

Symposium

📅 2025年9月26日(金) 16:30 ~ 18:00 🏢 Session Room 5 (Conference Room A)

[Symposium 51] Morita Therapy: Is It Culture-Bound Psychotherapy or Useful Across Cultures?

Moderator: Masahiro Minami (Simon Fraser University), Shinsuke Kondo (University of Tokyo)

[SY-51-03] Morita Therapy and Mindfulness

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Morita Therapy (MT) was fully formed around 1919 by the late Dr. Shoma Morita. Morita engaged in a comprehensive investigation and study of the diverse psychotherapeutic approaches available at the time to develop his “special” therapeutic approach to *Shinkeishitsu*—a trait Morita himself struggled with for many years. It is also notable that the development of Morita’s special treatment for *Shinkeishitsu* underwent meticulous scrutinization, iteration, experiencing and realization, liberation, and reiteration, culminating in the final form of MT as we know it today. It is, to say the least, a distinct form of psychotherapy—emerging organically through Morita’s own life, his relationships with patients and others, and the inevitable unfolding of life itself. So, too, has the history of mindfulness followed a unique, rich, and contextual evolution. It is with great appreciation for the distinct yet potentially interrelated contextualities and idiographic natures of these two traditions that this presentation is approached. Rather than offering a simple, dichotomized or dialectical comparison—positioning MT and mindfulness as directly comparable units (e.g., at the level of technique or mechanisms)—this presentation takes an idiographic stance. Each is fully situated within its broader context, and its unique characteristics and signature features are illuminated and honored independently, without presuming a comparative intent from the outset. Only thereafter is a third, comparative dimensional axis introduced—enabling a meaningful, nuanced, and contextualized comparison of their distinct features. This resulting meta-comparative endeavor reveals not merely similarities and differences, but the locales where each approach is situated—not as simply opposing poles, but as parts of a greater whole. In their relational interplay, we find the potential for a collaborative path forward—one that best potentiates the unique gifts of each tradition, in harmony, for the psychological and psychosocial well-being of our fellow human beings.