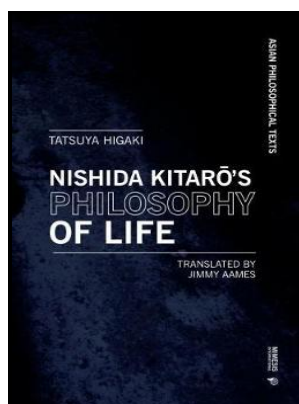


Nishida and Western philosophy

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Rolf Elberfeld, Handelnder Anschauung : Nishida und die Praxis der Künste

His basic notion did not undergo any change, but he tried to express what he once called pure experience in a different way. Similar challenges face us in the twenty-first century not only in a world of continuing imperialism and contesting nations with different religious and cultural traditions, but also in single nations of multicultural composition. He found the thinking of these philosophers to be relatively free from the cleavage of subject and object, in comparison with modern , which always presupposes, consciously or unconsciously, the cogito the thinking subject as the starting point of thought.

Nishida, Kitarō (1870

There is no doubt that Nishi intended the term *tetsugaku* to refer to methodologies and doctrines different than Neo-Confucianism. In high school in Kanazawa he studied Chinese Confucian, Neo-Confucian and Daoist classics, learned to read English and German, excelled in mathematics, and attempted briefly to penetrate works of Hegel and Kant.

Nishida and Western Philosophy : Robert Wilkinson : 9780754657033

Nishida Kitarō was the most significant and influential Japanese philosopher of the twentieth-century. Because this notion includes both historical and super-historical perspective, Nishida's philosophy has a possibility to provide a significant contribution to the philosophy of history, which is confronted with the task of overcoming both superhistorical absolutism and historical relativism.

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He also implies that it is not synonymous with absolute nothingness. As mentioned earlier, the historical world lived by human beings, for example, is more concrete than the material world studied by physics since the historical, human world comprehends in both senses of the word the merely physical and can never be reduced to it. After his retirement Nishida spent half of each year in Kyoto and half in Kamakura at the seashore.

Rolf Elberfeld, Handelnder Anschauung : Nishida und die Praxis der Künste

Philosophical universalism is not in itself anti-imperialist, but can in fact contribute to imperialist ideology.

The Kyoto School's Takeover of Hegel: Nishida, Nishitani, and Tanabe Remake the Philosophy of Spirit

Users without a subscription are not able to see the full content on this page. Nishida views the relationship differently than in that the I-thou is an aspect, the face-to-face aspect of the full reality of what is located in a place, a reality that consists in the fact that this one single individual and this other single individual are both in contradiction and in unity based on the abyss of the absolute nothingness where there is neither I nor thou. The entries in this section offer major themes and perspectives in this field.

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