



一般社団法人

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Japan Society Of Humanistic Anthropology Association

日本学術会議 協力学術研究団体

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JSHA 40th Anniversary Commemorative Issue



On the Occasion of the 40th Anniversary of the Japan Society of Humanistic Anthropology Association (JSHA)

Representative Director — Junichiro Taki

This year marks the 40th anniversary of the founding of the Japan Society of Humanistic Anthropology Association (JSHA).

On this important milestone, we look back on our path and reflect on the mission that humanistic anthropology should fulfill in today's rapidly changing society.



Transformations and Challenges Across Time

Forty years after its founding, the world has undergone dramatic transformation.

The spread of the internet in the early 1990s, the emergence of smartphones in 2007, and the recent rapid development of artificial intelligence have fundamentally altered the way we live.

In biotechnology, genome analysis has advanced, and gene-editing technologies are now being applied to medicine and agriculture.

The COVID-19 pandemic of 2020 brought not only medical challenges but also profound changes to our economic and social structures.

Newsletter – Autumn 2025 Edition

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The rise of remote work and online education reshaped the ways we work and learn, prompting humanity to rethink the nature of human presence and purpose in society. Amid such change, the fundamental questions—“What is a human being?” and “What does it mean to be human?”—have become even more vital.

The Essence of Humanity Highlighted at EXPO 2025

In 2025, the Osaka–Kansai Expo was held under the theme “*Designing Future Society for Our Lives.*”

It provided rich insights into the meaning of humanity in the modern age.

A particularly symbolic event occurred on August 13, when a power failure on the Osaka Metro Chuo Line—the only access route to the Expo site—halted operations.

On a tropical night, some 40,000 visitors were stranded outside the venue for hours, and several cases of heatstroke were reported.

Yet what stood out most was the people's response: instead of chaos or panic, they cooperated, cared for the elderly and children, and worked together with international pavilion staff to endure the situation.

Foreign visitors reportedly expressed astonishment and admiration at the calm and compassion shown by the Japanese crowd.

Train service resumed the next morning at 5:30 a.m. on

August 14.

This “All-Night Expo,” held on the eve of Japan’s 80th postwar anniversary, became a moving symbol of human empathy and solidarity in times of crisis.

On August 22, during the “United Nations Special Day,” Secretary-General António Guterres emphasized the need for reform of the Security Council and stated, “Humanity is strongest when united. Designing the future is not the task of governments alone—it is our shared responsibility.”

The Expo’s theme song, “*The Continuation of This Earth*,” echoed this very sentiment:

A dream once laughed at a hundred years ago
Now moves the world we live in.
Our eyes, our words, may differ,
Yet our hearts share the same wish.
Across the sea, we greet each other—
Our lives resonate as one.
Shining together, this planet,
This life, continues on.

The Expo became a space where people transcended national borders, met heart to heart through tradition and culture, and contemplated what each of us can do for the Earth a hundred years from now.

The Significance of Humanistic Anthropology at a Historical Turning Point

The year 2025 also marked a historic turning point for Japan.

In October, the nation welcomed its first female Prime Minister—a symbolic step in the evolution of Japanese democracy, one hundred years after the enactment of universal suffrage in 1925 and eighty years after the granting of women’s voting rights in 1945.

In a series of diplomatic encounters, personal dialogue and trust-building between world leaders were emphasized, reaffirming that human connection and mutual understanding must form the foundation of international relations—beyond systems or treaties.

As Japan commemorates eighty years since the end of World War II, the spirit of reconciliation that JSHA has long advocated—fostering mutual forgiveness and emotional understanding across historical divides—is now being called for more than ever on the global stage.

Coexistence Between Humans and Artificial Intelligence
EXPO 2025 also illustrated visions of coexistence between humans and artificial intelligence.

Associate Professor Yoichi Ochiai of the University of Tsukuba presented a concept in which an individual could record all personal data in a “digital human,” creating a second self capable of ongoing dialogue.

Professor Hiroshi Ishiguro of Osaka University proposed a future where one’s consciousness might continue to live on

through an android entrusted with human memories.

AI possesses remarkable abilities to analyze vast data and generate text, images, and other creative content.

However, in domains traditionally associated with humanity—such as empathy, moral reasoning, and responsibility—significant challenges remain.

While technological progress may gradually address these issues, it simultaneously urges us to reexamine the essential meaning of being human and to explore the unique inner dimension—the *spirit*—that defines humanity.

The Philosophy of Jōzen and the Formation of a New Theory of the Family

In contemporary society, the structure of families and communities is also undergoing profound change.

Debates on family names, the emergence of diverse family forms, and evolving gender relations all invite us to reconsider the meaning and value of “home” and “family.” According to *The Philosophy of Jōzen*, no being exists as an isolated or absolute point.

Existence is sustained through relationships.

The primal archetype of being is expressed in the “fourfold familial structure” formed by the axis of time (cause–effect / parent–child) and the axis of space (yin–yang / male–female).

This structure is seen as a universal principle extending from subatomic particles to humans, families, and the cosmos itself.

Grounded in this ontological framework, JSHA seeks to construct a new *theory of the family*—one that reexamines the meaning of love, the significance of being male or female, and the purpose of marriage and home in human existence.

Toward a New Era

As JSHA celebrates its 40th anniversary, we are committed to advancing a renewed vision of humanistic anthropology. The evolution of AI technologies, the shifts in global society, and the reevaluation of family and community values—all converge on the timeless question: *What does it mean to be human?*

In an age of advanced specialization, the interdisciplinary study of the totality of human existence has never been more essential.

By focusing on the connections between hearts, the relational nature of human life, and the spiritual culture to be passed on to future generations, JSHA will continue to share wisdom for building a better society.

Imagining the Earth a century from now, we will deepen our exploration of humanity—so that the light of life we carry today may continue to shine into the generations to come.

Congratulatory Message on the 40th Anniversary of the Japan Society of Humanistic Anthropology

Yoshimichi Katsumoto, Director
(Former Representative Director, 2013 – 2014)



It is with my deepest congratulations that I celebrate the 40th anniversary of the founding of the Japan Society of Humanistic Anthropology.

On this auspicious occasion, I express my heartfelt respect and appreciation to all the predecessors who have devoted themselves to the Society's development, and to all the

members who continue to sustain its activities today.

I recall vividly the period when I served as Representative Director from 2013 to 2014, and prior to that, as Executive Director beginning in 2010, taking an active part in the Society's administration.

During those years, I devoted particular passion to our social-contribution initiatives—especially to international efforts under the theme of “reconciliation” between nations.

The Spirit of Reconciliation: From Benin to Nepal

One of the most memorable experiences was our exchange with the Republic of Benin.

In November 2010, together with the High Council of Beninese Abroad in Japan, we organized in Tokyo the Commemorative Celebration of the 50th Anniversary of Benin's Independence and the 20th Anniversary of the National Conference and Democratization.

In my opening address, I emphasized that the world at the dawn of the 21st century was far from optimistic: humanity was facing unprecedented global crises and anxieties, and it was time to gather together genuine love and wisdom.

Benin's achievement—ending domestic division through a national conference and realizing peaceful democratization by dialogue—embodied a spirit of reconciliation that stands as a model for the entire world.

We sought to spread this “Spirit of Benin” internationally and to contribute to global peace and human development. This endeavor also drew interest from other countries, including the Republic of Haiti.

Carrying this ideal of reconciliation, I visited Nepal in September 2010.

At that time, Nepal was still suffering from domestic conflict. I met with the nation's leaders—including the President and Prime Minister—to share Benin's experience and engage in dialogue on the philosophy of “reconciliation and development.”

I asserted that the essence of human nature lies in the heart, and that Nepal possesses the potential to realize peace through reconciliation.

These activities, I believe, embodied the very founding spirit

of our Society—to explore the fundamental question, “What is the human being?”, while also returning our insights to society and contributing concretely to peace.

Global and Domestic Challenges

Regrettably, due to various circumstances, it has since become difficult to continue such international reconciliation movements.

Comparing the period of my tenure to the present, I feel that global conditions have grown increasingly complex and severe.

The Russian invasion of Ukraine, the continuing conflict between Israel and Palestine, and the uncertain situations surrounding Japan—including China, Korea, and North Korea—all reveal a volatile international environment.

As I follow these developments each day, I cannot suppress a deep concern for the future of our nation.

These global changes inevitably have serious domestic repercussions.

Within Japan, the waves of declining birthrate and population aging are advancing far faster than expected, and there is growing concern over the weakening of national vitality.

Industry voices an acute shortage of human resources, and expansion of foreign-labor acceptance is being discussed as a countermeasure.

Yet large-scale immigration—introducing people with different cultures and values—is an issue requiring the utmost caution, for once implemented, it is difficult to reverse.

Experience in Western nations shows that few have succeeded with such policies; rather, many have faced new social problems arising from excessive acceptance and have been compelled to alter course.

We must learn earnestly from these precedents and deliberate carefully on Japan's own path forward.

Furthermore, while the acquisition of land in Japan—particularly in Hokkaido—by foreign capital is a matter of concern, what troubles me even more is the future of the Japanese spiritual culture—the unique moral and human heritage that has been cultivated over centuries.

For me, the central question is this:

How can we preserve and transmit Japan's spiritual culture to the younger generations who will bear the nation's future? I am convinced that this question represents one of the most crucial challenges confronting contemporary Japan.

The Mission of JSHA in Its 40th Year

In light of this context, allow me to offer a proposal regarding the role the Japan Society of Humanistic Anthropology should play as it marks its 40th anniversary.

If the Society is to develop concrete forms of social contribution, I strongly propose that it boldly pursue spiritual-cultural initiatives directed toward the younger generation of this nation.

Unlike earlier times, today's youth obtain information and

communicate primarily through social media.

Therefore, even a scholarly association such as ours—perhaps once somewhat closed—must now make proactive use of these new tools and strengthen its outreach.

What, then, should we ask of them?

The same fundamental questions that the Society has pursued since its founding:

“What is the human being?”

“What is the value inherent in being human?”

To these, we should add a contemporary perspective—the relationship between the individual and the state—and develop educational and awareness activities for the younger generation.

The urgent task before us is to cultivate “people” who will carry forward Japan’s traditions, spirit, and culture—elements indispensable to the formation of the nation’s character.

Toward an Interdisciplinary Age of Human Studies

As I explored in my book *The Philosophy of Jōzen*, an era has arrived in which philosophy, religion, and science must transcend their disciplinary boundaries to face together the common theme of “the origin of existence.”

The founding ideal of this Society—promoting interdisciplinary research—has never been more vital than it is today.

By utilizing new infrastructures such as social networks, the Society can provide intellectual spaces where young people may confront, with sincerity, such essential questions as:

“Who am I?”

“What is the purpose of life?”

“What is love?”

“What can I do for world peace?”

Creating such spaces for genuine reflection and dialogue is, I believe, the new mission entrusted to the Japan Society of Humanistic Anthropology as it enters this new era.

May this commemorative year mark not only the celebration of past achievements but also a new departure—toward the further advancement of the Society and its renewed contribution to the younger generations who will shape Japan’s future.

With these thoughts, I offer my heartfelt congratulations on the occasion of the 40th anniversary of the Japan Society of Humanistic Anthropology.

Yoshimichi Katsumoto – Director

Born in Okayama Prefecture in 1956.

Graduated from Osaka University of Arts.

Former Representative Director of the Society (2013–2015).



I am really happy to know that you are celebrating the 40th anniversary of the Japan Society of Humanistic Anthropology Association this year. Journey from 25th October, 1985 to till date, JASHA has been encouraging Reconciliation Movements in Nepal, for which they even visited Nepal on the year 2010 and 2011. Since then, in relation to JASHA, we have continued promoting Reconciliation programs in Nepal. I have published “Swarajya and Melmilap” (Self-Rule and Reconciliation) in Nepali and have approached various local governments. Collaborating with them, we have organized “Judiciary Committee and Local Government”, which can help local governments locally resolve small issues occurring within their area. As various conflicts have arisen across the world, we have to advocate and establish Reconciliation globally. I hope JASHA and Nepal will again start joint initiatives for Reconciliation.

I again congratulate JSHA and its team on its 40th anniversary celebration.

Keshab Prasad Chaulagain

JSHA Research Member (since 2011)
Secretary-General, Inter-Religious Council
of Nepal



情然の哲学 勝本義道 著



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- 第6章 人生の目的
- 第7章 世界平和に向けて
- 第8章 日本の使命と役割
- 終 章 これからの百年・千年に向けて
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祝 辞

Message on the Publication of the “JSHA 40th Anniversary Commemorative Issue”

It is with great pleasure and heartfelt congratulations that I extend my warmest felicitations on the publication of the 40th Anniversary Commemorative Issue of the Japan Society of Humanistic Anthropology.

My name is Hitoshi Sekine, a research member of the Society. Since joining in 2010, I have been privileged to engage in the study of humanistic anthropology for nearly fifteen years under its auspices. The opportunity I have had to publish essays such as “The Present State of Human Studies” is entirely thanks to the Society’s open and liberal academic spirit. I wish to take this opportunity to express my deepest gratitude to the Representative Director and all members of the Secretariat for fostering such an environment.

That the Society has now reached the milestone of forty years is, I believe, the fruit of the noble tradition handed down continuously from Dr. Hiroshi Takashima to Dr. Kazuo Imamura. Permit me to share a few words about Dr. Imamura, who served as Representative Director when I first became a member. Though already ninety years of age at the time, Dr. Imamura attended every monthly research meeting without fail. His integrity of character and his undiminished thirst for knowledge were truly remarkable, and I was deeply moved by his example on many occasions.

Dr. Imamura’s demeanor was that of a true gentleman—so much so that I often thought to myself, “Here stands a Japanese gentleman who equals, if not surpasses, the finest of English gentlemen.”

Whenever I delivered a research presentation, he would quietly sit

beside me, listening attentively and taking detailed notes. The sight of him doing so remains vividly etched in my memory even now.

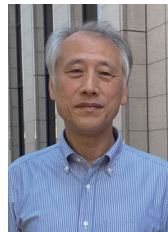
I am convinced that my long association with this Society owes much to Dr. Imamura’s gracious personality and the inspiration he imparted to younger members like myself.

Today, we stand upon the firm foundation laid by Dr. Takashima and Dr. Imamura, advancing toward the creation of a new form of humanistic anthropology suited to a new era. A scholarly association with a forty-year history is, in itself, a rare and precious institution, and I am confident that our Society will continue to grow and flourish in the years ahead.

As one of its research members, I renew my commitment to furthering the study of humanistic anthropology at this momentous and celebratory milestone.

I sincerely wish for the continued prosperity of the Japan Society of Humanistic Anthropology and the good health of all its members.

Please accept these words, though offered in writing, as my heartfelt congratulations on this historic 40th anniversary.



Hitoshi Sekine, Research Member

Born in 1960.

Graduated from Keio University, Faculty of Letters, majoring in Japanese Literature.

Joined the Society in 2010

Redefining the Academic Society in the Age of AI

Reflecting on the Future of Our Society

By Susumu Takahashi, Secretariat, JSHA

Introduction: Forty Years of Inquiry and Inheritance

Forty years have passed since the founding of the Japan Society of Humanistic Anthropology Association (JSHA).

The founding question posed by Professor Hiroshi Takashima—“*What is a human being?*”—remains the philosophical and spiritual cornerstone of our Society.

Building upon these four decades of endeavor, the Secretariat has been engaged in extensive discussions with the Board regarding the meaning and direction of the Society’s continued existence.

Through repeated dialogues with both colleagues and AI systems, we

have reached insights and convictions that we now wish to share here—our reflections and our resolve for the future.

1. The Founding Ideal and the Reality Seen from Outside

The Ideal: A Community of Knowledge

At its inception, the Society aspired to form an intellectual community that transcends disciplines—philosophy, psychology, religion, and science—united by a shared question: What does it mean to be human? In an age dominated by efficiency and productivity, we remain convinced that to keep asking the fundamental questions—What is a human being? What does it mean to live?—is the very *raison d’être* of this Society.

The Reality: The Wall of Closedness

At the same time, we must frankly acknowledge certain realities.

□ External Perception:

To many outside observers, academic societies appear to be closed circles of specialists, groups that speak in difficult jargon, or even worlds unrelated to their own lives.

□

□ **Operational Challenges:**

Declining membership, aging demographics, and stagnation of activity—these are challenges shared by many academic associations, and ours is no exception.

If left unaddressed, there is a risk that maintaining the organization itself may become its only purpose.

To overcome these limitations and create an environment open to the fundamental issues of humankind—that, we believe, is our most urgent responsibility.

2. Responding to the AI Era: Restoring the Value of the Question

As generative AI rapidly permeates society, the role of human studies has never been more urgent.

By 2030, AI will have deeply penetrated the intellectual domains once thought to be uniquely human.

Creative activities once considered impossible for machines are now increasingly realized through AI.

This remarkable progress has, paradoxically, made the question **“What is a human being?”** more pressing than ever.

□ **The Limits of AI:**

At present, AI can reproduce human knowledge, but it cannot grasp meaning, conscience, or emotion.

□ **The Human Mission:**

Therefore, we must now ask: What can only human beings do?—and redefine what we mean by being human.

In an era where “answers” are instantly available through AI, we strongly feel that the value of the question itself has risen exponentially. AI can generate optimal solutions, but it cannot discover what questions should be asked.

To continue asking questions—that is the way for humans to remain truly human in the age of AI.

3. Prospects for the Future: Toward an Open Compass of Humanity

How, then, should JSHA move forward?

We regard this 40th anniversary as an opportunity for reconstruction, and we resolve to transform the Society from a closed research group into a living organization that walks with society.

□ **Goal: An Open Platform for Inquiry**

○ **From interdisciplinarity to practice:**

Beyond the accumulation of specialized knowledge, we will collaborate across fields such as AI ethics, medicine, education, and welfare to present practical models of human studies to society.

○ **Dialogue with younger generations:**

In addition to academic journals, we will share knowledge through online lectures, video programs, and interactive workshops. The younger generation living in the AI era

needs humanistic thinking more than ever.

○ **Sharing questions rather than answers:**

We will create spaces where students and citizens can join in inquiry—thinking with us rather than learning from us.

This spirit of co-inquiry will be essential for the new age.

Building a New Dimension of Human Dignity

Even in the age of AI, human beings will remain creatures that seek meaning.

Indeed, precisely because we live in the age of AI, the importance of humanistic studies grows ever greater.

Standing upon forty years of history, JSHA now faces a major turning point.

We see this transformation not as a crisis, but as an opportunity—to become a deeper, more open society that walks hand in hand with the world, even with limited resources.

To all current members, and to all who may come to take interest in human studies:

Let us continue to ask together, to think together, and to move forward together.

Beyond the question **“What is a human being?”**, we believe we can awaken the latent power and value within us, and build a new dimension of human dignity.

The more actively and courageously the Secretariat transforms these aspirations into tangible form, the more quietly—but surely—it will generate a ripple across society.

To become that source of resonance—that, we are convinced, is the true meaning of this Society's existence.



Susumu Takahashi

Born in Tokyo, 1963

Joined the Society in 2010

Serving in the Secretariat since 2018



Encountering Philosophy Anew

JSHA Bulletin Series "Friends of Sophia"
Written by: Hitoshi Sekine

No. 2 — Socrates: The Revolution of Knowing Oneself

From "the World" to "the Self": A Turning Point in Philosophy

"I know myself better than anyone else."

We are inclined to think so. Yet what kind of "self" could make such a claim with certainty?

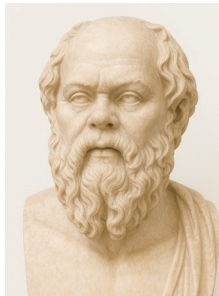
This time we turn to Socrates (c. 470–399 BCE), the thinker who brought about a truly revolutionary transformation in ancient Greek philosophy.

Before him, the natural philosophers—Thales, Anaximenes, Heraclitus, and others—were preoccupied with the external world: "What is the universe made of?" "How does nature operate?"

Socrates, however, turned his gaze in the opposite direction: "How should I live?"

He redirected philosophy from nature to the inner self—the soul.

This shift not only changed the entire direction of philosophical inquiry but has continued to influence human thought and ethics up to the present day.



The Turmoil of Athens and the Birth of Self-Inquiry

Why did Socrates turn inward?

The answer lies in the turbulence of Athenian society. During his lifetime, Athens was engulfed in the Peloponnesian War (431–404 BCE), a long and devastating conflict with Sparta.

Defeat brought exhaustion in every sphere—economic, political, and moral—and spread a deep sense of despair and distrust among the citizens.

Traditional values collapsed:

- The civic faith that the polis (city-state) was the realm of the good life;
- The heroic ethics of honor, courage, and glory depicted in Homer;
- The religious worldview safeguarded by divine order;
- The unwavering faith in democracy.

All these foundations crumbled, leaving people uncertain about what to believe and how to live.

In such an age, Socrates began to sense that the true foundation was not to be found in external systems or institutions, but within one's own inner soul.

"Knowing That One Knows Nothing"

Socrates called himself "a man who knows nothing."

This was not mere modesty—it was a philosophical recognition that believing one knows is itself the most dangerous form of ignorance.

Standing in the Athenian marketplace (the Agora), he would ask searching questions to citizens, politicians, craftsmen, and young men alike:

"What is justice?"

"What does it mean to live well?"

"What is beauty?"

At first, his interlocutors answered confidently, but as questioning continued, they often fell silent, realizing the limits of their assumptions.

Thus emerged the idea of "the knowledge of one's own ignorance."

This attitude carries profound meaning for our age as well. In an era flooded with information, are we not often merely assuming we know?

Are we not avoiding the essential questions?

The Trial and Death of Socrates

In his later years, Socrates was accused of two crimes:

1. Impiety — not believing in the gods of the city; introducing "new spiritual beings (daimons)" and corrupting public faith.
2. Corrupting the youth — encouraging young people to question existing authority and values, thus undermining social order.

Although these charges were framed as religious and educational offenses, their roots lay in deeper political and social anxiety.

In the chaos after Athens' defeat, Socrates' relentless questioning—"Is that truly right?"—was seen as subversive and dangerous by conservative citizens.

At his famous trial, he refused all compromise, declaring: "To keep one's soul just and pure is the duty of every human being."

"To live well is far nobler than merely to live."

Even when offered the chance to propose a lighter sentence such as exile or a fine, he refused, choosing instead to drink the cup of poison and die with integrity.

Why did he not cling to life?

Because for him, the highest good was the rightness of the soul.

To violate the law would be to betray that soul. Thus, he chose death over untruth, remaining faithful to his inner conviction.

The Price of Questioning

Socrates did not die because he “blasphemed the gods,” but because he questioned what people had always believed. This pattern repeats throughout history: Jesus Christ, Galileo Galilei, and even modern whistleblowers have all faced persecution for asking inconvenient questions. Yet that is precisely the essence of philosophy—to keep questioning, to resist silence, and to live according to one’s conscience. His death has inspired countless thinkers and artists, and his stance has often been compared to martyrdom in Christianity or to the samurai spirit of living with honor and righteousness.

What Would Socrates Ask Us Today?

If Socrates were to reappear in the twenty-first century, what questions would he pose to us?

Perhaps these:

- ☐ “Why do you do the work you do?”
- ☐ “What is the basis of what you call ‘right’?”
- ☐ “Are you truly living in freedom?”
- ☐ “In the age of AI and social media, do you possess thoughts of your own?”

And when we falter, unable to answer, he might gently remind us:

“Philosophy—and being human—is not about having answers, but about continuing to ask questions.”

In this age when AI produces our words and social media stirs our emotions, we are ever tempted to stop thinking. Socrates continues to speak to us—quietly, yet sharply—of the weight of asking, and the value of pausing to reflect.

The Legacy of Socrates

Socrates himself left no writings.

What we know of him comes mainly from the works of his disciples, Plato (Apology of Socrates, Crito, Symposium) and Xenophon, as well as the satirical portrait in Aristophanes’ comedy Clouds, which shows that opinions about him were divided even in his own time.

And yet—

“Know yourself.”

“Never cease questioning.”

“Live according to the voice of your soul.”

These teachings of Socrates remain the foundation of philosophy and a compass for each of us as we seek to live authentically.



Next in the Series

No. 3 — Plato: In Search of the Invisible ‘True World’

Building on the questions of Socrates, his disciple Plato proposed the mysterious concept of the Idea—the realm of ultimate reality beyond appearances.

Why has this “reversal of perspective” captivated humanity for over two millennia?

In the next issue, we will explore the world of his thought.



人間学

実存心身医学のアプローチ

高島博 原著

金城英與・岡野三四郎・村松憲行 共訳

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History of the Japan Society of Humanistic Anthropology Association (JSHA)

1985 (Showa 60) – October 25: Founded. Dr. Hiroshi Takashima appointed as the first Chairperson.

1987 (Showa 62) – August: Registered in the Philosophy Section, Division I of the Science Council of Japan.

1988 (Showa 63) – September: First General Assembly held.

— Since then, General Assemblies, Comprehensive Sessions, and Specialized Sessions have been held six times annually.

1995 (Heisei 7) – September: Mr. Kazuo Imamura appointed as Representative Director.

1996 (Heisei 8) Regional chapter activities began.

(Symposiums held in Ojiya City, Niigata Prefecture, Sessions 1–5)

2007 (Heisei 19) – June: Resumption of Society activities. Mr. Goro Kamiyama appointed as Representative Director.

2009 (Heisei 21) – August: Began research on Reconciliation Movements in the Republic of Benin.

2010 (Heisei 22) – April: Incorporated as an Association.

Mr. Kazuo Imamura reappointed as Representative Director.

— Initiated regular “Monthly Study Meetings.”

– **August:** Began supporting the Movement for the Protection of Life.

– **September:** Visit to Nepal (introduced the Reconciliation Movement in the Republic of Benin).

2011 (Heisei 23) – February: Visit to the United Nations (met with UN ambassadors from Benin, Haiti, and Nepal).

2012 (Heisei 24) – January: Launched regular “Introduction to Human Studies” courses.

– **November:** Conference on Reconciliation and Peace held in Tokyo with Nepalese religious leaders.

– **December:** “Philosophy of Peace” seminar held.

2013 (Heisei 25) – January: “JSHA Seminar for Nepalese Leaders” held.

– **June:** Mr. Yoshimichi Katsumoto appointed as Representative Director.

– **September:** Visit to Nepal (presentation of the Philosophy of Peace).

– **November:** “Philosophy of Peace” seminar held in Tokyo.

2014 (Heisei 26) – January: “Philosophy of Peace” seminar held in Osaka.

2015 (Heisei 27) – April: Mr. Junichiro Taki appointed as Representative Director.

2021 (Reiwa 3) – February: Monthly Meetings resumed.

2025 (Reiwa 7) – October: 40th Anniversary of the Society’s founding.

学会沿革

- 1985年（昭和60）10月25日 創設
高島博博士 初代理事長に就任
- 1987年（昭和62）8月「日本学術会議」第1部・哲学分野
に登録
- 1988年（昭和63）9月 第1回総会
——以後、総会、総合部会、専門部会を毎年6回開催
- 1995年（平成7）9月 今村和男氏 代表理事就任
1996年（平成8）より地方支部活動開始
（新潟県小地谷市にてシンポジウム1～5回）
- 2007年（平成19）6月 学会活動再開
神山五郎氏 代表理事就任
- 2009年（平成21）8月 ベナン共和国 和解運動の研究開始
2010年（平成22）4月 社団法人化
今村和男氏 代表理事就任
「月例研究会」定期開催 開始
8月 命を大切にする運動の支援開始
9月 ネパール訪問（ベナン共和国和解
運動の紹介）
- 2011年（平成23）2月 国連訪問（ベナン、ハイチ、ネパール
国連大使と面会）
- 2012年（平成24）1月 「人間学入門講座」定期開催の開始
11月 東京にてネパール宗教指導者と
「和解と平和」のための会議開催
12月 「平和哲学」セミナー開催
- 2013年（平成25）1月 「ネパール指導者のためのJSHA
セミナー」開催
6月 勝本義道氏 代表理事就任
9月 ネパール訪問（「平和哲学」の紹介）
11月 東京にて「平和哲学」セミナー開催
- 2014年（平成26）1月 大阪にて「平和哲学」セミナー開催
2015年（平成27）4月 瀧 順一郎氏 代表理事就任
- 2021年（令和3）2月 月例会議 再開
- 2025年（令和7）10月 学会創設40周年

歴代 代表理事

1985



1995

2代 今村 和男（1995年～2007年）



2000

3代 神山 五郎（2007年～2010年）



2010

4代 今村 和男（2010年～2013年）



5代 勝本 義道（2013年～2015年）



6代 瀧 順一郎（2015年～



2025

Notice from the Secretariat

Announcement: Launch of the Official JSHA Social Media Accounts

On the occasion of the 40th anniversary of the Japan Society of Humanistic Anthropology Association (JSHA), we are pleased to announce the launch of our official Facebook and X (formerly Twitter) accounts. From now on, we will regularly share updates on our activities, lecture information, and introductions to members' research. In response to the changing times, we aim to bring the appeal of Human Studies to a wider audience. We warmly invite you to follow us and stay informed with our latest updates.



Official Website

<https://ningengakkai.or.jp/>



一般社団法人日本人間学会
@JSHA2025

facebook

<https://www.facebook.com/JSHAningengakkai>

◆ Editorial Note ◆

On October 21, Ms. Sanae Takaichi, President of the Liberal Democratic Party, was elected as Japan's 104th Prime Minister.

Women in Japan gained the right to vote in 1945, and in the following year, 39 women were elected to the Diet for the first time.

Eighty years later, the nation has finally welcomed its first female prime minister.

International media outlets have compared her to former British Prime Minister Margaret Thatcher—known as the “Iron Lady,” who led the United Kingdom for 11 years—and are now closely watching how Prime Minister Takaichi will steer her administration.

The level of expectation placed on female leadership reminds us of the immense pressure and responsibility that accompany such a historic role.

This year, marking 80 years since the end of World War II, Japan finds itself in a time of sweeping change in social values and historical direction.

Not only in politics but also in academia and culture, we

are witnessing powerful waves of transformation—most notably the rapid advancement of artificial intelligence (AI) and the new era it heralds.

In October, the Japan Society of Humanistic Anthropology Association (JSHA) celebrated the 40th anniversary of its founding.

The seed of aspiration planted by one devoted physician has endured four decades of challenges, never losing sight of the fundamental question: “What does it mean to be human?”

Precisely because we live in an age of rapid and often disorienting change, we recognize our shared responsibility to explore new forms of academic community that respond to the needs of our time and help open the path toward the next era.

In doing so, it feels ever more important that each of us cultivates a firm and steady axis of self—a clear inner compass by which to live and act.

(Secretariat / Editorial Board of the JSHA Newsletter)

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