

## Editor's Postscript

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This booklet is a record of the International Workshop held on February 6, 2021, which took place online in the midst of the pandemic. Prior to the outbreak of COVID-19, I had been concerned about how to reconsider the “common sense” of human beings in the era of the global spread of digital capitalism. In this age of “hyper-industrialization” (Bernard Stiegler), “we” had nothing to “share” and we felt that we were entering a phase where we had to revisit what “share” means in its own right in the highly connected environment brought by digitalization. Also, in the enforced situation of tele-working during the pandemic, while “we” experienced this common plight, outcomes were seemingly differentiated, depending on each one's economic condition. It was under these circumstances that this workshop was realized by inviting young researchers from several countries to develop our philosophical viewpoints on “common sense.”

The theme of “common sense” was chosen with reference mainly to “On Common Sense” (*Kyōtsū Kankaku Ron* 『共通感覚論』) written by Nakamura Yūjirō (see Chap. 3 in this booklet), which was my main research theme. However, this theme has enjoyed a long history in philosophy since Aristotle. Furthermore, speaking from a much wider perspective, “collective learning” (David Christian) enabled the socialization of Homo Sapiens in its course of evolution through the sharing of social imaginations through the expansion of the brain and the use of language, and we can see “common sense” as the core factor for the evolutionary process of Homo Sapiens beyond the East/West dichotomy. The purpose of this workshop was to show that this concept, “common sense,” should be rediscovered at a global level beyond

the age of a nation-state and in terms of a deeper sense of history and society. The participants, Jonathan McKinney, Dennis Stromback, Fernand Wirtz, and Tyler Tak-Lap Yeung readily agreed to my proposal.

First of all, as for the themes presented by each of them, it was surprising to see through this workshop that considerations of the philosophies of the Kyoto School have abundantly expanded to a much broader extent. In addition, various philosophical views on Japanese philosophy encouraged me as an editor, because I could share an awareness of the common issue such as: the attempt to reread Japanese philosophy under the development of ecology and cognitive science (McKinney, Chap. 1), the philosophical viewpoint of post-capitalism based on post-anthropocentrism drawn from the philosophy of Nishida Kitarō and Miki Kiyoshi (Stromback, Chap. 2), the reinterpretation of the philosophy of Nakamura Yūjirō, who succeeded Nishida and Miki, in this digitalizing era (Matsui, Chap. 3), the critical and positive significances in the technical environment of “common sense,” revisiting “common sense” and the concept of “myth” in Miki Kiyoshi (Wirtz, Chap. 4), and the subjective ability and intercultural condition which is ontologically incorporated in “common sense” (Yeung, Chap. 5). All of them have the potential insight to transcend the boundaries between East and West through reading Japanese philosophy and in the light of Western philosophy and vice-versa.

Secondly, it was a unique fulfilling opportunity to discuss “common sense” from various perspectives, linking it with ecology, language, and the self, as well as overcoming contemporary issues such as climate change, anthropocentrism, and ethnocentrism. However, in the Q&A session of this workshop, the fundamental question was posed to me, “What does the *global* common sense mean?”. At that moment I could not clearly answer this question at the time, even though it was one of the main themes of this workshop. Needless to say, I have given it some

thought, and responding to it here and now, I would say that “common sense” is related with the sensibility that opens ourselves to the above-mentioned concepts and contemporary issues. The issues such as climate change, anthropocentrism, and ethnocentrism while problematic in themselves, appear random and unrelated from the outside. However, if human beings were not open to their own surroundings, these phenomena would not be recognized as risks.

Since “common sense” is the concept that points out the physical condition of human ability to be connected with the surrounding environment, others, and social contexts, we can regard it as the *sense of connection itself*. Otherwise put, the *sense of connection itself* is equivalent to the human status of being thrown into contact with the whole. The concrete ways of connecting things are derived from this *sense of connection itself*. It is similar with the “Angst” (anxiety) as the “*Stimmung*” (mood) in the Heideggerian sense in the *Being and Time* (§29). The “Angst” is the fundamental mood or sensibility; *Befindlichkeit* (hard to translate, but “the sense of being disposed to things through our own minds”). Human beings are always and already “*being-in-the-world*” and thrown into the world of connections consisting of things. However, Heidegger argues this “Angst” is closely connected with fear, but while fear needs a certain object to be scared of, “angst” does not have this object. Moreover, if human beings cannot make or fail to make a connection with things, they compensate for this failed connection with things that human beings fear — the earth, others, systems, etc.

The “Angst,” in this sense, is the condition of ontological openness to the world. However, when it comes to “common sense,” we can recognize our connections with things beyond the Heidegger’s insight of “Angst” and fear. That is to say, “common sense” as the *sense of connectivity itself* enables us to stretch our fear back to the

encountering point where human openness and ecological openness to connectivity are overlapped *in potentia*. While Heidegger described it as the fundamental “angst,” we might also be able to describe it as the source of conviviality, festivity, or pleasure. With the term “global,” philosophical thinking can revisit the sense of “angst” and connectivity itself, which re-opens the “world” to us beyond fear. Therefore, I would like to imply that the term “global common sense” is not merely the shared sense of the universe, but rather, the suggestion of how we can use the “common sense” to open the world to this connectivity in the age of *global fear*. At least, if we show conviviality to others, it is to calm the fear.

In retrospect, this workshop was planned after the sudden cancelation of my visits to Germany and France in March 2019 due to a COVID-19 outbreak. I have to express my deepest gratitude and apologies to the host researchers and colleagues of the Institute who helped me with the preparations and introduced the host researchers.

Professor Yasushi Kosugi, the director of the Asia-Japan Research Institute, encouraged me to use the budget that I inherited from 2019 for this project of an international philosophical workshop after the above cancelation. Thanks to his encouragement and support, I could realize this philosophical collaboration beyond my anxiety caused by the global pandemic. Also, this project would not have been possible without the assistance of Professor Anthony Brewer of the same Asia-Japan Institute, who gave his full support to this project, which was started from scratch, in the selection of participants, communicating with them, and checking the English drafts included this booklet. In addition, this workshop would not have been possible without the support of the officers and my colleagues of the Institute. Moreover, I must express my deep appreciation for the generosity of the presenters Dave McKinney and Dennis Stromback from the United States, and Tyler in Germany,

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who participated in this workshop at the most inconvenient times due to the considerable time differences. It was also quite fortunate that I could meet Fernando Wirtz personally in Kyoto. In the beginning, while I had thought that he was in Germany, he was actually living in Kyoto city, as I was. As a result, we could meet several times and continue our discussion (at the prescribed social distance, of course).

The publication of this booklet marks the successful culmination of a workshop conducted under the restraints of a COVID-19 lockdown. Hopefully, we can continue our talks and make new connections to think of the meaning of “being-in-the-world-together.” The meanings of “being,” “in-the-world,” and “together” sound quite self-evident. However, how fully do we really understand their respective meanings? It is my hope that we will continue our collaboration and transcend the boundaries of East and West through a fusion of ideas based on this first international workshop.

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Chapter 3: What is the Globality of the “Common Sense”? Somatesthesia in the Age of Chaotic Capitalism

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