

A Study of Kant's Groundwork of the Metaphysics of Morals (6)

—A Study of chapter 3—

by

Hiroyuki Kitao

This paper is the last one of a series of papers which aim at giving a comprehensive study of *Groundwork of the Metaphysic of Morals* (*Grundlegung zur Metaphysik der Sitten*), one of Kant's major works on ethics. These papers present some commentaries and a new interpretation grounded on thoroughgoing examinations in order to clear away difficulties and misunderstandings which Kant's beginners and critics often have. My new interpretation is that the demonstration style of the second chapter of this work is not a regressive and analytic style (as many interpreters think), but a progressive and synthetic style.

This paper treats the chapter 3 of the work and makes clear that (1) Kant's aim of this chapter is to resolve the unresolved problem of the chapter 2, that is "how is a categorical imperative possible?". (2) The resolution is brought through the following process : first showing the distinction between appearances and things in themselves in our recognition, second applying the distinction to ourselves and so finding consciousness of our pure activity and freedom of will, finally leading to the categorical imperative. (3) The Idea of the intelligible world is acceptable even today because the Idea means only that maxims have universal validity without sensible matter.

Thereby it is clear that this work is a complete one of his moral philosophy at that time and the new interpretation mentioned above is reinforced.

<τά φαινόμενα σώζειν> als Interpretation
—Walter Benjamin und der Wissenschaftliche Platonismus—

von
Asako Nagasawa

Dieser Aufsatz behandelt den Begriff des <τά φαινόμενα σώζειν>, der im Buch *Ursprung des deutschen Trauerspiels* von Walter Benjamin als methodischer Ansatz seiner Kunstphilosophie eingeführt wird. Es soll darum gehen, die Entstehung und geschichtliche Bedeutung dieses Begriffs zu verdeutlichen und die platonische Grundlage der Kunstphilosophie Benjamins zu erklären.

Nach Benjamin muss Philosophie die Darstellung einer Idee sein, weshalb die Kunstphilosophie eine Idee im Bereich der Kunst darzustellen hat. Dabei wird das Phänomenon als Gegenstand des Philosophierens wie etwa das "deutsche Trauerspiel" zunächst in mehrere Begriffe aufgelöst und analysiert. Das heißt: was als Idee dargestellt wird, besteht tatsächlich aus der Beschreibung von Begriffen. Daraus entsteht ihre Einheit von selbst. Das wiederum bedeutet, dass man durch die Verbindungen der beschriebenen Begriffe ihr einheitliches Prinzip entdeckt. Nach Benjamin soll diese gefundene Einheit die Idee jeweiligen Phänomens sein, die einer anderen Dimension angehört als derjenigen der Begriffe des Phänomens selbst.

Die Darstellung der Idee bezeichnet Benjamin als die Rettung der Phänomene, nämlich <τά φαινόμενα σώζειν>, eine Vorstellung, die angeblich von Platon stammt. Bei Platon findet sich jedoch nichts dazu, weil er Phänomene für eine bloße Nachahmung der Ideenwelt ohne wahre Existenz hielt. Ihm ging es deshalb nicht darum, Phänomene der Realwelt zu retten. Geschichtlich gesehen, stammt der Ausdruck <σώζειν τά φαινόμενα> von Eudoxos von Knidos, einem Zeitgenossen von Platon: Platon hatte den Mathematiker nach einer geometrischen Erklärung für die Bewegungen der Planeten gefragt und Eudoxos hatte versucht, darauf zu antworten. Laut Simplicios von Kilikien im 6. Jh. ging es Platon mit <σώζειν τά φαινόμενα> nur um das Bewahren der Phänomene, also der scheinbaren Bewegung der Planeten, nicht aber um deren Rettung. Später, vor allem unter den mittelalterlichen und frühneuzeitlichen Astronomen, ist jedoch das Wort <σώζειν> als retten übersetzt worden. Dieser astronomische Platonismus liegt Benjamins Kunstphilosophie zugrunde.

A Study of Nara Hakkei (Nara's Eight Views)
—Identifying the Period of Establishment and the Perspective of Selection—

by
Nozomu Ataka

Nara Hakkei, also called Nanto Hakkei or Nankyō Hakkei, is a selection of eight scenic spots around Kasuga Shrine, Todaiji Temple, and Kofukuji Temple in Nara, likened to The Eight Views of Xiao Xiang. It is not as famous as Omi Hakkei or Kanazawa Hakkei among the eight views in Japan, but it has a long history of selection and is an important early phenomenon of the eight views. However, there has been no full-scale study of the process of its establishment. This paper is the first study to focus on the Nara Hakkei.

In Chapter 1, the history of the acceptance of the eight views in Japan is briefly explained, and the Nara Hakkei poems (eight Japanese and eight Chinese poems each) are reviewed. Chapter 2 explores the background and process of the formation of the Nara Hakkei. An attempt is made to identify the period of establishment of the Nara Hakkei from the author's official position. I also examined the records of the time and extracted the events that triggered the selection of the eight sceneries and their presentation after the selection. While there are few concrete records, I identified Nijo Yoshimoto (二条良基) as the instigator of the selection, and constructed a scenario of the occasion of the selection, the completion of the poem, and the performance of the poems.

In Chapter 3, I clarified the relationship between the scenery in the Nara Hakkei (Eight Views of Nara) and the Utamakura (poetic words, often involving place names) by making full use of the database of the Kokuka Taikan (National Poetry Review). I believe that I was able to provide a new perspective for future studies on the eight views by positioning the Nara Hakkei as an important example of the Hakkei phenomenon in Japan.

The Life of Kenjiro Hayashide—A Diplomat Who Intermediated the Alliance between
Oomoto and the Daoyuan-Red Swastika Society

by
Mitsuaki Sassa

In 1923, the Daoyuan-Red Swastika Society of China and the Oomoto of Japan formed a partnership. From 1929 to 1930, the Daoyuan-Red Swastika Society dispatched missionary corps to Japan three times, and the two religious groups formed a deep relationship that made them into a kind of joint organization. And it was Kenjiro Hayashide (1882-1970) who bridged the two religious groups.

After graduating from the Toa Dobunshoin in Shanghai in 1905, Hayashide surveyed the Ili region of Xinjiang, China, twice as a commission from the Ministry of Foreign Affairs of Japan. After that, he stayed in China for more than 30 years as a diplomat of the Japanese Ministry of Foreign Affairs. When Manchukuo was founded in 1932, Hayashide was transferred to the Japanese Embassy in Manchuria, and the following year he was appointed as an interpreter for Puyi, the Chief Executive (and later Emperor) of Manchukuo. In addition, Hayashide became a believer in Oomoto in 1920 under the influence of Tsutomu Hino, an army soldier and believer in Oomoto.

When the Great Kanto Earthquake struck in September 1923, the Daoyuan-Red Swastika Society sent relief rice and donations to Japan, and dispatched consolation envoys. At that time, Hayashide, who was a secretary at the Japanese Consulate in Nanjing, supported the earthquake disaster relief activities of the Daoyuan-Red Swastika Society. In the process, Hayashide himself became a member of the Daoyuan-Red Swastika Society and introduced Oomoto to the consolation mission members dispatched to Japan. This led to a partnership between the Daoyuan-Red Swastika Society and Oomoto.

This article traces the life of Kenjiro Hayashide and considers what role he played in the alliance between the two religious groups. In addition, it clarifies the fact that Hayashide became one of the highest executive of the Daoyuan-Red Swastika Society while acting as a diplomat.

Worldwide Rankings of Japanese Studies: A Further Result

by

Koji Okazaki

This paper considers Taiwan's contributions to Japanese studies, based on an analysis of institutional affiliations of the contributors to both *Japan Forum* and *Japanese Studies* for the sample term between 2001 and 2018. The data show that Australia, Japan, the United Kingdom, and the United States are the four most productive countries with a share of 81.6% in total of them, and Taiwan has a 0.4% share with three authors. Indeed, Taiwan has contributed to Japanese studies in the western journals, however it is very limited. And no scholars in Taiwan were found among the contributors to a set of top-3 journals specializing in Japanese studies, *Journal of Japanese Studies*, *Monumenta Nipponica*, and *Social Science Japan Journal* (Okazaki 2016). These facts suggest that Japan experts in Taiwan are encouraged to export their articles to academic journals in English.

Keywords *Japan Forum*; *Japanese Studies*; Japanese studies; Research productivity; Taiwan

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