

For Watsuji the human being is always “in between,” and to be human means to have a “relational existence” (the Japanese word for ‘human being’ [*ningen*] is written with the same character that is used for *ma* or *aida*). Watsuji’s concept of *fūdo* (cultural climate) as an “in-between” of civilization and nature (Watsuji 1935) is closely linked to *aida*. The Japanese psychologist Kimura Bin puts forward the notion of *aida* as an alternative to current Western subjectivist approaches in psychology. With the concept of *aida* Kimura attempts to define the human being as an “in-between” whose foundation is not represented by subjectivity but flows out of definite spatial conditions. (TBB)

Literature: *Watsuji Tetsuro's Rinrigaku*. New York: SUNY Press, 1996. Trans. of first Chapter in Dilworth & Viglielmo Viglielmo (eds). *Sourcebook for Modern Japanese Philosophy*. Westport: Greenwood.1998. 人と人のあいだの病理 (Hito to hito no aida no byorin). Tokyo: Kobundo. German trans. by E. Weinmayr: *Zwischen Mensch und Mensch Strukturen japanischer Subjektivität*. Darmstadt: Wissenschaftliche Buchgesellschaft, 1995.