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[Afterword to Gustav's Kyoto Trip 2013 November](#)

Afterword to Gustav's Kyoto Trip 2013 (November 10 ~ 22)

(Photo source: SHIRAKAWA Shintaro, KUASU)

The way Professor Graham PRIEST instructed his lecture series at Kyoto University during 11 ~ 21, Nov., 2013 was a great encouragement to me. As a developing philosopher (wisdom lover), to see another matured truth seeker really cherishes and encourages the appreciation of the braveness and honesty for philosophy itself is always inspiring, especially in the rigidly professionalized global academic atmosphere. Beside of the inspiration of Professor Graham PRIEST's talks on Madhyamaka philosophy and the logistic approaches to it, the exchanges and collaboration among the students from our neighborhood countries on that topic particularly impressed and influenced me. From there, I can see a model forming itself, a young and enthusiastic one, for establishing some real philosophical reflections and systems upon and inside Asia's own cultures, religions and thoughts via close communications among young philosophers across this neighborhood, with deep considerations and understandings of the global (existing) philosophical traditions. The way Professor DEGUCHI Yasuo and KUASU Office arranged the whole event, and the relevant projects, say, the exchange plans between Kyoto University and National Singapore University which were accompanied with two synchronized reading clubs led by two correspondent sophisticated philosophers, Jay GARFIELD and DEGUCHI Yasuo, the focused lecture series in Kyoto with a small group of students of similar philosophical interests from the neighborhood countries, the annual Kyoto-Chengchi Workshops, etc., altogether promised us very fruitful outcome in the forth-coming years. The ideal demonstrated in these arrangements is so agreeable and actually quite meets the call of our era. After all, after all these imbalanced intellectual development in the past few centuries and its unhappy outcome we are all suffering now (in thought and in practice both), it's about time to reconsider the appropriate disciplinary relocation. Should it be the case that humanity is subsumed under science? Should it be the case that the fundamental academic divisions like philosophy, mathematics are casted off by most of the so-called universities? Should philosophy, which should have spent time reflecting and talking about the intellectual systematics, go on staying weak and in dystrophy? Should it be the case that social engineering divisions like politics, policies, economics and technology deserve individual interest of its own without the background of moral, human or even cosmological/ecological considerations? Should it be the case that the theoretical employment and the practical employment of our collective intelligence remain confused and disordered? Should it not be the case that in front of all the empirical discrepancies we are basically belonging to the same kind, the human kind, with some same communicable starting points or positions, which shall be free from any prejudices and belief systems? According to what I have experienced in the two-week stay in Kyoto, I entrust the ideal to the practice happening in Kyoto University KUASU, and will be glad to take part in the practice!

Relevant websites:

Kyoto University - KUASU: <http://www.kuasu.cpier.kyoto-u.ac.jp/english/>

NCCU - Buddhica: <http://buddhica.nccu.edu.tw>

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