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## 国際シンポジウム

### Toward an Integration of Logic and Sensibility— from Neuroscience to Philosophy —

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企画 全体

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2011年9月12日から14日の3日間にわたり、三田キャンパス北館ホールにて、人文グローバル COE シンポジウム “Toward an Integration of Logic and Sensibility from Neuroscience to Philosophy” が開催された。本年度が最終年度となる人文グローバル COE プログラムのテーマである「論理」と「感性」に関して、神経科学、民俗学、美学、言語学など、幅広い分野の研究が発表され、その融合や発展についての議論が繰り広げられた。15名の招待講演者を含む24名の講演、および35件のポスター発表が行われた。

シンポジウム初日は3つのセッションに分けて発表が行われた。1つ目の “Comparative Study of Logic and Sensibility” のセッションでは、Bielefeld University の Bischof 教授が、zebra finch の発達過程における社会環境が個体としての性的魅力に及ぼす効果に関する研究成果を発表し、本拠点の渡辺茂教授が、マウスの感じる正や負の「共感」についての理論を最新の研究結果とともに発表した。航空機の到着遅延により、午後に再スケジュールされた University of Vienna の Huber 教授の講演では、鳥類の道具使用に関する論理が、さまざまな動画とともに紹介された。2つ目の “Neural Basis of Logic and Sensibility” のセッションでは、韓国の Neuroscience Research Institute の Cho 教授が、最新の超高磁場 fMRI と PET 融合技術 HRRT で得られた画像とその臨床や研究への応用について講演を、University of South Florida の Shimizu 教授が、鳥類と人間の行動や脳の相違と、その相違の背景にあると考えら

れる進化の過程についての講演をおこなった。そして当拠点の小嶋祥三教授が、「嘘」の知覚にかんする前頭葉の活動と個人の性格の相関に関する NIRS 実験の結果を発表した。3つ目の “Development of Logic and Sensibility” のセッションでは、大阪大学の浅田教授により、人型ロボット開発を通じた人間の発達に関する理論が、本拠点の安藤寿康教授により、「教える」という行動に関する遺伝学的、フィールドワーク的アプローチを用いた研究が発表された。最後に、本拠点の山本淳一教授が、自閉症児の行動実験と、そこから得られた療育の方法について発表した。シンポジウム初日は、差し入れの日本各地の地ビールを飲み比べするビアパーティーで締めくくられた。

(四本裕子)

GCOE symposium “Toward an Integration of Logic and Sensibility – from Neuroscience to Philosophy” was held at Keio University, from September 12th to 14th. Twenty four speakers, including 15 invited speakers presented their works under a unified theme of “interdisciplinary integration of Logic and Sensibility”. First day of the symposium consisted of three sessions, titled “Comparative study of logic and sensibility”, “Neural basis of Logic and Sensibility”, and “Development of Logic and Sensibility”. The first day was concluded with a beer party, where participants enjoyed several kinds of locally brewed Japanese beer.

第5セッションではまず、カナダのマギル大学の Allan Young 教授が、「The Twilight of Human Nature?」と題し、認知神経科学の最近の進歩をふまえて、人間性の近代的な思想を根本から問い直させた「利他的懲罰」(altruistic punishment) の発想について紹介した。続いて、拠点チームリーダーの宮坂敬造教授が、統合失調症の経験やシャーマン的な超能力を描くことから見えてくる論理と感性の合成法の可能性を示した。最後に、慶應義塾大学の北中淳子准教授は、過労死の2つの事例分析を通して、日本におけるうつ病の現状を裏付ける「社会論理」(sociologic) を説いた。総じて本セッションは、

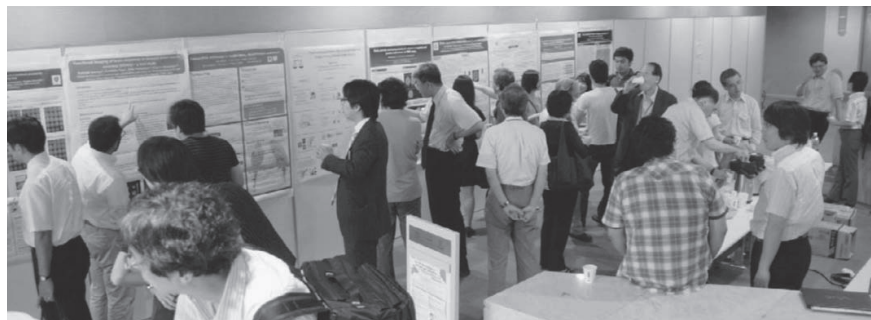
人間を理解しようとするというさまざまな試みの中で、人はいかに論理と感性を絡み合わせるかという問題を探求してきた。

(モハーチ・ゲルゲイ)

Session 5 introduced three anthropological perspectives by Professor Allan Young (McGill University), Professor Miyasaka Keizo and Kitanaka Junko (both from Keio University). One key insight that these talks reinforced is that logic and sensibility are related through the everyday practices of trying to understand human nature – for example in science, religion and medicine.

美学セッションでは、フランスのエコール・ノルマル、ドミニック・レステル教授(動物行動学)をお迎えし、美学美術史学専攻の遠山によるチェアーの下、塾文学部心理学専攻の川畑秀明准教授と自身による、芸術をめぐる学際的な計3本の発表が行われた。川畑准教授は、神経美学における最近の動向を踏まえつつ、自身の MRI を用いた研究の紹介を行い、遠山は

15世紀イタリア初期ルネサンスにおいて初めてシステムティックに導入された投影表現の歴史的展開を空間造形と意味論の両面から論じ、そしてレステル教授は非人類(魚類・鳥類・哺乳類)における芸術行動という命題を提示し、デ・カルト以来のロゴス中心主義による芸術理解および動物行動学の見直しという刺激的かつ哲学的な発表を行った。会場からは、発表それぞ



れに時間が許す限りの質問が出され、活発な質疑が行われた。  
(遠山公一)

In the session around the art from interdisciplinary point of view, H. Kawabata (Cognitive Science) introduced the recent

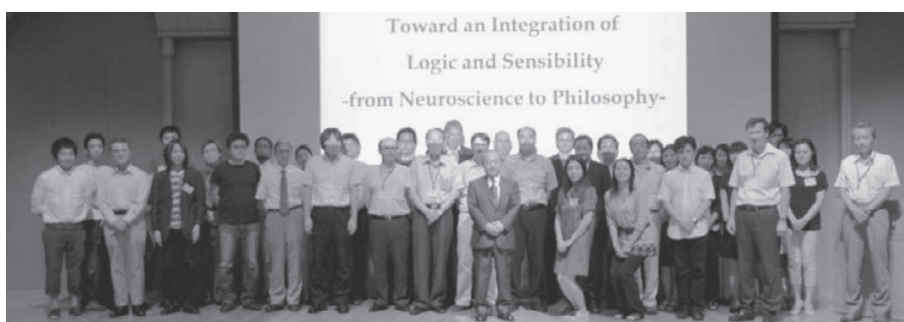
neurobiological foundation in feeling of beauty, K. Toyama (Art History) argued the first systematic introduction of cast shadows in 15th century Italy, and Prof. D. Lestel (Ethology) unfolded the provocative discussion on the possible art production by animals in order to reexamine the frontier between animals and human beings.

That the theme of “logic and sensibility” can be approached from very different perspectives, even within fields, was illustrated well in sessions 6 to 8 that dealt with the closely topic of linguistics, philosophy, and human reasoning. In each of these three sessions, the subject matters of the three presentations were almost as far apart from each other as they were from the subjects and themes of other sessions, resulting in a broad and stimulating overview of the logic/sensibility problematic.

Opening session 6 on linguistics, Yuji Itoh (Keio) presented results of two research lines on the interplay of logic and sensibility in memory and judgment: firstly, the role of verbalization on visual memory; and secondly, the role of emotion and the ‘need for cognition’ in judgments by jurors (裁判員). He concluded that the same tasks are sometimes done in a more logical way, and sometimes in a more sensible way, and that people are not very good at choosing the right way to execute a task. The other two speakers in session 6 dealt with more formal topics of lin-

guistics: Yael Sharvit (UCLA, USA) and Yukio Otsu (Keio) spoke about aspects of formal semantics and universal grammar respectively. Sharvit discussed the problem of defining the meaning of “too” in a conversation like the following: (1) “I am in bed.” (2) “My parents think that I am in bed too.” Depending on the circumstances there are various options, and the thus far proposed theories are unable to explain all that linguistic variation. Rather than variation, Otsu set out to explain a universality of language, namely how a certain grammatical rule called “c-command” affects the differences between case markers such as -wa and -o and post-positions such as -kara in Japanese. He found that 3-year old were already perfectly able to apply this rather abstract and complex rule correctly, from which he concluded that it must be an innate universal of language.

Session 7 on philosophy the next morning was equally diverse. Lajos Brons (Nihon Univ.) started with a presentation on logic and sensibility in ontology. He argued that balance between the logical aspect and the sensible aspect (sense



experience, particularly) is necessary for answering existential questions, and that in the contemporary mainstream this balance is lost by defining “existence” in a purely logical manner. ‘Objective perspectivism’ was suggested as a more balanced approach. Takashi Iida (Nihon Univ.) extended Ohmori Shouzou’s theory of sense perception to explain the problem of the perception of abstract entities. Abstract entities, such as geometrical shapes, do not exist in space and time, and therefore, cannot causally affect the perceiver, which seems to imply that perceiving them is impossible. Iida suggested that when we perceive a concrete triangle, we simultaneously have thoughts of the abstract entity of the type triangle. Noburu Notomi (Keio) added an historical perspective on logic and sensibility. In his presentation, he showed that since Plato, rhetoric has been associated with aspects of sensibility such as emotion, and as such was opposed to logic. In and before Plato’s time that separation, and the separation between logic and sensibility in general, was not yet common, however, which Notomi illustrated with the intertwinement of logic and rhetoric in the work of Plato’s (near) contemporary Gorgias. How the two aspects of sensibility, sense perception and the

emotions, affect reasoning was the theme of the last session (8). Sacha Bourgeois-Gironde (Ecole normale supérieure, France) presented research on the influence of the emotion of regret, especially the anticipation of regret, on people’s choices between (rationally indifferent) gambles. He presented neurological evidence that expected regret in case of a loss strongly and significantly affects such choices, thereby offering support for the regret theory solution of the ‘Allais paradox’ in decision theory. Mitsuhiro Okada (Keio) discussed the very foundations of logic: what is logic, and what does it mean to approach a problem ‘from a logical point of view?’ He argued that some of the more traditional or dominant conceptions of logic may be too limited to answer such questions. The last speaker, Atsushi Shimojima (Doshisha Univ.), compared more logical or language-based approaches to process information with more sensible approaches. He showed that in some cases graphically presented information (diagrams, maps, graphs, etc.) may be processed much more effectively because a perception-centered reading handles abstract properties better, in that way reducing the necessary steps of inference and mental processing load. (Lajos Brons)