

## 24th World Congress of Philosophy 2018

Society Sessions organized by International Association of Japanese Philosophy (IAJP)

### **THE PHILOSOPHY OF TIME IN MODERN JAPANESE THOUGHT — NISHIDA KITARŌ, TANABE HAJIME AND KUKI SYŪZŌ**

(C 070019 IAJP)

August 17 4:10 pm – 6:00 pm

Room 401, China National Convention Center

Moderator: Mayuko Uehara

Speakers: Hironobu Ōta, Yōsuke Takehana, Simon Ebersolt

#### **Presentation 1**

##### **Title:**

Nishida Kitarō's philosophy of time: With a focus on self-determination of eternal now

##### **Presenter:**

Hironobu Ōta

##### **Affiliation:**

Ehime University, Ehime, Japan

#### **ABSTRACT**

This paper examines Nishida Kitarō's (1870-1945) philosophy of time, with a focus on his notion, self-determination of eternal now posited in *The Self-Awakening Determination of Nothingness* (1932). Nishida explicates time from the ontology of self. While influenced by a number of European philosophers, especially Bergson, St Augustine and Kierkegaard, the uniqueness of Nishida's philosophy of time should not be overlooked. Unlike Kierkegaard and Heidegger, who emphasize the future, for Nishida, regarding the "I and Thou" relationship, the present should be highlighted. In this paper, therefore, I shall explore why and how the present is highlighted by Nishida.

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### Presentation 2

**Title:**

The asymmetric structure of time in the present as cut: Tanabe Hajime's philosophy of time

**Presenter:**

Yōsuke Takehana

**Affiliation:**

Ōtani University, Kyoto, Japan

### **ABSTRACT**

It is unquestionable that the essence of time is one of the main concerns in modern Japanese philosophy. Most of the philosophers emphasize the present comparing with the past and the future. In this paper, I shall discuss Tanabe Hajime's (1885-1962) concept of "cut" (切断), which is postulated as the root of temporality. Unlike Nishida Kitarō (1870-1945) and Kuki Shūzō (1888-1941), who posit "eternal now" (永遠の今) from the perspectives of absolute nothingness (絶対無) and recurrent time (回帰的時間), Tanabe questions, first, how the irreversible structure of time is possible in the present regarding the past and the future, and second, how the present moment can be strictly captured. Having inspired by the German mathematician Richard Dedekind (1831-1916), Tanabe tries to answer the above questions with the concept of "cut".

### Presentation 3

**Title:**

The present of difference and the present of identity: Kuki's conception of time

**Presenter:**

Simon EBERSOLT

**Affiliation:**

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### **ABSTRACT**

Kuki Shūzō's oeuvre is characterized by tensions between the insistence of the "given concrete" and the principle of identity. In contrast to the idea of an abstract universal, Kuki argues that the given concrete is phenomenologically embodied by the contingent encounter between different individuals, of which temporality is the present of the encounter, i.e. the present of difference. In principle, the logic of identity is represented by the metaphysics of eternal return of the same, of which temporality is "eternal present", i.e. the present of identity. Concerns of the paper are, first, in what way does Kuki systematize this tension between the present of difference and the present of identity? Second, how the present can be perceived as "eternal"?