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**A Bizarre Conspiracy between Modernity and Post-Modernity in Philosophical Discourse of Japanese Cultural Identity**

In my paper, I am going to look at the book about Japanese culture by Nishida Kitaro, a quite influential but contentious philosopher in modern Japan. This book titled *the Problem of Japanese Culture* was published in 1940, wherein Nishida identified Japanese cultural identity with the historical continuity of Japanese imperial house which was highly “re-authorised” to establish the Japanese Empire as a “modern” imperial state. As is well known, the Emperor is the centre to mobilise people, in this sense an embodiment of modern governmental power. Meanwhile, Nishida has been discussed as a kind of post-modern philosopher, even comparable to Deleuze. In this context, Nishida’s endorsement of a modern establishment of the Emperor as the basis of a cultural identity seems contradictory to himself. Hence I intend to critically examine this ostensibly contradictory relationship between the post-modernistic characteristic of Nishida’s philosophy and his cultural identity politics underpinned by modernity.