

Re-envisioning Higher Education with Mindfulness: Ancient Sources, Cross-
Cultural Philosophy, and Integrated Applications

(マインドフルネス (正念) による高等教育の再考—古代の原典、文化横断的哲学
とその統合的な応用—)

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学位論文内容要旨

This dissertation explores how “mindfulness” (Pāli: *sati*; Sanskrit: *smṛti*; Tibetan: *dran pa*; Chinese: *nian* 念) can be conceptualized as a foundational thread of education through a perspective of cross-cultural philosophy of education. By drawing from Buddhist sources, philosophy of education, and cognitive psychology, the thesis explores the how the threefold wisdom model of “wisdom born from study” 聞所成慧 (*śrutamayī prajñā*), “wisdom born from reflection” 思所成慧 (*cintāmayī prajñā*) and “wisdom born from cultivation” 修所成慧 (*bhāvanāmayī prajñā*) can serve as a conceptual framework for a mindful education that can respond to the modern challenge of cognitive crisis, globalization, and complexity. This dissertation consists of six chapters, with chapters 1 and 6 serving as the introduction and conclusion, respectively. The main results of chapter 2 and 3 have been published (June 2022) or accepted for publication (October 2024) as peer-reviewed research articles on international journals.

Chapter 2 of this thesis explores the ancient sources of the threefold wisdom model to extract vital essence of Buddhist philosophy of education that may be relevant for modern education. Specifically, the chapter explores the work of Saichō 最澄 (766/7 – 822), founder of Japanese Tendai Buddhism, to illuminate how the threefold wisdom model was used in his monastic education. Through translations and analysis of original works, the section elucidates how Saichō understood the threefold wisdom model as a foundational structure for their monastic education, a holistic curriculum expected to cultivate “treasures of the nation,” defined as those who can both study and practice, rooted in compassionate aspiration.

The third chapter focuses on philosophical analysis on how such model can engage and inform modern philosophy of education through a dialogue between John Dewey (1859 – 1952) and Buddhist philosophy of mind. As the emphasis on education is gradually shifting towards student-centered and experiential forms of education, this chapter argues the central role of mindfulness in such forms of pedagogy, especially its capacity to cultivate student agency through expanded awareness of habituated and conditioned patterns of perception, thinking, and action. Then, based on the findings of chapter 2, the chapter argues that the threefold wisdom model can how the threefold wisdom model can offer a framework that integrates both conceptual and experiential learning in a way that supports the cultivation of agency.

To bridge philosophical analysis with real-world applications, chapter 4 explores an existing curriculum that establishes mindfulness and other contemplative practices as the foundation of education through a case study of Brown University’s Contemplative Studies Program, along with a report on a workshop conducted by the author. The conducted interviews and development of program elucidated the benefits and challenges of integrating contemplative practices in education, along with practical considerations such as selection of practices, level of student-faculty interactions, and program length. Additionally, the chapter also briefly describes author’s personal experience as practitioner and teacher of mindfulness, and extract key learning points for mindful education.

Finally, chapter 5 discusses the concept of “cosmopolitan mindfulness” explore the relevance of mindful education to the 21st century challenges of cognitive crisis and globalization. A cosmopolitan education utilizing the threefold wisdom model is introduced, especially in comparison with existing conceptions of United Nation’s digital Global Citizenship Education (GCE). Here, the development of attentional control, self-awareness, and emotion regulation through mindfulness (especially Mindfulness-Based Cognitive Therapy (MBCT)) appears as instrumental for the self-discipline and compassionate responsiveness necessary for the modern cosmopolitan.

Overall, this thesis eventually illustrates the potential integration of mindfulness into higher education in a way that is culturally sensitive (by learning from Buddhist ancient sources), adaptable (threefold wisdom as a neutral and versatile framework), relevant (as a pedagogy cultivating agency), conceptually sound (through extended philosophical dialogue), and practical (with suggestions for sensible application of practices).

(注) 字数は 2000 字程度（英語の場合は 800 語程度）とし、明朝体（英語の場合は Times New Roman）、11 ポイントで作成すること。続紙可。

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