

Research Summary

This project examines the meaning and significance of “history” addressed by the Kyoto School and New Confucianism, particularly Nishida Kitarō and Mou Zong-san, who are considered to be the representatives of the two philosophical “schools” respectively. By picking up “history” as the theme, this project is not a study of any particular historical events, nationalism and responsibilities of the war of the two nations, but rather to elucidate the essence of history, that is, the philosophy of history. In respect of the philosophies of history denoted by Nishida and Mou, this project attempts to demonstrate their philosophical potentialities, for examples, the universality and/or uniqueness that may be entailed. It is believed that these are somewhat different with what has been done on Nishida philosophy, that is, the study of its relationship with “Eastern” philosophy, especially New Confucianism, while there is an overwhelming scholarship on its comparison with Western philosophy. In so doing, it is expected that the contemporary Sino-Japanese philosophical interchange can be accelerated.

To be more specific, alongside the idea of “co-existence” (*kyōsei*) that is being highlighted in recent years, this project tries to demonstrate another side of the coin, that is, “co-extinguishment” (*kyōshi*). The latter is not only an indispensable part of *kyōsei*, but also helps understand how “history” is constructed. As a kind of “self-negation”, *kyōsei* somewhat makes us easier to listen to the voices of “Others”, including those who are alive and dead, that which it bridges up the human beings and the related human affairs in the past, present and future up, and leads to the formation of “history” accordingly. It should not be mistaken, however, that the idea of *kyōsei* does carry the intention for promoting an unconditional sacrifice, especially for the military actions. It somewhat merely refers to a kind of conceptual meaning of “self-negation”, instead of pointing to physical death.

Throughout the one and half years of research work, the principle investigator (PI) had visited Japan to collect materials and to present academic papers. And, another paper was presented at the Korean Association of Japanese Thought, one of the most prestigious academic associations on Japanese thought in Korean. For research outputs, they include journal articles, book chapter and an edited work in English, Chinese and Japanese. In order to promote Sino-Japanese philosophical dialogue, the PI attempts to spread out the research work in East Asia by having paper presentations and academic publications in different languages and respective regions.

Last and certainly not least, the PI would like to take this opportunity to send my hearty thanks to the Sumitomo Foundation. Without its very kind support, this project will definitely not be able to come into its shape.

Publication of the Results of Research Project:

<p>Verbal Presentation (Date, Venue, Name of Conference, Title of Presentation, Presenter, etc.)</p> <ol style="list-style-type: none"> 1. “Redefining philosophy in ethics: Nishida Kitarō and Mou Zong-san.” A lecture given at the University of Tokyo Centre for Philosophy, Japan, July 29, 2010. [in English] 2. “The making of ‘Japanese philosophy’: Nishi Amane, Nakae Chōmin and Nishida Kitarō.” A paper presented at the international symposium of “The Possibility of Making Japanese Philosophy as an Academic Discipline”. The University of Tokyo Centre for Philosophy, Japan, August 2, 2010. [in English] 3. 「共死と共生：近代日中哲学における「主体性」から「共存」への可能性」 [<i>Kyōshi and kyōsei</i>: from ‘subjectivity’ to the possibility of ‘co-existence’ in contemporary Japanese and Chinese philosophy]. The Korean Association of Japanese Thought, Dankook University, Seoul, November 28, 2009. [in Japanese]
<p>Thesis (Name of Journal and its Date, Title and Author of Thesis, etc.)</p> <ol style="list-style-type: none"> 1. 〈共死与共生—从当代日中哲学看主体性与共存〉 [<i>Gongshi yu gongsheng</i>: subjectivity and co-existence in contemporary Japanese and Chinese philosophy] Chan, Kin Shing Johnson. tran. 《哲学与宗教》 [<i>Philosophy and religion</i>]. Institute of Chinese Tradition Thoughts, Shanghai Normal University. ed., forthcoming. [in Chinese] 2. 「日本と中国の哲学における同化と異化」 [Assimilation and dissimilation of Japanese and Chinese philosophy] . Lam, Wing-keung and Cheung Ching-yuen. eds. 『日本哲学の多様性』 [<i>Diversity of Japanese philosophy</i>]. Kyoto: Sekaishisōsha, forthcoming. [in Japanese] 3. 「共死と共生：近代日中哲学における主体性から共存への可能性」 [<i>Kyōshi and kyōsei</i>: from subjectivity to the possibility of co-existence in contemporary Japanese and Chinese philosophy]. 『日本思想』 [<i>Journal of Japanese Thought</i>]. The Korean Association of Japanese Thought. ed. Vol. 18 (2010/6): 15-36. [in Japanese] 4. “‘Rationality’ in history: Nishida Kitarō and Mou Zong-san”. 『西田哲学会年報』 [<i>Annual bulletin of Nishida Philosophy Association</i>]. Vol. 6 (2009/7): 169-186. [in English]
<p>Book (Publisher and Date of the Book, Title and Author of the Book, etc.)</p> <p>『日本哲学の多様性』 [<i>Diversity of Japanese philosophy</i>]. Kyoto: Sekaishisōsha, forthcoming. [in Japanese, co-edited with Cheung Ching-yuen]</p>