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## An Eastern Idea of ‘*Living-learning*’—Emphasizing the Value of Mutual Transformation of Knowledge and Action through Concrete Experience: Another Approach to Theory of Experiential Education/Learning

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### Abstract

The purpose of this study is to examine an Eastern traditional understanding of ‘*living-learning*’ as another approach to experiential education/learning. More specifically, I undertake to explain human learning based on the mutual transformation of knowledge/idea and practice through one’s concrete experience with human feelings.

The method of the study is primarily based on “*conception development*,” a form of theoretical inquiry that generates new conceptual frameworks through the analysis, critique, extension and integration of existing theories and empirical research. This theoretical study will be *hermeneutic*, in a sense that it involves a reinterpretation of the meaning of, and intentions behind, prior theoretical work” and “involves the interpretation and evaluation of existing theoretical or textual evidence for the generation of new theory.

This analysis leads to the following points:

- (1) Regarding the important view of the unification of knowledge and action in human learning, Eastern philosophy can be thought as one of the strong belief systems that emphasize it as indispensable to the learning process. It might be defined as ‘*living-learning*’;
- (2) The Eastern notion of ‘*living-learning*’ could be seen as fitting such a concept and practice of human learning that requires a dialectic between knowledge and action in order to create something better. The term *living-learning* is a translation of *katsu-gaku* (Japanese) proposed by Japanese Eastern philosopher Masayoshi Yasuoka, who refers highly to the idea of *chikō-gōitsu* (Japanese) in Yang-Ming philosophy (the School of Mind). This sort of understanding of *living-learning*—human learning based on the integration of knowledge/idea and practice—can be seen not only in Yang-Ming philosophy, but also in other major Eastern philosophies—especially, Buddhism, Confucianism, and Taoism. In these traditions, learning properly is inseparable from a process of self-understanding (acquiring ideas about oneself) and self-transformation (everyday behaviors), which means a personal cultivation with no contradiction between one’s idea and practice in ordinary life. Furthermore, the Eastern idea of *living-learning* has been closely associated with the essential idea of how to live well with others in society through one’s internal enlightenment or personal cultivation;
- (3) The concept of *living-learning* echoes the process philosopher Whitehead’s notions of education as “the acquisition

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of the art of the utilization of knowledge” in practical ways. This educational view values both our connectedness with culture, nature, and concrete experience with human feelings (collectively referred to as five senses, emotions, affections, thoughts), which form the basis for more concrete knowledge. It is important because, compared with abstract knowledge, such a concrete form of knowledge derived from direct experience with human feelings could be regarded as the essential factor to connect thought to concrete action toward something better like a sustainable way of living. Therefore, concrete experience might be more powerful than abstract knowledge in terms of its ability to motivate action, though the latter remains important; and

- (4) Whitehead’s observations on learning leads us to believe that our concrete experiences with human feelings are also important for *living-learning*, which aims at enabling one to cultivate self and its living world in a better way. In order to better oneself and society in the mutual transformation between knowledge/idea and practice, that is, the concept and practice of *living-learning*, one should acknowledge the significance of concrete experience and human feelings. This sort of learning would be indispensable to such an education that should emphasize our human and social changes to well-being in a practical way, such as environmental/ecological education, sustainability education, and holistic education.

**Key words:** experiential education/learning, living-learning, Whitehead, Masayoshi Yasuoka, Eastern philosophy, concrete experience, human feelings, integration of knowledge and action

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**要旨:** 本研究の目的は、東洋の伝統的な考え方としての「活学」について考察し、及びその重要性を提示することである。またその論考を通じて、既存の経験教育・学習理論に対して別の角度からの概念体系を示すことにある。特に、感性を伴う具体的経験からもたらされる知識と実践の相互移換プロセス（知識は具体的な実践へと転化し、一方実践が新たな知識を誘発するというプロセス）に基づく人の学びについて取り上げて説明している。

本研究の方法は、本質的に文献調査に基づく「概念発展法 (conception development)」である。概念発展法は、ベンズとシャピロ (Bentz & Shapiro) が言及する既存の理論、実験的研究についての分析、論評、進展、統合によって新たな概念構成を生み出す試みとなる「理論分析法 (theoretical analysis)」の一手法である。したがって、この理論的研究は、前出の理論的著作物が提唱する意義や意図の再解釈、および新たな観点や知識を創出するための既存理論や物証データとしての収集文献の原文を分析・考察・評価していくという解釈学的手法を採択している。

本考察によって以下の点が見出された。

- (1) 学習時における知識と実践の統合という重要観点において、東洋哲学はその点を人間の学びにおいて必要不可欠と認知、強調する思想体系の一つと考えられる。本論文では、そのような学習プロセスを「活学」と定義した。
- (2) その東洋概念である「活学」は、人間の学びに関する理論及び実践であり、より良い何かを創造していく為の知識と実践という両者の弁証法の見解によって捉えられる。「活学」の語句 (英語訳: *living-learning*) は、日本の東洋哲学者であり、特に陽明学の「知行合一」の理論を踏まえた安岡正篤によって提言されている。この知識・思考と実践の統合に基づく学びである「活学」の観点は、単に陽明学に見られるものでなく、その他の主要な東洋哲学の仏教、儒教、道教においても見受けられる概念である。これらの伝統哲学では、適切な学びは自己理解 (自分自身を知る) と (日々の生き方についての) 自己変革のプロセスが不可欠であり、それは日常における考えと実践の統合を伴った自己啓発 (涵養) を意味している。さらに東洋概念の「活学」は、内面の教化を伴うその様な自己涵養に基づき、社会の中で他と調和しより良く生きていく為の本質的な考えに密接に関連してきた。
- (3) 「活学」の概念は、プロセス哲学者のホワイトヘッドが言及する「実用的な方法で知識が活用される為のアート (創造的活動) の習得」が教育であるという考えに呼応している。この教育観は、我々人間は文化 (生活) と自然と密接につながっていること、また感性 (五感に加え情緒、感情、思考なども含む) を伴う具体的経験という両視点を重要視しているのであり、このつながりや体験が具体的知識の基礎を形成して

いく。感性を伴う直接体験からもたらされる具体的知識は、抽象（間接）的知識と比較した場合、より良い何かに関する思考を具体的な行動につなげていく為の基礎要因として考えられる点において重要である。したがって、具体的経験は、抽象（間接）的知識と比べると、行動を動機付けていく（誘発していく）潜在力を持つ点においてより有効であると思われる（しかし、抽象的知識もまた重要である）。

- (4) ホワイトヘッドにおける学習の見解は、我々の感性の伴う具体的経験が、自己とその生きる世界をより良い方向へ教化していくことを目指す「活学」の理論についても同様に重要であるという示唆をもたらす。知識・思考と実践の相互移行、すなわち「活学」の理論と実践に基づいて自己および社会をより良くしていく為には、我々は具体的経験と人間の感性が持つ潜在力の重要性を認識すべきである。環境教育、エコロジカル教育、サステナビリティ（持続可能な社会のための）教育、ホリスティック教育などの、調和的な人間形成及び社会変革の具現化を強調するような教育の取り組みにおいては、この種の学習プロセス（感性を伴う具体的経験に基づく「活学」の理論と実践）は必要不可欠であると考えられる。

## 1. Introduction

### 1.1 Purpose of Study and Overview

The purpose of this study is to explore an Eastern traditional understanding of 'living-learning' as another approach to experiential education/learning. More specifically, I will undertake to explain human learning based on the mutual transformation of knowledge/idea and practice through one's concrete experience with human feelings.

Eastern philosophies, especially those concerned with learning, have long recognized the need for integration of general knowledge and everyday practice, which is connected to the goal of learning how to live well with others in society through personal cultivation (one's internal enlightenment). This direct transference of idea into practice, or applying knowledge into action, can be well captured in an Eastern core idea of *living-learning*, proposed by Yasuoka,<sup>1) 2) 3)</sup> one of Japan's most noted Eastern philosophers based on an eclectic school of thought. By *living-learning*, simply put, Yasuoka means that one's study must not be merely accumulation of information to develop human intelligence alone, but learning must be utilized for one's living and society in an affirmative manner.<sup>4)</sup>

Moreover, the concept of *living-learning* echoes the process philosopher Whitehead's notion of education as "the acquisition of the art of the utilization of knowledge" in practical ways.<sup>5)</sup> This educational view values both our connectedness with the cultural and natural, and concrete experience with human feelings that enables one to create concrete knowledge.

### 1.2 Literature Review: Brief Outline of Experiential Education/Learning

The subject of the connection between direct experience and education or learning, is generally identified as experiential education as well as experiential learning as the often-used phrase "learning by doing."<sup>6)</sup> Regarding the concept of experiential education, philosopher and educational reformer John Dewey is the most well-known proponent of applying direct experience into education. In his most influential writings—*Experience and Nature*,<sup>7)</sup> *Art as Experience*,<sup>8)</sup> and *Experience and Education*,<sup>9)</sup> Dewey examined the value, quality, level, and structure of experiential education and his entire philosophy in terms of experience (e.g., he proposes two different but interconnected aspects of all experience—primary experience and secondary/reflective experience in *Experience and Nature*).<sup>10)</sup>

Dewey's works have affected many other influential experiential education models and advocates (e.g., founder of Outward Bound School Kurt Hahn, father of modern critical pedagogy Paulo Freire, action learning, active/hands-on learning, cooperative learning, service learning, work-based learning, etc.),<sup>11)</sup> and today "experiential education has become a field of study with an international following."<sup>12)</sup> For example, the Association for Experiential Education (AEE) has been the most well-known international professional organization whose study topics relate to experiential education and learning until today. AEE defines experiential education as "philosophy and methodology in which educators purposefully engage with learners in direct experience and focused reflection in order to increase knowledge, develop skills, and clarify values."<sup>13) 14)</sup>

Dewey's theory of experiential education as well as learning has been studied by many educators and scholars,

who have reaped rich harvests by their efforts. However, my study is not adding to the theory of experiential education, nor by exploring Dewey's philosophy, but by integrating the afore-mentioned perspectives of an Eastern view of *living-learning* and Whiteheadian educational philosophy.

### 1.3 Methodology and Method: Conception Development in Theoretical Inquiry

My purpose in this study, simply stated, is to contribute to a theoretical framework for *living-learning* based upon one's concrete experience. Accordingly, my methodology is a conceptual or theoretical inquiry that "attempts to generate new knowledge through the analysis, critique, extension, and integration of existing theories and empirical research."<sup>15)</sup> As Coombs and Daniels observe, in order for the product of conceptual inquiry to be defensible, "[t]he new conception must be potentially more fruitful in guiding our thinking about curricular research, policy, or program development"<sup>16)</sup> as well as being internally and external coherent.<sup>17)</sup> This study will develop a theoretical framework for *living-learning* by integrating the conceptual resources of the following bodies of literature:

- (1) the unification of knowledge and action as important in human learning;
- (2) the importance of concrete experience as the basis for such learning; and
- (3) Whitehead's concept of education that supports the integration of knowledge and practice through firsthand experience with human feelings.

Key concepts will be illustrated through concrete examples, focusing on the ways in which the process of *living-learning* based on concrete experience with human feelings enable one to apply acquired knowledge/idea into everyday practice. In this way, this theoretical study will be *hermeneutic*, in a sense that it "involves a reinterpretation of the meaning of, and intentions behind, prior theoretical work" and "involves the interpretation and evaluation of existing theoretical or textual evidence for the generation of new theory."<sup>18)</sup>

In general, methods can be regarded as the "ways of understanding and interpreting data."<sup>19)</sup> In my review of relevant bodies of literature I will chiefly use a method called "conception development," one of successive three methods<sup>20)</sup> proposed by Coombs and Daniels. The method of 'conception development' is "designed to develop and defend a conception or conceptual structure."<sup>21)</sup> Throughout this

study, results from the use of the method will be integrated to achieve my research objectives.

Last, I would like to emphasize that, although the methodology of this study is largely hermeneutic interpretation and dialectical analysis of materials, its content also incorporates creative ideas, lines of inquiry, and interpretive standpoints generated largely by my own teaching experience and engagement with students, from elementary school to university/college, as well as with instructors.

In this context, consequently, I will chiefly examine two points. The first point is the relevance of an Eastern core idea of '*living-learning*—human learning based on the mutual transformation of knowledge/idea and everyday practice. This Eastern view can help achieve sustainability education's ultimate goal of enabling individuals to transform themselves and their society in service of sustainability, for example. For the second point, I will show the process philosopher Whitehead's notions of education will be shown to support the emerging concept. Whitehead's concept of education also stresses another important implication—the value of 'concrete experience and human feelings' as the basis for forming one's concrete knowledge capable of linking to everyday practice.

## 2. *Living-learning as the Core Idea in Eastern Philosophy*

### 2.1 *A Trait of Eastern Philosophy: Everyday Practice toward Personal Cultivation*

'Eastern philosophy' embraces various traditions of philosophical assumption which have been developed in the broad geographic area of Asia, stretching from the Far East to the Middle East and Near East.<sup>22)</sup> In this sense, Eastern philosophy is so diverse that it is difficult to fully capture its coherent structure.<sup>23) 24)</sup> Yet, there seems to be some essential characteristics that Eastern traditions philosophically have in common—for example, "Indian philosophy is different to Chinese, and both are different to certain Japanese, Korean or Tibetan approaches," which, however, "are all noticeably more concerned with the whole and the cosmic, ... and yet also concerned with everyday life;"<sup>25)</sup> Eastern philosophy does not see even the physical universe as the "all-embracing ultimate reality," but "is concerned with the deepest aspects of Non-Being,"<sup>26) 27)</sup> based on "ideas of *multidimensional reality* or *vertical depth*," whose multidimensional view "always have acknowledged the deepest dimension of reality

as well as other surface and intermediate dimensions."<sup>28)</sup><sup>29)</sup> In this paper, Eastern philosophy means the multiple traditions of Eastern thought patterns that "co-exist but are entangled with each other in complicated ways (trans. Nakagawa<sup>30)</sup>."<sup>31)</sup> More recently, since the East geographically involves "vast areas from the Near East through the Middle East and the South East to the Far East."<sup>32)</sup><sup>33)</sup> Sufism, developed in the Near East, is also regarded as one tradition of Eastern school of thought. Although I consent to the division, this paper focuses more on Indian and Chinese philosophies as two mainstream of Eastern philosophy.<sup>34)</sup> In particular, I introduce ideas derived from Hinduism, Buddhism, Taoism, and Confucianism as major proponents of the view I wish to explore here.

An eminent Eastern philosopher, especially well-known as a Zen Buddhist scholar, Daisetsu Teitaro Suzuki, in one of his works *Toyoteki na mikata* [Eastern perspective], suggests that, in principle, Eastern philosophy has been closely and constantly related to a way of ordinary life and also has paid more attention to one's spiritual enhancement in actual life.<sup>35)</sup><sup>36)</sup> In this Eastern perspective, everyday living is as equivalent to the search for perfection of one's character as well as the universal path in itself, which is especially emphasized in Zen Buddhism.<sup>37)</sup> In general, Suzuki writes, "Eastern people have been less concerned with something about which is mostly useless for the actual life itself (trans. Komori)"<sup>38)</sup> to cultivate one's spirituality. In Eastern cultures, namely, there has been a general tendency that people believe that developing oneself can or should be brought about by something closely related to daily life.

In this sense, Eastern philosophy is very practical based on everyday living all the time. For example, what Hindu and Buddhist Indian philosophies have in common from the very earliest times is not "a philosophy of mind," but "a philosophy of life" in a practical way to seek "self-enlightenment through the search for identity [true self]."<sup>39)</sup> The central goal of Chinese thought is similar: "Chinese philosophy is not about accumulating [abstract] facts, but about elevating human nature"<sup>40)</sup> in this world; In other words, the central question that Chinese philosophy seeks to address is: "How could man improve himself and aspire to greatness on this earth?"<sup>41)</sup> Thus, three main principles of Confucianism—"1) *Jen*, human-heartedness (goodness, proper being), 2) *Li*, etiquette (propriety, rules), and 3) *Chih*, righteousness (proper behaviour)" serve as a moral compass for the way one lives.<sup>42)</sup><sup>43)</sup>

Although there is a tendency that "the Taoist generally wanted to escape from the world, not interfere with it," due to "their position on the forces of nature and the ultimately unchanging reality that lay behind all change,"<sup>44)</sup> their teachings also never stray away from the question of how to live ordinary life. Indeed, the Taoist purpose of life is said as living in the concrete way of "simplicity and harmony with Tao."<sup>45)</sup><sup>46)</sup> That is to say, on the one hand Taoist ideas address broad cosmological questions, but at the same time they also never separate those ideas from certain practical indications of how one should actually live according to 'Tao', or the Universal Path. This trait is especially seen in the *Tao Te Ching*, supposedly written by Lao-Tzu, as compared to *Chuang-Tzu*, undoubtedly written by Chuang-Tzu's<sup>47)</sup> pupils.<sup>48)</sup><sup>49)</sup><sup>50)</sup> Consequently, the practice of how to live well in everyday life can be understood as the key concern of Eastern philosophy, in a broad sense.

Although Eastern perspectives focus more on personal concerns, in terms of spiritual cultivation leading to a better way of living, they are never separated from communal concerns as well, such as a way of carrying on politics, economy, education, human relationship, and so on. Dr. Fung, in his text *A Short History of Chinese Philosophy*, states that one of the chief themes in Chinese philosophy is "a notion of 'Sageliness within and Kingliness without,'" <sup>51)</sup> which generally means that "Chinese philosophy [especially Confucianism] is down-to-earth" and "not concerned with God, or with absolute truth, but with the question of how to live properly on earth, with ethics, the principles of social living and government."<sup>52)</sup><sup>53)</sup> Confucianists were concerned with not only "individual integrity" but also "social harmony," with emphasis on the aforementioned three principles—*Jen*, *Li*, and *Chih*.<sup>54)</sup> Confucian teaching also paid sufficient attention to a way of human education and politics.<sup>55)</sup><sup>56)</sup> *Great Learning (Ta Hsüeh)*, one of the Four Books (the Four Chinese Classics)<sup>57)</sup> as the basic text of Confucianism, "summed up the Confucian educational, moral, and political programs."<sup>58)</sup><sup>59)</sup>

Taoism is no exception, in this regard, though its worldview is often understood as a less down-to-earth philosophy. Its teaching, however, represents a way of politics (especially prominent in *Tao Te Ching*) as well, based on the main idea of 'Tao' and its related notion of 'We-Wei'<sup>60)</sup><sup>61)</sup> that means "letting be,"<sup>62)</sup> "following the way of nature" or "less human-induced idea and action."<sup>63)</sup>

Although Buddhism is not directly mentioning a better

way of society such as a political style and climate, peace building, and so on, the five prohibitions against murder, lust, theft, lying and intemperance can be understood, not only as a guidance for personal ways of living, but also as the principles of peaceful social relationships.<sup>64)</sup> As well as being a basis for spiritual development, ethic would be a core factor making an entire community or society secure and stable by avoiding any unnecessary friction. In very truth, a prominent Tibetan Buddhist leader, the Dalai Lama, who was awarded the Nobel Prize for Peace, has made an effort to build a more peaceful society/world in terms of environmental and social justice is a well-known fact, as his concrete action.<sup>65)</sup>

Regarding such an understanding of one's forming better relationships with others to create the social harmony, Confucianism, put simply, stresses the idea of "*Jen*,"<sup>66)</sup> whose way is to practice *Chung*, "the positive side of *Jen*"—"Do to others what you wish yourself" and "*Shu*, the negative side of *Jen*"—"Do not do to others what you do not wish yourself."<sup>67)</sup>

## 2. 2 *Integration of Knowledge and Action: Toward Living-learning*

In order to achieve individual and social development in a practical manner, what is significant here is 'practice' that integrates theory and action. Yasuoka, one of Japan's most noted Eastern philosophers, shows the importance of the unification of idea/knowledge and action in the Eastern world, citing a Buddhist notion of "*rygyō-ninyū*" (Japanese) as a justification for it<sup>68)</sup>—literally, two entries (*ninyū*) [to master something]; theory (*ri*) and action (*gyō*). By '*rygyō-ninyū*', he means that, on the one hand, a theoretical idea (*ri*) will be applied to an action, but on the other hand an action (*gyō*) will be applied to theory even if one begins with either way of learning about concept or action, which is seen as a mutual transformation of theory and practice. Yasuoka further points out that this unity "enables one to understand true self and to live in a true life,"<sup>69) 70)</sup> and "constantly attempting to cultivate one's potentials and its life by the unification of thought and action is fundamental to Eastern moralities and religions."<sup>71)</sup>

This mutual transformation of "view" and action can be well captured in the theory of "*chikō-gōitsu*" (Japanese) suggested by the School of Mind,<sup>72)</sup> or Yang-Ming philosophy, as it is referred to especially in Japan.<sup>73)</sup> Literally, the term '*chikō-gōitsu*' exactly means the 'unity of knowledge and action' in itself as follows: the word

'*gō-itsu*' is the combination of join (*gō*) and one (*itsu*); and the word '*chi-kō*' is the combination of knowing (*chi*, knowledge) and doing (*kō*, action). The School of Mind (Yang-Ming philosophy) is one of major Two Schools in Neo-Confucianism in China (960-1644 A.D.).<sup>74)</sup> Another school is the School of Laws or Principles.<sup>75) 76)</sup> Likewise, according to a professor of Chinese philosophy Liu, '*chikō-gōitsu*' means that "knowledge [*chi*] and action [*kō*] are one [*gōitsu*] in the sense that once an ultimate commitment is made, one's behavior has to change accordingly; otherwise, the knowledge attained cannot be said to be true knowledge."<sup>77)</sup> In other words, one's knowing can be viewed as, or can become, "true knowledge" in a case that one's doing it on purpose ("commitment"), which was brought about by the knowing, promotes certain "change" to well-being. For Yang-Ming philosophy (the School of Mind), and its core notion of *chikō-gōitsu*, such a change to something better by one's purposefully doing in the process of knowing is emphasized.<sup>78) 79)</sup> Historically, Yang-Ming philosophy indeed can be captured as a scholarship and concept to strike a note of warning against the crisis for social change through making people realize the social/cultural issues.<sup>80)</sup> In fact, the ideas of Yang-Ming philosophy played an important role in making possible some social transformations based on civic action in Chinese and Japanese histories.<sup>81)</sup>

Yasuoka, who was highly affected by the Yang-Ming philosophy, importantly acknowledges the theory of integration of knowledge and action that is based on the understanding of *chikō-gōitsu*. Yasuoka proposes such an idea of human learning as '*living-learning*' in his own words—a translated Japanese term "*katsu-gaku*." Literally, the term '*gaku*' simply means 'learning' in English. More importantly, the term of '*katsu*' is interpreted as having the multiple meanings of 'to live', 'livelihood', 'biosis', 'active', 'alive or living', and 'to utilize something or to make something/someone alive in life'. In my view, the English word 'living' seems to be able to best embrace the Japanese word of '*katsu*'. Therefore, I translate the word '*katsu-gaku*' into '*living-learning*' in this paper.<sup>82) 83) 84) 85)</sup>

By *living-learning*, Yasuoka means that one's study must not be merely accumulation of information to develop human intelligence alone, but learning must be utilized for one's living in a practical manner.<sup>86)</sup> That is, the acquired idea through learning should bring about power to live—shortly, cultivating "human life force, passion, remarkable character, spiritual peace, and one's own whole life in recognizing

one’s divine decree.”<sup>87)</sup> <sup>88)</sup> However, Yasuoka never suggests that acquired intellectual knowledge is not important, but acknowledges it is “helpful for humans because such knowledge can develop their learning.”<sup>89)</sup> What he emphasizes is that certain ideas become valuable by being applied to actual lives to create something better in a practical way, whereas “the merely intellectual idea is not essentially valuable in itself.”<sup>90)</sup> For example, rote memorization of the vocabulary of a foreign language for the purpose of advanced interpersonal communication can only be useful if applied daily in a pragmatic manner. Figure 1 illustrates the structure and meaning of the notion of *living-learning*.

On this view, one’s personal cultivation should never be separate from social development. Rather, it should foster stability and prosperity in the society or nation. Yasuoka emphasizes this inseparable connection between personal enhancement and social development—put differently, society cultivation through, or based on, personal cultivation.<sup>91)</sup> <sup>92)</sup> This perspective can be most expressed in such a Confucian idea that *one can make other people [including the sense of social life—one’s family, nation, and the world, is involved] peaceful through bettering oneself* (emphasis added).<sup>93)</sup>

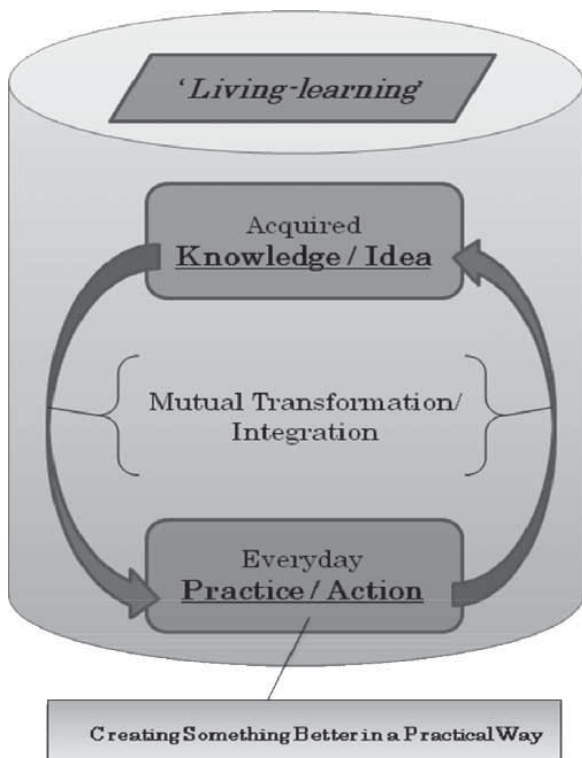


Figure 1. The Structure & Meaning of ‘Living-learning’

To transform abstract knowledge/idea to everyday practice in a better manner, Yasuoka also argues that a study must be engaged, not in a passive approach to learning, but in the positive approach. He elucidates these two contrasting approaches to learning—negative and positive, excerpting from Zen Buddhist ideas; “*kokyō-shinsyō*” (Japanese)—literally, an old teaching/knowledge (*kokyō*) enlightens one’s mind/idea (*shinsyō*) and “*shinsyō-kokyō*”—literally, one’s own mind/idea enlightens an old teaching/knowledge.<sup>94)</sup> More precisely, the idea of ‘*kokyō-shinsyō*’ implies a passive attitude of one’s study in which one is limited to developing intellectuality alone in merely absorbing ready-made ideas or knowledge in literature. This is necessary, but not enough process for human learning in terms of cultivating one’s life in a practical way.<sup>95)</sup> By contrast, the idea of ‘*shinsyō-kokyō*’ means a positive approach to human learning that one further develops ready-made ideas without settling on merely memorizing the abstract knowledge (developing one’s intellectuality alone), which, in turn, inspires learners to apply the acquired knowledge/idea into everyday practice.<sup>96)</sup> Imaginably, the passive approach to human learning in the less practical manner—‘*kokyō-shinsyō*’, hardly makes one lead to the aforementioned important factors for one’s practical cultivation in everyday life—“human life force, passion, remarkable character, spiritual peace, and one’s own whole life in recognizing one’s divine decree.”<sup>97)</sup> On the contrary, the positive approach (‘*shinsyō-kokyō*’) enables one to nurture them in making acquired knowledge/idea vitalize one’s living in a practical way.<sup>98)</sup> The *living-learning*, Yasuoka emphasizes, must be based on this positive sense of human learning—the Eastern idea of ‘*shinsyō-kokyō*’.

### 2.3 *Living-learning as A Creative Process*

The *living-learning* approach to life, which embodies abstract knowledge/idea in a better orientation, can be regarded as a certain creative process in human learning. This idea of human learning as a creative activity is largely based on an Eastern concept of change or creativity. For an Eastern way of thinking, Yasuoka observes that “this universe and human life are never static, but they are constantly changing – put differently, creating something, every day and every night. Since observation of the natural world shows that everything becomes something new day after day [every day is a new day in continuous state of transition and transformation], the stillness [immutability] is contradictory to the innate traits of all the entities and



events of this planet and universe.”<sup>99</sup>) This view of repeated change or creativity seems to be quite natural in the Eastern worldview because Eastern thinking, most of which is a product of an agricultural tribe, basically views nature, not as antagonistic, but as fruitful to them in the intimate connection to each other, as compared to modern, secular Western thinking that generally understand the human-nature relationship as confrontational.<sup>100) 101) 102) 103)</sup> Namely, a view that all entities and events are constantly changing becomes reasonable for Eastern people and their perspectives, which traditionally tend to follow the way of the natural world with emphasis on the harmony with her, as all the entities and events in the natural world show it.<sup>104)</sup> This sense can be seen especially in Taoism,<sup>105) 106) 107) 108) 109)</sup> Buddhism,<sup>110) 111) 112)</sup> and Shintoism.<sup>113) 114)</sup> Based on this perspective of constant change or creativity in the natural world/universe, Eastern philosophies hold the idea that “a person, as a part of nature, should constantly create oneself everyday, as well.”<sup>115)</sup> Chinese philosophical traditions especially stress this view of continuous personal creativity. For example, professor Liu shows:

The idea of Heaven as the ultimate creative ontological principle was further developed in the *Commentaries of the Book of Change*. It is said that ‘the great characteristic of Heaven and Earth is creativity [*sheng*]’.<sup>116)</sup> Again, ‘The successive movement of yin and yang<sup>117)</sup> constitutes the Way (Tao). What issues from the Way is good, and that which realizes it is the individual nature’.<sup>118)</sup> From these sources we can trace the development of a creative metaphysics, which holds that through the realization of the self the creative message of Heaven can become manifest.<sup>119)</sup>

By the same token, Yasuoka remarks a similar (Confucian) idea of “*konzen-tyūsyō*” (Japanese). It means that, although it is true that each person who arose from Heaven and Earth as father and mother is just a tiny entity ‘admixed in all things under the sun (*konzen*)’, each individual is also an invaluable being who is ‘creating self as the process of evolving and bettering for ever and a day (*tyūsyō*)’, and it is important for one to attempt to do so as nature/universe is such.<sup>120)</sup> This concept also can be expressed in an instructive story written in *Huai-nan-tzu (Huainanzi)*,<sup>121)</sup> one of philosophical treatises on Taoist ideas.<sup>122)</sup>

Furthermore, the aforementioned creative process can be

performed by the unification of acquired knowledge/idea and everyday practice. This can also be captured by Neo-Confucian idea of “*giri-saisei*” (Japanese)—originally, a Zen-Buddhist idea. Namely, “*gi*” means the moral practice, and “*ri*” is its conceptual theory; human beings can ‘become new, or different, self day after day (*saisei*)’, applying both the moral practice (*gi*) and conceptual theory (*ri*). In other words, people are constantly cultivating themselves—one’s changing and creating self to a better way, in accordance with the order of nature/universe [that everything is changing all the time].”<sup>123)</sup>

Figure 2 shows the idea of ‘*living-learning*’ as a creative process that involves the both self and society cultivation—making society better based on personal enhancement.

Interestingly, this Eastern idea and practice of *living-learning*, as the transformation of idea/knowledge and everyday practice toward self and society cultivation, is very similar to a Western philosopher Whitehead’s core concept of education. His idea of learning derived from the education view supports the development of the Eastern notion of *living-learning*. I turn now to the account of his notion of education and learning and the related-important implication for human feelings and concrete experience capable of forming concrete knowledge.

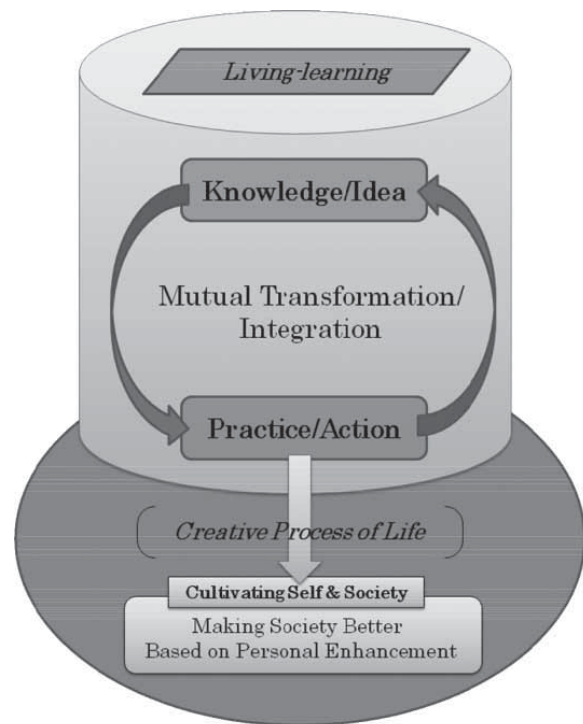


Figure 2. ‘*Living-learning*’ as a Creative Process

### 3. Whiteheadian Idea of Education: Concrete Experience and Human Feelings as Linking to Practice

An education that values both human experience and our connectedness with life events and nature would, according to Whitehead, be both practical and “religious.” What he means by this is best understood from a couple of brief quotations from *The Aims of Education*. “Education,” writes Whitehead, “is the acquisition of the art of the utilization of knowledge.”<sup>124)</sup> Hence, education is a process in which people learn the art of using knowledge in practical ways. For Whitehead, “art” is the process of creating and cultivating the life of the self. Individuals constantly have abstract ideas that reflect concrete life experience. This relationship between abstract ideas and concrete experience undergoes an ongoing process of change. For example, when the apples I eat for dessert taste so delicious, I may entertain the idea of making an apple pie. Then, I might make it on another occasion. It is from the concrete experience of eating apples that the idea of making the pie emerges. This example shows that there is an ongoing and changing relationship between ‘knowledge’ and ‘action’ where knowledge can afford greater scope to action, and where knowledge, is itself, transformed into concrete practice.

This mutual relationship between knowledge and action as the process of utilizing knowledge in practical ways continually transforms both knowledge and action. For example, a student who learns to speak English in their own home country may become very interested in English and want to speak with native speakers of English or study abroad. Usually, a trip to the country provides firsthand experience and knowledge. If one decides to experience an Anglophone nation, one will learn not only about language, but also about different kinds of food, sport, weather, and architecture. Immersive experience in another country is a multi-dimensional creative process. In fact, the knowledge generates a broader understanding, which may lead to further action. This ongoing cyclical process of learning how to use knowledge in practical ways continues throughout one’s life. In this sense, learning a language is not necessarily an exercise in spelling, pronunciation, grammar, reading, writing, and speaking. In the broader sense, fluency training expands one’s mental universe by experience knowledge, viewpoints, and behavior from an entirely different culture that developed the underlying language. It comprises the art-like process—creating and cultivating the self as a work that

becomes increasingly open to more comprehensive forms of thought, feeling, and action.<sup>125)</sup>

This conception of education as the art of using knowledge is also related to Whitehead’s notion of “religious education . . . which includes duty and reverence.” By duty, he means that sense of responsibility which “arises from our potential control over the course of events.”<sup>126)</sup> By “the course of events,” Whitehead means the history and evolution of all life on this planet, and by “control over the course of events” he means the kinds of human intervention that result in forms of control over human and non-human life. From his statement, I assume that two notions of ‘control’ emerge: on the one hand, control can mean a self-disciplined intervention which nurtures and supports life in its many forms. On the other hand, control can mean the domination of other human beings and of nature for the purpose of maintaining power or making money. Because we are capable of both kinds of control, Whitehead advances the idea of “duty” as a sense of responsibility in relation to our potential to affect nature and the future history of human beings. Our duty is to appreciate all the world events and entities in nature’s or earth’s complexity and subtlety in order to recognize our responsibilities in enhancing rather than destroying her growth.

Indeed, reverence also involves recognition of the value of nature/the earth itself, both for what it is and for her connectedness with everything else, including human and non-human beings. The intrinsic value of nature transcends any utility it may have as a means to maximize money profits for private corporations,<sup>127)</sup> and reverence recognizes this value. Whitehead regards the “foundation of reverence” as a form of recognition in which “the present holds within itself the sum of existence, backwards and forwards, that whole amplitude of time, which is eternity.”<sup>128)</sup> The basis of duty and responsibility lies in our reverence towards all of existence backwards and forwards through time. This emerges from a humble, respectful, and loving realization that the flow of time, which people experience in the present, also embodies the past and the future, and hence is immortal. The present moment embodies the culmination of all experience garnered from the past as well as the hopes and fears, thoughts and actions entertained in the present and those “alternative possibilities” for the future which will eventually become concrete events. All past experience is reflected in the present, some of which is transformed into future concrete actuality, while other aspects of experience remain possibilities, at least for now. Experience in the

present moment is deeply affected by the past and is capable of transforming the future. The present living moment as experienced has value because it is real and is related to all other events. To this extent, it embodies eternity.

Because the present moment embodies both the past and different possibilities for the future, it is eternal, impregnated with value and is hence “holy ground.”<sup>129)</sup> Hence, human beings should realize this sacredness of the present moment and be humble toward it because of its significance for human life. If one believes that somebody’s teaching is sacred, for example, one will be humble and respectful toward what is learned because of its unique worth. Furthermore, one will come to love such teaching and learning as the present moment, which is itself sacred. This realization about the sacred present moment which constitutes reverence, involves a feeling of love towards nature and all of existence, including humans. The reason for this is that value is embedded in the present moment itself, and nature and all the entities existing in the present moment, have intrinsic value and are likewise sacred.

For Whitehead, then, the goal of learning is to enhance “the growth of the self as an entity capable of integrating and unifying experience into a coherent pattern of feeling, understanding, and knowing.”<sup>130)</sup> What is learned should be based on students’ “concrete experience” as “a stream of events which pours through our life,” – namely, as “that stream . . . which forms our life.”<sup>131)</sup> In other words, concrete experience, or our everyday experience of the world, is the basis of human learning. This is the deeper meaning of the point that, if learners do not learn subject matters related to their concrete experience, “ideas become ‘inert’ and knowledge remains ‘dead’.”<sup>132)</sup>

Whitehead recognizes that concrete experience as the basis of human learning is derived from “bodily feelings.” Bodily feelings, according to Whitehead, are “an ongoing flow of energy that links the world with us on a preconscious level, making possible the conscious level of emotions, hopes, desires and mental activities.”<sup>133)</sup> Feelings constantly flow from the objective to the subjective poles of experience, linking one directly to other entities such as human beings, plants, animals, rocks, and sunsets. Whitehead regards feelings as “vectors,” ebbing and flowing in a stream of energy constantly linking the objective and subjective poles of a common experience. The vectoral nature of bodily feelings enables all entities to feel “what is there” (the objective pole), and transform those feelings into “what is

here” (the subjective pole), making possible a unity between the two poles of experience.<sup>134) 135)</sup> On this view, “the subjective and the objective pole of experience are internally related as members of a common felt experience,” and the organic link between the two poles makes possible a unity of feeling.<sup>136)</sup> Prof. Mark Flynn gives the following example of such a unity of feeling:

As I stand in the yard on a fall afternoon I may feel the presence of a tree as the objective pole to the bodily feelings at the core of my experience. My bodily feelings, in this case, are the subjective pole of a unified feeling event, a fall afternoon. Moreover, my presence is reflected in the feelings experienced by the tree towards a human being engaged in appreciating its beauty on this fall day. In this way, both organisms are objective and subjective conjoined by the flow of feelings between them.<sup>137)</sup>

In other words, “a unified feeling event” has occurred in which a flow of bodily feelings connects a tree in his yard (the object of Flynn’s experience) with his own awareness of its beauty (the subjective pole). Bodily feelings at the core of concrete experience enable Flynn to apprehend reality in direct ways that connect him to the beauty of a tree on a fall afternoon. A concrete appreciation or knowledge of such beauty is primarily derived from this unity of experience in which one feels connected directly to the world through the flow of bodily feelings. ‘Self’ and ‘other’ are distinctions internal to phenomenal experience.

In this way, by bodily feelings Whitehead means a certain human fundamental force before our mental activities—like essences to develop them, which refers to five senses in general as well as “a ongoing flow of energy” at the same time, so as to constantly link us to other entities and events taking place around ourselves; therefore, bodily feelings also should include not only the general five senses, but also such a sixth sense as intuition and inspiration seen as one of essences as the stream of energy. However, my use of human feelings in this thesis implies the more broad meaning in addition to Whitehead’s meaning of bodily feeling. By (human) feelings, I mean including such mental activities as human emotion, affection, thought, and so on derived from the human force of bodily feelings. All the aspects of mentality and bodily feelings emerging from direct experience can be regarded as indispensable to promote concrete ideas or knowledge at the basis for ultimately giving

rise to the related-practice, which I focus on in this paper. Education, as a process of learning to apply knowledge in practical ways that create oneself and one's life, should also be grounded in learners' concrete experience and the human feelings at its base and forefront. Only an education of this kind can enable learners to recognize the reality of their connectedness with nature, other entities, and life events around themselves.

#### 4. Implications by the Idea of *Living-learning* and Whitehead's Education Concept

From Whitehead's views on learning above we can derive an implication that our concrete human feelings are also important for *living-learning*, which aims at enabling one to cultivate self and its living world in a better way. In order to better oneself and society in the mutual transformation between knowledge/idea and practice—that is, the concept and practice of *living-learning*—one should acknowledge the significance of concrete experience in which one fully engages with the human feelings that Whitehead describes. The distinction between concrete experience and non-concrete, or abstract experience, is demarcated by how fully one uses such human feelings (collectively referred to as five senses, emotions, affections, thoughts, etc.) in order to understand a subject. For example, to know something about a foreign country, one just watches the TV program introducing the people and lifestyle; however, a more adventurous mind visits the country and sees firsthand, speaks with, listens to, touches, and smells the people, way of life, food, architecture, and so on. The former is more 'non-concrete' experience based on indirectly knowing about the abstract information of subject through media; the latter is more 'concrete' experience based on directly acquiring the practical knowledge about subject through human experiential learning described earlier.

This sort of learning based on concrete experience would be indispensable to such an education that should emphasize our human and social changes to well-being in a practical way. Therefore, a sort of education like environmental/ecological education, sustainability education, or holistic education that aims at concretely bettering one's living and society should be based on a combination of the Eastern core idea of *living-learning* with Whitehead's notion of education as "the acquisition of the art of the utilization of knowledge."<sup>138</sup> Such an education, or a process of learning, could transform ecologically and culturally-

related knowledge into the creation of an better (more just, secure, stable, and harmonious) society/world—shortly, an ecologically and culturally sustainable living. The Figure 3 indicates the interrelationships among the afore-mentioned idea of *living-learning*, concrete experience with human feelings, and such an education stressing human and social changes to well-being.

The importance of concrete experience with human feelings for such an idea of *living-learning* as creative work that develops the art of the utilization of knowledge is also well expressed in Whitehead's observation of "hand-craft." Hand-craft, for Whitehead, "expresses both the knowledge and technique which the learner can express in concrete form on the basis of her experience."<sup>139</sup> Hand-craft transforms one's thoughts into manual skills and the "coordinated action of hand and eye," and comprises "manual activity into thought."<sup>140</sup> By fully using one's hand and eye one can link abstract ideas to concrete activities by creating something tangible while such concrete action develops one's ideas even further. Such coordination reflects a reciprocal relationship between thought, action, and skill, and transforms one's

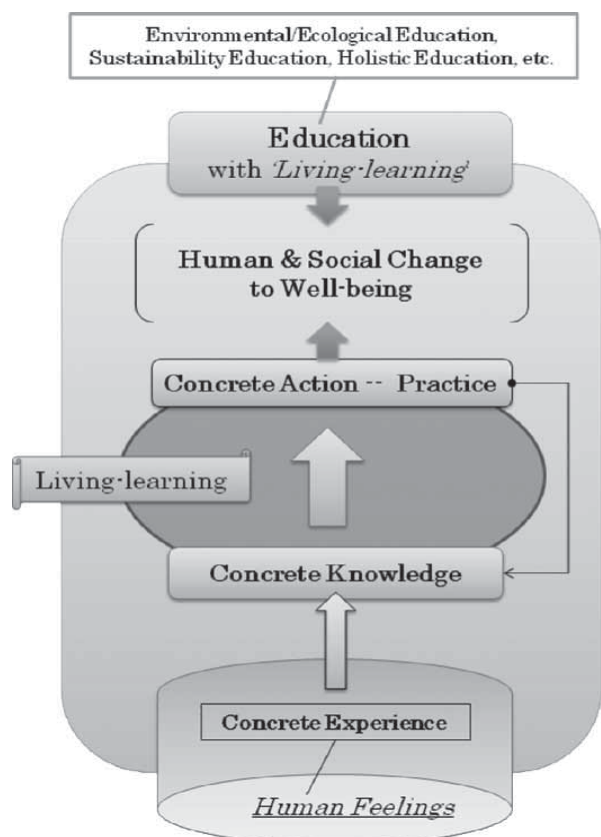


Figure 3. Correlation among Concrete Experience, 'Living-learning', & Education toward Better Change

knowledge or ideas into constructive activities involving the body, hand, eye, and brain. That is to say, learners' concrete experience and feelings are the basis on which they can create something that combines headwork and handiwork into a work of beauty.<sup>141)</sup>

Like hand-craft, such an education with *living-learning* based on concrete experience and human feelings that promotes a better-/sustainably-oriented way of living enables people to understand the reality of our mutual connectedness with others and nature/the earth at the core for its education concept by energizing these feelings into action. In this case, however, the coordination of feeling, thought, language, and action involves constructive activities, the goal of which is balanced and harmonious relationships among all existing entities/events—e.g., human beings and nature/the earth, between human and other-than human beings, between one human community (culture, society, nation) and another, between oneself and all the others (humans or otherwise), etc. Like hand-craft, such an education as sustainability education or holistic education aims for the creation of a unique object of beauty; but, in this case, the object is no less than the kind of a better/more sustainable world—that will ensure the survival of both the human species and the diverse cultures which it has created.<sup>142)</sup>

## 5. Conclusion

This study has undertaken to contribute toward a sound theoretical framework for *living-learning* based on one's concrete experience that would enable one to apply acquired knowledge into everyday practice. In my conclusion I will review what has been clarified in this study, acknowledge its limitations, and develop its implications for future research.

### 5.1 Review

- (1) Regarding the important view of the unification of knowledge and action in human learning, Eastern philosophy can be thought as one of the strong belief systems that emphasize it as indispensable to the learning process. It might be defined as '*living-learning*'.
- (2) The Eastern notion of '*living-learning*' could be seen as fitting such a concept and practice of human learning that requires a dialectic between knowledge and action in order to create something better. The term *living-learning* is a translation of *katsu-gaku*

(Japanese) proposed by Japanese Eastern philosopher Masayoshi Yasuoka, who refers highly to the idea of *chikō-gōitsu* (Japanese) in Yang-Ming philosophy (the School of Mind), whose literal translation in English means that knowledge [*chi*] and action [*kō*] are one [*gōitsu*]*—the 'unity of thought/knowledge and action/doing'*. This sort of understanding of *living-learning**—human learning based on the integration of knowledge/idea and practice—can be seen not only in Yang-Ming philosophy, but also in other major Eastern philosophies—especially, Buddhism, Confucianism, and Taoism. In these traditions, learning properly is inseparable from a process of self-understanding (acquiring ideas about oneself) and self-transformation (everyday behaviors), which means a personal cultivation with no contradiction between one's idea and practice in ordinary life. Furthermore, the Eastern idea of living-learning has been closely associated with the essential idea of how to live well with others in society through one's internal enlightenment or personal cultivation.*

- (3) The concept of *living-learning* echoes the process philosopher Whitehead's notions of education as "the acquisition of the art of the utilization of knowledge" in practical ways. This educational view values both our connectedness with culture, nature, and concrete experience with human feelings (collectively referred to as five senses, emotions, affections, thoughts), which form the basis for more concrete knowledge. It is important because, compared with abstract knowledge, such a concrete form of knowledge derived from direct experience with human feelings could be regarded as the essential factor to connect thought to concrete action toward something better like a sustainable way of living. Therefore, concrete experience might be more powerful than abstract knowledge in terms of its ability to motivate action, though the latter remains important.
- (4) Whitehead's observations on learning leads us to believe that our concrete experiences with human feelings are also important for *living-learning*, which aims at enabling one to cultivate self and its living world in a better way. In order to better oneself and society in the mutual transformation between knowledge/idea and practice, that is, the concept and practice of *living-learning*, one should acknowledge the significance of concrete experience and human feelings. This sort of

learning would be indispensable to such an education that should emphasize our human and social changes to well-being in a practical way, such as environmental/ecological education, sustainability education, and holistic education.

## 5.2 Limitations of the Study and Suggestions for Future Research

While this study offers a general theoretical framework for *living-learning* as another approach to experiential education/learning, it deliberately leaves it to educators familiar with the needs and opportunities of particular contexts to translate the framework into pedagogical practices.

In light of the limitations of this study noted above, I intend to pursue further research in two main directions to develop and test its conception of *living-learning*. One priority is to articulate the structure of the process of *living-learning*. I assume that the 'leaning by doing' process from idea to practice based on direct experience has several steps in a circular manner. The second point related to the first one is to show how the process of *living-learning* really works within the more concrete context of our lives. To do this, I should/could provide practical examples of learning situations and conditions through firsthand experience.

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- 44) Osborn, p. 128.
- 45) Osborn, p. 129 and p. 131.
- 46) “Tao” is generally interpreted as “Way” or Universal Path,” as the fundamental principle or “the force that governs the Universe” (Osborne, p. 127). Also see, Hachiya, pp. 113-114.
- 47) Chuang-Tzu is “another great exponent” who further developed Taoism after Lao-Tzu and “reputedly lived as a hermit” (Osborne, p. 133).
- 48) Hachiya, K. (1987). *Ro-so o yomu* [Interpreting Lao-tse and Chuang-tse]. Tokyo: Kodansha.
- 49) Osborn, p. 126 and p. 133.
- 50) Above all, Lao-Tzu’s philosophy (the *Tao Te Ching*) holds the bilateral character – less down-to-earth (a metaphysically cosmological understanding of the world) and down-to-earth view (an art of living well, as well as politics—especially, by sainthood) (Hachiya, pp. 38-39 and p. 57). Chuang-Tzu’s philosophy (the *Chuang-Tzu*) is said as about much less down-to-earth argument (much more theoretical concept) to become a person as living according to the way of nature in seeking for the truth of this world (pp. 156-185). However, Chuang-Tzu also indicates how to live well in the practical way, which is showed in the more epistemological understanding of the world (Hachiya, pp. 186-222).
- 51) Quoted in Osborne, 1996, p. 96.
- 52) Osborn, p. 96.
- 53) Kaizuka, S. (1995). *Rongo: Gendai ni ikiru chugoku no chie* [Analects: Chinese wisdom living in the modern world]. Tokyo: Kodansha, pp. 37-57 and 177-194.
- 54) Osborn, p. 112.
- 55) Osborn, p. 111.
- 56) Kaizuka, pp. 23-35 and 117-157.
- 57) The Four Books (the Four Chinese Classics) is comprised of *The Great Learning (Ta Hsüeh)*, *The Doctrine of the Mean (Chung Yung)*, *The Analects*, and *The Book of Mencius*, which is regarded as the important Confucian scripture. Furthermore, Professor Liu (1998) explains: “*The Great Learning (Ta Hsüeh)*, and *The Doctrine of the Mean (Chung Yung)* are actually two chapters of *The Book of Rites (Li Chi)*, which were extracted from the *Rites* by the Ch’eng brothers, Ch’eng Hao (1032-1085) and Ch’eng I (1033-1107). Chu His (1130-1200) [who completed The School of Laws, as one of two major streams in the Neo-Confucianism] followed them and grouped these two chapters together with *The Analects*, and *The Book of Mencius*... He wrote *Commentaries* for them and they became the basis for civil service examinations from 1313 to 1905” (p. 57; for more details on *The Great Learning* and *The Doctrine of the Mean*, see chap.4 and on *The Analects* and *The Book of Mencius*, see chap.2-Confucius and chap.3-Mencius).
- 58) Liu, S. (1998). *Understanding Confucian philosophy: Classical and Sung-Ming*. Westport, CT: Praeger Publishers, p. 56.
- 59) Morohashi, T. & H. Nakamura. (1976). *Taidan Toyo no kokoro* [A conversation on Eastern mind]. Tokyo: Taisyukan-syoten, pp. 9-11.
- 60) For the relationship among three important ideas in Taoism—*Tao*, *Te*, and *Wu-Wei*, “To follow the way of the Tao, to exercise the power of the Tao (the Te) is to practice Wu-Wei” (Osborne, p. 131).
- 61) Hachiya, pp. 120-139.
- 62) Osborn, p. 128.
- 63) Hachiya, pp. 36-37, 50-51, and 104-120.
- 64) Shiratori, p. 12.
- 65) For example, “The Dalai Lama, when talking about how to solve world problems, said, ‘But first we must change within ourselves .... If there were another method that was easier and more practical, it would be better, but there is none.’” (quoted in Merkel, J. (2003). *Radical simplicity: Small footprints on a finite earth*. BC, Canada: New Society Publishers, p. 9); and “The world grows smaller and smaller, more and more inter-dependent..... today more than ever before, life must be characterized by a sense of Universal responsibility, not only nation to nation and human to human, but also human to other forms of life.
- 66) Practicing *Jen*—human-heartedness (goodness, proper being),

- is related to what “one must behave properly in all human relationships, but particularly within the five that are stipulated in traditional culture: 1) Between father and son, 2) Between ruler and minister, 3) Between elder and younger brother, 4) Between husband and wife, and 5) Between friend and friend” (Osborne, p. 112).
- 67) Osborn, pp. 112-113.
- 68) Yasuoka, *Katsugaku toshitenō Toyo-shiso*, pp. 67-71.
- 69) Yasuoka, *Katsugaku toshitenō Toyo-shiso*, p. 70.
- 70) Pursuing one’s/our true self (one’s own nature) can be seen as a core goal and practice in Eastern religions and thoughts, whose understanding is also regarded as enabling one to know the way of world/universe (Osborne, 1996, pp. 4-5 and p. 8). By living in a true life, Yasuoka (1988 & 2002a) means passing one’s days in developing the true self.
- 71) Yasuoka, *Katsugaku toshitenō Toyo-shiso*, pp. 70-71.
- 72) The School of Mind “concerns that big question of external objects and how we perceive them.” Its philosophers “argue that the mind is Li [regarded as “the basic law of everything” that “is eternal and self-caused” (Osborne, p. 157)], and a world of abstraction outside it does not exist, as the School of Laws holds”; To take a single example for this idea, “Lu Chu-Yuan (Hsiang-Shan, 1139-93 A.D.), one of consummators for the School of Mind (overall two consummators), said: “The Universe is my mind; my mind is the Universe.” The philosophical debate between the School of Mind and Laws “was clearly going to run and run, just as it did in the West” (Osborne, 162). The argument for intuitive knowledge the other consummator Wang Yang-Ming (Shou-Jen, 1472-1529 A.D.) made was “based on the Unity of Thought and Action [called ‘chikō-gōitsu’]... He stressed that very Chinese, and Eastern, idea of the unity and interconnectedness of all things” Yang-Ming’s philosophy was followed by the *Empirical School*. Tai Chen (1723-77 A.D.) was the greatest exponent” in the school, advocating a return to the classic teaching of Confucius [552/551-479 B.C.] and Mencius [371-289 B.C.?], which “sought to re-establish a more practical philosophy” (Osborne, p. 163; for more details, see Liu, 1998, chap. 11).
- 73) Yasuoka, *Jinsei to Yomei-gaku*, p. 52.
- 74) The entire philosophy appeared from North Sung dynasty (960-1126 A.D.) to Ming dynasty period (1368-1644 A.D.) might be regarded as the ‘Sung-Ming Neo-Confucian philosophy’ (Liu, 1998, pp. 113-128). There have been main Two Schools, started by Ch’eng brothers, for the Sung-Ming Neo-Confucian philosophy. One is The School of Laws or Principles begun by the younger brother Ch’eng Yi (1033-1108 A.D.), which was completed by Chu-Hsi (Chu-Tzu, 1130-1200 A.D.) “called the St. Tomas Aquinas of China” (Osborne, p. 159); Another school is The School of Mind begun by the big brother Ch’eng Hao (1032-1085 A.D.), which was completed by Lu Chu-Yuan (Hsiang-Shan, 1139-93 A.D.) and Wang Shou-Jen (Yang-Ming, 1472-1529 A.D.) (Osborne, pp. 158-163; Liu, pp. 113-130). In Japan, the School of Mind is recognized more as ‘Yang-Ming philosophy’ named after Wang Yang-Ming as a great exponent who developed the foundation of the philosophical theory including the concept of the unity of Thought and Action—‘chikō-gōitsu’ (Yasuoka, 2002b).
- 75) Osborn, pp. 158-163.
- 76) Liu, pp. 113-130.
- 77) Liu, p. 150.
- 78) Yasuoka, *Jinsei to Yomei-gaku*, p. 52.
- 79) Yasuoka, Yasuoka, *Katsugaku toshitenō Toyo-shiso*.
- 80) Yasuoka, *Jinsei to Yomei-gaku*, pp. 16-21.
- 81) Saito, G. (1982). *Yomei-gaku: Soshiki ni ikiru otoko no ningengaku* [Yang-Ming philosophy: Man’s humanics for living within the organization]. Tokyo: Diamond-sya.
- 82) Yasuoka, *Katsugan Katugaku*.
- 83) Yasuoka, Yasuoka, *Katsugaku toshitenō Toyo-shiso*.
- 84) Yasuoka, *Jinsei to Yomei-gaku*.
- 85) There has been no existing English translation for the words ‘katsu-gaku’ in English literature related to Eastern philosophy as long as I have investigated.
- 86) Tanaka, pp. 3-10).
- 87) Yasuoka, Yasuoka, *Katsugaku toshitenō Toyo-shiso*, p. 29.
- 88) Yasuoka, *Katsugan Katugaku*, pp. 88-100.
- 89) Yasuoka, Yasuoka, *Katsugaku toshitenō Toyo-shiso*, p. 29.
- 90) Yasuoka, Yasuoka, *Katsugaku toshitenō Toyo-shiso*, p. 29.
- 91) Yasuoka, *Katsugan Katugaku*, pp. 109-118.
- 92) Yasuoka, Yasuoka, *Katsugaku toshitenō Toyo-shiso*, pp. 33-34 and 81-85.
- 93) Morohashi & Nakamura, pp. 8-9.
- 94) Yasuoka, Yasuoka, *Katsugaku toshitenō Toyo-shiso*, pp.24-25.
- 95) Yasuoka, Yasuoka, *Katsugaku toshitenō Toyo-shiso*, p.24.
- 96) Yasuoka, Yasuoka, *Katsugaku toshitenō Toyo-shiso*, pp.24-25.
- 97) Yasuoka, Yasuoka, *Katsugaku toshitenō Toyo-shiso*, p.29.
- 98) Yasuoka, Yasuoka, *Katsugaku toshitenō Toyo-shiso*, p.25.
- 99) Yasuoka, Yasuoka, *Katsugaku toshitenō Toyo-shiso*, p.149.
- 100) Morohashi & Nakamura, pp.98-111.
- 101) Suzuki, pp. 226-227.
- 102) Yamamoto, Y. (1996). *Toyo no tetsugaku/shisou: sono genryū* [Eastern philosophy/ thought: Its origin. In Shibuya, D., S. Mitsumori, Y. Yamamoto, & S. Sawaragi. *Tetsugaku/shiso ga wakarū* [An understanding of Philosophy and Thought] (pp. 111-158). Tokyo: Nihon-bungeisya, p. 113.
- 103) Yasuoka, *Katsugan Katugaku*, pp.198-199.
- 104) Morohashi & Nakamura, pp.98-100.



- 105) Atkinson, D. (1994). A Tao for school. *Interchange*, 25, pp. 148-149.
- 106) Sylvan, R. & D. H. Bennett. (1988). Taoism and deep ecology. *The Ecologist*, 18, p. 148.
- 107) Callicott, J. B. (1994). *Earth's insight: A survey of ecological ethics from the Mediterranean basin to the Australian outback*. Berkeley, California: University of California Press, p. 68 and p. 72.
- 108) Capra, F. (1991). *The Tao of physics: An exploration of the parallels between modern physics and Eastern mysticism* (3<sup>rd</sup> Ed.). London: Flaming, pp. 116-117.
- 109) Ip, P. (1986). Taoism and the foundations of environmental ethics. In E. Hargrove (Ed.), *Religion and environmental crisis* (pp. 95-106). Athens, Georgia: The University of Georgia Press, p.98.
- 110) Badiner, A. (Ed.) (1990). *Dharma Gaia: A harvest of essays in Buddhism and ecology*. Berkeley, California: Parallax Press.
- 111) Jungerman, J. A. (2000). *World in process: Creativity and interconnection in the new physics*. Albany, New York: State University of New York Press, p. 7.
- 112) Halifax, J. (1990). The third body: Buddhism, shamanism, and deep ecology. In A. Badiner (Ed.), *Dharma Gaia: A harvest of essays in Buddhism and ecology* (pp. 20-37). Berkeley, California: Parallax Press, pp. 29-31.
- 113) Umehara, T. (1995). *Mori no shiso ga jinrui wo sukuu* [The consciousness of forest save the human race]. Tokyo: Syogakukan-raiburari, pp.33-36 and pp. 192-194.
- 114) Yasuoka, *Katsugan Katugaku*, pp. 200-203.
- 115) Yasuoka, *Katsugaku toshitenno Toyo-shiso*, pp. 149-150.
- 116) *The Book of Changes*, Appended Remarks, pt. 2, ch. 1; See Chan, *Source Book*, 268, with slight modification.
- 117) According to *The Rider Encyclopedia of Eastern Philosophy and Religion* (1989), put simply, the *Ying and Yang* is “two polar energies that, by their fluctuation and interaction, are the cause of the universe. Yin and yang are polar manifestations of the Tao of the supreme ultimate (*t'ai-chi* [“ridge beam”; a term denoting the supreme ultimate” (p. 347)]), their concrete manifestations being Earth and Heaven” (p. 428).
- 118) *The Book of Changes*, Appended Remarks, pt. 1, chap. 5; See Chan, *Source Book*, p. 266.
- 119) Liu, p. 183.
- 120) Yasuoka, Yasuoka, *Katsugan Katugaku*, pp. 188-191.
- 121) According to *The Rider Encyclopedia of Eastern Philosophy and Religion* (1989), the *Huani-nan-tzu* is a “philosophical treatise dating from the 2d century B.C.E.; more specifically, a collection of writings by scholars gathered around Liu An, the prince of Huai-nan, who later became involved in a conspiracy against the ruler and committed suicide in 122 B.C.E.... the *Huani-nan-tzu* is an analytical compilation of the teachings of philosophical schools prevalent during the 2d century. It accords special emphasis to Taoist ideas. Of particular importance are its chapters on the origin of the cosmos, because they are clearer and more lucid than relevant passages in other works. In addition, the *Huani-nan-tzu* deals with the doctrine of the five elements (*wuhsing*) and with the yin-yang” (p. 142). The five elements (*wuhsing*) means “‘five corpses’; five types of contaminated (impure) energy found in the five internal organs of the human body (to which the colors red, green white, yellow, and black are allocated). Because the presence of these impure energies within the body reduces a person’s life span, a Taoist practitioner wishing to attain immortality must eliminate the five corpses by meditative practices and fasting” (p. 418).
- 122) For the details, see Yasuoka, *Katsugaku toshitenno Toyo-shiso*, pp. 149-152.
- 123) Yasuoka, Yasuoka, *Katsugan Katugaku*, p. 106.
- 124) Whitehead, *The Aims of Education*, p. 4.
- 125) Whitehead, A. N. (1938/1966). *Modes and thought*. New York: The Free Press.
- 126) Whitehead, *The Aims of Education*, p. 14.
- 127) McMurtry, J. (1998). *Unequal freedom: The global market as an ethical system*. Toronto: Garamond Press.
- 128) Whitehead, *The Aims of Education*, p. 14.
- 129) Whitehead, *The Aims of Education*, p. 4.
- 130) Woodhouse, H. (1995). Towards a process theory of learning: Feeling the beauty of the world. *Interchange*, 26(4), p. 353.
- 131) Whitehead, *The Aims of Education*, pp. 2-3.
- 132) Whitehead, *The Aims of Education*, p. v.
- 133) Fidyk, S. (1997). *Experience and learning in the education thought of Alfred North Whitehead: A teacher's perspective*. Master of Education Thesis. Saskatoon: University of Saskatchewan, p. 74.
- 134) Whitehead, A. N. (1929/1957b). *Process and reality*. New York: The Free Press, p. 105.
- 135) Fydyk, p. 75.
- 136) Fydyk, pp. 75-76.
- 137) Flynn, M. (1995). Conflicting views on the importance of emotion to human development and growth: Piaget & Whitehead. *Interchange*, 26 (4), p. 374.
- 138) Whitehead, *The Aims of Education*, p. 4.
- 139) Fydyk, p. 45.
- 140) Whitehead, *The Aims of Education*, pp. 50-51.
- 141) Fydyk, p. 46.
- 142) Shiva, V. (1993). *Monocultures of the mind*. London: Zed Press.