

**Topic-Setting Program to Advance Cutting-Edge
Humanities and Social Sciences Research**

(Responding to Real Society)

Progress Report
(Summary of Final Report)

**[Developing a Culture of Care in a Mutually Supporting Local Community:
A Clinical Philosophy Project]**

Core-Researcher: Shinji Hamazu

Institution: Osaka University

Academic Unit: Graduate School of Letters

Position: Professor

Research Period: FY2013 - FY2015

1. Basic information of research project

Research Area	D : Scientific Practice on an Enforcing the Endogenous Activity of the Community and Specialist towards Realization of Convivial Society
Project Title	Developing a Culture of Care in a Mutually Supporting Local Community: A Clinical Philosophy Project
Institution	Osaka University
Core-Researcher (Name, Academic Unit & Position)	Shinji Hamauzu, Graduate School of Letters, Professor
Project Period	FY2013 - FY2015
Appropriations Plan (¥)	FY2013 3,094,000 JPY
	FY2014 4,398,000 JPY
	FY2015 2,494,000 JPY

2. Purpose of research

The participation of the former researchers with social problems, whether in medicine or in pedagogy, the problems were defined by the researchers' interest. In this project we intended not to provide special knowledge by researchers or scientific advices, but to listen to the deep needs of each specialist as bearers of organizations or activities through practical dialogues in each field, and to raise abilities of self-care of all participants, and thence to the empowerment of various activities in the community, improvement and maintenance of performance. Our activity of philosophical dialogue and consultation is different from the model of participation of the former researchers and was intended to contribute to the clarification of problems of people concerned by dialogue and to empower their activities. In Japan there are few cases of such philosophical consultation. With this project our purpose was to provide a basis for research intending to advise a new cooperative model. Concretely we proposed to perform our project by centering on teaching staffs and graduate students belonging to our Clinical Philosophy Seminar as follows.

3. Outline of research (Including study member)

In this project we developed two research programs by making use of open forum for dialogue for students, specialists and citizens, and complementary each other.

[Research 1: network model]

In Research 1 we built a network with a lot of people who is participating with care and support through the following activities:

1. By bringing together research collaborators from the medicine, nursing, caring and citizens in order to improve care and to perform a practical collaboration, we built the working group for "Clinical Philosophy of Caring". As a civil activity binding the "Group for Thinking about Well-Living of Patients" in Kobe, the "Group for Thinking about Caring" in

Kyoto/Okayama and the “Group for Supporting Elderly’s Going Out” in Osaka, and binding the field of medicine-nursing and caring-welfare, we held regularly (three or four times in a year) a series of symposium titled “Thinking about so and so in the Super-aged Society” (“so and so” is a different theme of each time) at the Nakanoshima Center of Osaka University.

2. By co-organizing the activities of “Group for Thinking about Well-Living of Patients” (representative: Keiko Fujimoto) as the working group for “Clinical Philosophy of Caring” or as lecturer, we supported their activities in Kobe. We participated with editing and publishing *If You are Diagnosed as Cancer – Note for Facing a Cancer* (December, 2013) and *Family Living Will – What you Want to Tell Your Beloved* (October, 2014) and collaborated them in cases of meetings or lectures.
3. Since the representative (Michiya Hayashi) of “Group for Thinking about Caring (Kyoto)” moved from Kyoto to Okayama, he built the “Group for Thinking about Caring (Okayama)” with which we, as the working group for “Clinical Philosophy of Caring”, collaborated. They have already held 27 meetings and begun the “Meeting for Living Will in Okayama” and built a collaboration with “Network for Protecting Rights of Elderly and People with Disabilities”.
4. By collaborating with the “Group for Caring and Nursing” (representative: Kaori Iwakiri) and the “Group for Supporting Elderly’s Going Out” (representative: Yoshiko Nagai) in Osaka, we participated with activities raising the culture of care in the community at the center of Osaka city. In collaboration we held the “Karahori Care Café”. The research assistant (Kenta Aoki) edited the result of questionnaire on foods of the elderly coming to the “Karahori Salon” and held regularly the “Karahori Philosophical Café” at “Michimasa Café” on the shopping street which was reported in the Yomiuri Newspaper. Moreover through the co-researcher (Iwakiri) we had begun a collaboration with “Kim Medical Cooperative Clinic” for enrichment of the regional total care.
5. Also through this collaboration with activities in the Karahori Area, we began to participate with “Group for Affluent Life of the Aged Period” (group of specialists from various fields called by Asahi Newspaper). Once Hamauzu gave a lecture at their meeting. From there we got some other network.
6. We made a connection with the activities of founding “Home Hospice” in the Kaisai Area including Kobe, Amagasaki and Osaka. They held a symposium on this issue where Hamauzu gave a talk.
7. The co-researcher Tomoki Kihira took the chair at a symposium during Hamauzu’s lecture stay in Germany and built a connection with researchers and specialists in Kobe through his collaborative research of “Care and System in a Stable Society”.
8. In order to research activities supporting people with mental health issues who live in a community with participation of graduate students and co-researchers concerned with this issue, we visited “Bethel’s House” in Urakawa of Hokkaido in September 2014 and several institutions in Okinawa (Main Island, Iriomote Island and Ishigaki Island) in August 2015. Based on our interviews of users and staffs we held a meeting for report and published our

reports in the web journal *Clinical Philosophy*.

9. Besides the above mentioned (4.) activities the research assistant (Kenta Aoki) opened up a new connection with “Asoka Vihara”, a Buddhist palliative care institution in Kyoto, and “Taisho Kumuda Clinic”, clinic for artificial dialysis, in Osaka.
10. In an open seminar “Hiroba Clinical Philosophy” opened at Osaka University we invited not only researchers within and without the university, but also specialist working in society with citizens. There we tried to share problems of real society and seek solutions with them. Moreover also in “Nakanoshima Philosophical College” held regularly in Osaka we gave opportunities of dialogue opened to citizens concerning the various issues from the micro level to the macro level.
11. Since such activities were evaluated, Hamauzu was requested to give 15 lectures at the “Institute for Grief Care” at Sophia University (Osaka Satellite Campus) and to give a talk with Sister Keiko Takagi (the head of this institute) as a symposist at the symposium titled “Care – Living Together” (the 74th Conference of the Philosophical Association of Japan) at Sophia University (Tokyo).

[Research 2: practical program model]

1. Philosophical practice or philosophical consultation is a new trial intending to improve behavior and activities through philosophers’ dialogue with individuals and members of organizations and through thinking together about various issues. It is applied not only to individual consultations, but also to ethical consultations of an organization in the Netherlands, UK, USA and other countries. In this Research 2 we understood this philosophical practice or consultation newly as practice for empowerment, made it’s meaning clear and tried to establish the grounding thought and the practical method by researching practical cases within and without country in order to apply it to fields of medicine, welfare and education. Members of the project engaged in dialogue in regional schools, institutions of welfare and hospitals already since 2006. We developed a practical program to change fields and people by re-examining these activities from the view point of philosophical consultation and researcher’s collaborating with members and specialists in an organization or a regional community for participation with undertakings. These activities intended not only to give any scientific knowledge or advices, but also to listen to specialist’s deep needs through a practical dialogue, moreover to raise the ability of self-care of all participants, what led to empowerment of communal activities, improvement and maintenance of performance of individuals and organizations.
2. “Philosophy for Children: p4c” is a movement of reforming education which begun centered in USA in 1970’s and is developing all over the world. By researching continually the activity of research and practice in Hawaii University on “Safe Community of Inquiry” in the field of elementary and middle education and comparing with practical issues in other areas such as Brazil, we re-evaluated it not only as a sole method of education, but also as commitment to community or organization through dialogue and tried to extend it as method of philosophical consultation, philosopher’s consultation for individuals and

organizations, to a practical program intending to improvement of communal organizations. Moreover based on overseas tendencies of philosophical consultation, “Philosophy for Children” in USA and scientific exchange with Korea and Taiwan, we compared their scientific results on an international level and returned them into our practical activities in a concrete manner.

3. The development of this practical program and the training of philosophical researchers participating as consultants are two sides of the same coin. In this sense we collaborated with four organizations of hospital, school, welfare institution for people with disabilities and multicultural center, realized an internship of young researchers for working at each field, and tried through it to improve specialist’s ability for self-care and building a community and program itself as well.

System of Research Project Team

Classification	Name	Institution, Position	Assignment of Role
Representative, Leader of Research 1	Shinji Hamauzu	Osaka University, Graduate School of Letters, Professor	Investigation and analysis of Research 1, Unification of the whole project
Member of R 1	Keiko Fujimoto	Representative of the “Group for Thinking about Well-Living of Patients” in Kobe, Consultant of Palliative Care Unit in Higashi-Kobe Hospital	Research and praxis on medical issues from the view point of patients
Member of R 1	Michiya Hayashi	Representative of the “Group for Thinking about Caring (Kyoto/Okayama)”	Research and praxis on issues of elderly care from the view point of regional total care
Member of R 1	Kaori Iwakiri	Representative of the “Group for Caring and Nursing” in the Karahori area of Osaka, Visiting nurse	Research and praxis on issues of community care in the Karahori area
Member of R 1	Yoshiko Nagai	Representative of the “Group for Supporting Elderly’s Going Out” and “Karahori Salon”	Research and praxis on issues of community care in the Karahori area
Member of R 1	Tokoki Kihira	Hyogo Medical University, Associate Professor	Research and praxis on a system supporting care
Leader of Research 2	Naoki Homma	Osaka University, Communication Design Center, Associate Professor	Unification of Research 2, Making a integration model, Grounding of supporting organization and making a system
Member of R 2	Thomas Jackson	Hawaii University,	Cooperation of

		Department of Philosophy, Professor	investigating “Philosophy for Children”
Member of R 2	Aya Takahashi	Osaka University, Communication Design Center, Adjunct faculty member	Development of program for dialogue praxis
Member of R 2	Eri Matsukawa	Osaka University, Communication Design Center, Adjunct faculty member	Grounding of supporting organization and making a system
Member of R 2	Reiko Moriyama	Osaka Prefectural Nagayoshi Highschool, Teacher	Development of program for dialogue praxis and its feedback (education of multicultural convivial society)
Member of R 2	Takeo Adaniya	Okinawa Prefectural Koyo Highschool, Teacher	Development of program for dialogue praxis and its feedback (education of ethics)
Member of R 2	Zhang Qian	Association of International Exchange in Minoh City of Osaka, Personel	Development of program for dialogue praxis and its feedback (Support of community of foreign residents)
Member of R 2	Walter Omar Cohan	Rio de Janeiro University, Faculty for Humanities and Education, Professor	Cooperation of fieldwork for program of educational research and collaboration for improvement
Member of R 2	Keiko Tamura	Kyoto University, Graduate School for Medicine, Professor, Nurse	Cooperation of fieldwork for program of educational research and collaboration for improvement (program of dialogue education for palliative care)
Member of R 2	Toshihide Tanaka	Representative of General Cooperation “Office Donut Talk”	Development of program for dialogue praxis (Making space for people with difficulties, Research on dialogue)
Member of R1 and R2	Minae Inahara	Osaka University, Graduate School for Letters, Assistant Professor	Mediator between Research 1 and Research 2

4. Research results and outcomes produced

[Research 1: network model]

Research 1 tried to change the former style of scientific research to a style responding to real society by binding research of educational staffs and graduate students with interests of specialists in medicine, nursing, caring and citizens and by opening research in university to specialist and citizens outside of university. Specialists in various fields are busy with practical correspondences to each field and have difficulties for thinking problems in a wide view with specialist in other fields beyond a simple business cooperation. We tried to build a connection among those specialists each other and to establish opportunities to think together about problems of “care and support” from various interest by participation of citizens. Moreover we tried to improve the quality of regional community and at the same time to build a culture of “care and support” in the whole area of Kansai by exchanging information and learning each other of various activities in each areas of Kyoto, Osaka, Kobe and Okayama, and therefore by not letting activities of each area closed to a narrow area. Such activities with people in each region needed a long term and persevering commitment with them and we could not so much with financial support only for two years. In this sense it was a pity that our application for extension of this program was rejected. Nevertheless, through the above mentioned activities (from 1 to 11), we have an impression that activities in every cities and a network binding each other took root. Although they are now sprouting, we can expect that they are coming into blossom in a near future.

[Research 2: practical program model]

Research 2 is intended to establish a clinical type program binding researchers and practitioners and, as an action research model sharply demarcated from the former model of returning results of research into a community, to make both of scientific knowledge and knowledge in the field into relationship and let both constantly into improvement.

In this research at first we paid attention to the “Safe Community of Inquiry” designed and performed by Thomas Jackson (Hawaii University) and, through field work and collaboration (February 2014, February 2015), elucidated that this educational activity is composed of three dimensions: at first “philosopher’s building a safe community” (self care and intellectual liberation), secondly “empowerment of communal activities through dialogue and inquiry” and thirdly improvement of organizational performance (awareness of problems and solutions). Originally the “Community of Inquiry” was a new method of teaching for bringing up thinking ability in a classroom, a educational curriculum. In Hawaii University however they begun and are developing the activity of “Philosopher in Residence: PIR” recently in which not teachers but philosophers visit regularly schools, stay and participate with various activities in the school and the region, therefore change not only classroom, but also the whole school into community of inquiry. In this research we evaluated the PIR beyond the framework of school education, revised it not as a method of teaching in classroom, but as philosophical consultation through dialogue and inquiry in school community by philosopher, and elucidated that it can be useful for developing a practical program coping practically with not only problems in schools but also problems in hospitals, welfare institutions and a region. We visited p4c program developed in Rio de Janeiro State University (Brazil),

investigated cases of similar activities applied to the solution of literacy problems or poverty problems (August 2014) and compared it with practice in other regions.

As a concrete practical program, from April 2014, we practiced “Dialogue Workshop” in collaboration with hospitals, schools, welfare institutions for people with disabilities and multicultural center. Then young researchers tried an internship in collaboration with community members in the field for a definite period and developed an activity for clarification of problems in each community and for improvement of activities. In a hospital we continued a dialogue program at a training of nursing ethics and at a meeting of patients. In Okinawa and Osaka we committed continually with schools holding each problem and performed a teaching program centered in dialogue and self-care with teachers. In a welfare institution for people with disabilities as well as in a multicultural center we designed a practical program of dialogue for staffs and users, and continued and developed it. Each practical program will be continued with internship of young researchers also after 2016.

As results of such a research of practical program we elucidated that the praxis of “Safe Community of Inquiry” can contribute to raise the ability of self-care in individuals and communities through inquiry by dialogue, that the activity of “Philosopher in Residence” as collaborative praxis can be applied not only to educational fields, but also to fields of medicine, welfare and multicultural living, and led to empowerment of communal activities and improvement of performance through philosophical consultation, and that such a praxis of philosophical consultation committing with community can be expected to get a further development not through making it model curriculum, but through accumulation of fine know-hows with samples of practical programs grown up according to each field. From feedback by fieldworkers we elucidated as well that in a hospital we can get improvement of ability for ethical thinking of medical and nursing staffs, that in a school we can get commitment with a new educational program related to regional problems of poverty or fall of self-respect and in a welfare institution and a multicultural center we can raise mutual understanding of staffs and users.

In 2015, based on results of researches in the former year, we published a web-journal *philosophers* concerning philosophical consultation in order to share examples and know-how for realization of PIR. It continues to make a medium to which not only researchers, but also members and specialists of a community can refer any time and use familiarly for the sake of improving their activities. From our investigations it is clear that the praxis of p4c and philosophical consultation in each areas can never take root by a rigid curriculum, method or manual, and can succeed by being made through philosopher’s ability of dialogue in a wide use and collaboration in field, what was showed in examples of activities of Hawaii, Brazil and Australia. Similarly it is expected that the above-mentioned practical program can be performed not based on a unite model, but can be raised through a collaboration with philosopher in each community, and that it can become feasible not by a established methodology or a manual, but by sharing a habitus of practitioners in a high flexibility mainly through a rich description of examples.

Furthermore as a task for future the following was made clear. In realizing a “Safe Community of Inquiry” we don’t need any acquirement of complicated theories and special

techniques and it is enough for us only to learn the usage of a very simple tool for dialogue, whereas we must handle a lot of learning praxis in order to raise effectiveness. Since PIR is also a process of applying such a technique and training it with members in the field in which graduate students and young researchers are continually performing activities in a organization community, it can be understood as an effective form of “practical improvement by collaboration” and collaborative research (action research) in type of non-researcher’s leading which is different from a “specialist’s model” and therefore as applicable to improve activities in various fields of caring. For such applications the enrichment of medium with examples of activities to which people can refer easily is expected also hereafter.

Effectiveness by philosophical dialogue and consultation can be realized in three axes of empowerment, improvement of performance and ability of self-maintenance in individual communal activities in which this program is performed. For this purpose it is important that researchers themselves participating with this program of clinical type should train the technique of dialogue and consultation, that we should prepare an educational program as a base in order to correspond together to problems in field, that in hospitals , schools, welfare institutions and multicultural center a community where a practical program for self-care, inclusion and self-changing can take root, that under continual participation of researchers the community itself should have enough sources for continuing and developing this program, moreover that with the body such as “Café Philo” which promotes a dialogue program “Philosophical Café” we should raise an organization performing a meditating support between academic researchers and field specialists and construct a structure for supporting the above mentioned activities in each field. In Research 2 we prepared an establishment of a supporting organization for providing knowledge. In order that all of people with various difficulties, people supporting them and researchers can build a community of dialogue and inquiry, and that for the purpose to build a basis for convivial society educational institutions, practical community and mediating support organization could collaborate and develop sustainable activities, a preparation of funds is necessary.