

The Politics of Pure Experience: Individual and State in *An Inquiry into the Good*

Richard STONE*

Abstract

In this contribution, I shall attempt to clearly work out the political implications of Nishida Kitarō's theory of pure experience in *An Inquiry into the Good*. This effort comes in response to the multitude of vastly different claims about the political meaning and dangers of Nishida's early philosophy. Is it an implicit foundation for Japanese nationalism and the seeds of the controversial political philosophy he would work out later? Or is it a subtle attempt to critique the nationalist philosophy and educational policies surrounding Nishida while he was writing in the Meiji era? Or, perhaps most obviously, is this work unconnected with any and all political matters (including those that Nishida would face later on in his life)? In this paper, I shall argue that, although there is good reason to endorse any of these claims, ultimately a balanced assessment will find that Nishida's early philosophy was indeed apolitical in nature, and that attempts to claim the contrary inevitably either go beyond textual evidence or miss key elements of his thought. Yet, as I shall further argue, being apolitical hardly means that Nishida's work has no political consequences. Instead, for better or worse, the defining characteristic of Nishida's early political philosophy is its capacity to allow readers to transcend such political issues.

Keywords: Nishida Kitarō, pure experience, Miyake Setsurei, Nitobe Inazō, Meiji Period, nationalism, imperialism, self-realization

Politika čiste izkušnje: posameznik in država v *Raziskavah o dobrem*

Izvleček

V prispevku bom skušal jasno opredeliti politične posledice teorije čistega izkustva Nishide Kitarōja iz njegovega dela *Raziskave o dobrem*. Gre za odgovor na številne zelo različne trditve o političnem pomenu in nevarnostih Nishidove zgodnje filozofije. Je njegova filozofija implicitni temelj japonskega nacionalizma in seme kontroverzne politične filozofije, ki jo je pozneje oblikoval? Ali pa gre za prefinjen poskus kritike nacionalistične filozofije in izobraževalne politike, s katerima se je srečeval Nishida med svojim pisanjem v obdobju Meiji? Ali pa, kar je morda najbolj očitno, to delo ni povezano z nobenim političnim vprašanjem (vključno s tistimi, s katerimi se je Nishida soočil pozneje v svojem življenju)? V tem članku bom dokazoval, da čeprav obstaja dober razlog za podporo katerikoli od teh

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Politics Individual And State

Thomas H. Little, David B. Ogle



Politics Individual And State:

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Table of Contents Politics Individual And State

1. Understanding the eBook Politics Individual And State
 - The Rise of Digital Reading Politics Individual And State
 - Advantages of eBooks Over Traditional Books
2. Identifying Politics Individual And State
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Politics Individual And State
 - User-Friendly Interface
4. Exploring eBook Recommendations from Politics Individual And State
 - Personalized Recommendations
 - Politics Individual And State User Reviews and Ratings
 - Politics Individual And State and Bestseller Lists
5. Accessing Politics Individual And State Free and Paid eBooks
 - Politics Individual And State Public Domain eBooks
 - Politics Individual And State eBook Subscription Services
 - Politics Individual And State Budget-Friendly Options
6. Navigating Politics Individual And State eBook Formats
 - ePub, PDF, MOBI, and More
 - Politics Individual And State Compatibility with Devices
 - Politics Individual And State Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Politics Individual And State
 - Highlighting and Note-Taking Politics Individual And State
 - Interactive Elements Politics Individual And State
8. Staying Engaged with Politics Individual And State

- Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Politics Individual And State
9. Balancing eBooks and Physical Books Politics Individual And State
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Politics Individual And State
 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
 11. Cultivating a Reading Routine Politics Individual And State
 - Setting Reading Goals Politics Individual And State
 - Carving Out Dedicated Reading Time
 12. Sourcing Reliable Information of Politics Individual And State
 - Fact-Checking eBook Content of Politics Individual And State
 - Distinguishing Credible Sources
 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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