

## Introduction to the Series *Bibliographies of Histories of Philosophy in Different Languages*

This volume is part of the research output of the Reinhart Koselleck Project “Histories of Philosophy in a Global Perspective” at the University of Hildesheim, Germany. The research project was established in 2019 and is funded by the German Research Foundation (DFG). Building on previous work both on the critical investigation of the (European) history of philosophy and existing attempts to write global histories of philosophy, as well as drawing on regional historiographies of philosophy (e. g. of India, China and the Islamic world) that have so far mainly been developed in area studies and specialized philologies, the project was initiated by Professor Rolf Elberfeld (Hildesheim, Germany) in order to draw attention to a central blind spot in the discipline of the historiography of philosophy that still exists today: the marginalization of non-European philosophical traditions in the European historiography of philosophy as well as the almost complete ignorance of traditions of the historiography of philosophy in non-European languages.

A critical analysis of these problems and basic attempts to deal with them are gaining importance today, not least because processes of globalization are increasingly shedding new light not only on our present but also on our history. As a result, the humanities are under more pressure than ever to link their perspectives and research topics to the process of globalization. Moreover, there is a factual need to reassess and reconceptualize our past, present and future in the context of globalization. In philosophy and its historiography, which is still notoriously Eurocentric, teleological, and text-centred, there is a considerable need for research and innovation in this respect. Our task today is therefore to create a new conception of the history of philosophy that, at the same time as it changes our image of the past, develops future forms of philosophizing from a global and decolonial perspective in the context of an interculturally diversified and open discourse. A historiography of philosophy that aims at doing justice both to the global and intercultural entanglements of philosophical traditions and to the demands for a decolonization of research and teaching that are already being made in many areas of academic practice and society at large cannot simply continue the historical narratives of the last two hundred years and merely add to them a few examples from other regions of the world. Rather, the mechanisms that first led to the exclusion of non-European philosophical traditions as well as female philosophers from the dominant narratives must be critically examined, and methodological problems that arise anew in connection with a global perspective on philosophy and its history must be thoroughly considered. This includes profound reflections on the impact of historical events with global effects, such as European expansion, colonialism and slavery, on philosophical theorizations within and outside Europe, on the question of the status

of orally transmitted philosophical traditions, as well as on ways of reconstructing the philosophical knowledge of women in different regions of the world.

Equally urgent is the exploration of non-European traditions of historiography of philosophy. It is important to take note of and engage with traditions of philosophical historiography in other regions and languages of the world, because a transformation of the historiography of philosophy cannot take place solely on the basis of approaches, methods and concepts derived from “Western” traditions.

For these reasons, the research team of the Koselleck Project, in close cooperation with an international and diverse team of language experts, has devoted several years to the compilation of bibliographical collections of works pertaining to the genre History of Philosophy in many different languages of the world. At the time of publication of this volume, the collection comprises twenty-one languages. The diversity of languages—and not (as is commonly the case) a system based on geographic or national borders—was chosen as the primary classification criterion for indexing literature on the history of philosophy worldwide, based on the assumption that each individual language forms its own discursive space in the history of philosophy with specific areas of focus and blind spots, which in turn is entangled with the discursive spaces of other languages. This discursive network of languages does not coincide with regional or national boundaries; it is based on peculiar practices as well as modes of differentiation and exchange not determined by political or geographic factors alone.

Building on projects concerning the history of the historiography of philosophy, such as Lucien Braun’s *History of the History of Philosophy* (1973) and Giovanni Santinello’s *Storia delle storie generali della filosofia* (1979–2004) as well as our own research on books and manuscripts which represent narratives of a history of philosophy in non-European languages, an extensive database has been created (<https://www.uni-hildesheim.de/en/histories-of-philosophy/histories-of-philosophy/>). It should be emphasized that the database of the Koselleck Project provides for the first time comprehensive collections of histories of philosophy not only in European languages such as English, German, French and Spanish, but also in non-European languages such as Arabic, Chinese, Japanese, Korean, Persian and Indonesian. These collections offer valuable research materials for a globally informed community of scholars and a completely new kind of research aiming at more pluralized and diversified research questions.

The present volume on the historiography of philosophy in Japanese is the first in a series of further bibliographical volumes that collect histories of philosophy in languages such as Korean, Chinese, Russian and Italian and will hopefully serve as an impulse for further research.