



## KIMURA Motomori 木村素衛 (1895-1946)

### Japanese philosopher

KIMURA Motomori is a philosopher and pedagogue who represents the Kyoto School. Kimura was born in Kaga City, Ishikawa Prefecture in 1895. Due to illness, he had no choice but to drop out of the Third High School, and after being ill for a period of time, he entered the Department of Philosophy at Kyoto Imperial University in 1920, where he studied philosophy under Kitaro NISHIDA. After graduating from the university, he worked as an assistant professor at the Hiroshima University of Letters and Science, and in 1933 he took up a position at the Department of Pedagogy, Faculty of Letters, Kyoto Imperial University. In February 1946, while on a lecture tour to schools in Nagano Prefecture, he died in Ueda City at the age of fifty. As one of the main members of the Kyoto School, Kimura showed the possibility of aesthetic development of the Kyoto School philosophy with the concept of “expression” and constructed an excellent pedagogy with an original system based on Fichte and aesthetic studies.

KIMURA Motomori is one of the representative students of NISHIDA Kitaro (1870-1945). In Japan, Kimura was an important researcher of German idealism due to his translation of Fichte’s “Foundations of the Entire Science of Knowledge” (1794/95), which he undertook after his assignment (on the recommendation of his teacher Nishida) as a professor of Literature and Science at Hiroshima University in 1931. He published his own work *Fichte* in 1937. After being invited to the Kyoto Imperial University according to the advice of his teacher, he published his dissertation *The Basic Structure of Practical Existence: An Investigation of Fichte’s Philosophy Directed toward a Consideration of the Philosophy of Education* (1940) and *Investigations of German Idealism* (1940). He is also known as a philosopher who played an important role in the development of the aesthetics of the Kyoto School through his writings *Expression-Love* (1939) and *Shape of Beauty* (1941), both published at the Kyoto Imperial University.

Kimura’s article “Body and Spirit,” included in the book *Expression-Love*, is known to have been highly praised by Nishida, who sent him a letter after reading it. According to Kimura, a human being is not only a body in the material sense, but also a spiritual being. Human beings express the results of their own spiritual activities outside of themselves. In other words, we form ourselves outside of ourselves. Kimura describes human beings as “formative and expressive beings.” What is noteworthy here is Kimura’s understanding of the external expression of the results of one’s own mental activity in the form of an interactive process. For an expression to be possible, there

must first be a stimulus from the outside, and in response to that stimulus, one inscribes one's own spiritual activities in the material things of the outside. Kimura's understanding of human beings was that they are "spiritual and material beings," or in other words, "dialectical beings." According to Kimura, it is the "body" that makes such dialectical expressions possible. The body is the essential support for the workings of "expression" in the dialectical existence of human beings (cf. Fujita p. 325).

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