

外国語要旨

The Importance of the Human Body as Characteristics in Watsuji's Ethics: From a point of the Love between Children of Nature

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This ethical study shows the importance of the human body in Watsuji Tetsurō (1889-1960)'s thought. Watsuji considered the human body as characteristics (*kosei*), and he understood it as betweenness-oriented. Sometimes, Watsuji's term '*kosei*' has been translated in English as 'Individuality'. However, Watsuji applied this word not only to individuals, but also to various groups which have spatiality and temporality of them. Therefore we use characteristics as '*kosei*'.

By emphasizing the importance of the human body as '*kosei*', this study shows the following two results. First, it shows new understanding of Watsuji's ethics using '*kosei*', contrary to totalitarian interpretation of his ethics. Second, it explains the specificity of the community of a man and a woman in his theory of the socio-ethical systems.

To achieve these results, this study shows that the theory of ethics in "*Rinrigaku*" (Watsuji's ethical work) must be considered with respect to the theory of culture in "*Nihonkodaibunka*" (Watsuji's work about Japanese ancient culture) and other works. He emphasizes characteristics of human being and the theory of the socio-ethical systems in "*Rinrigaku*", and this overlaps the interpretation of '*shinwa*' (the myth) that affirmed '*shizensei*' (in "*Nihonkodaibunka*", this is displayed as childish acts by Watsuji) and also the interpretation of '*jindaishi*' (the history of a legendary age) that explains the obedience and disobedience to the totality in "*Nihonkodaibunka*". This matter is clearly shown by the theory of love in his both ethical and cultural works. In Watsuji's theory, the love is related to characteristics of the human body and the way of relationship contained by man-woman community as ethical organization. So, by analyzing Watsuji's theory of love, we can get to the above two results.

In the first section, the relation of a man and a woman for Watsuji and for Hegel (1770-1831) is compared. The second section, the view of nature by Watsuji and his writing about Japanese ancient culture is examined. The third section, focuses on love suicide as the characteristic events by a man and a woman which is one of the community showing characteristics. In the fourth section, the theory of characteristics by Watsuji is considered.

The first originality of this study is to identify the difference between characteristics (*kosei*) and individuality (*kobetsusei* or *kojinsei*). This paper attempts to fill this gap. As stated above, '*kosei*' used by Watsuji is betweenness-oriented, and has both moments of the individuality and

the totality. The respect for '*kosei*' is consistent with Watsuji's ethical theory through his investigation of what is good in the socio-ethical systems.

In this paper, characteristics is examined in the context of Watsuji's cultural and ethical theory. This study shows the human body, '*kosei*' as the bridge of both theory. Thus, to focus on relationship between characteristics and the human body is the second originality of this study.

This study show that Watsuji found the correspondence between the ethical theory and the cultural theory, and had two ways of thinking, the first was to respect characteristics, and the second was to evaluate what is good in the context of the socio-ethical systems. In addition, by showing the importance of the human body as characteristic, Watsuji's theory has the side of respecting the individuality and contains peculiar perspective of man and woman.