# 東京大学東アジア藝文書院

EAST ASIAN ACADEMY FOR NEW LIBERAL ARTS, THE UNIVERSITY OF TOKYO



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#### **EAA Summer Institute 2021**

NAKAJIMA Takahiro 中島 隆博 EAA Director



The pandemic stretching nearly two years has driven us to reexamine our daily lives and in turn has reshuffled values in our society; in the process, certain values have waxed and waned. From the beginning of the pandemic, EAA promptly addressed these issues, working jointly with DAIKIN Industries, Ltd. As a pioneer and leader in the global market for air treatment, DAIKIN has very generously supported EAA. In line with these initiatives, the EAA Summer Institute 2021 entitled "Value and Value-ing: Visualizing (the) Invisible" provides an apt venue to reflect on values during the pandemic.

Once again, students from PKU and UTokyo were virtually connected and pressed deeper in discussions of value and value-ing. Professor SATO Maki, Ms. Meng Tianyu, and Professor ISHII Naoko offered thought-provoking ingredients in this process, exploring Immanuel Kant's *Perpetual Peace* and Elinor Ostrom's *Governing the Commons*. Digesting readings, lectures, and through tireless discussion, students reached the point of formulating their reflections into words; first, in presentations during the Summer Institute, and now elaborated in this report. It is always enjoyable to watch students from PKU and UTokyo converse on theoretical questions.

Last but not least, I would like to express my gratitude to all who were committed to realize the Summer Institute 2021, especially Professor SATO Maki, who enthusiastically organized the whole event, Ms. Meng Tianyu, who gave us a lecture amidst a move from Thailand to Jordan, Professor ISHII Naoko, who generously accepted our request for a lecture during a busy schedule, Professor SUN Feiyu, who also organized and guided the PKU students with an unwavering smile, and Dr. KOO Yoojin, Ms. WATANABE Rie, and Ms. FUKADA Megumi who helped organize the Institute. Mr. MADOMITSU Mon of the EAA Youth, also devoted efforts as a special student organizer, preparing and managing the Institute. Finally, I would like to express my deep thanks to DAIKIN Industries, Ltd. in particular, which has enabled us to explore the rich mine of the Humanities and to seek new values and notions of value-ing in the face of the pandemic and times to come.

## 欢迎词

SUN Feiyu 孙飞宇 北京大学元培学院副院长 北京大学社会学系副教授



#### 各位亲爱的同学们:

欢迎大家加入到我们的项目之中来。2019年,在北京大学和东京大学两所学校的推动下,我们创办了这个项目。东亚艺文书院与相应的东亚研究项目,旨在培养具有世界视野,东亚立场和眼光,以东亚研究为志向的博雅研究通识人才。两所学校老师们的通力合作,既出于对东亚学术界在东亚研究方面未来发展的认真考虑,也有着对于各位同学的高度期待。

在过去的三年时间里,我们这个项目招收了几十名学生,为同学们开出了许多门课程,也有多位同学实现了在两个学校之间的交流交换。当然,我们也遇到了疫情的很大影响。 2020年,当我们意识到无法实现线下交流交换时,就迅速决定通过网络的方式,延续发展我们的项目。到现在,这个项目一直在有效进展,并且已经有首批同学顺利毕业了。

这个项目最初的起源,是两所学校的部分老师和同学们长期的共同研究和学习所结下的友谊。在设计这个项目的时候,我们也希望,这个项目不仅要有同学们的学习和交换,更要有老师同学们在学术和生活上的交流与友谊,希望这个项目中的老师和同学们能够结成一个友爱的学术共同体。十年树木,百年树人。我们对于你们抱有很高的期望,同时也相信:存了友爱之心的学术共同体,才能够实现对于人的滋养,真正让学术的花朵在未来开放。

# Program

	ICE-BREAKING Sunday, September 5		DA Monday, S	DAY 2 Tuesday, September 7		
	CST	JST	CST	JST	CST	JST
12:00						
12:30						
13:00						
13:30			12:00~12:10 Opening Remarks 12:10~13:10 Lecture 1			
14:00	14:00-15:30 Ice-breaking		13:10~13:20 Break 13:20~14:20 Discussion	Discussion Break Lecture 2 Break 13:00~13:10 Dening Remarks 13:10-14:10 Lecture 1	13:00-16:00 Group Presentation	
14:30			14:20~14:30 Break 14:30~15:30 Lecture 2			14:00-17:00 Group Presentation
15:00		15:00-16:30 Ice-breaking	15:30~15:40 Break			
15:30		loo broaking	15.40 · 10.40 Discussion			
16:00						
16:30						
17:00						
17:30						
18:00						

## Presession for Ice-breaking: September 5, 2021 Online

## DAY1: September 6,2021 Online

13:00-13:10 (JST)	Opening Remarks Prof. SATO Maki
13:10-14:10	Lecture1: Prof. SATO Maki (EAA, UTokyo) & Ms. Meng Tianyu (UNDP)
	Reading Material: Immanuel Kant, "What is Enlightenment?"
14:10-14:20	Break
14:20-15:20	Discussion
15:20-15:30	Break
15:30-16:30	Lecture2: Prof. ISHII Naoko (Executive Vice President of UTokyo,
	Director of Institute for Future Initiatives, UTokyo)
	Reading Material: Elinor Ostrom, "Governing the Commons"
16:30-16:40	Break
16:40-17:40	Discussion

### DAY2: September 7,2021 Online

14:00-14:05 (JST)	Explanation of the day Moderator Prof. SATO M		Moderator Prof. SATO Maki
14:05-14:35	Group 1 Presenta	ation	
14:35-15:05	Group 2 Presenta	ation	
15:05-15:35	Group 3 Presenta	ation	
15:35-15:50	Break		
15:50-16:20	Group 4 Presenta	ation	
16:20-16:50	Group 5 Presenta	ation	
16:50 -17:00	Closing remark	Prof. N	NAKAJIMA Takahiro



# Member

LUO Ningjing 罗宁婧 Peking University

OISHI Naoki 大石直樹 The University of Tokyo

ZHOU Zhangchi 周 张 弛 Peking University



What kind of value do we need to change with the environmental constraints?



From competition to cooperation

The practice proved it.
A Community of Shared Future for Mankind
The other side: Zero-sum game



Words from a pessimist



What is the role of science in visiblizing?

Health science found invisible cause of disease
Social science found invisible structure of discrimination.
Marketization make the economic invisible value visible in economic way, such as carbon pricing.



The effect of visibilizing is based on cost-thinking

People can get better health.

- because of the fear for the risk to get ill

Discriminated people can be free from it.

- because of the fear for the risk to be blamed in political correctness.

Marketizing can change current system of distribution and optimize it.

- because of the fear for the cost produced by the marketizing

#### The difference between general speaking and individual life

- For improving the world, it is necessary to visible the problem.
- But the importance of the risk and cost is variable in individual case.
- It is important to tell the general speaking and individual our and others' life.

#### From Kant - コロナによる既存価値崩壊、世代の断絶

But should not society of cleary me, for instance a church assembly, or a venneable classic (as it calls itself among the Dutch), be entitled to commit whereable classic (as it calls itself among the Dutch), be entitled to commit over cache of the control of th

#### Invisibilized Covid generation

Crucial Period of development Consider it this way: For a 10 year old child, 16% of his or her life was in Covid. For a 5 year old, 33%.

This "Covid generation" can ha negative long term effects.



#### Psychological Aspect

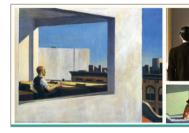




#### Philosophical Aspect - Watsuji Tetsuro

this (start) is, for Watsaji, the study of the human being, and the word he uses for "human being" in adapter, which is composed of two
starters. The first, sine, means "human being" in "pressma" and the second, gen, means "press" or "between. "Watsaji adds the time
diagness a peri moder the great on the fact that white being referred to it the green of pairs in which payed are belowed as described,
seen. This uper is always already which with the efficience of social interaction, part and present. Purthermore, are indicates that
must be press to always already which with the efficience of social interaction, part and present. Purthermore, are indicates that
must be pressed to all managed and invalidates and excellent present and white the area of the interaction of the control of the contr

Source: Oxford Handbooks in Philosophy (2010)



#### Covid generation in Cosmopolitan society and their potential devaluation of the nature

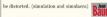
- · Diminished outside activity, Reduced encounter to the mother nature
- 東京の子供の中で直接省を観た人はどれぐらいいるか。
   HOW can we appeal the danger of climate change and preservation to COVID



#### Baudrillard Approach

Exposed to "reality" through internet, screens. "Gulf war did not take place" -Baudrillard "Japan is just like a ghibli film"

To Covid generation, they often learn "reality" through internet and media, but those reality can often







#### Covid 19 and its invisibilized effects on climate change

- Is Covid good for the environment?
  Covid 19 further invisibilized the marginalized.
  "Nature is healing" one dimensional, fails to consider the marginalized workers whose revenues greatly diminished due to covid.
  Rise of cryptocurrency Bitcoins, NFT IMMENSE energy consumption.
  Take out food, Uher Eats Increased Plastic consumution.
- Take out root, Oper Eats Increased Frastic consumption
   Fear of public transportation Increased traffic and pollution
   Mask Waste Pollution



#### EAA Summer Institute 2021 Activity Report

# LEE Joon-young The University of Tokyo

As my grand denouement of my undergraduate days approaches. I cannot help but recall what my close friend told me while we were having dinner after a long hard day of university a few months ago. As he was finishing his katsu-don, he made a brief, baffling remark. "Matthew, I have decided that I will never pursue my career in academia. It truly is disappointing to be a professor." I asked him why, of course. He continued: "Because we students know nothing. Imagine spending your entire life studying about a certain field in academia. Say, a Marxian philosophy or postmodernism. You spent decades polishing your research about this field, devoting yourself to the field's improvement. However, next thing you know, you find yourself teaching undergraduates who often would make ignorant, even arrogant remarks with their superficial knowledge of the field. Imagine teaching students about Foucault and your student asks you about the field's practicality by using the Sokal affair as an example, a scholarly hoax that damaged the postmodernist movement. Or even worse, telling the professor from Marxian philosophy about how socialism/communism wouldn't work because of human's greed."

Indeed, I am not free from this ignorance. During the Summer Institute's presentation, I used Watsuji Tetsuro and Jean Baudrillard as examples to help my argument. While it was important to consult to the philosophical giants to improve

my presentation, it was also true that my knowledge of Watsuii and Baudrillard is limited to entry-level. Afterall, I have only taken one class and read a few chapters about Watsuji. As for Baudrillard, Simulation and Simulacra's notoriety for its convoluted text discouraged me from reading it. As I'm approaching my final year in university. I often get scared as I often guestion myself: what have I learned during my years in liberal arts major? Indeed, I learned about many philosophers and have read some of their books. However, if you ask me to explain in detail about their ideologies, I would struggle or digress, often peeping my phone's wikipedia page for help. Am I a better person now compared to myself three years ago? Did my years at the University of Tokyo have a positive influence on myself? While my journey to find the definite answer isn't over yet, I believe I have gained a small hint from my experience in the Summer Institute.

During the Summer Institute program, I found myself indulged in the course readings from Kant and Ostrom. Then, in the group session with my peers, we were able to develop our own points and original arguments regarding the program's theme. Despite our superficial knowledge, I truly believe our group presentation throws a valid point towards the society. Such a result wouldn't have been possible if we did not use our own enlightened "reason" and "critical thinking". Indeed, we still have a lot more books to read and things

to know. We think we are impartial and able to think properly without bias, but we are never free from prejudice and hubris. Thus, I strongly agree with Professor Wang Qin's point regarding his example of Kitano Takeshi's alleged apprehension. However, I believe such reasons are the raison d'etre of this Summer Institute. Our knowledge is limited, but we are the one who will shape the society in "30 年後の世界", one of the core mottos of EAA. Through the Summer Institute, I hope we students were able to not only realize our limits but also train our "critical thinking" skills. Kant, a philosophical virtuoso who regards reason as the highest virtue of human beings, would approve that message.

#### 一篇流水账 ——EAA Summer Institute 个人报告

LUO Ningjing 罗宁婧 Peking University

暑假的一天, 当我躺在床上快活地刷着手机的时候, 通知栏倏地跳出一封邮件。

当我在学生名单上看到许多并不似日本人的名 字时, 我就知道我和这些同学隔着一条鸿沟。想来 东大的学生国际化程度竟高得惊人。我不禁畅想 着这群来自世界各地的同学都是何种背景。或许 对他们来说, 国际间的交流合作早已司空见惯, 毕 竟自己早已在异国求学; 而对于我来说, 不仅出国 的经验完全是个零,我甚至已经有四五年没有用 英文同外国人对话过了。我努力想用英文掰扯出 几句自我介绍来, 可脑海里浮现的单词少得可怜, 表达能力竟是如此贫瘠!我的心霎时凉到谷底, 如山一样高的语言和文化阻碍,横亘在我的面前, 这是我申请加入东亚研究项目的时候没有仔细考 虑过的。我前几日刚刚拿到英语六级成绩,可谓是 非常理想,如果我打算国内读研,这个分数足够让 我一路过关斩将, 甚至研究生英语免修。我正沉浸 在登上国内应试英语顶峰的喜悦之中, 突然就被 低下的表达能力泼了盆冷水。我深受哑巴英语教 育戕害多年, 用英文自如交流尚且有些困难, 更别 提深入思考什么国际政治、人类未来了,不免有点 惶恐。这三天对于我来说几乎是个不可能的挑战, 是个难以越过的煎熬。我一向个性就是不太自信, 在这样的威压面前自卑的心态达到了顶峰。我甚 至想过逃避, 找一个借口把课程推脱掉也许会更 轻松。我和我母亲谈,她鼓励我迎难而上,因为只 要我还在项目里一天,就迟早要和异国学子交流, 迟早要展现英语水平;多参加这种活动几次,也就 有了胆量,也就有了见识,英语口语也能提高,不然一直如此下去,还谈何去日本交换留学。我深以为然,立刻打开附件开始阅读材料。

说来也难以启齿,在我第一篇材料读过一半之后, 我才知道写这篇文章的人中文名叫康德,这篇文 章有两三百年历史了,而且原文不是英语。我对哲 学一无所知, 所以我算是只能接纳康德的思想, 而 不敢作出太多班门弄斧的批判。康德讲述的是如 何实现 enlightenment ,即启蒙,我理解为人类 智慧得到最有效率应用的社会。康德认为这种状 态需要人类能够自由运用自身的智慧,既不被他 人蒙蔽, 也不被他人禁锢思想, 也不甘于将思考本 能托付他人。但是这种自由,也并非标新立异、胡 思乱想,与别人对着干。按康德的说法,理性(智 慧)的"公开运用"是启蒙的形式,而私下运用不 属于这个范畴。就是说在社会中, 在某个专门的岗 位上, 仍然做出一些让步, 接纳别人的思想, 服从 上级的命令, 但作为"学者"来说, 绝不放弃独立 思考、运用智慧的权利。一个比较易于理解的例子, 康德举例说, 就是教会的牧师, 他可以自己对教义 有一套解释, 也可以写文章进行批判, 但在宣教的 时候必须遵照书本上的进行, 因为这是代表整个 教会的教导。不过也不是说教会的教义就是颠扑 不破的真理了, 只是教义的改动需要更多人的讨 论和证实(而不是牧师直接在宣教中"夹带私货")。 我觉得理想的学术环境不过如此,大家都在摆事 实讲道理,通过理性的讨论沙里淘金,最终得到真 理。但是为了更和谐的社会,我们不能完全遵照内

心的想法来行动,必须有所退让,努力去啮合社会的齿轮。有时候我也不认同某种共识,但既然大部分人都同意,已经成为了约定俗成的规则,那我就会遵守,尽管我内心深处不希望如此。如果我真的希望规则能有所改变,我就在公开的地方发表我的观点,与其他人辩论。这大概就是"成熟"的状态了。

而另一篇阅读材料(由于篇幅较长我只读了前半部分)则是讲述了自然资源危机和解决问题的思路(答案不是市场也不是政府管制,而是介于两者之间的制度。有时候公益组织也能做出贡献)。作者用三种模型来解释现行的市场的或管制的手段的弊端,分别是公地危机、囚徒困境和集体决策。三种模型都指向了资源配置的无效率。她怀疑由这三种模型衍生出的不是市场就是政府的治理思路,希望能提出一种新的路径。下文便是对于解决公共资源问题的制度研究。我查阅得知作者 Elinor Ostrom 系公共政策领域专家,这也是她最著名的公共政策著作。

读完后,我一直在思考康德的理论和"Value and valuing" "Visiblizing the invisible"有什么联系(后来发现导读的文档里写了)。这绝不是一堂德国哲学课。我们要做的是用 18 世纪的思想指引 21 世纪的今天。Elinor Ostrom 的理论时间上离现在更近一些,提出的内容相对有可操作性。两位老师在课堂中都强调了环境问题和可持续发展(当然 21 世纪的全球问题远不止于此),这显然是个典型的例子。 Sato Maki 老师提到的emission trade strategy和 Ishii Naoko老师提到的 Global Commons Stewardship,都是运用人类探索到的真理和本能的理性得出的利于可持续发展的策略。可持续发展,是我们公认的价值取向;而保护资源环境与社会经济发展并重,则是价值平衡的结果。我想这就是 value and valuing。

当然真实世界要复杂得多,许多问题都交织在一 起,还有许多事情需要我们去平衡。其实价值评价 应该只是很小的一个开端, 只是人尽皆知的一些 漂亮形容词 (不过要说复杂也可以很复杂, 因为不 同文化背景下价值观的出入也很大。Sato 老师在 课堂上也比较了东西方的倾向差异)。而如何去实 现这些, 便需要大家集思广益, 像 Elinor Ostrom 那样, 利用科学理论摸索路径。或许老师希望我们 做的 pre 就是提出一些 solutions, 但我向来是不 敢妄议朝政, 我觉得以我坐井观天的见识, 还不足 以在短短两天里想出什么改变世界的办法。再加 上这种改变世界的办法还得用英文表达出来,无 疑难如登天。所以最后我的报告就显得有点寒碜 和简陋了, 当然很多同学还是有精彩的表现, 切入 的角度之巧妙让我惊叹, 然后便诘问自己"为什么 想不到那一层去"。

这三天时间给我施加的压力还是挺大的, 虽说我 下了课之后也只是窝在家里,像往常一样炒炒黄 瓜、晾晾衣服。我想我要是也能流利地用英语表达 想法就好了, 至少可以更加自如地与人交流而不 会畏畏缩缩。当我脑袋空空, 胸无点墨的时候, 我 自然是说不出什么的, 可如果化解了语言障碍, 我 又有话可谈的话, 我绝不会吝惜口舌。现阶段确实 是在能力上有不小的差距。其实面对来自东大的 优秀同学, 我是希望能和他们多对话几句的, 但就 连这样也成了奢望,因为我要费好大的劲儿才能 憋出一句话来。我和小组的三位同学有过邮件上 的愉快交流(指沟通晚上开会商讨的时间),要是 面对面我也能像发邮件时那样畅快该多好啊。我 还有很多的话想和大家说, 但碍于语言的隔阂而 难以表达。面对着生活方式和经历与自己完全不 同的对象, 话题想必是源源不断的, 这样的谈话也 必然是深刻的, 是异文化间的激烈冲撞, 能迸发出 火花的。想要实现这样的图景,必须消灭语言障碍,

更多地进行文化交流。三天的经历让我深刻明白了,向着更高的语言交流水平,我的前方定不是坦途,但我要高歌前进。

我是北大的一名相当普通的学生, 空有漂亮的应 试分数却无高超的实际运用能力, 空有一腔对国 际交流的热情却没有面对异国同侪的胆量和风度, 也算是读过几本小书但并没有多深厚的文化素养。 博而不精,大概就是这样。我写这篇文章之前,我 一直是非常惶恐, 认为自己没资格和优秀的同学 们同台竞技, 真是忝列门墙、愧对师门, 而我的忏 悔录一样的报告竟然还得收集进小册子里永久留 存, 我给下一届参加 SI 的学弟学妹们献丑了。或 许我真的代表不了优秀北大学子的水平, 也渐渐 讶异于参加项目面试的时候自己哪来的自信。但 是当我细细地去思考,一行行真挚的话语生发在 我的指尖,我渐渐明白,我写这篇报告不需要和任 何人竞技。我只需要写下我自己最真实的想法,几 年后再回来重温,看看我是否有超越当年的自己, 是否在某些方面取得了长足进步。这就够了。因为 出身于不同国度的大家起点本就不同,未来也并 不相同, 我们只是恰好在十字路口相遇, 我们停下 来交流, 我们发生了思想与文化的对撞。这不意味 着我们未来就是竞争对手, 向着同一条路奔跑。如 果真的有这一条路, 那也是向着人类文明更高级 的演进的路, 而在这条路上, 我们是朋友, 是合作 伙伴, 是命运共同体。我不应该被差距吓唬到, 而 是坚定地走属于我自己的路。倘若能见贤思齐,努 力减少一些差距和代沟自然更好。

#### Summer Institute 2021「人間社会の発展とはどのようなものか」

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Summer institute 2021 は自分のぼんやりとしたイメージを言語化して再構成するまたとない機会となった。本稿は最終日の発表および以降の EAA 内での小発表の内容を補足するものとしたい。

ここ数年の間ずっと頭にあった疑問は人間と は本当に理性的な生き物であるのか、あるいは あるべきなのかという問だった。経済学を筆頭 にして、社会科学というものは基本的に人間を 「合理的な」「選択を行う」主体としてモデル化 することでさまざまな一般的法則の仮設・実証 を行なってきた。そのような枠組みが人間の 様々な要素を捨象しているというような批判は 目新しいものではないが、社会科学内での合理 性概念の反省的拡張・更新とは対照的に、一般社 会において合理性概念は広く浸透した印象を受 ける。効率的、合理的を謳う商品、事業広告がネ ット上に氾濫し、かつては人生の夏休み(!)と言 われた大学生は(少なくとも東大では)皆何かに 追われるかのごとく何もない時間を埋めること に必死である。我々は「効率教」あるいは「合理 教」とでも言える時代に生きている。

この「効率教」や「合理教」には経済学よりも根源的な由来があるように思える。それはギリシャ・ローマで芽吹き、キリスト教で「教え」となった「理性教」とでもいうべきヨーロッパの規範体系である。現代社会に底流する様々な近代的前提は多くをこの規範体系に拠っており、それは自然科学をはじめとした近代諸科学も例外ではない。とても不勉強な身ではあるものの、私自身東西の古典を読み比べてみたときにギリシャ人やローマ人の思考法、叙述法がどれほど東

洋のそれと異なるか、また東洋のそれに比べてどれほど近代思想と親和的かを実感して驚いた。このことは決して科学の有用性や信頼性を損なうものではないが、ことに個人の自由や人権、そして合理性といった社会科学における規範的思想の普遍妥当性が問題となる時には、その特権的地位を損なう可能性が十分にある。

ならば近代の諸理論は結局相対主義的な観点から他の非西洋文明と同列視されてしまうのだろうか。私はそうは思わない。西洋近代思想はその思想自体が正統であるから普遍性という観点において特権的なのではなく、その営為が人類史上で最も長く他文化と接触し、受容され、自己修正を遂げてきたために、他文明に比べて最も普遍妥当性を持っていると言えるのではないだろうか。もしそうだとするならば、我々が自明視している近代的な価値観と衝突するような価値と対面した際、それは近代社会発展の弁証法的な契機であり決して「非科学的」「非人道的」と切り捨てられるものではないはずだ。

では普遍的な価値を以上のようなものだとした時、我々はどのように普遍的価値と我々固有の価値を両立させれば良いのだろうか。前置きが長くなってしまったがここで Summer Institute 2021 では"Science as a way of visiblizing the invisible"という題で、諸科学による課題発見と価値創出(visiblizing the invisible)、またそれに伴うリスクとコストの発見・創出によって人々の選択が良くも悪くも干渉されてしまうという事態の問題提起を行なった。これは上述の分析のもとでは、より普遍的である価値

とより固有である価値が衝突を強いられているというように定式化することができる。この場合のより普遍的な価値とは、ポリティカルコレクトネスや経済的合理性や炭素排出量削減のことであり、これと抵触するより固有である価値とは例えば甲子園の女人禁制や伝統工芸や冷房18度設定の教室であったりするわけだ。価値の普遍性序列は連続的であり、ポリコレ、甲子園球場、教育現場における男女平等主義、参加校の伝統、野球は男のスポーツだという集団意識など様々なスケールの価値観が顕在あるいは潜在している。

このような価値のスケール的序列を考えた際 に近代的な発想のもとではおそらく法秩序の下 での法的効力の序列が想起されるだろう。しか し私が主張したいのは、価値スケール序列は決 して法的効力序列のような直線的かつ一方向の 優劣関係を想定するべきではないということで ある。法的秩序構造の理由はいくつも考えられ るが、裁判規範として用いる時の客観性、より強 い規範はより制定しにくいという自由主義性、 法の制定権力根拠の想定という法理論的整合性 などが挙げられるだろう。しかし法と価値規範 の決定的な違いは強制権力の有無である。法は その背後に強制権力があるからこそ、その発動 根拠(裁判)には明確性が求められるし、その制定 は慎重でなければならない。一方そのような強 制権力を持たない社会規範として観念される価 値規範の所在はまず第一に個人の規範意識だと 考えられる。この場合事情は反転し、全ての価値 規範の序列は個人の規範意識を出発点としなけ ればならない。従って価値スケール序列は前提 としてミクロ優位であるべきだというテーゼが 引き出されうる。

より詳細な説明としては以下のようなものが 考えられるかもしれない。非法規範が法規範と 同じ効力関係を持っているならば、それはもは や法秩序の中に組み入れられても構わないはず である(おそらくこのような前提のもとで、国際 法の平面で人権を普遍的価値とする国際法秩序 の立憲化の議論が活発に行われているのではな いか)。国際法と国内法はその性質に大きな差が あるため国内法において現実にどのような問題 が出来するかわからないが、極論ではどのよう な社会規範でも法秩序に組み込めるはずだ。し かしそうしないならば、そこにはそうしない利 点があるのではないだろうか。価値スケール序 列をマクロ優位にしてしまった際に考えられる 最も大きな不利益は、個人が自らの生活に意味 を見出しにくくなってしまうということである。 マクロ優位の価値規範のもとでは普遍妥当性が その価値の優劣を定める。これは市場経済にお ける商品を見ればすぐにわかることである。商 品を売り出す際に最も経済合理的なのはより多 くの消費者に訴求する価値を提供することであ る。これはマクロ優位の価値規範が経済分野に 根付いていることを端的に表している。現代の 大きな社会問題の一つであるモノの充実と意味 の欠乏が資本主義社会と結びつけて批判される ことは多々あるが、その背景はマクロ優位の価 値スケール序列として考えることができ、それ は西洋近代の最大の業績の一つである近代法秩 序の論理と、合理性という点において密接に関 係していると思われるのである。

しかし価値スケール序列を単なるミクロ優位と捉えてしまっては、人々は自らの狭い信念から脱する手立てを得ることができない。そこで考えられるのが、よりマクロな制度・価値は、よりミクロな制度・価値のなかで不満を持つものがコミュニケーションによる解決を図る際に用いられるべきである、という二つ目のテーゼである。これにはいくつかの前提が必要だろう。現行規範に不満を持つものとはつまりマイノリティたる個人のことだが、彼の不満表明は妨げられてはいけないし、また受け入れられなければならない。さらにその不満表明は、現行規範によ

って形作られる集団と不満表明者との間の関係を存続させるために行われるのであり、従って当該規範の発展の契機とならなければならないのである。これは一見従来の発想と近しいように見えるが、重要なのはマイノリティが声を上げる必要を求めていない点である。従来のマイノリティは声を上げることによってマイノリティ同士でその集団を超えたよりマクロな集団として訴えることで自らの優位性を担保してきた。これは上述したマクロ優位な価値規範という前提に立ったものであり、その点において私の主張とは異なる解決法である。私の主張の眼目はその集団の内部において問題が解決されることを目指すものであり、従ってマイノリティは声をあげて徒党を組む必要はなくなるのである。

しかしマイノリティのマクロ的連帯は有効性 があるために行われてきたのであるから、彼ら の主張が聞き入れられる仕組みが別に必要であ る。ここでコミュニケーションによって問題を 解決するというテーゼの特色が出てくる。三つ 目のテーゼは、コミュニケーションは合理性の みで測れるものではない、という主張である。相 写理解には理性と根拠に基づく合理的な話し合 いだけでは決して到達されない領域がある。コ ロナ禍で我々が実感したのは理解という側面に おける大学のサークルの大切さであり、飲み会 の大切さであり、対面の大切さであった。ここで 重要なのは、これらはいずれもその場にいる人 間が限定されているということである。三つ目 のテーゼはその裏返しとして、コミュニケーシ ョンは少人数でしか達成され得ないという主張 を含んでいる。この少人数でしかコミュニケー ションが達されないというテーゼを導入するこ とで、現代社会における政治への無関心や政治 家不信の増大が説明できるようになるのではな いだろうか。そしてこの問題はマイノリティの 連帯による権利主張がなぜ反発を招きやすいの かということも同時に説明しうるものだと私は 考えている。マイノリティによる連帯とデモはマジョリティを構成する個人から見ればれっきとした「示威」でありコミュニケーションの方策ではないのである。

以上の分析から導かれる解決策が集団自治へ の人文者の参加である。現行規範に不満を持つ 個人がその不満を表明し、その集団の中でコミ ユニケーションをとって解決する必要が出てき た際に、そのコミュニケーションの専門家が仲 介をする必要がある。これは地方行政の問題を 地域住民と行政担当者が専門のファシリテータ ーの仲介をもとに討議する「自分ごと化会議」と いう取り組みから着想を得たものである。この 取り組みは日本国内で着実に実践が進み、概ね いい結果を残しているとされている<sup>1</sup>。もちろん 集団の規模が大きくなればそれだけ真のコミュ ニケーションは難しくなるし、時間もかかるも のになる。しかしだからと言って規範問題の解 決を数の論理という政治学的観点からのみ捉え てはならないのである。規範の発展は常に価値 スケール序列のミクロ側から起こらなければな らないのだ。

少々長くなってしまったが、以上が現在の自分の問題意識と事実認識である。広く浅い学習のために、これから思考のパラダイムがひっくり返されることが多々あると思うが、その発展の契機を味わいながら残りの大学生活を実りの多いものにしたい。

<sup>&</sup>lt;sup>1</sup> http://www.kosonippon.org/project/jibungoto1/ (検索日 2021/09/30)

#### 东亚研究暑期活动报告

ZHOU Zhangchi 周张弛 Peking University

新冠疫情的蔓延与肆虐,让面对面的跨国交流依然难以实现。但空间的阻隔,并未让国际交流因此中断。2021年的 EAA 暑期课堂,正在新冠疫情的背景下拉开帷幕。在疫情影响之下的 2020 和 2021,我们逐渐习惯了线上的授课与交流会;去年线上交流的成功举办,也为今年的顺利开展做好了充分的准备。

虽然无法与东京大学的友人面对面交谈,但是在这短暂的线上活动中,我依然感受到了来自他们的热情。他们所展现出来的丰富的知识储备、对于新冠阴霾笼罩之下的生活不同的看法,都让我大开眼界。我在高一的时候,也曾经梦想过报考东京大学的 PEAK 项目,而同组的 Matthew 同学正是东大 PEAK 项目的学生。虽说我最终并未选择前往日本留学这条道路,但我们却能够在 EAA 的暑期课堂相遇,这不能不说是一种缘分。

此次活动的阅读材料非常有趣,且跨度较大,读起来或许有些挑战性。康德的《何谓启蒙》与《永久和平论》皆为佳作。印象很深的是,在《何谓启蒙》中,康德提到了"必须永远有公开运用自己理性的自由,并且唯有它才能带来人类的启蒙。"这意味着我们需要理性地思考,更需要公共地表达自己的理性。

这放在今日而言,依然是具有重要的警示意义的话语。启蒙运动虽已经过去了数百年,但我们今日仍未走向那种"已启蒙的"(enlightened)的状态。甚至,我们在渐行渐远:一方面,文化工业的盛行、快餐文化的兴起,容易让人沉溺于肤浅而短暂的

快乐,忘记甚至是不愿意去公开地运用个人的理性;另一方面,公共地进行学者式的发表似乎变得困难,因为大众媒体时常垄断着话语权。在一个"大众媒体"的时代,我们常常成为了信息的被动接受者。而除此之外,在今日,运用理性的难度似乎也在增大。海量的信息充斥着我们的日常生活,这使得对于信息的判断与筛选变得更为困难而令人疲惫。

可是即便如此,在面对新冠疫情的考验的同时, 我们更有必要去运用理性,在庞杂的信息中对其 进行筛选并作出判断,在这个充满危机的时代中 做出选择。

《公共事务的治理之道》是一部政治学的佳作,在此前我并未涉足过这一领域,初读时倍感陌生。但此书让我更为深入地了解到了公共资源问题中的公地悲剧、囚徒困境以及集体行动的逻辑这几种不同的模型。各种模型所体现的困境,从某种程度上来说,亦是个人理性与集体利益的矛盾,以及在部分情况下个体理性的局限性。国与国的相处亦是如此。我们追求和平、追求可持续发展,同时也有本国自身的利益需要保护。这本书中的局部地区的案例,对于我们解决国际资源分配与自然环境等方面的重大问题,也有着极大的启示作用。我也因此对于走出公共事物管理困境的途径有了新的认识。

三位老师的讲座,也可谓精彩纷呈。本次活动的 主题为 "Value and Value-ing: Visiblizing (the) Invisible",最开始看到本次讲座的主题,我其实并 没有读懂,可以说是豪无头绪,甚至并不知道会和什么有关。或许是和新冠疫情相关?但是老师们的分享,让我豁然开朗。这一个题目,也许因新冠疫情而生,但它与去年的话题不同,它超越了疫情本身,更具反思性与前瞻性,让我们通过疫情去思考那些与我们的未来、与人类的可持续发展息息相关的事情。

Sato Maki 老师的讲解,让我进一步地去思考这 个时代的价值变化的轨迹,还有应当如何去看见 那些被遮蔽的事物。如今,我们站在时代的十字路 口。从国际局势来看,美国的霸权正在逐渐瓦解, 主权国家所扮演的角色在发生变化,资本主义发 展也陷入危机,掌握大量资本的巨头企业正在试 图建立一种新的"殖民主义";与此同时,我们的 环境脆弱不堪,极端自然灾害频发...世界的变迁, 同样也在考验着那些价值观;价值观并非一成不 变的。正如 Sato 老师所言,"value"关乎的是那些 应当被继承与传递下去的价值,换言之,即那些静 态而恒定的价值;而 "value-ing"则意味着,那些 旧有的,与时代的动向不符的价值观,需要被改变。 处在时代的十字路口的我们,则有义务去审视当 下与未来, 去思考我们究竟需要怎样的价值观。与 此同时,时代的发展与变迁,让那些可见的与不可 见的事物也发生着诸多变化: 科学技术的进步, 使 得我们拥有了更为丰富的技术手段,从而让那些 无法被看见的事物显形,数据与信息的透明公开 让真相被表达; 许多突如其来的事件, 例如新冠疫 情, 也会让人们去思考生活中或是社会之中那些 曾被忽略的部分。然而伴随着"可视化"的进程, 一些事物却也被遮蔽:环境的污染与空气质量的 恶化, 让夜空中的星光逐渐暗淡下来, 让那些曾活 跃在这个星球上的物种消失、灭绝 ...... 如果说 "Value and Value-ing"这一部分启发了我对当下 与未来的探索,那么 "Visiblizing the Invisible"这

一部分则为我看待生活、环境与社会当中的问题, 提供了全新的视角与思维方式。

随后,来自联合国开发计划署的蒙天宇老师为我们介绍了碳定价(Carbon Pricing)的现状。伴随着气候变化与全球变暖的加剧,各项与环境保护相关的国际协商逐步进行着,越来越多的国家也加入到了走向碳中和的进程当中。而碳定价则是帮助我们达成节能减排、实现碳中和的众多方法之一。它通过市场化的方式来限制那些使个体获利的经济行为对环境造成的累积性与长期性的伤害。它包含着ETS(Emissions Trading Scheme)、碳排放征税等经济手段。在中国,相关的措施也在开展,其中包括着日渐成熟的碳交易市场。碳定价,作为一种经济手段,展示了经济手段在环保行动中的作用,也进一步引发了关于如何平衡好发展与环保之间的关系的探讨。

最后, Ishii Naoko 老师对于全球公共事物的管理进行了讲解。当下的人类, 正处于人类文明的十字路口, 正在见证自然的极限; 而面对未来, 我们需要在社会、经济领域中不同的方面做出改变, 以改造当前的社会经济系统, 并治理好全球的公共事物, 尊重人类的共同价值, 从而实现人类未来发展的可持续性与繁荣。

在最后一天的展示当中,我与同组的同学就此次线上暑期课堂的主题进行了发表。我围绕"Valueing"的部分简述了自己的想法。我们的时代,正如上所述,充满着潜在的危险挑战:环境问题,尤其是频发的自然灾害以及资源的短缺,正肆虐全球;同时,国与国、地区与地区之间的冲突,不同群体之间的割裂,都愈演愈烈。

在这样的背景之下,我以为,在国际关系方面, 我们需要从"竞争"的思维转变为"合作"的思维 方式。面对资源的紧张与枯竭与自然环境的恶化, 竞争只会导向零和的结局,人类会在剧烈的内耗

中进一步地自我破坏;而摒弃冷战思维,逐步走向合作,建立人类命运共同体,才是我们应对危机的最好的方式。新冠疫情期间,国与国的合作、抑或是民间的互帮互助,让我们得以看到应对剧变的未来的可能性与希望。

而对于个体,在面对外界纷繁复杂的变化时,更应当转向对内心的关注,追求内心的平静,追求精神上的成长。一方面,环境的恶化与资源的枯竭,使得物质上的享受变得更为困难,需要付出更大的代价;另一方面,伴随着大规模工业化而来的,则是工业文明当中人的异化。劳动的异化,则使得个人在重复而机械的劳动中变得均质化、扁平化,无暇面对自己的内心世界;与此同时,文化工业的把持、大数据与人工智能的发展,控制着人们的喜好。人们沉浸在那些浅薄的快乐中,日复一日地工作,然后投入到对这种转瞬即逝的快感的消费中,最终沦落为"快乐的机器人"。

因此,在当前的时代,追求精神上的平静,是我们缓解对未来的焦虑感的一剂良药,是我们所需要转变的,需要 "Value-ing"的价值。回顾历史,在东方有着颜回这般"一箪食,一瓢饮,在陋巷"却潜心学问、不改其乐,在钻研学问的艰苦历程当中找到了精神上的宁静与快乐;在古希腊,伊壁鸠鲁——尽管其关于快乐学说常常被误读——也说到,真正的快乐在于内心的平静。这种平静,并不是通过外物而获取的,外物的刺激,往往会麻木人的感官,导致欲壑难填;这份快乐,常常与求知等精神上的享受有着极为密切的关系。

虽然我对于"怎么做"这样一个问题,并没有办法给出一个具体的路径或者一套解决办法,但上述两点,正是我在疫情期间所收获的最为深切的感受。尤其是第二点,当我们面对新冠病毒的肆虐,被迫在家中隔离时,互联网所充斥着的焦虑不安以及手足无措仍然令我记忆犹新。未来难以预料,

世事变幻莫测,惟有内心平稳、真正地学会反思自己的生活以及与自己的心灵对话的人,才能做到不为外在的变化所动,从而拥有长足的幸福感。

总而言之,我在这次暑期活动当中收获颇丰。在新冠疫情爆发以来,能够参与一次如此充实而有趣的国际交流,也显得弥足珍贵。这也极大地丰富了我的学习生活。在短暂的学习与交流中,我与项目内的来自东京大学与北京大学两校的同学们建立起了友谊,通过聆听与思考拓展了自己的视野,更新了自己对于这场疫情乃至是人类未来发展路径的认识。十分期待与各位再会!



# Member

MORI Kaname 森 要 The University of Tokyo PAN Wenxin 潘文欣 Peking University

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#### Internet as Common Resources -- comparing Japan and China --

EAA Summer Institute 2021 Group 2

Two stages of mass media's transformation:
 The changes of books and newspapers and magazines
 The rise of electronic media



- In the era of new media booming,the influence of internet is like two sides of a coin:

  At the national level:
  - At the national level: On use maps media to issue policies to regulate people's behavior and the powerful septimed; documents of the powerful septimed; documents of the powerful septimed; documents of the powerful septimed to the possible regulate private information who the compromised if he or she is suspected to be possible regulate.

#### Privacy(Japan)

In pandemic, Japan don't have cases on tracking specific infected individuals or groups by media.

□Pros: Peaceful, relatively free of

Cons: Non-transparency. You don't know who is infected or who had close contact with those who infected. Those who is potentially infected don't get much constrain.



ve = 0.02 million

#### Vaccination / fake news(Japan)

#### Features of SNS

- In the past, media (newspapers, radios, TVs) had virtually "only" power to spread information. (Ordinary people were just "receiver".)
- Now, there are various kinds of news sources ranging from "old" media to SNS.
- e.g. Twitter
- Everyone can tweet freely. In the first place (when it is tweeted), tweet posted even by an anonymous user is equal to tweet posted by news publisher. (After being retweeted, the influence/power of tweets vary.)

#### Vaccination / fake news (Japan)

• Misinformation: "covid vaccine makes vaccinated people infertility (不 妊)"

•Such misinformation tweeted by only 20 people, but its retweets share 40 % of these kinds of misinformation (the number is tens of thousand).



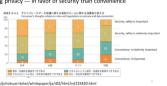
#### Theory

- Nowadays the internet plays an important role in people's private and public life.
- How do we define public space and common resources?
- Habermas's theory of public sphere
- Haberma's public space is a discourse space in which citizens can participate freely and carry out free, open and rational dialogue and debate on public topics.

  The internet gradually become a truly public space where people can freely obtain and publish information and express opinions.
- The transformation of the public space is closely related to the changes of

#### Privacy(Japan)

General Environment: Japanese people has relatively high awareness on protecting privacy --- in favor of security than convenience



#### Privacy(Japan)

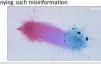
Cluster happened in Fukui Murata company Staff and family not related to the cluster got discriminated

#### ☐Citrus Colour for fighting discrimination In Ehime, measures for fighting discrimination by infection is made by light up citrus colour

# 大規模クラスター発生で従業員ら「差別的な扱い」に心痛め 福井村田製作所武生事業所

#### Vaccination / fake news (Japan)

- The red zone is showing tweets transmitting misinformation: "covid vaccine makes vaccinated people infertility (不妊)"
- . The blue zone is showing tweets denying such misinformation.
- · But the red zone and blue
- zone are nearly divided.
- · "echo chamber"



#### Vaccination / fake news (Japan)

In order to counter fake

- · Posts / advertisements by government in SNS
- → encouraging young people to get vaccinated.

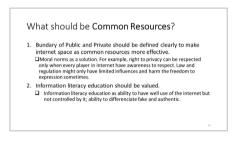












Thank you for listening!

#### 公共圏とインターネット――その境界は?

# MORI Kaname 森要 The University of Tokyo

#### 1. はじめに

今年の EAA の Summer Institute は [Value and Value-ing: Visiblizing (the) Invisible」と題して開 催された。私の所属した Group 2 では、最終日 のプレゼンテーションにて、ハーバーマスの公 共圏を土台として、インターネット上における 新型コロナウイルスに関係した情報管理やワク チンデマの日中両国比較をしつつ、インターネ ットの特性を考察するプレゼンテーションを行 った。 プレゼンテーション後の Q&A セッション で、誰が公共か否かの境界を決めるのか/区分す るのかという質問が提起されたが、プレゼンテ ーションに向けた準備時間が限られていたため その場では十分な回答を見出すことができなか った。本稿では、その誰が公共か否かの境界を決 めるのか/区分するのかという質問について再度 検討することにしたい。

2節において、ハーバーマスの議論を概観し、 3節において、インターネット上の情報の取り 扱いについて検討する。

#### 2. ハーバーマスの公共圏

まず、ハーバーマスの「公共圏」の特徴をみる。 谷澤と早川は「ハーバーマスによる市民的公 共性(bürgerliche Öffentlichkeit) ないし『公共圏』 (public sphere/ Öffentlichkeit) の定義」 1を以下 に引用するように紹介している。

公共圏とは「われわれの社会生活の一領域であって、そこでは公共的な意見と呼ばれるようななにものかが形成される。公共圏への接近は、原則的に市民すべてに開かれている。私的な個人たちが一つの公衆を形成しようとして集まる、

どんな会話のなかにも、公共圏の一部が生み出されるのである」(Seidman ed., 1989)。2 この定義が土台となるが、市民「すべて」や「どんな」会話と指摘されているように、公共圏の一部となるものが広範であることに注目すべきだろう。

また、谷澤と早川は、討議デモクラシーにまつわる議論においてハーバーマスが用いた「政治的公共圏」を検討して、「ハーバーマスの考えは、公共性という言葉のもつ、開放性や不特定性という意味に強調点をおいている」3と述べている。加えて、彼らは、別の公共性との比較も記している。

その反面で、ハーバーマスの考えは公共性の他のいくつかの意味とは両立しにくいことになる。彼の考えが、公と私の区別を固定的で不変のものとみなすどんな考え方とも両立しないことは明らかだろう。同様にそれは、公と私の間に道徳的な価値の序列を設けて、公を優位におく考え方とも両立しない。他方で、私的なものの優位から出発して、公的なものを常に最小化されるべき負担と考える用法とも両立しない。それどころかハーバーマスは、公共圏での討議を通じて正統性を付与された法体系がないかぎり、個人にとっての基本権は、意味をもたないと指摘している。

さらに、ハーバーマスの考えは公共性を国家や民族に独占させる考え方とも両立しない。政治的公共圏が自由なコミュニケーションの流れを意味するかぎり、「国境をこえた公共性」の可能性がそこには含まれているからである。4

これを鑑みるに、公共圏という概念は開放性や 不特定性のような柔軟性をもったものと考える こともできそうである。逆に、この柔軟性・自由 が捉え難さにつながる可能性がある。

一方、干川はハーバーマスの公共圏の批判的検討を行い、「ハーバーマスの公共圏論においては、マスメディアが民意を反映する方向で世論を形成し、世論を媒介にして公共圏から国家行政システムおよび市場経済システムに対して影響力を行使しコントロールを可能にするという方向でのマスメディアの世論形成力および社会変革力への信頼がしばしばみられる」5と述べている。確かに、ここで述べられたようなマスメディアの特性は正しい面もあるが、『公共性の構造転換』の初出は約半世紀前の1962年であるように、現代に必ずしも合致するとは限らない。特に、インターネットはその特有の性質から別の可能性を生じうる。次節ではこの点に注目する。

#### 3. インターネット上の情報の取り扱い

具体例をみながらインターネット上の情報の 取り扱いについて考えるが、インターネットは 公共圏たりえるという想定をおく。

まず、新型コロナウイルスの感染者の行動履歴を例にとる。現在、日本国内では、検査において陽性が判明した方々の行動履歴は基本的に公開されていない。また、新型コロナウイルス接触確認アプリ(COCOA)においては、接触の履歴を残すことになるが、「電話番号、位置情報など個人が特定される情報は記録しない・どこで、いつ、誰と近接したか、互いにわからない・近接に関する情報(ランダムな符号)は端末内のみで保持し、14 日経過後に自動で無効となる」6 仕様となっており、プライバシーへの配慮がなされている。

他方、日本での流行初期(2020年2月など)の頃は、自治体からの発表をもとに(名前等は伏せられていたが)行動履歴が比較的詳細に報じ

られた。今なおニュースとしてインターネット 上で検索できるものもある <sup>7</sup>。

接触者・濃厚接触者という判定もなされる感染症における情報発信として、感染者の情報量が多ければ多いほど、感染を食い止められる可能性が高くなるが、プライバシーを脅かす可能性が高くなる。また、(感染拡大以後は行動履歴が逐一報じられることがなくなったにもかかわらず)1年以上前の行動履歴のニュースがインターネット上に「放置」されている状況も、プライバシーの観点からは疑問が残る。ここで言えることは、インターネットを公共圏とみなすと、公共圏としての利点と欠点が併存するということである。

また、別の例を挙げる。世界最大級の動画投稿サイト「YouTube」は、「ワクチンについての誤った情報に関するポリシー」を設定し、「地域の公衆衛生機関や世界保健機関(WHO)によって安全かつ有効であると認定され、現在接種が実施されているワクチンに関して誤った医学的情報を拡散し、深刻な危害を及ぼしかねないコンテンツを許可していません」8としている。そして、このポリシーに違反するコンテンツへの措置として、コンテンツの削除等を示している。つまり、サイト上の情報の管理は国家主体ではなく一運営会社(ここでは Google)が担うことになる。精緻化すれば、行政による法令ではなく、企業のルールに基づいて判断がなされるということである。

以上の二つの例では、情報量が増えるほど公 共圏としての利点が発揮されるといえる。しか し、増加する情報の中に、プライバシーを侵害す る情報や誤った可能性のある情報が含まれる場 合、すなわち、公共圏の射程に反する場合におけ る対応に対して憂慮を抱かざるを得ない。

確かに、国家、法令、企業、市民など様々なレベルから対応する方法は考えられるが、いずれも一長一短である可能性が高い。現行の対応は

必ずしも万全とは言えない以上、インターネットの領域が拡大を続ける中で、随時多角的に検討し、境界についてコンセンサスを得る必要があるのではないか。また、そのコンセンサスの形成過程は、まさに「価値付け(Value-ing)」の過程であり、慎重な議論が求められると考える。

#### 4. おわりに

本稿では以上のような議論を行ったが、必ずしも完全ではないだろう。公共性を考える上で、今回はハーバーマスに拠ったが、執筆するにあたって目を通した文献(参考文献にしなかったものも含め)では、アレントやカントに拠っているものもあった。また、インターネットに関連する部分は、まさに現在進行形で議論が展開されており、議論が尽きることはない。これらも踏まえて、同じ Group 2 のメンバーと再び議論する機会をもつことができれば幸甚である。

最後になりますが、今年の Summer Institute に携わった方々に感謝申し上げます。ありがとうございました。

<sup>1</sup> 谷澤正嗣・早川誠「第9章 公共性と市民社会――公共性と市民社会」川崎修・杉田敦[編者]『現代政治理論〔新版〕』有斐閣アルマ、2012 年、236 頁。

<sup>2</sup>同書、236 頁。

<sup>3</sup>同書、244頁。

<sup>4</sup>同書、244-245頁。

<sup>&</sup>lt;sup>5</sup> 干川剛史『公共圏の社会学』法律文化社、2001年、 27-28 頁。

<sup>&</sup>lt;sup>6</sup>厚生労働省、「新型コロナウイルス接触確認アプリ(COCOA)」 〈https://www.mhlw.go.jp/content/1090000/000691700.pdf〉

<sup>7</sup>ここでは具体的なリンク等は示さない。

<sup>&</sup>lt;sup>8</sup>YouTube、「ワクチンについての誤った情報に関するポリシー」 〈https://support.google.com/youtube/answer/11161123?hl=ja&ref\_to pic=10833358〉

#### 东亚研究暑期项目报告 具身性与媒介: 网络虚拟空间中的未来

PAN Wenxin 潘文欣 Peking University

随着 2020 年年初新冠疫情的大规模爆发,全世 界的经济、文化和政治格局都受到了不同程度的 冲击,全球人民的日常生活秩序也发生了巨大的 变化。疫情的出现让人们重新反思曾经那些被视 为理所当然、自然而然的事物,如人与人之间的关 系、文化的交流与传播等等,那些曾经暗藏在一成 不变的生活轨迹中的人生秩序, 由于这一场突然 爆发的疫情截断了生活之流,如同裸露的岩石一 样出现在人们的视野中。其中,大众媒介作为人类 感知器官的延伸, 在人与人之间不得不刻意产生 距离的疫情时代的作用尤为凸显。如果说曾经人 们还可以以具身性的方式努力交流"被身体所隔 离的灵魂",传播媒介只是作为储存和传播人类知 识的体外记忆的工具, 那么疫情时代, 传播媒介可 以说就是人的器官本身,在居家隔离的日子里,人 们变成了一个个网络上的"幽灵", 电视、网络社 交平台、网络新闻 APP 等新的旧的媒介在人们不 能出门的情况下深深扎根在人们的生活中,帮助 人们获取最新的信息,传播对彼此的思念以及疫 情和其他大小事件的看法, 甚至有时成为唯一的 表达渠道。在肉体无法在场的疫情时代,大众媒介 不断创造新的连接的方式和可能性, 也在不断创 造着新的"幽灵"——精神和身体的分离状态。因 为"media"这个词,在19世纪现代媒介出现之前, 就是"灵媒"的意思,通灵这件事本身就是在对抗 死亡,对抗交流的被阻隔,与疫情时代人们因为隔 离而无法相见一样,大众传媒像通灵一样沟通着 已经变成一个个符号而非具体的肉身的人们。

除了这些, 大众媒体在当今时代的意涵远远超过 人类知识的记忆和传播工具, 自媒体作为发展势 头迅猛的新型媒体形式,被人们期待成为创造未 来民主社会的新方式。互联网的出现改变了我们 的生存秩序和生活图式, 互联网用户生活在"网络 空间"里,这是一个由全球计算机网络形成的互动 空间。在这个空间里,人们不再是一个个具体的肉 身, 而是出现在电脑屏幕上的符号, 人们可以在其 间建构自己虚拟的个人身份,构建新的活动空间、 新的关系和新的想象。拥有相同爱好的人们可以 很便利地聚集成自己的小社群,以自己独特的方 式共享一套独特的群体价值和文化, 于是, 新的话 语和新的社会活动参与方式被创造出来,人们拥 有了比以往更多的公共空间, 也在一定程度上开 辟了以前所不能及的公共领域, 例如, 被人们常常 提起的女性进入公共领域和公共空间的问题。女 权主义的文化研究认为, 性别范畴或性别差异不 是"天然"的和强制性的,而是由文化和语言创造, 语言为性别赋予了社会与政治地位,同时为其改 变提供了可能。网络空间为重新定义与妇女有关 的词语提供了新的可能性, 也为表达妇女的声音 提供了重要的渠道。与以往的欧洲社会不同, 妇女 要参与贵族的沙龙文化或政治话语,可能要以男 人的方式去 "doing things", 在现代网络社会中, 妇女可以以自己个人的身份,表达出自己的意见。 因此,大众媒介的发展,以及其在人们的日常生活 和政治参与中扮演着越来越重要的角色,逐渐让 很多学者坚信网络空间正在成为一个真正的公共 空间,一个需要专门管理与规范的公共空间。

在疫情严峻期,人们无法具身参与社会活动,转 而将活动重心转移到了网络公共空间中,一切有 关疫情的最新消息都通过四通八达的互联网传播。 确诊病例、新增病例、密切接触者轨迹、国家针对 疫情所出台的种种政策的上行下达、以及民众们 表达自己的意愿和需求, 都非常依赖互联网这个 公共空间。这就由此衍生出许多法律与伦理问题。 江西一位教师建议扬州放弃抗疫, 作为试验场地 观察病毒与人类共存会产生怎样的后果,为后续 其他地方抗疫提供借鉴。网络空间为人们形式言 论自由权提供了如此便利的条件,以至于在人命 关天的大灾难面前,对同胞的关切和对生命的尊 重都比不上个人权利的伸张,"为国家着想"的伪 命题背后, 是有可能引发网络空间的大众暴政, 影 响政府在疫情防控方面权威的暗影, 是互联网空 间急需建立与现实公共空间相应的伦理秩序的需 求, 也是讲一步完善相关法律, 规范人们合理形式 在网络中的种种权利的需求。 网络空间不只是"对 空言说", 电脑屏幕的背后是一个个鲜活的人。网 络空间在便捷传递与疫情有关的信息之外,也使 得网络暴力滋长。成都一确诊新冠的女孩的活动 轨迹被披露后, 因其一晚上辗转四个酒吧, 被网友 传言为"陪酒女皇",谣言如滚雪球一样越滚越大, 紧接着便引发了新一轮的网暴甚至人肉。构成群 氓和集体无意识现象的每一个公民在日常生活中 都是"不好不坏的普通人", 然而, 在网络空间里 每个人身上的"平凡之恶"都好像找到了温床一般 聚集在一起并迸发出巨大的能量。因为个体变成 了屏幕前的一串串符号,人们对于生命的感知变 得模糊, 于是就在可以逃脱责任的假象下肆意妄 为。

特殊的大事件往往会因为打断了正常而平静的 生活秩序而让隐藏于其中的问题暴露出来,让不

可见变得可见。在未来社会, 网络空间会成为怎样 复杂而生机勃勃的一个场域,对现实生活产生怎 样的影响?也许在未来,人类已经不需要具身的 接触和交流,便利的媒介能够帮我们存储一切记 忆,传播一切情感?或者无论科技怎样发达,人们 还是会依恋于肌肤相亲、促膝而谈? 如果网络空 间从虚拟的场域侵占了大部分现实,变虚拟为真 实, 现实的真实反而成为了某种不可触摸的虚拟, 人类所建构起的道德伦理秩序还能够适用于网络 空间吗? 人们之间的关系会变的更紧密, 还是会 越来越原子化?人类不断进化出自我意识,逐渐 变得独立于集体既是人类讲步的表现, 同时也是 不幸的, 因为人们既清醒地意识到当下生活, 也意 识到了还有许多未曾实现的可能性。而社会未来 要在网络空间,或者一切公共领域中要注重建立 起的,不仅仅是更加严密的法律的秩序,更是道德 伦理的秩序。不仅要强调个人的权利和自我的意 识, 更要强调人的社会性和责任, 因为是社会价值 观能够为人们的生活赋予意义和形式。当然,也要 相信网络空间等传播媒介在未来能够更好地凝聚 和联络起共同体中的人们的方面所发挥的积极作 用,对未来全球秩序的稳定和发展也有着重要的 作用。因为"人类超越自身、寻求更大组织或团体 认同感对倾向, 引发了诸多悲惨后果。 人类历史上 基于宗教、国别、种族认同爆发的战争与冲突, 比 比皆是。但是这种倾向同样可以成为替人类谋求 福祉的强大动力。人类虽不是无私的天使,但也绝 不是霍布斯笔下邪恶的魂灵。" 1

<sup>1[</sup>美] 保罗·罗宾逊/[美] 莎拉·罗宾逊《海盗、囚徒与麻风病人:关于正义的十二堂课》.北京大学出版社.2018

#### 「价值化」和环境、人权、当代艺术

TONG Fei 童菲 The University of Tokyo

"Value and Value-ing: Visiblizing (the) Invisible." 价值,是一个看不见摸不着的概念。用来买卖的"价格"只是它的一部分。价值可以是"有用的程度"。价值也可以是有别于五官的感官感受到的某种"情感、理想、信念"。价值有时候可以用语言表达出来,有时候很难,或者换一句话说,价值是需要人努力用语言表达出来的,是从一开始就是表达不尽的。

对于自然环境的保护,近年国际社会尤其关注。 我个人原本认为,保护自然环境是一件理所当然 的好事, 对曾经生活在因为 PM2.5 过浓而停课的 环境里的我,知道没有人愿意活在充满人为污染 的地方。然而, 纵观国际社会, 对于环境保护的重 视能够直接决定一些国家的命运。有些国家原本 依赖石油的出口,然而被迫接受未来石油不再被 买卖的压力。有些国家则有可能免于沉没于海水 里的危险。当人类社会开始视"价值"于一件新的 事物的时候, 社会的构造也难免大幅度地改变。这 个自然环境的保护也是如此。然而,另一方面,当 最高价值被改变的时候, 我们也可以重新寻找传 统价值, 提高自己的优势。比如关于现在联合国大 力推崇, 各大企业也纷纷重视的 SDGs, 日本在其 传统价值中就有体现。其非常独特的八百万神的 信仰, "把自己看作是自然的一部分, 而自然则是 世界本身"这样的理念——这是一种符合可持续 发展目标原则的精神状态。今年是圣德太子逝世 1400 周年, 他是最早尝试用无性别和无国界的价 值体系为日本奠定基础的人之一。可持续发展目

标这个词本身是新引进的,但如果我们看一下可持续发展目标的内容,就会发现它们是日本人民一直以来所珍惜的价值观。从这一点上,看似在能源方面"不环保"而受到批评的日本,其实包藏着太多整个世界应该重视的理念和生活方式,如果有战略性地挖掘和发扬,是非常有价值的。

我还想聊聊人权。我在国际法的课上学到,人权这个概念其实有犹太人组织强烈的支持,最终对于联合国制定国际联合宪章有直接的影响。人权,是二战后冷战的西方阵营极度重视的价值,相反没有满足这个人权基础的国家被认为需要改造或者被转到敌视的一方。人权,本是一个无关国家权力保护个人的概念,是说每个人天生就有作为人的自然权利的概念,其实在外交上有其他的意义。从这一点上,人权有时候是危险的,是需要警惕的。它代表的价值,有时也代表着其他事物的无价值或者消极价值。然而很多时候,这个世界上没有永恒和绝对的价值,只有相对的有目的的价值化。

最后,聊到价值就不能不提起当代艺术。当代艺术在中国一度"泡沫膨胀",当下已经引领了亚洲的当代艺术市场。当代艺术的价格增长不可思议。然而,人们是如何定义当代艺术的价值的?我们很难评价。艺术在日本更多的时候被认为是无价的,不能被价格绑架的东西。而世界上的对于艺术评价的标准确实也是在往这个方向回归。人们不再拘泥于投资价值、增值价值、知名度这样的表面价值,而是更多地发现内在价值、即其艺术造诣、体现的社会理念、独特性等等。艺术,从一开始应

该先是一个手段。当作家想要表达什么,他用艺术表达出来。我们看到的画,作家想让我们看到的部分,不是物理上的画,而是漂浮在空气中的"感觉"。当这个感觉能提供新的想法、新的刺激、新的感动、新的悲伤等的时候,它就是有价值的。当代艺术的价值,有时无法预测。那是因为看得人不一样,看的深度也不是不高吧。

价值有时也代表着其他事物的无价值或者消极价值。然而很多时候,这个世界上没有永恒和绝对的价值,只有相对的有目的的价值化。EAA 的这个暑期课程教给了我批判性思考世界上被价值化的概念,从而更直接清楚地了解现实。



# Member

LI Letong	李 乐 彤	Peking University
MIYAKE Daiki	三宅大生	The University of Tokyo
WANG Xinqi	王 心 琦	Peking University
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**Environmental Protection** as a Universal Value?

#### About universal values

- •The definition
- •Shalom Schwartz's research obiological needs, osocial coordination needs oneeds related to the welfare and survival of groups
- Protecting environment as an universal value

#### Environmental protection as an universal value

•"We are determined to protect the planet from degradation, including through sustainable consumption and production, sustainably managing its natural resources and taking urgent action on climate change, so that it can support the needs of the present and future generations." (Transforming our world: the 200 Agenda for Sustainable Development)



#### Benefits of environmental protection





#### The other side-Environmental racism

- A concept in environmental justice movement
   Health hazards, pollutants
   Globalization





#### Organic products- a practical choice?

- More nutrients and eco-freindly
- An unaffordable



2

Economical benefits?

Thinking about Subjectivity: Our Take on Environmental Protection

Political stability?

#### Why "I" should protect the nature.

-Daiki-

Anthropocentric views

Nature as mere means of humans

→ Find Subjectivity in the nature from Religious point of views



Japanese Religion

- ・神道(Shinto) = 八百万(yaoyorozu)の神
- · Animism
- influence Japanese values about the nature subconsciously



# Studio Ghibli's Films reflect the Japanese Culture 祟り神(tatarigami)









On Value and the Assumed Universality Visiblizing the Subjectivity Value and subjectivity Embrace subjectivity

#### On Universality

3

Rethink about the way we define the universal:

- "Leaves no one behind" v.s. "Majority"
- Imposed "universal"Umbrella terms leaving out nuances

#### Is There a Universal Value? --Yes (or No)

I would argue that universal consent is not required for something to be a universal value. Rather, the claim of a universal value is that people anywhere may have reason to see it as a valuable. When Maharima Gandhi argued for the universal value of non-violence, he was not arguing that people everywhere already acted according to this value, but rather that they had good reason to see it as valuable. Understood in this way, any claim that something is a universal value involves some counterfactual analysis—in particular, whether people might see some value in a claim that they have not yet considered adequately. All claims to universal value—nor this third of democracy—have this implicit presumption (Amartya Sen 1999 ['Democracy as a universal Value.])

THANK YOU

Q&A

#### Summer Institute Report

# LI Letong 李乐彤 Peking University

The Summer Institute from September 5 to September 7 was the first EAA activity that I took part in. The ice-breaking session was a great way to know each other although I was quite nervous when I made self-introduction in English. Focusing on "Value and Value-ing" this year, Satosensei and Ishii-sensei gave us two reading materials on topics which I had never delved into. For example, when I was reading Kant's What is Enlightenment?, I was expecting that Satosensei was going to talk about the impact of the Enlightenment, but it turned out courage and reason are the things that we need to pay attention to. Moreover, during Sato-sensei's lecture, she mentioned that many forgotten problems in the context of the pandemic need to be realized, such as environmental changes. Apart from the lectures, I was really impressed by the UTokyo students during the discussion session. They were often able to notice details or topics that they were interested in and then asked some auestions.

It is difficult for me to prepare for a presentation in only half a day, because I am used to preparing in advance. Moreover, due to the impact of COVID-19, online discussion was the only way to exchange our ideas about the presentation. However, our group members kept on coming up with new and original ideas. At about twelve o'clock in the evening, we finally settled on a theme and had a rehearsal the next morning. Our

group presentation mainly focused on the idea of "universal value" and we started with the example of environmental protection. While protecting the environment is thought to be the universal value, there are many opposing opinions and issues being overlooked. Then, we tried to indicate how values are formed by relating our own experiences about environmental protection. At last, we drew a conclusion that universality is an umbrella term, while our values are personal and unique. After listening to our presentation, Sato-sensei and Nakajima-sensei made comments and raised some worth-thinking questions. I was surprised when Sato-sensei talked about her own experience with pink dolphins which I mentioned during the presentation. Besides, I was amazed by other groups' excellent works as each group had a unique starting point. For instance, group one mentioned the Covid-19 generation and they gave lots of examples close to daily lives. As the topic of group four's presentation was gender equality, Sato-sensei shared her view of the living situation of women in Japan.

After taking part in this Summer Institute, I noticed that there are far more issues waiting for us to think and discuss. I'd like to thank my teammates, all the professors and staff for their efforts in this institute and I'm looking forward to meeting them in Tokyo!

#### FAA Summer Institute 2021

# MIYAKE Daiki 三宅大生 The University of Tokyo

#### **About Our Values**

I was a stray sheep soon after I became a student at the university. I didn't know what direction I should go in my future. For me, the theme of this program, Value and Valuing, was very interesting because I didn't know what kind of value I should believe to live, and was just looking for it.

Though this program was focusing on environmental issues, it turned out to be inclusively instructive to me because I could find a deeper lesson about values through thinking about environmental ones. Also I could rethink the values by being exposed to the other participants' ones from different cultural backgrounds. So, first, I wish to express my deepest appreciation to friends who joined this lecture together and teachers who gave me this precious opportunity.

In this report, I introduce some environmental issues around values, then go on a deep journey to generally search for the values itself.

Through the three days of the program, we were divided into five groups and prepared the presentation on the final day. In our Group 3, a question was raised in the discussion. That is "What do you think motivates people to act in an eco-friendly way?" In other words, what values do people have in order to protect the environment? This question is undoubtedly about the values and what I've got the most interest in. Tackling this question is also important for protecting the environment as well as knowing the environmental values because only after we can

understand how people act for the environment, we can take concrete measures to urge people to do so. First let me introduce my values.

As for me, there is the respect for nature as an incentive. That is, I protect nature because of just feeling the respect for it, not any economic or political reasons. Before the program, I didn't know the reason I felt so, but I could find the roots of the respect partly in the Japanese religion. That's Shinto or Animism. The religions were Japanese traditional ones and originally related to Buddhism. They assume there are naturally so many gods in nature and the environment. The gods are expressed as "八百万の神"(yaoyorozu no kami), which literally means eight million ones. It can generally make Japanese people feel that nature is some subjectivity with sacred spirits, not something passive serving as mere means for humans. Therefore it makes people respect and even be scared of it, which causes disasters like tsunamis. So as a Japanese, I thought I could be influenced by such an attitude and motivated to value nature for its intrinsic value.

This attitude of respect for nature is found in Japanese subculture. Take famous animation as an example; Ghibli. You can find the culture of respecting nature in Ghibli's films. For example, in "十と千尋の神隠し(Spirited Away)(2001)", there appear many gods, which have been personified as the form of embodied nature. One is the symbol of rivers and another is of birds. Especially some spirits living in forests are said to reflect the

idea of Animism. Like this, we sometimes value nature from these religious incentives, sometimes beyond human knowledge, not because nature is useful as a human means.

When I made the presentation on the final day with this inspiration, one teacher told me I had a romantic point of view toward nature. Surely romanticism is against rationalism, especially for human species, so in that sense we can altruistically protect nature because we just love nature, not for any calculating reasons. So, I found some intrinsic value in nature, not instrumental one. These are my values.

Second, I learned other attitudes toward the environment through the lectures and following discussions. They are a more anthropocentric view toward nature. That is, we protect nature to save our own lives or for our political and economic benefits.

Recently we face the greatest global challenges of climate change and it is globally required to take action urgently to avoid putting lives, livelihoods, and economic growth at risk. To solve it, the world is taking concrete measures; making political schemes like the Kyoto Protocol(1997) and Paris Agreement(2015) and incorporating economic systems which give companies or countries incentives to reduce carbon emissions. Though they work effectively for nature, the incentives are related to benefits of human species and reflect anthropocentric point of views. For example, Carbon Pricing is an economic system, which makes countries and companies act eco-friendly, but the purpose is for the stakeholders to protect economic profits, not for nature itself. They try to reduce the carbon emissions to avoid being imposed high carbon taxes

on and sell the extra allowances to larger emitters. Though it's beneficial for nature, it's just a side effect for the stakeholders. This kind of the incentives are based on anthropocentric values toward the nature, but considering the fact that "40 countries and more than 20 cities, states and provinces already use carbon pricing mechanism and the carbon pricing schemes now in place cover about half their emissions, which translates to about 13 percent of annual global greenhouse gas emissions" (Ther World Bank), this system is realistically effective as the results.

So if we assume companies, countries, and individuals as subjects which can influence the environment, some of them have rationalistic and selfish values for protecting nature.

There are two apparently contradicting values about the environment. Roughly speaking, they are values based on romanticism and rationalism. And it depends on people or subjects whether you can find the intrinsic value in nature or see it from anthropocentric point of view as an instrumental means. About these perspectives, what interests me is whether we can share some universal value about the environmental issues around the world because, for us to achieve the same goal, it's assumed that we have to share one common value. Next, in this essay, therefore, I focus on this question; "Is there any environmentally universal value around the world?"

First, let's tackle the broader question "Is there any universal value in the world?". If the answer is no, there aren't any environmentally universal values either. Actually our group also discussed this topic on the second day of the program. In the discussion, someone said, about environmental

issues, he couldn't agree with the values of finding the intrinsic value in nature, so in this case someone could disagree with the values of protecting nature first. Surely thinking about values based on cultural-relativism, we have different values and there may be no originally universal value in the world. But unless all of us agree with the universality of a value, isn't it universally valuable? There is a suggestion about it. Amartya Sen, Professor of Economics and Philosophy, said as below

I would argue that universal consent is not required for something to be a universal value. Rather, the claim of a universal value is that people anywhere may have reason to see it as valuable.When Mahatma Gandhi argued for the universal value of non-violence, he was not arguing that people everywhere already acted according to this value, but rather that they had good reason to see it as valuable...Understood in this way, any claim that something is a universal value involves some counterfactual analysis--in particular, whether people might see some value in a claim that they have not yet considered adequately. All claims to universal value--not just that of democracy--have this implicit presumption.(Amartya Sen 1999)

So, there might be a universal value even if someone disagrees with the idea. (Of course there might not be.) Returning to the environmental topic concretely, we can say all of us might have the reason to respect nature. But we can also say all of us should not necessarily value nature. So what value can we share about environmental issues? In my opinion, when tackling the issues, it's important for the subjects involved to

do the dialogue to adjust each other's opinions which are at least apparently different.

Practically, we need the dialogue to reach a consensus because even if there is something universally valuable in the world, it doesn't lead to any action if people can't reach an agreement. About the contradiction mentioned before between romanticism vs rationalism, it can be sublated to one point of view. Surely if the companies pursue the economic benefits first, it's difficult to totally agree with opinions with eco-friendly activists or too strict rules which regulate the carbon emissions of the industries. Actually when Donald Trump decided to withdraw from the Paris climate accord, coal industries in the United States welcomed his move. But as I mentioned before. if natural resources are damaged by the lack of protection of the environment, it's bad for such industries too. So I think they both can adjust and take the balance between each value through the dialogue even if protecting the environment is just a means for companies, not purposes.

Again, it's practically important to have dialogue on environmental issues. And I learned this is a generally important lesson about the values from the program because if I suggest some absolutely and universally values to solve a problem, if all of us can't agree with the idea, we can't take any efficient action.

So let's continue the dialogue with people with different values and try to find some value-ing things all of us can agree with for better results.

Lastly, I wish to express my deepest appreciation for teachers who organized this lecture. Thank you.

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#### Summer Institute Report

WANG Xinqi 王心琦 Peking University

在当下的世界,我们正在面临什么?这是 Sato 老师在课程中提出的第一个问题。美式和平终结、新殖民主义兴起、国家和社会格局的转变、资本主义的僵局……当我们直面这些确确实实在眼前发生,而又显得有些宏大和难以触及的议题时,我们,一个同时作为旁观者和局中人的个体,应当以怎样的价值去认识这个世界,又应当以怎样的态度去言说和对待它呢?此前,我很少,或者说有些怯于触碰和思考这样宏阔的问题,而这次研讨会以全球环境问题的治理为切口,在讲座和与同学们的研讨之中,我似乎也隐约找到了一些力所能及的思考的通路。印象很深的仍是 Sato 老师在讲座中提到的一句:过去聚焦于用政治和经济解释一切问题的方式已然遇到阻碍,那么,what about cultures? And,what can individuals do?

课程前一天短暂的破冰过程中,在关于"什么对东亚的和平和稳定才是重要的"的讨论中,我所在的小组,大家共同提起的关键词便是"文化"。这在当今政治和经济格局一定程度上趋于缓慢变化(或者说,我以为是在各个国家不断的调整中趋于部分同质)的背景下,并且是对于每一个个体而言,都显得格外重要。文化固然受到一个国家和民族历史传统、教育方式、社会状况以及一些外力的影响,但在信息的流动日益便利的今天,它又体现出有别于政治经济的独立性。而在以文化为媒介的交流中,不同于我们常常是容易被界定的国家或者政治身份,文化是暧昧、模糊的,换言之,是"流动的"。我想这就为超越既定的范畴、那些由

制度安排的实存的限制提供了契机,而更普遍意义上的认同和价值,也就在这一过程中诞生了。

第一天的两场讲座从环境问题的治理出发,给予 了我们的思考一个具体的落点。Meng 老师从全球 气候变化背景以及相关谈判的介绍出发,详细讲 述了碳定价作为环境治理的工具,各个国家乃至 各个地区的不同标准以及在实际的市场流通和治 理成效中面临的问题。由于数据收集和技术支持 等的不足,单纯以经济和市场的手段事实上无法 完全解决污染排放,而更重要的正如老师在问答 中所提到, "to use economy as a tool", 问题的根 本仍然植根于社会,植根于一个个行动的主体— 一人。我们应当如何改变社会?又如何在不同国 家之间达成共识? 我想正是环境污染、气候变化 这一具有普适性的时代命题,能够将不同价值、不 同制度下的共同体牵扯在同一个语境下, 去重塑 和改变自身,寻求可能的出路。此外,在 Ishii 老 师关于全球环境危机以及全球公共事物管理的讲 座中, 不止是环境政策本身, 与之相关的社会、经 济体系整个的转变又一次被摆上台面。Elinor Ostrom 所提出的公共事物治理的"囚徒困境"正发 生在我们全球化的进程之中, 然而她所提出的治 理原则并不能全然适用于这个庞大的国际社会。 在我们由"local"向"global"的转型中,一切变化必 定是牵一发而动全身的。这其中面临着不同文化 之间的冲突, 也包括特定文化之中现代与传统的 冲突等,都引动我们去反思,怎样的"价值"才是 适用的, 而这样的"价值", 又要怎样才能变为现

实?

因而, 讲座之后, 在小组研讨的过程中, 我们的 讨论还是回归到了"人"。在某种意义上,"人"本 身就是不同文化、不同文明间最大的共性, 也是所 有我们谈论的概念和范畴的最终载体。然而,"人" 又在现代社会中占据了一个尴尬的地位。数百年 前, 康德在启蒙运动中呐喊"要有勇气运用你自己 的理性! "但在现代理性高度发达的今天,人们用 分工、秩序和种种治理工具建构起来的社会和集 体, 又仿佛反过来背离了康德当年的呼唤——"人 并不仅仅是机器而已"。政权或宗教的绝对权威在 现代社会被消解,然而控制我们行为的并非实存 的枷锁,而是往往被视为纪律的价值和道德的枷 锁。在制度的领域, 社会学家 Bauman 在描述现 代社会的组织时提到, 科层制度作为现代性在社 会关系网络这一维度上的表现,人们在其中建立 了另一套道德: 忠于职守和服从纪律。每一个个体 不会直接面对最高权威, 而是对上级负责, 在这个 漫长的、层层延展的责任链条中, 反而没有人真正 为行为的结果负责。"行动者的良知告诉他要好好 执行, 要根据是否一丝不苟地遵照组织规章, 投身 上级规定的任务,来衡量自己是否正义。"于是, 一个精密的、有秩序的机器被建成了,其中的每一 个人都身处行为责任的"代理人状态",他们看似 自主地完成了选择, 但又始终没有发挥从康德的 时代开始就推崇的那种现代的自主性。而在价值 的领域, 我们又不禁思考, 所谓的普世价值观是否 真的存在? 在展示中, 我们引用了 Amartya Sen "Democracy as a universal Value"一文中的语句 作为回答: I would argue that universal consent is not required for something to be a universal value. Rather, the claim of a universal value is that people anywhere may have reason to see it as valuable. 随之而来的, 真正的问题是, 我们每一

个个体,是否拥有选择遵从的自由?以及,我们在多大程度上能够确证自己的"自由"?这似乎又会重回康德所说的命题,即我们应当摆脱懒惰和怯懦,才能"脱离自己所加之于自己的不成熟状态",才能以自己之思想、自己之价值,发现人的精神和尊严。

此外,其他小组的讨论也对我很有启发。对价值和视野的理解,对疫情之下新闻媒体的探讨,对性别问题的关注……在交流中,彼此思维的碰撞、开放而多元的探讨,似乎本身就成为这次研讨会的主题: Value and Value-ing, Visiblizing (the) Invisible 的写照。尽管对于我而言,尚不纯熟的外语仍然是自由表达的阻碍之一,但语言既是阻碍也是桥梁,在短暂沉浸在另一种语言的过程中,我也体会到了另一种思维和逻辑的趣味。虽然很遗憾我们未能实际见面,这次研讨会仍然给我留下了很多触动,也希望能够早日在线下与大家相聚,迸发思想和灵感的火花,一起探讨我们共有的未来。

#### Thinking about Subjectivity

## XU Minghao 徐铭浩 The University of Tokyo

I keep coming back to Sara Holdren's self-expository essay<sup>1</sup> on the duality of her roles as both a critic and a theater director. As a theater nerd, I am more than familiar with the assumption shared by many that a director, along with the rest of the company, makes a show while a critic, if in a bad mood, tanks one. I find Sara's piece illuminating, showing they are two sides of the same coin, both making a pointed statement on what they think theater should be, albeit through different platforms. In the essay, Holdren quotes E.M. Foster, "I do not believe in Belief. But this is an Age of Faith, and there are so many militant creeds that, in self-defense, one has to formulate a creed of one's own." Whether it is writing up a sharp criticism or making a play, in a way, formulating one's own creed.

This is why I had such a hard time imagining what universal values could be. Not that not everyone deserves a chance or lives or that not everyone should receive basic education (although I've heard quite persuasive and nuanced arguments championing both), I am doubtful about the assumptions that went into what is considered "universal"—us as individuals with our own complexities and differences being lumped into a whole. Again, as a theater nerd, this is against my intuition. At least from my experience, a good play is supposed to challenge, to provoke, to make the audience laugh in one second and then feel sorry about the laughter in the next. There is nothing universal to rely on, perhaps except our

ability to empathize.

So, when we did the presentation on how we came to our current stance and understanding of environmental protection, I found the idea of letting each of us tell our own story without consulting each other beforehand fascinating. It has the same magic as live theater in that instead of a coordinated, well-oiled machine (despite the rehearsals of course), it places the trust on each of us as individuals to tell our own stories, and whether we agree with the conclusion or not, we can at least emphasize with how we reached the conclusion. Subjectivity here seems to embody a paradox: on one hand it is extremely personal as no one arrives at the same point following exactly the same path, yet on the other hand this approach makes it exactly universal, or to put it in another way, understandable.

And for this reason, I found the talk about the often-neglected side effects of our environmental protection efforts powerful. Concepts like ecoracism delineate the severalization of the public based on socioeconomic classes, which often align with races in certain societies. The chain effect of China's effort to cut down carbon emission by limiting access to resources such as electricity, which has led to the staggering spike in price index in many countries, has shown that the supposedly grandiose endeavor is much more nuanced and delicate than we might have thought. Values are beliefs. And beliefs will inevitably be examined against reality. And oftentimes we

would come to realize that our beliefs are based on very limited, if not false, information.

I've been thinking about this while I was listening to the podcast "Nice White Parents," an investigation into the 60-year relationship between Caucasian parents and the public schools in New York City. In one episode, the narrator talked about the white parents who petitioned the district board about building a school for integration in the 1980s. The parents believed that their kids should go to a public school where there are people of all colors, rather than a private school where most of the students and faculty are white. When the school was finally built, however, none of those progressive parents sent their kids to the school. One parent that the narrator interviewed confessed that when she actually visited a school where the majority of the student body is Black and Brown, she was shocked by the overcrowdedness and disorder she saw. That visit changed her mind on integration, or at least the pace at which it should be achieved.

This brought me back to my part of the presentation. I have many reasons to protect the environment: a huge part of my childhood is my interaction with nature, through literature I have developed a romanticized version of nature, and just looking at mountains of trees or walking along the main avenue in school, surrounded by all shades of yellow, satisfies my aesthetics so much. Yet how much of this is worth me giving up the modern lifestyle that I am used to, at least a considerable portion of it? I know this sounds selfish and I am implicating myself here, but I think I understand the white parents, well, to a certain degree. There is no denying that there are beneficial values in both integration and environmental protection. Yet our imagination of what they mean is often aloft, which works perfectly in an ideal world, but when coming face to face with reality, the reality bites back. It also blurs the fine, but ruthless line between the universal and the individual: ideals that seem universal or to be for public good will eventually be examined in the light of everyone that espouses it. And here is where the story gets complicated.

Amongst the petition letters the district board received, there was only one from the black and brown communities. In the collective letter, they complained about the overcrowdedness of their school and hoped that the school site could be closer to their communities, which would also add new public facilities for people living in those communities to use. The board, however, eventually decided to build the school near the predominant white communities. What the black and brown parents wanted was not integration or any holier-than-thou ideologies. Instead, they wanted a school, a solution to an existing problem they were living with every day. And that got sidelined in the name of an ideal that nevertheless failed.

Sometimes I've been wondering, how much of what we have been doing, determining what everyone should have or should have access to is similar to the white parents' mindset. And in the process, how often do we just dismiss voices like the black parents as "conservative" or "outdated," while ignoring the pressing issues they markedly pointed out? People who are against drastic measures on cutting carbon emissions are not necessarily denying that phenomena such as global warming exist. Rather, they are arguing, "what about my right to develop, to be rich, to have a life just like yours?" And I find myself in a position of impasse, knowing deep inside that they are not wrong.

This is where we come to realize that we are living in a world of multitudes of complex, tangled inequalities. And if we are to assume anything is universal, the first problem we will need to face is the quagmire of such differences. The trap of feel-good activism is that while we are advocating for what we believe, we are also making a case for people who are going through the issue we rally around, who we might know very little of. In the name of universal good, we are robbing them of their subjectivity.

Of course, this is not saying that any macroscopic analyses are inherently flawed and therefore useless, because I do believe that they serve a good purpose of understanding the general situation and predicting possible large-scale changes, which are invaluable when it comes to policy-making. Yet the nuance here is that when we give platforms to people to voice their opinions, what might be revealed is other systematic problems that are not necessarily less urgent and practical than the ones people are focusing on.

One thing I love about theater is exactly how it embraces subjectivity, and how through the subjectivity, we the audience can get a glimpse of and understand people who we might never be able to meet in real life. I still remember in The Waverly Gallery, Elaine May's portrayal as a fierce lady racing against her deteriorating dementia; it made me have a newfound respect for life and the obsession with it. Richard Nelson's Gabriel family series took me to the dining room of a family on three different nights before the 2016 U.S. presidential election and made me realize that after the political frenzies fade, life must go on. Shows like these are examples of why subjectivity matters. It breaks the stereotypes we adopted from our life experiences and reveals to us the nuances of what being a human, being alive entails.

So for me, because of my subjectivity, and the subjectivities I have come across in my life, I don't see any values as universal, fixed, or can be summarily described in one sentence or two. My values on environmental protection, politics, arts and literature, people, and life have been changing all the time. And I guess that's where the idea of "value-ing" makes the most sense. Value is not necessarily something that stays permanent once one identifies it. Instead, every time we come into interaction with an object, a person, an idea, a play, or whatnot, we are testing and refining our value. It's a never ceasing process of how we interact with our own beliefs in different contexts, and therefore the "ing."

Therefore, I think Holdren and Foster missed one point about formulating one's own creed: we rewrite our creed while we continue the formulation. And forming a creed against the militant ones is not necessarily only about defense. It might just as much be about us embracing the subjectivity we have as a person. Whether it is making a play, crafting a criticism, or writing this very essay, it is about having the conversation with what we believe and value, and putting it out there so people who take time to read or watch it will understand where the current state of the person comes from.

So, while I am not an optimistic person by nature, I do believe in the power of writings, of theater, of dialogues, of conversations, and of activities such as the workshop we had. I always believe that the point of any debate is not to switch the person on the other side to your own, and it rarely works, try as one may. Yet it is through debates that people can push each other to

elaborate on and clarify the subjectivity that drives one to that position, whether it is the encounter with a specific set of data or life experiences. To me, that is the first step of understanding.

One of my biggest takeaways from this workshop is that being a little less academic or academically rigorous can sometimes open up new possibilities of looking at a problem. And it is through embracing my own subjectivity and all the baggage that comes with it that I can manage to understand subjectivity itself better. As you can see, I am inserting as much of myself in this piece of writing as I can and as I see fitting, and I do believe writing, just like theater, is the medium through which one's subjectivity shines. Like Holdren embracing her duality as both a critic and a theater director, I welcome the multitudes of me that make me who I am.

<sup>&</sup>lt;sup>1</sup> I Make Plays. I Write Criticism. I'm Not My Own Enemy. (vulture.com)



## Member

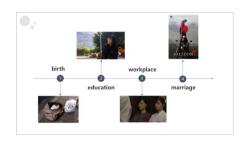
HUAN Binghao郇 冰 皓Peking UniversityISHIKAWA Koudai石川皓大The University of TokyoJIANG Jiaming江 佳 明Peking UniversitySOUNDARARAJAN SwethaThe University of Tokyo



















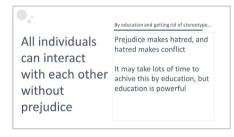
The values to be excluded













#### 未被看见的"我"

HUAN Binghao 郇冰皓 Peking University

我似乎是个很怕孤独的人。

在刚刚回到学校的两周里,空空荡荡的宿舍、安静的校园让我感到平静却又有些恐慌。很难相信在参加这个项目之前的几天里,除了和父母打电话,我每天几乎不怎么张口说话。迫切地想要与人产生联结,和他人互动的想法使我对现状感到愈发焦虑,就在这个时候,Summer Institute 为我打开了一扇门,让我能够和东大北大两所高校的同学一起学习、讨论、完成小组作业,让我摆脱了隔绝的焦虑。

这大概也是我目前遇到过的最有难度的小组 presentation。围绕着 Maki Sato 老师所讲的 "Value and valuing: Visiblizing the invisible", 我 们跨过时区、语言等等障碍以及一些国家间的隔 阂所带来的干扰, 共同商议出了本组的小组报告 主题: 性别平等。当我们提及"性别平等"的时候, 往往最先想到的是女权: 提高女性地位、保护女性 的权利等等。但在我看来, 男性和女性一样, 都是 "性别不平等"的社会现实的实际受害者。对于女 性的种种刻板印象、要求其实反过来也同样在束 缚着男性。现在,"女权""女性主义"俨然成为了 一个滚烫的词汇,它的热度足以在互联网上引燃 一颗炸药的导火线。"女权"成为了支持者和反对 者彼此攻讦的工具、也像洪水猛兽一般令人对"打 拳" 避之不及。我们要做的不是沉溺在这个词汇当 中把它当作武器, 追求绝对的平等, 而是要努力消 除偏见、刻板印象以及不尊重的态度。

Maki Sato 老师的点评中有一句话很触动我:在

日本, 更为常见的现象是, 女人的敌人其实是女人。 家中女性长者的打压和敌意以及当性侵案件发生 时,那些令人寒心的来自同性的指责嘲讽......在查 阅资料的过程中, 我猛然间联想到在我自己的成 长经历当中, 我其实也有着相似的打压自己作为 女性的身份意识以及特征的倾向。很长一段时间 里,我都并不认同自己女性的身份,相反的,我会 刻意地去塑造自己男性化地一面,带着批判的态 度看待身边的女性同学。因为女性是"娇气的、无 理取闹的、小心眼的、善妒的…", 而男性"坚强、 冷静、心胸宽广"。这种泛化的处理的结果是我会 无意识地用自己心里的尺度要求自己和别人,因 而对身边的人愈发苛刻,也愈发讨厌自己。而如今, 我意识到人的个体化差异远大于群体特征,这个 世界上有坚毅勇敢的女孩子、也可以有敏感爱哭 的男生, 我很认同自己女性的身份。不用自己的刻 板印象去评判他人, 是尊重他人的第一步, 也是打 破性别偏见的至关重要的一步。对,不仅是针对 "性别"这一身份的尊重,每个人在找寻"身份"之 前,他首先是一个"人"。

Visiblizing the invisible,我们既要看到女性正在遭受的诸如职场歧视、家暴等不平等的待遇,也要看到那些未能发声的女性微弱的呼喊声。与敢于站出来揭露黑箱的伊藤诗织、都美竹相比,那些未能发声的受到不公平待遇乃至迫害的女性才是多数。人们总是说"希望能有更多的人站出来发声",但是"发声"除了需要极大的勇气扯开自己的伤口暴露在公众之下以外,还需要相应的社会环境、制

度环境为站出来的人提供保障。并不是所有人都具备维权意识,但多数人都会担心"发声"会招致报复、恶意诋毁和更多不公正的待遇。站出来与性别歧视乃至侵害作斗争的人值得鼓励,但选择沉默的人也并不代表懦弱不堪。空口鼓励那些受害的女性"勇敢发声"而不提供相应的措施保障是不负责任的。

最后,很开心能够加入东亚研究项目这个大家庭 和大家共同学习、共同探讨!

#### EAA Summer Institute レポート

# ISHIKAWA Koudai 石川皓大 The University of Tokyo

今回の EAA Summer Institute において、私の 班は、"To Achieve Gender Equality"と題して、 ジェンダー平等に関する問題点を紹介した上で、 その実現にあたり、どのような価値観が導入さ れるべきで、どのような価値観が排除されるべ きなのか、また、それが実現された世界はどのよ うになっているか、ということを発表させてい ただきました。

これからの世界を両性にとってよりよいものに変えていくには、おそらく教育が非常に重要な役割を担うことになる。教育によって先入観や偏見をできるだけ取り除いたフラットな状態を実現し、一人一人が自分の考えを臆することなく主張できるようになれば、みながより生きやすいように、世界を自分たちで変えていくことができるでしょう。そのような教育環境さえ整備できれば、これから先の世界についてそこまで悲観する必要もないはずです。

いずれにせよ、これらの問題は、男が悪い、でも女だってこうだ、などというレベルで済まされるべき話ではありません。この根底に必要なのは両性(including セクシャル・マイノリティetc.)の相互理解であり、両性が互いの視点を内面化したうえで、ひとりひとりが主体的に考えていくことが不可欠であるといえるでしょう。

さて、これはこれでまだまだ課題が山積みな論点であり、議論としては非常に興味深いのですが、ここでは趣向を変えて、今回の Summer Institute の議論に参加して自分の中に生じた、環境問題についての問題意識――環境問題そのものに対する問題意識というよりも、むしろ環境問題への対策・取り組みについての問題意識と

でもいうべきもの——についてお話させていた だきたいと思います。

環境問題への対策について、私が問題意識として感じたのは、世の中をやや単純に考えすぎているきらいがあるのではないか、つまり、「地域の実情に即して考える」という視点に欠けているのではないか、ということです。

流域単位で区切られ、他の流域への影響が少ない(=東京人が水を節約したところで、別にアフリカの砂漠が潤うわけではない)水の問題などとは異なり、温暖化の問題、特に CO2 の排出は、それぞれの地域が全世界に影響を与えうる、つまりどこの国で CO2 を 1g 出しても全世界に同じ影響を与える、そのような問題です。そうであるがゆえ、全世界レベルの議論は非常に重要になります。実際、京都議定書からパリ協定へ続く流れを見ると、環境問題についてのグローバルな取り組みは、現在に至るまで、参加国の増加とともに、その規模を大きくしていることがわかります。

ただし、それが個々の地域・人々に対する押し付けになっているのであれば、それもまた問題です。国ごとに、またその中でも地域ごとに、そのおかれている地理的・文化的・政治的条件は異なるはずであり、それに応じて、どこにどのくらい CO2 を削減できる余地があるのかも必然的に変わってくるでしょう。それを顧みることなく、国単位または全世界で画一的な目標・基準を掲げれば、それらは達成できずに形骸化してしまうか、または達成できたとしても非効率あるいは不自由なものとなってしまうでしょう。

たとえば日本では、2035 年までにガソリン車

の新車販売を全廃し、100%電動車に切り替えるという戦略を掲げています。現時点ではハイブリッド車など、動力の一部に化石燃料エンジンを使った車両も存続することになっていますが、世界のトレンドを見るに、日本でもそのうち完全 EV 化が進んでいきそうな気配があります。

インフラがいち早く整備されるであろう、大都市に住まう人々にとっては、そうなったとしても大して痛手ではないでしょう。むしろ、維持費の節約や騒音の軽減など、EV 化の恩恵にあずかれる部分が大きいはずです。

しかし、たとえば極寒の過疎地域などではどうでしょうか。どこに行くにも、何をするにも車が必須の地域では、車が使えないこと自体が深刻な危機になりえます。そのような地域で EV を所有し、停電などが起きたとしたら致命的です。人に助けを求めたとしても、ガソリン車ならば燃料を入れるだけですぐ動き、数日は持ちますが、EV の場合にはそうはいきません。現状の技術レベルでは災害時に不安、という人も多いのではないかと思います。

EV に関する問題は他にもあります。将来 EV の台数が増え、電力使用量が増えたとすれば、その分を新たな発電設備で補わなくてはなりませんが、何発電によってそれを実現するのでしょうか? クリーンとされている発電方法のうち、原子力発電は地震が多い日本では世論の反対が強く、水力発電はダム開発が環境破壊との批判を浴びる。太陽光発電はソーラーパネルの設置と土砂災害の発生との関係が検証中で、風力発電はランニングコストが高い、など、どれをとっても短所はありますし、日本の EV 化は、トータルでみて本当にエコなのか? という疑問も生じるところです。

もちろん、地球上の化石燃料には限りがあり、 このまま人間が何百年も使い倒していけるほど の量は残されていませんから、どこかで大きく 舵を切ることは必要なのでしょう。また、上で述 べたような問題は、EV に関する技術革新により 将来的には克服されうるものであり、日本の自動車事情も将来的には EV100%で落ち着くのかもしれません。しかし、何も考えずにただ世界のトレンドに追随するだけでは、このような新たな問題が多く発生するであろう、ということもまた事実でしょう。形式的な EV 化ありきの考え方だけでなく、FCV や PHEV など他のパワートレインの開発を支援したり、または全く別の切り口からのアプローチを試みてみたり、など、日本の地理的要因や技術力などを反映した多様な選択肢も一考に値するのではないでしょうか。

さて、ここまで見てきたのは、画一的な世界の目標・トレンドが日本の条件に適合しない(かもしれない)という例でした。日本という先進国でこのような状況であるとすれば、いわんや途上国をや、と考えるのが自然でしょう。

途上国と一口に言っても、比較的先進国に近い暮らしをする地域もあれば、今日を生きるので精一杯という人々が住む地域もあるでしょう。 それらをひとまとめにして論ずることは到底できません。そもそも、今日を生きられるかどうか、という人々に、ウン十年後の地球がどうの、という話をしたところでナンセンスでしょう。

そうはいっても、経済発展に伴う CO2 排出量の増加を考えれば、途上国を抜きにしてグローバルな目標設定を議論することはできません。そのようなこともあって、パリ協定では途上国を含むすべての国が CO2 削減義務を負うことになりましたが、途上国に対するそのような義務の設定は、先進国の押し付けではないか、という声もよく聞かれるところです。

では、どのようにすれば、途上国にとっても納得でき、なおかつ地球の環境を保全していくのに十分な CO2 削減に取り組める、そのような枠組みを作っていくことができるでしょうか?

奇しくもジェンダーの話と同様の結論になり ますが、私個人の考えとしては、「途上国の視点 を内面化すること」が必要なのではないかと思います。その国・地域およびそこに暮らす人々が直面している地理的・文化的・政治的条件はどのようなものか。その地域プロパーな問題として、どこに CO2 削減の現実的な余地があるのか。それによって人々の暮らしや経済成長が過度に損なわれることはないか。かつて先進国がまだ途上国だった時代に行っていたことと何が同じで、何が異なるのか。先進国がどのような支援を行えば、その差異を甘受してくれるか。そのような地道な検証を積み重ねてはじめて、すべての国・地域・人々が納得して CO2 の削減に取り組みうる、真の合意に達することができるはずです。

どこで聞いたか忘れてしまいましたが、「SDGs なんぞ白人の上澄みである」なんていう、だいぶ 過激な主張を耳にしたことがあります。レイシ ズムを助長する趣旨ではないことは重々ご理解 いただきたいのですが、しかし一面において、こ の言葉は完全には否定できない部分もあるので はないでしょうか。いつの時代も環境問題の議 論の中心にいるのは先進国のエリートで、それ はともすればエリート的ホモソーシャルな議場 を作り上げてしまう。個々の地域の事情は棚上 げされ、政治の圧力もあって、全体としての目標 が優先される。もちろんそれでも一定の成果は あるのでしょうが、もっと現実的で賢いやり方 もみつけられるはずです。環境問題への対策が 「上級国民」のおままごとなら、そんなものに大 した意味は見出せません。多様な人々の多様な 実情に即した、「実現可能な持続可能性」とでも 呼ぶべきもの、その糸口を、これから探していき たいと思います。

最後になりますが、私にこのような思考のきっかけを与えてくれたのは、ほかでもなく、Summer Institute の議論が刺激を与えてくれたからです。今回の Summer Institute の運営に尽力されたすべての方々、また哲学方面には完全にド素人の私と一緒に議論してくださった先生

方、貴重な意見のキャッチボール(時にドッジボール)をしてくださった学生のみなさんに心から御礼申し上げたいと思います。ありがとうございました。

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#### Summer Institute Report

JIANG Jiaming 江佳明 Peking University

九月初,北京。是个阴天,我稍微提早出了宿舍,准备参加本届"东亚研究"的破冰活动。和本校老师同学们的交流在轻松愉快的空气里不觉很快结束。走出俄文楼,步入微风、树影和一点点的凉意。一个半小时后,和东大师生共同的见面会就要开始。去往图书馆的路上,我有些紧张,也有些向往。

和预想中的还是不太一样。老师和蔼可亲的口吻和姿态平易近人,恍惚中居然有点像做客,在舒服当中也开始坦然了起来。破冰交流的环节也有点不同寻常的意味,从自我介绍换成了不那么常规的介绍他人。青年人均有社恐的时代,小会议里不约而同的片刻沉默仿佛都变得合情合理。但好像彼此之间熟悉起来也是同样自然,人在印度的Swetha,身处东京的石川君,燕园的冰皓和我。我们很快交换了各自的基本信息和兴趣爱好。在了解了我们三个都对日本文艺作品怀有各自的兴趣之后,在场唯一的日本人石川君不失幽默地打趣道:"Perhaps I am the only Japanese that knows the least about Japanese culture here."

随后迎来的几场讲座也都异彩纷呈。Sato 老师由康德的经典论述引发的进一步探讨, Ishii 老师对于气候变化全面而丰富的讲解,都让人耳目一新,获益匪浅。而尤其引起我的兴趣的,还要算本次institute 的主题: visiblizing (the) invisible.事实上当这样一句话最早跃入眼帘,我脑海中最早闪现出的关键词中就有贫富差距和性别不平等。因此,当讲座结束、我们面临着小组展示需要确定主题的情况的时候,我毫不犹豫地坦诚了自己最初的

些许想法。而后者很快得到大家的一致认可。我们用了一个晚上商定框架,各自搜罗材料,将自己的想法整理成文字,做好 ppt。三地的时差无疑为这份工作增加了一定的困难,而通讯工具的不相匹配更是制造出了未曾料想到的窘境,直到第二天的会议正式开始前不久,还在有劳石川君不辞辛苦地做着整合工作。但我们到底完成了。听着其他小组的精彩展示,这份满足和收获就更像是有了加倍的体验。

尽管由于疫情我们受到阻隔无法线下相见,但仅仅是这两天的线上活动就已经为我们带来了太多太多。相信这会作为难得而宝贵的经历长久留存在记忆当中,也真挚期待着和大家共同在这个项目中学习成长的更多明天!

#### EAA SUMMER INSTITUTE - ACTIVITY REPORT

# SOUNDARARAJAN Swetha The University of Tokyo

Who would have anticipated that we would spend nearly 2 years sitting on our couch in the fear of stepping out? Knowing the COVID-19 crisis and all the lives and opportunities stolen from us, still I can't help but think that there are aspects that we should appreciate; the time and new opportunities it has presented to us. Wouldn't it be great to consider the virtual world as a new experience rather than a bad experience? With that ideology struck to my mind, I deeply regret being unable to meet the brilliant minds of PKU students in person but still enjoyed the new version of online collaboration through the EAA Summer Institute 2021. This program is definitely going into my favorites list. We started with the icebreaking session which was excellently planned to get to know our group members in depth, blend our interests, share non-academic thoughts, have fun, and it simultaneously helped us have a simple sketch of other groups. With each of us in our group based on a different background, it was quite a versatile environment. We had a great time discussing diverse topics from anime to international relations. Interacting with Binghao and Jiaming from PKU added to the insights from a class on mine on the Chinese economy in last semester. This session painted a bond of friendship between the group members which was a root for teamwork and shared commitment for the following couple of days.

Speaking of the theme, being an environmental science student I strongly believe lack of appreciation of the value of nature is the basis for the crumbling environment. Most of us place our values on personal growth and sometimes to an unduly degree that even the thought of nature is wiped out from us, not to mention protecting it. Action towards protecting the environment starts with valuing it. Valuing is an extremely expansive topic that comprises not only carbon tax and the economic standpoint but also diverse approaches including philosophical, social, political, ethical aspects. I believe a subjective connection with nature is crucial to bring a change and a stack of printed notes or molded coins can't buy this connection. With this idea in mind, there is no doubt why I got attracted to this program and it was totally enlightening to be a part of it. The issues covered in the session satisfied the diversity of the theme discussing a wide range of issues including capitalism, carbon tax, carbon values, culture, and philosophy. With the first session drafting out the philosophical and scientific side of climate change, in the next session, the stage shifted to an economic approach showering us with both an individualistic viewpoint and that of policies. We were able to feel the gravity of current circumstances on an individual. local and global scale. The backcast scenario where we imagine a future and walk backward to shape the plan on creating our ideal future highly attracted me. I was able to unfurl a multitude of new

perspectives from not just the Professors but also other participants during the discussion session. One great takeaway was that we must strive to attain a striking balance between the things we value to design a better future without distorting the existing crucial values that must be carried along forever. This idea is essentially the barrier to the uprise of our ideal future.

Our dimensions were widened further by working on group presentations. We were able to reflect on the intakes from the seminar along with our perspectives. Our group worked on the concept of gender equality and the value to be shouldered and to be brushed away while walking on the path to creating an equal society. We tried to apply the backcast scenario by visualizing a society inbuilt with equality in terms of sex and compared it with the present scenario to figure the values we are lacking and those that hinder our success. Listening to others' presentations added sugar to our delight. It is astonishing to think about the diversity in the topics of each group. The final words of professors and mentors were motivating to push us to take a step forward and act. This program served as a conduit to feed our brain, mind, skills, joy, and most importantly to think deeply about where we are standing and where we would like to reach.



# Member

KAWATO Kentaro 川戸健太竜 The University of Tokyo

REN Fangzhou 任方舟 Peking University

YANG Xiaolong 楊 暁 龙 The University of Tokyo



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Part 3: Factors affecting each nation's 'value' in tackling COVID-19 pandemic (Analytical)

1. Reactions on Tokyo **Olympics** from the general public in Nippon



#### The consequence of holding such event

<Negative aspects>

#### The consequence of holding such event <Positive aspects>

• Its Olympic team racked up 27 gold medals and 58 total medals, both the most in its history. It has a new youngest-ever gold medallist, a 13-year-old skateboarder, Nishiya Momiji.

Public opinions differ a lot →(Poll from Asahi, Yomiuri)

◎東京五輪の質問の主な結果

#### How different people value Tokyo 2020

•On opening night, a long column of protesters marched through central Tokyo to the new Olympic stadium.

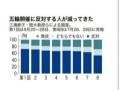
·At the same time, large number of people gathered around the stadium to enjoy the parade





#### How different people value Tokyo 2020

•poll conducted by the Asahi Shimbun on July 17 and 18



#### Values from Tokyo 2020

- · A sense of unity as Japanese people
- Against the trend of increasing individualism
- ·Something like patriotism



#### 2. Different attitudes toward nuclear power



### [Attitude 1] Positive

- Points:
- 1. Clean Convenient for transport;
- 3. Cheap



- Values:
- Values:
   1. Modern society's endless
  desire to develop
   2. The ideology behind it
  (capitalism—nuclear power
  companies; "development is the
  absolute principle")
- 3. International competition
- 4. Vested interest

#### [Attitude 2] Negative

- ◆ Points:
- 1. No way to dispose of the
- 2. Daily radiation
- The aftermath of nuclear leak is unbearable and unsolvable
- 4. Not so cheap
- 5 Might be attacked by terrorist and cause disaster



- Values
- 1. Moral grounds
- Conservative or another kind
- of utilitarianism?
- 3. Environmentalism
- 4. The willing to restrain our desire and change our lifestyle

#### What is invisible?

- (1) Underestimated harm from daily radiation
- (2) Truth lies behind propaganda of governments and big companies (3) The issue that the media lost track of
- (4) Pressure from international society





### 3. Do nations respond differently to COVID for differing values?



Rejecting the lazy and polarising dichotomy of liberal/illiberal values as the main reason why governance differs during COVID

Why Do Countries Respond Differently to COVID-19? A Comparative Study of Sweden, China, France, and Japan

Bo Yan<sup>1</sup>, Xiaomin Zhang<sup>1</sup>, Long Wu<sup>1</sup>, Heng Zhu<sup>1</sup>, and Bin Chen<sup>2</sup>

# Rejecting the lazy and polarising dichotomy of liberal/illiberal values as the main reason why governance differ during COVID.



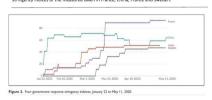


#### To coordinate the cases to be analysed.



Figure 1. Two critical contextual factors shaping COVID-19 response strategies.

#### Stringency indices of the measured taken in France, China, France and Sweden



Value should not be assumed as 'organic' as the constitution of which can be deciphered with

Type of strategy	Representative Nation	Characteristics	Approaches	
Nudge	Sweden	Independence & individuality     Weak central authority	Voluntary social distancing and self-restraint	
Mandate	China	Authority-based coercive forces     Social consensus	Complete lockdowns     Citizen's obedience and cooperative willingness	
Decree	France	Coercive     Legal-based	Restrictions on individual freedom of movement     Legal penalisation	
Boost	Japan	Powerful subnational governments	Early detection     Intensive care     Behavioural modification of citizens	

#### Conclusion

- ♦ No absolute distinction between the visible and invisible
  1) Visible to some but invisible to others (nuclear power)
  2) Invisible now but visible in the future (Tokyo Olympic)
  3) Visible facts but invisible principle, (COVID-19)
  4) Invisible in daily life but visible during dissater (e.g. fragile modern lifestyle)
  5) Bridges between them (education, media, tech, etc.)
- The invisible facts may change people's value drastically 1) Using our intellect (valuing) is more important 2) Visiblizing the invisible and understanding the world before jump to conclusions and settle our values

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#### Summer Institute Report

## KAWATO Kentaro 川戸健太竜 The University of Tokyo

今回の企画は、自分は EAA のホームページをインターネット上で偶然見つけて参加することを決めました。東大の後期のプログラムとしてあることは知っていたのですが、実際に参加するのは初めてでした。今回の企画の説明部分の「(1)東京大学と北京大学の教員が毎年交互に古今東西の古典(Classics)をめぐって、参加者との活発な議論を交えた集中講義を行うこと、(2)講義やテクストの読解から導いた問いについて、参加者自らがグループワークを通じて討論を行い、その結果を皆で共有すること、という2点に集約されます。」という文言に惹かれて、参加しようと思いました。

今回、自分が参加しようと思った理由は大き く分けて3点ありました。まず、自分は東大の中 国語 TLP プログラムに所属しており、北京大学 の学生と交流し少し中国語の練習をしたかった というものがあります。ネイティブの中国の学 生と交流する機会はそれほどなく、今回の企画 はまさにうってつけのものでした。実際に、企画 の中で、プレゼンテーションの準備をするとい う時間があり、Wechat で友達追加をするなどい い交友関係を築くことができました。また、自分 は英語圏に留学することを考えており、その練 習も兼ねたいと思っていました。英語で講義を 聴いたり、プレゼンを作ったりすることで、実践 的な経験を積むことができました。プレゼンの 構成を作るときも英語で話さなければならない ので、プレゼンの内容以外でのコミュニケーシ ョンのための実践的英語も活かすことができま した。他に、英語で古典を読むというのもとても 魅力的でした。自分は政治哲学の特に正義論に

関心があるというバックグラウンドがあり、特にカントの『啓蒙とは何か』を読むのはかなり勉強になりました。

実際の授業内容については、日本語でもかなり難易度が高いものだったと感じています。

「Value and Value-ing: Visiblizing (the) Invisible」というテーマで、抽象的な概念と環境問題などとの接続性を感じることができて面白いとは感じたものの、完全に理解できるのは自分にとって難しかったです。同じテーマでプレゼンをすることが要求されていたのですが、プレゼンの準備段階では、英語で意思疎通をしながら概念的なテーマについての構成を作っていくのはかなり大変でした。そんな中でも、各々が自分の関心に沿う形で英語でなんとかプレゼンを完成させることができました。

学生との交流という面では、北京大の学生がスピノザなどの哲学に関心があり、自分たちのアカデミックな関心についても英語で話すことができました。彼は日本語を勉強している同じ自分と同じ学年の方で、ある意味等身大の北京大学の学生の姿を見ることができてとても印象に残っています。また、自分と同じ東大の学生もプレゼンで英語の学術論文に基づいてレベルの高い議論をしており、かなり刺激を受けることができました。自分よりも1つ上の学年の生徒ということもあり、自分がひとまず目指すべき参考になりました。

総じて、感じたこととしては、英語での議論 や講義、また北京大学の学生のレベルに自分が 追いついていないという反省でした。ですが、ア カデミックな話を多少英語でできるようになっ たのはオンラインでの交流が一般的になったことによって、留学の体験版ができるようになったのは自分にとって嬉しいところです。今回の反省を踏まえ、これからの自分のアカデミックな部分の目標を定めることができると同時に、様々な新鮮で刺激的な経験をすることができました。この機会を提供してくださりありがとうございました。

#### Summer Institute Report

REN Fangzhou 任方舟 Peking University

9月5日下午,坐在电脑前,我打开了 zoom 链接,一个广阔的世界在我的眼前展开。

来自东京大学的佐藤老师为本次暑校活动做了 开场白,让我对为期三天的学习与交流充满了期 待。

接下来的破冰环节是我一度感到十分紧张的部分。我们的任务是采访本组内的同学,并在全班的展示中对该同学进行简短的介绍。在我的想象中,这对于素未谋面的、来自不同国家的同学来说,是多么困难的一件事。

可是,当我打开小组会议,看到组员的脸庞时,一切顾虑都被抛在脑后。我们打开麦克风,尽力用英语分享着彼此的生活,并且满怀兴趣地进一步追问和交流。在分享中,来自日本的川户同学十分准确地复述了从我的自我介绍和对我的采访中获得的信息。这种准确性反映出了对他人的重视,让我十分感动。尊重与真诚是人与人间交流的核心;自我介绍的环节看似并不重要,但只有把交流对象看作"具体的人",我们才能卸下偏见、卸下误解,进入真诚而互相尊重的交流状态。

破冰的下一个环节是问题讨论。小组讨论的题目是"当下改善中日关系中最重要的是什么。"选择这个题目的老师或许有着良苦的用心。这个宏大又复杂的命题是很难在短短二十分钟内完成的,但和国家的层面的交流相同,对于这样困难的问题的沟通是必要的,即使是从两国学生的小组讨论开始。这个题目在暑校开始之际点明了本次活动的核心价值——交流。

不知是英语的困难战胜了社交的困难, 还是交流

的热情战胜了陌生的隔阂,我们好像并不觉得这样的交流是磕磕绊绊的,反而很快地建立起熟悉的、信赖的关系。我想,这就是佐藤老师所说的"academic friendship"吧。"

9月6日, 课程正式开始。

第 1 节 课由佐藤老师讲授,主题是"价值与价值判断——使不可见的东西可见"。课前我们阅读了康德的"什么是启蒙"与"永远的和平"两篇材料。课程由这样的发问开始:"为什么要在'当下'进行价值判断?我们在'当下'面对着什么?"

第2节 首先,国际政治方面,"美式和平",即 以美国霸权为前提、由美国主导和提倡的全球"和 平"格局似乎已经终结。无论是美国"灯塔"形象 在特朗普政府和疫情期间的破灭, 还是其他国家 力量的崛起对美国地位的"威胁",都使得这一格 局变得不再能维持下去。另一方面, 一种"新型殖 民主义"好像正在崛起。这一殖民主义的意义与资 本主义密切相关。第一,随着私营公司在市场中的 力量越来越大,随着大数据为代表的现代科技越 来越发达,"监视经济"已然成为不可抵挡的趋势。 第二, 主权国家的作用正在默默发生着变化。 民族 主义与国际主义之间是否绝对地不可兼容? 民粹、 民主、管控几种形态往往在一个国家内呈现"叠加 态",我们应该怎样选择和塑造我们未来的政治制 度? 第三,资本主义的僵局已然暴露在众目睽睽 之下。对自然资源的过度开发、一次又一次的经济 危机, 使得两方社会反思资本主义经济的声音越 来越大。

其次, 是始终被呼吁、但怎么强调都不够的环境

问题。人们对资源无尽的攫取使得环境问题越来越告急,国际政治的风云变幻使得环境问题的国际合作变得弱不禁风。

大体上,当今时代的特点被学者们概括为 "VUCA":波动性、不确定性、复杂性和模糊性。 日常生活中被隐藏的人类社会的矛盾和问题,在 一次又一次灾难中被暴露出来。尤其是新冠疫情 给予我们前所未有的考验。价值判断 (value-ing),是当今大背景下人文社科的学者们的任务——我 们要在复杂摇摆的现实中更好地理解种种问题的根源。"价值判断"在动态意义上也不同于单纯的价值取向,它是具有主体性的、随着现实世界的风云变幻而变动不居的。唯有以变应变,才不会被习见束缚,不被快速变化的世界甩在身后。

价值判断的必要性还建立在这样的基础上: 先辈 遗传下来的传统价值——如自由、平等、博爱—是 如此模糊和宽泛, 我们必须在新时代赋予这些价 值新的意义。价值的意义必须体现在现实行动中, 而现实行动不能只以宽泛的某种价值作为指导, 必须具有价值判断的姿态。佐藤老师举了两个生 动的例子。托克维尔准确地概括了人类社会一个 奇怪的效应: 随着社会情况的改善, 社会的消极情 绪反而越来越多。"托克维尔"效应与我们当下的 观察也是一致的。这使得我们不得不在高速发展 中停下脚步、进行反思: 单纯的经济发展也许无法 使人类过得更好。第二个例子是"民主"。这个现 代社会公认的"价值"在本质上也包含了诸多不那 么好的因素: 多数人的暴政、个人间的疏离和对物 质资源过分的欲求。之后,老师进入两则阅读材料, 希望通过分析康德看待世界的方式,对我们当下 的世界观形成观照。

上文对于"价值判断"的呼吁仍不足以指导行动。 价值判断需要建立在对现实世界的准确判断之上。 老师带领我们回到身边的世界。2020-2021年,人 类社会的情况确实很难让人乐观起来。民族主义和消费主义被人们"选择",人们生活的一切方面被慢慢政治化与市场化。然而显然,这样的价值带给人类的只有"作为共同体的失败"。无论是疫情本身,还是疫情带来的意识形态遗产,都还远远没有散去。价值判断与重估在当下显得无比重要。

第 1 节 课的第二部分由来自 UNDP 的 Meng Tianyu 女士带来。她以"碳定价"(carbon prizing)的例子为我们带来主题为"使不可见的东西变得可见"的讲述。"碳定价"的背景是:第一,全球气候的改变。气候的恶化已经不仅仅是高中教科书上简简单单一句"全球变暖"那么简单,而是实实在在地威胁到了一些人的生活甚至生命。值得注意的是,这种气候变化被科学家证明是"人类环境导致的"。人类必须对自己的行为作出调整。第二,国际气候会谈与其效力的下降。特朗普政府推出巴黎协定就是后者的例子之一。第三,全球对"碳中和"的目标形成共识,并纷纷设定具体的时限、制定具体的计划。

在这样的背景下,国际力量提出"碳定价"的举措,希望通过市场化的方式解决二氧化碳排放量的分配问题。例如,《京都议定书》允许两个发达国家之间进行排放额度买卖的"排放权交易",即难以完成削减任务的国家,可以花钱从超额完成任务的国家买进超出的额度。然而,"碳定价"作为一项制度的有效性尚未得到充分的证明,美国和加拿大就退出了《京都议定书》。"碳定价"的话题中,我们需要进一步不断反思和提问的问题有:

"碳定价"是一项好制度吗?如何在控制碳排放的同时,保证经济发展、促进社会平等和包容?有限的自然资源和无尽的人类需求应该如何平衡?

第2节 课由石井教授带来。石井老师对国际社会的大问题在微观层面有着极其丰富的研究经验,并力求以量化的数据和图表的方式向我们直观地

展示研究成果。首先,石井老师从具体问题出发,指出人类社会当下面临的几个危机。首先是九个亚问题 (人类社会的各个方面) 之下具体问题所反映出的危机。这些问题是进一步恶化、还是已然来到拐点,需要进一步评估。第二,是另一些指标的急剧下降,这些指标反映了国际社会某些方面问题的恶化。第三,是温室化的地球。一些重要的统计数据表明温室化的人为性和严重性。对于这些问题,石井老师展示了学者们支持的进入 2050 的六个"路径"。

此外,石井老师在更加理论化的层面讨论了世界的未来。阅读材料中学者对"公地问题"的研究给予我们重要的启示。世界从来不是一个抽象的统一的实体,力量更大的往往是它的组成部分——国家。国家之间的差异是如此之大,以至于任何想把不同国家统合起来的努力从来没有成功过。石井老师以东京大学的一项研究为例,对比了现代日本社会与中国社会的一些差异。日本社会被成为"社群的公地",以村落共同体为基础。这样的组织架构的优势是"命运共同体"的构建;而劣势是竞争压力和割裂。而中国被称为"网络的公地",以个人之间的关系为基础。优势是:个人的行为建立在自己的判断之上,比较灵活;劣势是个人主义带来的混乱。总之,国家间的差异决定了这个世界不可能被任何一种单一价值所统摄。

9月7日,到了小组展示汇报的日子。前一天晚上,小组讨论的 zoom 连接突发故障。但是在小组同学的积极协调下,我们很快开始了小组展示的展示与讨论。

在 "value"这个主题之下,我们准备从最近的国际社会的现实入手,通过详细地分析这些事件以及其中不同的价值取向,来放眼当今世界主要的价值取向,最后得出关于价值以及 "可见与不可见的"的结论。

我们选择了三个问题,分别是东京奥林匹克、福岛核问题以及不同国家的疫情政策比较。首先,我们介绍了东京奥林匹克的相关情况。首先,坚持举办奥林匹克导致了疫情的爆发, 菅义伟内阁的支持率也大幅度下降。但是当民众看到运动员们取得的优异成绩之后,民众的不满情绪得到了很大的缓解。其中的价值取向主要有两种: 反对者更加注重民众的健康和福利; 支持者则打出"爱国主义"、团结一致、反对个人主义等等旗帜。

对于核电问题,始终存在不同的声音。核电的支持者认为核电比火力发电更加清洁、更加便于运输、更加便宜。其背后的"价值"是现代社会对效率的渴求、资本主义等意识形态、国际竞争和既得利益。核电的反对者主张核废料无法处理、日常辐射的危害、核泄漏的危机、潜在成本和被攻击的威胁。其背后的"价值"有:道德价值、保守主义、环境主义等等。在核问题中,看不见的东西有:日常辐射被低估的危害、在政府、电力公司谎言背后的真实数据、媒体没有关注到的信息和其他国家的施压。

第三是各国面对新冠疫情政策的特点。我们主要举了两个坐标系下的四个国家为例。结合了严格的文化环境和集中化政府的是以中国为代表的"强制"模式;同样是集中政权但文化环境较为宽松的是以法国为代表的"法令"模式;分散化政权与严格文化环境相结合的则是以日本为代表的"促进"模式;既有宽松的文化又有分散化政权的则是以瑞典为代表的"助推"模式。

总之,在所有社会问题的不同立场背后都有着不同的价值取向。价值来源于人们对现实的观察和判断。在"可见"的现实与"不可见"的现实之间,并没有严格的分野。比如有的现实对一些人可见但是对另一些人不可见;有的现实目前不可见但未来可见;有的现实可见,但背后的规律很难看

出;有的事实日常生活中被隐藏起来,但在灾难爆发时水落石出。不仅如此,两种现实之间还有人工架起的桥梁,比如教育、媒体、技术等等。人们的价值取向从来都不是静态的,而往往潜在地有被不可见的现实所改变的可能性。正因如此,利用我们的理性才显得无比重要。我们应该努力发掘不可见的现实,不要轻易地使自己的价值固化下来。这次暑期学堂让我收获了"学术友谊",也让我对人和人的交流重新充满希望。我在对"价值"进行反思的同时,也在重新审视着自己的价值。此时此刻,我真心地认为,人类的明天会更好。

Values, Methods and Causality - Positivism in Social Sciences

YANG Xiaolong 楊暁龙 The University of Tokyo

Imagine this.

You are wandering off to the complete darkness of a tunnel with a key mission to search for the precious paraphernalia you have lost something that matters lots. You have only one tiny little torch in your hands that begets some vision about an extremely confined area, which is helpful, but not remotely sufficient. How do vou retrieve your item from this tunnel defined by endless and blindness? This, in my humble opinion, is very much analogous to social scientists in our world attempting to discover "truth". In this analogy, the dark tunnel is our social world — an amalgamation of countless yet-to-be-discovered interconnected social phenomena and networks of individuals; the torch the research methods to discern and unpack causality and its mechanism; the limited vision what we know, or what we think is known about the world; and ultimately, the lost possession as causality, or more romantically — "truth", which past, present and future generations of social scientists so fervently strive to discover.

In our world, what divides known and unknown is information — a paucity of information means not-known where preponderance known. And creation, collection and interpretation of information vastly rely on tools and methods. Hence an underlying question I believe we should ponder is — in the world of social sciences — what factor determines the appropriateness of a

method, knowing that the consequence largely shapes how the world is perceived by us as a collective. This loops the main puzzle that 2021 EAA Summer Institute endeavours to address, how to shed light on the unseen to enhance our collective understanding about the world. In my limited capacity, I would like to advocate two propositions in this writing. One, in the world of social sciences, prior to getting down to gauge research methods according to technical assessments of external and internal validity etc., value is the primary factor that dominates our research methodology, thus the riveting significance to challenge the dominating value of qualitative studies as the paradigm by introducing quantitative wisdom in both teaching and research. Two, with instantiation on several political science topics, I argue for the reasons why quantitative methodology is highly conducive in supplying us with a more 'causal' social world.

Introduction, implementation, and progression of quantitative methodology in social sciences are driven by a general belief in positivism. Synonymous to the incorporation of statistics in Econometrics and Biostatistics, positivist political scientists leverage statistical wisdom to conduct more scientific research. This tendency derives from the essential paradox that while causality is demanded, only factual between the dyad of factual and counterfactual can be observed in our reality, whereas both are needed to identify

causal effects between the treatment and the outcome. Evolving from the 1920s where causal inference was firstly adopted in agricultural experiments, it was then popularised to medical experiments for efficacy tests, and now, identification of causal effects is the one of the most prioritised tasks in social sciences (Imai 231, 2007). Statistical tools are extremely powerful to infer causally given counterfactual, which is unobserved in political science. There are multiple approaches for such identification, the gold standard — randomised control experiment (includes laboratory, field, and natural experiments), and the more feasible but inferior approach — observational studies (Imai 225 - 230, 2007). As of this era, a combination of appropriate research design, increasing prevalence of data, and powerful statistical and computational tools make causal effects more identifiable and estimative by finding the Population Average Treatment Effects (PATE) between the control and treatment groups. In recent years, social scientists not only developed ways to answer whether treatment affects outcome, but also, how exactly treatment affects outcome (other than process tracing), by decomposing the effects into direct and indirect and matching the latter to a mediator (Imai et al., 2011). The emphasis here is, standing on the shoulder of giants — the theoretical contributions made by former political scientists on various topics e.g., regime transition, state capacity, conflicts, voting behaviour, congress, etc. —, quantitative political science allows for empirically rigorous assessments of these classic knowledge by analysing bigger sample sizes as opposed to single or small-N studies, which bestows more credibility and representativeness to the accumulation of knowledge.

Quantitative political science also renews our understanding about various real-life events in major ways through empirically proving conventional wisdom or even long-held theories false. For instance, King, Jennifer, and Roberts contested the perception that authoritarian regime censors all comments critical and unfavourable to the state authority and proved that only those posts of certain mobilising effects on social movement are stringently removed, while purely sceptical comments are left untouched in China's cyberspace (King et al, 2017). In an observational study, Card and Krueger discovered evidence of discordance to the classical economic theory — increase in minimum wage ameliorates employment rate, since Card et, al, found that unemployment level floated in New Jersey following a rise of minimum wage in fast food industry (Card et al, 1994). In addition, statistics and computational tools also help researchers ask more astute questions and provide more perspicuous answers. In a recent study, Erik Wang and others compiled a unique dataset of geocoded family background and career histories of around 2,600 elites to provide key insights on medieval China's state-builders' initiatives to compensate elites through bureaucracy as an act to reduce resistance (Joy et al, 2021). Scholars of historical political economy can now address puzzles more scientifically as larger sizes of primary materials can be systematically analysed as text data for causal inference. Wartime attitudes have been difficult to collect, let alone the truthfulness of the already collected responses as respondents are prone to lie at sensitive questions to avoid potential punitive consequences. Lyall, Kosuke and others tackled this conundrum by using multistage sampling design with hierarchical modelling to filter out the biases to elicit resident's truthful attitudes toward the combatants, from which they revealed an interesting finding that harm inflicted by the International Security Assistance Force (ISAF) is met with reduced support for ISAF and increased support for the Taliban, but not vice versa (Jason Lyall et al, 2013). These findings are all ground-breaking and invaluable as they update our world views by contesting the existing understandings, and none of which is possible without the power of quantitative and computational methods.

However, advocating more foci on quantitative analysis is not merely preaching for a disenfranchisement of the "qualitative counterpart", contrary, basing on the exact question asked in research, it is often with a nested implementation of both methodologies, is one able to engender more scientific, compelling, and informative discoveries. In this light, what I really want to stress here is a value of inclusivity — one that naturally drives us to accept different methodologies in the academic world of social sciences. What haunts me day-in and day-out is a dichotomous mindset, hence side-picking between quantitative and qualitative in sociology, political science, and other social science research. What also concerns me is a complete detachment and self-seqregation from formal language — mathematics in the undergraduate education of social sciences in many institutions, especially from where I currently am, Asia. It is therefore my and future generation's responsibility to embrace the spirit of positivism (which in itself is a set of values) in political science, as through the lens of which we will be able to visualise the invisible. In this vein, I do believe the open, supporting, and crossinstitutional domain that EAA Summer Institute incubates is a brave, forward, and productive initiative along this direction.

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#### Thoughts after Reading "What is Enlightenment"

JI Linyu 吉麟羽 Peking University

#### I Kant's idea

"Enlightenment is man's emergence from his self-imposed immaturity." This is the core idea of Kant's passage. He believes that the people are either lacking resolution and courage to use it without guidance from another or simply because of laziness and cowardice to let others to become their guardians. However, the situation of not being free is not painful for them but provides them with relaxation for no need to make self-decisions, and it also comes from guardians' overwork for them and their warnings. Generally speaking, only a few people could enjoy the freedom of liberating themselves from the pre-enlightenment situation.

In Kant's opinion, the only thing enlightenment needs is freedom, and to use one's reason publicly requires permanent freedom. This kind of public expression is reflected as academic discussion with publicity, and should not be banned due to any sorts of laws or embargos.

In the political area, the duty of a king with reason is not to regulate something, but to let his people fully enjoy freedom in religions without his pride like "the act of tolerance." His people using their reason publicly won't damage his authority and legitimacy.

#### 

The most magnificent enlightenment movement—the New Cultural Movement— happened just in time. That was a time when the new republican government was founded but old Confucianism was still holding people's mind. The idea from Kant reminds me of those great Chinese people who devoted themselves to the enlightenment of Chinese people. Chen Duxiu, the commander of the movement, organized the LA JEUNESSE(新青年杂志) to spread enlightenment ideas. Zhou Shuren, known as 'Lu Xun', gave up studying medicine, and used his pen to write stories and articles to make people open up their eyes. In this time, writers, college professors and editors, formed an alliance to enlighten people with the central idea of democracy and science. They encourage people to think individually, and have made progress in advanced education. PKU was the main base for them. As Kant showed, they believe people lack the resolution and courage, but they really want to wake people up rather than wait for an enlightened monarchy to guide people. Though Chinese people didn't have a strong government at that time, we did have the heyday of culture.

But enlightenment was soon replaced by revolution and war. After the ten-year long civil war between CCP and KMT, the invasion of Japan pushed Chinese people to be united to fight back. After the anti-Japanese war, China was divided into two factions with a different ideology, and it has lasted until now. From 1949 to the 1980s, China (mainland) focused more on collectivism and the loyalty to communism rather than on individual enlightenment.

Ⅲ Problem about personal enlightenment today

Then the question arises: Didn't Chinese people really experience the personal reason? But now we find ourselves in a time when we cannot express almost whatever we want to say and do whatever we want to do. Thus many "Huge Babies (巨婴)" are born. Their minds are filled with the combination of Chinese traditional cultural, support of a mass government, Maoism, and Nationalism.

They believe in authority (especially in CCP officers), but don't count on laws. They usually say "It has to be controlled! The government has to do something! (这事早该有人管管了!)", but don't want to solve it together. Recently some parents urged the government to set a total ban on computer games as they have done many times before, but they don't want to face the failure of their family education and don't want to find the real reason, but ask the authority for help—this is where Kant criticized.

They may look like an individual, but what they do is just using their right to break the social rule. There is the news about people not wearing masks in parks facing officers. They didn't regret, but even beat him. This kind of behavior is not the real reason and individualism, as Kant wrote in the passage; this is not public expression using reason, but person unripe. They should have worn masks and gone home to publicly discuss whether people should wear them.

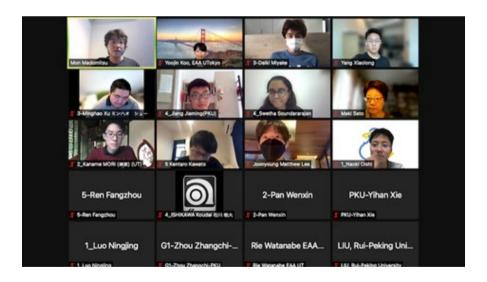
With the pushing of the Reform and Opening up, Chinese people will have more freedom. I think we should try to use our reason rather than rely on guardians. The birth of "Huge Babies" shows the confusion of generation trying to adapt to a society calling for the personal reason and enlightenment ruled by law when they grow up in

a united society of collectivism. We should try to be citizens with the personal reason, and contribute to the enlightenment of China.

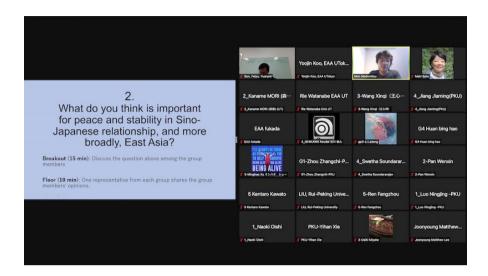
# Summer Institute 2021 Day 0: Icebreaker

While the world continues to struggle with the coronavirus pandemic and seeking a way out of the crisis, the East Asian Academy was once again able to hold the Summer Institute 2021 by connecting Peking University and University of Tokyo students. The pre-sessions on "Day 0" started with an icebreaker. This year, Mon Madomitsu joined as a special student organizer and chaired the icebreaker, which provided a much more comfortable atmosphere for student participants and encouraged them to engage more in the interactions and discussion.

For the first half of the icebreaker, Madomitsu suggested a breakout room session in the preassigned groups and asked participants to introduce the fellow members of their group instead of themselves. This approach worked well and many of participants then felt relaxed enough to turn their camera on.



For the second half of the day, Madomitsu took the conversations a bit deeper by raising the following topic: What do you think is important for peace and stability in Sino-Japanese relations and, more broadly, East Asia?



Each group delved without hesitation into the topic and then shared what they had discussed when everyone came back together at the end.

Group One opened the floor by sharing their discussion on the deterioration of Sino-Japanese relations in recent years, especially due to the pandemic, the media, and the information technology we rely on for communication, and noted the modest progress made through such endeavors as the Summer Institute 2021.

Group Two suggested that we should observe of Sino-Japanese relations at different levels: official and unofficial. Though hostile conversations occur repeatedly at the official level, we can protect unofficial interactions and strengthen ties there to boost the bottom-up forces that can make a positive change at the official level.

Group Three also took this approach of looking at the private and public phases of Sino-Japanese relations. We can enjoy cultural exchange of animation, films, and music at the private level, and deepen our conversation based on the things we have in common, such as Buddhism. Not everything needs to be political.

Group Four stressed mutual understanding without prejudice. In order to achieve this, the right atmosphere in society is crucial, and education can be a solution to untangle the problem.

Group Five brought up the importance of East Asian triangular—namely Chinese-Japanese-South Korean—cooperation. Given the dynamics of US hegemony in the region, we need to seek more ties in terms of culture and education as well as institutions and economics.

These discussions not only broke the ice but also warmed us up for the following two days of conversations. As with many events expected to be held in-person this autumn that had to change to online/virtual formats due to the recent surge in new Covid cases, we were worried about the impact on the quality of the event. Nonetheless, the interaction and sense of connection among students were not hindered by the communication tools. The success of the pre-sessions raised our expectations for the two days of the Summer Institute 2021 that lay ahead.

Reported by Yoojin Koo (EAA Project Assistant Professor)

# Summer Institute 2021 Day 1: Sato Maki and Meng Tianyu Lectures

On September 6, 2021, the two-day program of the EAA UTokyo-PKU Summer Institute 2021 started off with lectures by Professor Maki Sato (EAA) and Meng Tianyu (United Nations Development Programme). Having assigned the participants a reading of Immanuel Kant's *Perpetual Peace* and "Answering the Question: What is Enlightenment?," Sato praised Kant for encouraging us to use our own intellect in order to tackle the problems that all human beings face today. What are those problems? Sato briefly characterized the present era as the end of *Pax Americana* and the surge of a new type of colonialism, which indicate a change in the roles of sovereign states and a deadlock of global capitalism. Also crucial are global environmental problems and the state of volatility, uncertainty, complexity, and ambiguity that have become apparent in the current pandemic, and in the natural disasters caused by climate change.

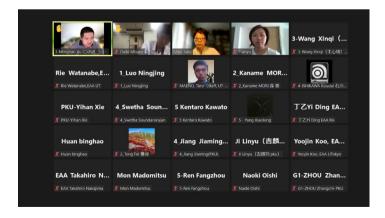
These crises cannot be dismissed as only temporary, she argued, because they have their roots ultimately in the fundamental values of modernity. What we need to do, then, is to radically rethink our values. Here, Sato introduced a theoretical distinction, originally made by Prof. Takahiro Nakajima, between "value" and "value-ing." With the suffix -ing that emphasizes the progressive aspect of "value" as a verb, value-ing means to reconceive fixed values and embed in them new possibilities of change. She added that value-ing is also "visiblizing (the) invisible." The parentheses mean that what is invisible or has been invisiblized is not predetermined as such. Rather, she stressed, it is for us to discover and problematize it.

Sato's lecture was followed by another lecture by Meng Tianyu on the current situation of carbon pricing. Meng, a program analyst at UNDP, gave an overview of the idea of carbon pricing in terms of the history of climate negotiations and as part of the ongoing international efforts toward carbon neutrality. Carbon pricing functions as a policy instrument that captures the external costs of greenhouse gas emissions. Today, sixty-four carbon pricing instruments (such as a carbon tax and emissions trading system)

are in operation, covering 21.5 percent of global greenhouse gas emissions. Carbon pricing is a policy tool innovation that more and more developing countries today are keen to try. Meng pointed out, however, that we need to take time to ensure its effective function. The struggle to achieve low-carbon development by means of carbon pricing has only just begun, and it forms just one of many ongoing climate policies.



In the Q&A session, the discussion mainly focused on the limitations of carbon pricing, such as the potential volatility of carbon prices due to market mechanisms. It was emphasized that the carbon pricing system should be regarded as a learning-by-doing process, and that one of its important functions is to incentivize and signal industry to envision strategies for building a low-carbon society.



Reported by Yuki Ueda (EAA Research Assistant)

# Summer Institute 2021 Day 1: Ishii Naoko Lecture



On September 6, 2021, Professor Naoko Ishii (Executive Vice President, Director of Institute for Future Initiatives, University of Tokyo), delivered the second lecture at the EAA UTokyo-PKU Summer Institute 2021, "Value and Value-ing: Visiblizing (the) Invisible," exploring the theme of global commons stewardship in the Anthropocene. The reading material for the lecture was *Governing the Commons* (Cambridge University Press, 1990) by Elinor Ostrom.

With the aim of giving a broad overview of the global commons and the issues thereof, and providing her own thinking on them, Ishii divided her lecture into three sections. In the first, "Global Environmental Crisis," she clarified that we are approaching the tipping point where the stability and resilience of the Earth's systems are collapsing irreversibly. In this respect, two facts were emphasized: the transition from the Holocene to Anthropocene eras; and how, due to decisive humanity activities, we are exceeding the capacity of our planet.

In response to the above-mentioned tipping point, the second section, "Socioeconomic System Change," examined the measures the world at large is taking. Here, the year

2050 is crucial, indicating the time limit by when we are able to set the Earth's systems back on track, according to the Paris Agreement. Concretely speaking, it is important to consider the seventeen Sustainable Development Goals as a whole, instead of discretely. Additionally, a model of system change has already formed that covers the fields of both natural and social science. Ishii also shared a number of previous examples of interdisciplinary research in this regard.

In the third section, "Global Commons Stewardship," Ishii also introduced her work at the University of Tokyo as a leading researcher in the field. In order to ponder the governing mechanism for the global commons, Ishii referred to Elinor Ostrom's *Governing the Commons*, in which several principles are identified in terms of the management of common-pool resources at the local level. However, how should we apply those principles to the global commons? To answer it, Ishii highlighted several points: first and foremost, the scientific understanding of the fact that the stability and resilience of the Earth's systems are the foundation of all human activities, which we are in danger of losing. Moreover, we are the ones who need to change—not the Earth's systems. More specifically, it is our choice whether we chase short-term interests under the current socioeconomic system or rather safeguard our humanity collectively, which will ultimately transform our shared future as a species.



Following the lecture, the Q&A session was flooded with questions from the moderator, Professor Maki Sato, and students, touching upon various topics, such as the sociocultural issues to be tackled in global commons stewardship, the feasibility of (re-)aligning ourselves from the local level to the global level, and nuclear power.

Reported by DING Yi (EAA Research Assistant)

# Summer Institute 2021 Day 2: Student Presentations

The second day of the Summer Institute 2021 featured presentations by each group of students, showing how they had delved into the issues raised during the lectures on the previous day. Though there was not enough time for them to prepare polished presentations, these nonetheless formed a fitting finale to the two-day event and offered a way for students to think proactively about the issues, work together to produce a single coordinated outcome, and, above all, build friendships. EAA faculty members also attended with high expectations for the students' efforts.



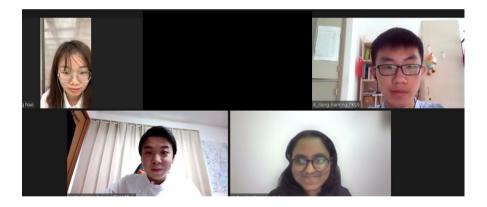
Group One tackled the main theme of the Summer Institute, "Value and Value-ing: Visiblizing (the) Invisible." They asked: What kind of values do we want to keep, what values do we need to change, how does science help to visiblize veiled harms and values, and what values are invisiblized in the Covid-19 era? Group One's focus on the positioning and the role of "our generation" in considering these questions was intriguing in that they are real stakeholders facing environmental challenges and international conflicts, and the emergence of a "Covid generation" might directly affect how value systems change. As Kant stressed, "One generation cannot form an alliance. [. . .] It would be impossible for the latter (generation) to expand its knowledge . . . to rid this knowledge of errors, and, more generally, to proceed along the path of enlightenment."



The baton then passed to Group Two, which gave a presentation on "the internet as a common resource" from a comparative perspective (China and Japan, theory and practice). Taking online spaces as an example of Habermas's "public sphere" and the development of new media into account, the group elucidated the two-fold effects on the current pandemic. The government uses the crisis to push through policies and regulate people's behavior, though individuals can obtain the information to protect themselves. By discussing privacy issues (e.g., the COCOA app) and fake news about vaccinations through examples in China and Japan, Group Two provided a step forward in understanding the place (i.e., the internet) where private and public discourse overlap to form values, and its potential and constraints.



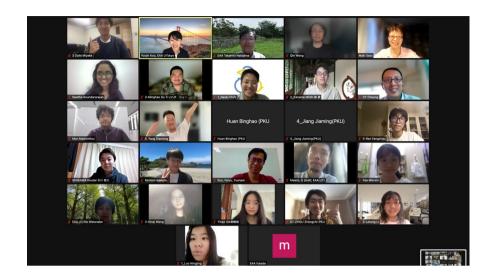
Next, Group Three brought up the topic of "universal value" at two levels—universal and individual—and discussed the possibility of environmental protection as a universal value. As sociological studies and the SDGs have stressed, environmental protection is essential. But can it be a universal value? Group Three considered this in light of subjectivity versus objectivity, and argued that subjective individual values can collectively reach an "assumed" universality. Japanese people and culture (such as Studio Ghibli films) influenced by the Japanese religion Shinto cherishing nature, and personal experiences related to the nature (e.g., visiting places, reading books, encountering a pink dolphin) were just some of the examples illustrating why each individual feels an attachment to nature.



After the break, the presentations continued: Group Four took the discussion into a more varied context by turning to the issue of gender inequality. The group first addressed the current discussion about gender inequality, and then showed how values can be included and excluded to achieve it. For promoting inclusion, education is surely vital, not only in schools but also in terms of more general lifelong learning, while and prejudice and violence relate to the problem of exclusion. Interestingly, the group argued that the importance of "invisiblization" signified that gender equality as a value might become invisible only when we truly achieve it.



Last but not least, Group Five gave its presentation, which tackled questions of values through recent regional and global issues: the values manifest in Japanese public opinion on the Tokyo Olympics, value and value-ing in terms of nuclear issues, and factors affecting how each nation dealt with the pandemic. The values encompassed in these issues are fiercely competing. The group traced the processes by which values emerge, how they compete, what values remain as consequences, and what factors affect this. First, regarding the issue of holding the Tokyo Olympics, the dominant opinion was against holding them this summer, but this gradually diminished and was replaced by the underlying values stemming from a sense of unity as Japanese, eventually evoking nationalism. Likewise, in the case of nuclear issues, the logic of capitalism sharply competed with environmentalism, creating a set of binary values. The Fukushima accident gives us, in this sense, a clear image of the conflict. Lastly, with regard to the pandemic, each nation's own institutional arrangements and cultural orientation has shaped its response, implying that there is no one-size-fits-all set of measures. Competition between values, its consequences, and its determinants are worthy of subsequent investigation.



The five presentations were over, but the discussions continued. These were much enriched by the EAA faculty's questions, such as what each group would like to do to tackle certain issues and how we can elaborate further on the definitions of value and value-ing. Notwithstanding problems with the Zoom links and the short period of time available for preparation, students from PKU and UTokyo pulled it off. As Professor Takahiro Nakajima (EAA Director) and Professor Feiyu Sun (PKU) indicated in their closing remarks, we were very impressed by the students' discussions and hope that the connections cultivated over the two-day event will grow into sustained friendships in the future..

Reported by Yoojin Koo (EAA Project Assistant Professor)

# **Participant List**

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Group4

Group5

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## EAA Summer Institute 2021 を終えて一学生のみなさんへー

SATO Maki 佐藤麻貴 東アジア藝文書院特任准教授



東アジア藝文書院が北京大学と共に行う本サマー・プログラムは、今年で三年目を迎えます。一年目は対面、二年目は北京大学一東京大学間はオンラインでしたが、東京大学の学生や教員はキャンパスに集って開催したと伺っています。三年目のサマー・インスティテュートとなった本年は、東京都の緊急事態宣言の延長を受けた中で開催されました。宣言下であったため、東京大学の学生たちも全員原則オンラインでの参加となりました。パンデミックがもたらした新しい日常の定着した中において、たとえオンラインといえど、二次元的なサイバー空間の中で、北京大学と東京大学の学生たち、教員の間では、実に豊かな智と未来社会への希望に満ちたやり取りができました。これは一重に、北京と東京という地理的分断を超えて、お互いへの信頼と友情を育んできた結果でもあります。一つのテーマについて学生と教員たちが共に思考し、議論するという豊かな時間は、このような困難な時代だからこそ、みなさんにとっても、大変感慨深く、何事にも代えがたい体験になったことと思います。

パンデミックが露呈したのは、さまざまな社会的分断や格差など、負の側面が多かったと思います。しかしながら、それら負の側面は、私たちが気付いていながらも気付かない振りをしてきた、現代社会が抱えるさまざまな問題の一翼にしか過ぎません。一方、パンデミックを逆説的に捉えるとすると、負の側面もコインの裏表の一面と捉えることもできます。つまり、パンデミックのおかげで、私たちは薄々と気付いていた現代社会が内包する社会的矛盾や、行き過ぎた利己主義のもたらす思いやりの欠如に、いよいよ、しっかりと向き合わなくてはならないという機会を手に入れたともいえるのだと思います。みなさんが生きる社会は、新しい技術により、不可能であったことが可能

になってきていると同時に、技術や近代産業がもたらしてしまった負の遺産も山積しています。みなさんは、気候変動やエネルギー問題、国際紛争など、人類が共通に直面させられる課題への対処を、国境を超えて、共に手を取り合い、励まし合いながら、その解決方法を考えていかなくてはなりません。また、限りあるグローバル・コモンズを奪い合うのではなく、分かち合いながら、より豊かな社会を築いていく策を練っていかなくてはなりません。

今年のサマー・インスティテュートでは従来のテキスト読解中心の講義とは異なり、大変アクロバティックな試みを展開してみました。国際連合という組織で働いた実務経験を持つ東京大学の教員を中心に、アカデミズムを離れた現場視点から講義をし、改めてテキストに戻り、カントの『永遠平和のために』の読解を試みました。講義には、私の十年来の友人、UNDPの蒙天宇(Tianyu Meng)女史にも登壇してもらい、国境を超えた友情を育んでいくことの大切さに、直に触れていただくこともできたと思います。このサマー・インスティテュートの二日間の集中講義での濃密な経験や、グループワークを通して育まれた友情が、長きに渡り、より強固な足掛かりを築いていく礎となりますように。みなさん一人一人が、未来の希望の姿です。みなさんが、次代の幕開けの担い手となり、それぞれの持ち場に出た時に、この経験を活かし、各所で美しい大輪の花を咲かせてくれますように。

