

様式 A-1
(FY2023)

2024年 6月 19日

サイエンス・ダイアログ 実施報告書

1. 学校名・実施責任者氏名: 福島県立福島高等学校 加藤 かおり
2. 講師氏名: Lisa Zhang
3. 講義補助者氏名: なし
4. 実施日時: 2024年 6月 19日 (水) 13:10 ~ 15:10
5. 参加生徒: 3年生 33人、 1年生 1人、 2年生 1人 (合計 35人)
備考: (例: 理数科の生徒) 普通科 文系クラス
6. 講義題目: 20世紀転換期における日中仏教の交流
7. 講義概要: 講義者が哲学に興味を持つようになった背景、仏教の問答から考える、東西の思想・文化の交流
8. 講義形式:
☒ 対面 ・ ☐ オンライン (どちらか選択ください。)
 - 1) 講義時間 60分 質疑応答時間 60分(講師との個別対話を含む)
 - 2) 講義方法 (例: プロジェクター使用による講義、実験・実習の有無など)
プロジェクターによる資料の提示
 - 3) 事前学習
☒ 有 ・ ☐ 無 (どちらかに○をしてください。)
使用教材 事前に指示された資料(仏教問答に関する英文教材)
9. その他特筆すべき事項:

Form B-2
(FY2024)
Must be typed

Date (日付)
01/07/24 (Date/Month/Year: 日/月/年)

Activity Report -Science Dialogue Program-
(サイエンス・ダイアログ 実施報告書)

- Fellow's name (講師氏名): Lisa Zhang (ID No. P23729)

- Name and title of the lecture assistant (講義補助者の職・氏名)

N/A

- Participating school (学校名): Fukushima High School

- Date (実施日時): 19/6/24 (Date/Month/Year: 日/月/年)

- Lecture title (講義題目):

Identity in Philosophy

- Lecture format (講義形式):

◆ ☒ Onsite ・ ☐ Online (Please choose one.)(対面 ・ オンライン)((どちらか選択ください。))

◆ Lecture time (講義時間) 60 min (分), Q&A time (質疑応答時間) 25 min (分)

◆ Lecture style (ex.: used projector, conducted experiments)

(講義方法 (例: プロジェクター使用による講義、実験・実習の有無など))

- Lecture summary (講義概要): Please summarize your lecture within 200-500 words.

During the lecture, I shared some insights about myself, my cultural background, and my journey to becoming a researcher focused on the intersections of philosophy, culture, and history. I began by discussing some well-known facts about Sweden, where I am originally from. I also touched on my experiences living in various countries, including the UK, Germany, Denmark, China, Taiwan, and now Japan. Living in different places and encountering diverse ways of life has significantly influenced my decision to study how philosophical thought evolves. These varied experiences have given me a unique perspective on the world, allowing me to appreciate different cultural and intellectual traditions. For my JSPS research, this manifests as examining Buddhist exchanges between China and India in the early twentieth century.

I delved into my particular interest in identity within philosophy, exploring questions about why something is identified as one thing and not another—a topic that continues to fascinate me. Understanding how identities are formed and the philosophical underpinnings of these processes is crucial to my research. In class, we also read a Buddhist text together, a dialogue between King Milinda and the Buddhist monk Nagasena, which centered on identity in Buddhist

philosophy and the concept of the “convenient designator.” This text provided a concrete example of how philosophical discussions about identity can be deeply rooted in cultural and historical contexts. I explained that understanding identity formation within philosophy, such as Buddhist identity, requires an appreciation of both local and global contexts during that time. By examining the interplay between local events and global influences, we can gain a more nuanced understanding of how philosophical ideas develop and are transmitted across cultures. This holistic approach is essential for comprehending the complexities of identity in philosophical thought.

◆Other noteworthy information (その他特筆すべき事項):

- Impressions and comments from the lecture assistant (講義補助者の方から、本プログラムに対する意見・感想等がありましたら、お願いいたします。): N/A