession), which would have been a symbolical salvation of the distortion of the group, faded with the Meiji era, and people came not be able to share the “common outside” or “transcendental existence”, and common initiations has been lost and internalized. Human beings form their own individual selves, languages, and norms based on resonance. Consciousness is layered, and behind cognitive consciousness exists an emotional and behavioral undifferentiated cognitive structure. Toshihiko Izutsu points out that the “M-region of consciousness” is behind the surface consciousness. Magical world recognition would have been the recognition by such consciousness, and a kind of wisdom by which people symbolically cope with the mind and the outer world at the same time. Hasedera (長谷寺) Temple which was a sacred place in which people seclude themselves wishing for sacred dreams of revelation, and the action of visiting and secluding themselves in the temple after suffering and worry of their own life was an initiation to create their own myth. So it was an “Rinsho-no-chi” (臨床の知) dealing with “M area of consciousness”. Just as there is a view that psychological counseling is regarded as an initiation, in modern times, transformation from distress, and the human activity of expression as a continuous process of generating self that asks what has been undertaken, create meaning as a repeated initiation. Touching the work brings the same meaning to the viewer who resonates with the author.

## The Structure of Salvation

by

Tomohiro Hashimoto

Shinobu Origuchi suggests that many Japanese festivals are organized around the idea that the gods regularly visit the human world and save human beings by blessing them. He called such gods *marebito*. In this paper, I drew from the traditional Okinawan *marebito* festival called *Ungami* (the festival of the sea gods) and clarified the structure of the Japanese salvation phenomenon. In the festival, the *kaminchu* (the priestesses of a village) play the role of the sea gods who visit the human world from afar, enjoy interacting with the villagers and go back to the other world. The villagers pray to the gods, feast them, and then see them off. The main scenes of the festival are when the *kaminchu* play the gods and when the villagers see off the gods. Playing the gods, the *kaminchu* devote themselves to what Kitaro Nishida characterized as “absolute nothingness,” which through its own self-negation creates “the historical world” as its own self-determination. The *kaminchu* become an element of the self-determination of “absolute nothingness” and create “the historical world.” When the *kaminchu* perform as the gods who reluctantly leave the human world, the villagers feel the gods love the human world, and recognize that they also have to die and leave this world someday, and feel that they also love this world as the gods do. Human beings, in their own deaths, encounter the mercy of the absolute beyond the finite self, and notice that it creates this world through its own self-negation. In this way, the death of the finite self paradoxically becomes birth, its self-negation its self-affirmation, within the self-negation of the absolute. In the Japanese sense of salvation, human beings face the negation of their own death, see this world from the perspective of the dead, and then touch the mercy of the absolute in the form of what Nishida calls “inverse polarity.”

