

外国語要旨

学位論文題目: Research as a formative theory in the dialogical thinking: From H. Arendt to F. Rosenzweig

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This dissertation is an attempt to explain the concept of “dialogue” of Franz Rosenzweig (1886-1929), and to try to figure out what is the significance in Rosenzweig's thought for philosophical education. In the field of philosophical education in Japan, K. Jaspers theory is regarded as a noteworthy theory of “dialogue”. But their “dialogue” is just between two people. It is Hannah Arendt (1906-1975) that the interpretation of this “dialogue” stretched.

However, there is a point, which is not foregrounded in Arendt’s thought about “dialogue”. We can make it clear when we see her “dialog” from a Jewish dialogical viewpoint. We focus on especially Franz Rosenzweig, because he had faced up to “assimilation” at that time, and had developed his dialogical theory based on differences.

Therefore, in Chapter 1, I first tried to find out with the key concept of “love”, how Arendt had stretched the structure of dialog with and against Jaspers. Her dialog connects and separates others and myself at the same time. So in this dialog, people differentiate myself from others’ “who” and find my uniqueness. So when we clarify this dialog and the formation of identity, we can see the respect for others in her dialogical thought.

In Chapter 2, we reconsidered Arendt’s thought from the point of Jewish dialogical thought for the purpose of revealing the Jewish aspect of her dialogical thought. Especially comparing her thought with Levinas “response”, we can see what is in the background of her dialogical thought.

To clarify the frame of Jewish dialogical thought of Rosenzweig, in Chapter 3, we made clear how he criticized Hegel's philosophy. He realized it is difficult to balance Hegel’s philosophy and Jewish “revelation”, because the former is a thought “monologue” and the latter is “dialogue”.

And it became clear that how he developed his own thought in Chapter 4, by pointing out his concepts of "love" and "proper name". Rosenzweig says dialogue with the term "love" because he thinks the dialogue between man and God as a dialogic model, and this dialogue will begin with God's command "love me". But man can not directly back his love to God, he must love his neighbor. And if God's call gives an instruction to charity, then it means to command human cooperation. Rosenzweig showed with "proper name" how love appears, because he takes the respect for others in how the languages cooperate. So he took this issue into the problem of education. Furthermore he

took this issue on “translation” problem.

In Chapter 5, we saw how he thinks “translation”, so that we can see his dialogical thought based on his theory of translation. What he aimed at in translation is (1)to hand down the Hebrew which has the spirit of God’s words, and (2)to guess correctly the God’s word itself, even if we cannot do that. This construction of his thought is matched with his dialogical thought. And because he supposes the eschatology, which God, who is out of people, judges whether the word is right or not, people are just as good as the others.

Lastly, we proved that the passivity as “hearing” others is the point which is not foregrounded in Arendt’s dialogical thought. So Rosenzweig’s dialogical thought gives us an opportunity to rethink what we need when we cooperate with others.