

The Educational Principles of Inoue Enryō

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Introduction

Good afternoon. We, Japanese presenters here today, are from Toyo University in Tokyo, and I am Makio Takemura, President of the university. I would like to express my heartfelt gratitude to Associate Professor Aldo Tollini, his colleagues and staff for offering us the opportunity to visit Ca' Foscari University, here in Venice.

I am very happy to be able to introduce to you the educational principles of Inoue Enryō, founder of Toyo University. Although he is an educator from a century ago, his educational ideals are not only still relevant today, we may even say that he had anticipated the challenges that higher education is facing today. I would like to touch upon some of those contemporary issues in today's presentation, too. Please bear with me for a short while as I do my best to express myself in English.

1. The Life of our Founder, Inoue Enryō

I would like to start by briefly going over the life of our founder, Inoue Enryō.

Enryō was born in the 5th year of Ansei, or 1858 in the Western calendar, in the Nagaoka region of Niigata (formerly called Aza Uramura in Raigoji-mura, later Koshiji-machi Ura, in Santo District, Echigo Province). He was the eldest son of the priest of Jikoji, a temple belonging to the Higashi Honganji branch of the Shin

Buddhist denomination. His name at birth was Kishi-maru, then in his boyhood it became Tomotsune, and later it was changed to Enryo after entering Buddhist priesthood. He passed away 96 years ago (as of 2015), on June 6th, 1919, in the 8th year of Taisho.

Accounts say that as a child, he was a very pensive boy. In his youth, he went to Kyoto to receive education for future leaders of the denomination at the head-temple, Higashi Honganji. From there, he was later sent to the University of Tokyo for further studies. In 1881 (Meiji 14), at the age of 23, he entered the Department of Philosophy in the School of Letters and graduated at the top of his class in 1885 (Meiji 18). Two years later, in 1887 (Meiji 20), he established what is now known as Tōyō University but was then called “Private Tetsugaku-kan” or “Philosophy Academy” in a room provided within the grounds by a temple called Rinsho-in. This Philosophy Academy eventually became Tetsugaku-kan University, or the Philosophy Academy University in 1904 (Meiji 37), conforming to the new legal system of the time. However, shortly after, on New Year’s Day in 1906 (Meiji 39), Enryo stepped down from the presidency of the Philosophy Academy University. He retired to the earlier established Tetsugaku-do Park, or The Temple Garden of Philosophy, and made this the new base for his activities. From there, Enryo set out to devote his time to nationwide speaking tours and various social educational enterprises. Until his death (1906–1919), he gave more than 5400 public speeches at over 2800 venues in over 2200 places around the country. It is believed that the audience reached 1.4 million people. On average, he visited more than 200 places each year, sometimes travelling for extended periods of 70 or 80 days, even 136 days on one occasion. This meant that he would return home, take only a few days’ rest, a week at most, and set out again on his next speaking tour. *He really was a busy man!*

In 1919, eight years into the Taisho era, he collapsed while giving a speech in

Dalian in China, and passed away. He was 61 years old.

What is remarkable is that, even though he lived a century ago during the Meiji period, he travelled around the world three times! Through his three trips abroad, in 1888 (Meiji 21), 1902 (Meiji 35), and 1911 (Meiji 44), he observed the social and educational situations very closely in Europe, the United States and other countries, and applied the progressive approaches he saw there to the educational policies of the Philosophy Academy. By the way, Enryo came to Italy, too, but unfortunately, he didn't have the opportunity to visit this beautiful city of Venice. So I'd like you to know how happy we are to be here today.

2. Toyo University Today

As I mentioned earlier, Toyo University was first established as the “Philosophy Academy” in 1887. Enryo founded this private institution at the very young age of 29. We celebrate the 128th anniversary of the university this year. Before the Second World War, it was a small university with only a Faculty of Letters, but it began to expand steadily after the war. In recent years, the university has seen solid developments. It now boasts four campuses with eleven faculties covering arts, sciences and integrated fields of study. With close to 30,000 students, it has become one of the largest private universities in Japan today. In the field of humanities and social sciences, we have the Faculties of Letters, Economics, Business Administration, Law, Sociology, and Regional Development Studies. In the scientific field, there are the Faculties of Science and Engineering, and that of Life Sciences. In the integrated studies field, we have the Faculties of Human Life Design, Information Sciences and Arts, and Food and Nutritional Sciences. There are graduate schools corresponding to each of the faculties. Further, there is the Graduate School of Interdisciplinary New Science which conducts advanced combined research in bioscience and nanotechnology. The Bio-Nano Electronics

Research Centre works in close collaboration with the graduate school, and it has executed world class researches in this field.

In 2012, we celebrated the 125th anniversary of the founding of the university, and on that occasion, we restated our educational objectives. They are: (1) Philosophy Education, (2) Globalization, and (3) Career Preparation, with a strong emphasis on educating globally competent talented students. As a result, last year, we were chosen among the universities for the Top Global University Project. This is an initiative by the Ministry of Education, Culture, Sports, Science and Technology to offer intensive support to a limited number of selected universities in Japan. As a result, our task is to grow into a university of global reputation in the next decade. Two years from now, in 2017, we will restructure our Faculty of Regional Development Studies into two faculties, namely, the Faculty of Global Studies and the Faculty of International Tourism Studies. Furthermore, we will establish the Faculty of Information Networking for Innovation and Design, bringing the total number of faculties to thirteen. The Department of Global Innovation will be established in the Faculty of Global Studies. The new department aims to foster creativity among students, not only for producing innovative systems and industrial technologies in such fields as economics, business administration, and information technology, but also for creating innovative new cultures and values. In this way, we continue to explore traditional, classic, unchanging ideas and cultures through sections such as the Department of Philosophy, and the Department of Eastern Philosophy and Culture among others in the Faculty of Letters, while also remaining, strongly focused on the challenges of the modern day, striving to develop new fields of studies to tackle the various tasks with views towards the future. I hope you will look forward to exciting new developments at Toyo University.

3. Origin of the Name of Toyo University

Next, I'd like to explain why we call our university "Toyo" University. "Toyo" means "Orient" in Japanese.

On April 1st, 1904 (Meiji 37), the Philosophy Academy restructured itself as the Philosophy Academy University and finally fulfilled its aim to officially don the name of 'university.' Inoue Enryo became its first president. However, as I mentioned before, Enryo resigned very shortly afterwards, in January, 1906 (Meiji 39), and went into retirement at the Tetsugaku-do, or the Philosophy Hall and from April of the same year, set out on a nation-wide speaking tour. His aim was to promote the Morality Church (Shusin Kyokai) Movement which was Enryo's enterprise in social education.

Meanwhile, on June 28th, 1906 (Meiji 39), shortly after Enryo's resignation, the Philosophy Academy University changed its name to Toyo Private University. Actually, the name of Toyo University had already been proposed by Enryo, about ten years earlier, in 1896 (Meiji 29). In his "New Year's Address" of that year, Enryo expanded the goal of the Philosophy Academy from being "a university of Japanism" (Nihon-shugi), to that of being "a university of the Orient." In his address, Enryo says:

There are Schools of Oriental Studies in every Western country, and every university has a department devoted to Oriental Studies. This has been widely reported upon my return from abroad, and need no further mention. However, in our country, although there is a long-established tradition of both Indian Studies and Chinese Studies --the cream of Oriental Studies--, I cannot help being suspicious and feeling deep regret that we do not have one single School of Oriental Studies, with nobody even planning to establish one. Hither to, in our country, students aspiring to master Western fields of study

have made long trips to Europe and the United States in search of instructors. It is my desire that from now on, aspiring Western students of Oriental Studies would come from afar to study in our country.

[From the “New Year’s Address” of 1906 (Meiji 29)]

From Enryo’s words, we can see that the intention behind the name of Toyo University was to promote studies in the fields of Oriental learning and cultures, while maintaining the emphasis on Japan’s traditional scholarship and cultures, and in doing so, to establish a university where students will come from around the world to master Oriental Studies. As we look back on the origins of Toyo University in this way, I sincerely hope to realize Enryo’s original ideal in our university today. Furthermore, it is my conviction that in establishing a university where students from around the globe gather to study, we should not limit this noble ideal to the field of Oriental Studies. We should expand it to all of the fields of study offered at Toyo University.

4. Educational Principles of Inoue Enryo: The Early Days of the Philosophy Academy

Now I would like to explore the Educational Principles of Inoue Enryo through some of his writings. First Enryo explained the purpose of the institution in a prospectus, about three months before the opening of the Academy. I quote:

Although myriad domestic and international situations contribute to the development of civilization, it is due mainly to the development of the intellect. Although the development of the intellect is affected by various ways of sophistication, it is due mainly to education....Among the various fields of education, what ranks highest is no doubt philosophy, and if one is not

sufficiently trained in philosophy, one cannot develop high intellect and cannot contribute to the higher level of progress of civilization. This naturally stands to reason. Therefore, one should be able to see that philosophy is indispensable.

[From “The Prospectus of the Philosophy Academy” June, 1887 (Meiji 20), in *Toyo-daigaku Hyakunen-shi, –The Hundred Years’ History of Toyo University*, Collected Reference Materials I, vol. 1, p. 83]

This is to say that the development of the people’s intellect helps the country to prosper, and the development of intellect is due to education. So, a superior level of education will lead to the development of the intellect. And as the highest field of education is philosophy, Enryo argues that studying and teaching philosophy is indispensable. Enryo states the characteristics of philosophy as follows:

Philosophy is a field of learning that explores and defines the principles of all things. It penetrates every field of study from politics and law, down to physical science and crafts. There is nothing whose principles are not articulated by philosophy. Therefore, it will not be too generous to say that philosophy is the central government of the whole world of education, and that it governs all learning.

[From the same source as the previous quote]

We can see here, the reasoning behind the foremost motto among the Founding Principles of our university, which is: “The basis of all learning lies in philosophy.”

Just as a note, I’d like to point out that this phrase “all learning lies in philosophy” is not Inoue Enryo’s own words. It was coined by the twenty-second president of the university, Sakuma Kanae. However, we find the following words

in the introduction of one of Enryo's books, *Tetsugaku Issekiwa*, or *An Evening Conversation on Philosophy* (July, 1886, Meiji 19). I quote: "in summary, metaphysics is a purely theoretical field of study in philosophy, which explores the principles of Truth and the basics of all learning." Unquote. (*Inoue Enryo Senshu – Selected Writings of Inoue Enryo*, Vol. 1, p. 34) We may regard this as the source of our present motto. Furthermore, Enryo calls the discipline of philosophy "the learning that governs all learning," and "the central government of the whole world of education," and repeatedly uses phrases like "the King of all learning" or "Education of Integration" to the same effect. We also find the following passage in one of his journal articles:

Metaphysics discusses and defines the principles of ethics, logic, and other areas of philosophy, and the various areas of philosophy discuss and define the principles of science, law, and other fields of study. Hence, the central government of the world of learning is philosophy In the first place, it is not only politics and law that bring about the progress in the civilization of this country, nor is it solely owed to science and crafts. We need to explore the field of study that functions as the government of all learning, provides the basis of all crafts, governs them well, maintains the distinction between the various disciplines, and gives each field of study a suitable place among all learning...Now I believe I have made it clear why philosophy is the central government that provides the basis to the world of learning, and why it is necessary to explore philosophy, and how it contributes to the development of civilization and the promotion of our national interests.

[From "Arguing the Necessity of Philosophy and Expounding the History of the Society" in *Tetsugakukai Zasshi*, – *The Journal of the Philosophy Society*, February/March, 1887, Meiji 20]

We can see from this passage that Enryo clearly states the significance and the role of philosophy. He says that it “provides the basis of all crafts, governs them well, maintains the distinction between the various disciplines, and gives each field of study a suitable place among all learning.”

5. Educational Principles of Inoue Enryo: After His First Trip Abroad

After the establishment of the Philosophy Academy, Inoue Enryo set out on an overseas observation tour the following year. It lasted nearly a year and began in June of 1888 (Meiji 21). What impressed Enryo most was the fact that wherever he went, he saw that each country respected its own tradition of learning, language, writing, history, religion, and so on, and had “a spirit of independence.” Enryo returned to Japan in June, 1889 (Meiji 22), and almost immediately, asserted the importance of preserving and developing Japan’s traditional learning and cultures. At the time, the general atmosphere in Japan was strongly inclined towards Europeanization, so it must have struck the people as a uniquely fresh approach that Enryo, to the contrary, came to assert traditionalist ideas after his trip abroad.

During the trip, Enryo was deeply struck by another feature of education in Europe and the United States: that the aim of education was in character building. Enryo writes as follows:

The educational methods applied by countries in Europe and the United States not only foster the scholastic ability, they also foster the character, dignity, and natural virtue of the learners.... If one’s only aim is to get a flower to bloom, one can easily do so by making early-flowering plums bloom in a greenhouse. However, they will be a far cry compared to the vigorous blossoms that come from cultivating the whole tree in its entirety. Fostering both scholastic abilities and character is like cultivating a whole tree.

[From “Views on the Purpose of Improving the Philosophy Academy”
July 28th, 1889 (Meiji 22), in *Toyo-daigaku Hyakunen-shi, – The
Hundred Years’ History of Toyo University*, Collected Reference
Materials I, vol.1, pp. 100–101]

Enryo emphasizes here that developing academic skills is not enough. Fostering character is of utmost importance. As we shall see next, this ideal eventually crystallizes into Enryo’s concept of educating people who embody “integration of knowledge and virtue,”

In November, 1889 (Meiji 22), the Philosophy Academy moved from its temporary facilities in Rinshoin temple to a newly constructed building in Horai-cho (today’s Mukogaoka in Bunkyo Ward), finally establishing a campus of its own. At the opening ceremony of the new campus (November 13th), Enryo explained the original ideals of the Philosophy Academy, and then went on to state four policies to improve the academy.

- 1) To design curricula based on Japan’s traditional fields of learning.
- 2) To comparatively examine Oriental and Western Studies to create an academic environment that is uniquely Japanese.
- 3) To educate people who embody “*the integration of knowledge and virtue.*”
- 4) To educate new types of religious ministers and educators who will act up on their words, and who are true to their titles.

These policies are basically built on Enryo’s earlier ideals, but here we notice that he mentions educating people who embody “the integration of knowledge and virtue.” To be someone who can “integrate knowledge and virtue” means fully

attaining both intellect and moral character. We may say today, that it means to be someone fully equipped with both scholastic ability and the power of human character. Enryo promoted this ideal more than 125 years ago.

6. Educational Principles of Inoue Enryo: After the Philosophy Academy Incident

In 1896 (Meiji 29), the Philosophy Academy building was burned down by a sudden fire. However, Enryo was not discouraged, and opened a new campus in Keisei-ga-kubo, Haramachi, which is the site of our present Hakusan campus.

Several years later, in November, 1902 (Meiji 35), Enryo embarked on a second observation tour abroad, this time to Europe, the United States, and India among other places. During his absence, an event called the Philosophy Academy Incident occurred. The Ministry of Education found what it saw as unnationalistic tendencies in the ethics education at the Philosophy Academy, and took away the privilege formally awarded to the Academy to grant teacher licenses without a state examination. Enryo heard of the incident in London. He sent numerous instructions from there to cope with the crisis.

Enryo returned home in July 1903 (Meiji 36), and announced new education policies for the Philosophical Academy in September. This was titled “Announcement to All Students and Alumni.” In this announcement, Enryo regarded the Philosophy Academy Incident as a great opportunity to “manifest the spirit of independence, and to expand offerings in practical education.” Further, learning from his observation trip in Britain, Enryo proposed reform policies that emphasize the spirit of “Independence and Self-Initiative.” Here, I will just list a couple among the many policies:

- (1) To prepare to open a private university that conforms to contemporary

situations. In doing so, in the aftermath of the Philosophy Academy Incident, we must establish the new institution with *the spirit of Independence and Self-Initiative*.

- (2) To keep abreast of the times, we must place language education of English and Chinese at the core, and adapt to internationalization, so that we may train people who can be active not only in Japan but also abroad (such as in the States, China, and Korea).

[From “Announcement to All Students and Alumni” in *Toyo Tetsugaku – Eastern Philosophy*, vol. 10 (9), pp. 115–120]

Thus, Enryo’s phrase “Independence and Self-Initiative” implies that the Philosophy Academy resolves to be truly independent, not depending on support from the state, and not counting on any privileges that the state might confer. However, from a larger perspective, it also implies the independence of Japan, and from an individual perspective, it envisages independent, self-supporting individuals. Enryo knew that the Japanese are very often inclined towards “dependent mentality,” so he adapted the spirit of “Independence and Self-Initiative” from the British and their national character of emphasizing the practical. That is why he proposed the idea of “Independence and Self-Initiative” to the Japanese people. To me, it sounds even more positive than the well-known motto promulgated by Fukuzawa Yukichi: “the spirit of Independence and Self-respect.” Today, the importance of self-learning and self-mastery is often talked about in higher education circles in Japan. I believe that the phrase “Independence and Self-Initiative” coined by Enryo could be a basis in this respect.

Now, if we may take a little closer look at the second policy I mentioned before, namely language education and internationalization, Enryo expounds his ideas

further in his announcement. I quote:

The Departments of Education and Philosophy aim not only to train educators and religious ministers, but also to foster people who can work in various fields meeting the challenges of the current situation. That is why we plan to offer an Elective Subject Course in addition to the Main Courses. We will educate students to enable them to work not only domestically but also abroad. In my opinion, the Japanese would be working in the United States, China, and Korea in the future, that is why the First Course of the Departments of Education and Philosophy offers mainly English courses, with English conversation and writing courses focused on practical uses offered in addition. These will prepare students for their future lives in the United States. The Second Course will focus on Classic Chinese language, plus training in the various contemporary dialects. This is for the convenience of those who wish to find jobs in China and Korea.

[From the same source as the previous quote]

We can see here, that Enryo had already recognized the need to foster global talent, something frequently talked about today, and put into practice.

7. Educational Principles of Inoue Enryo : A Summary

We have seen some of the basic writings of Enryo concerning the management of the Philosophy Academy. In addition to these, Enryo proposed various other educational principles and policies to students and faculty members of the Academy. I would like to summarize the educational principles that can be gleaned from those sources.

- (1) To make Philosophy education the foundation.

- (2) To emphasize Japanese and Oriental traditions of learning.
- (3) To extensively learn from Western fields of learning.
- (4) To Foster talent who integrates knowledge and virtue.
- (5) To realize the spirit of Independence and Self-Initiative.
- (6) To strengthen the fostering of real ability.
- (7) To emphasize the application of philosophy, and to emphasize the practical.
- (8) To adapt positively to internationalization.
- (9) To adopt Free Development Policy (to practice interactive education in class)
- (10) To focus mainly on the education of educators and the like (to foster leaders at the grass-roots level).

8. Challenges of Higher Education Today

In this age of globalization, the world is rapidly becoming borderless, and modern society is undergoing drastic changes. In light of this, I believe that reforming the contents of higher education to meet the needs of the times is a major task for us all. In Japan, too, the conventional modes of education in universities have often been questioned, and various types of reform have been proposed. Basically, in higher education within the global community, the focus is on clarifying the student learning outcomes, and emphasizing “what the students would be able to do as a result of education” rather than “what they should be taught.” So reform in this direction is the primary task at present. There are various interpretations as what is behind these trends, but one from a report by a governmental council on education states as follows:

... in the current knowledge-based society and learning society, more

emphasis is being put not only on acquiring basic knowledge of one's field of study, but also on acquiring the ability to apply the knowledge, developing creativity, and fostering basic abilities for continued life-long learning. These abilities are indispensable for independent citizens to cope with the modern societal environment where challenges are becoming more diverse and complex (such as problems that pose threats to the sustainability of the planet: problems related to population, natural resources and energy, and global environment).

[From the report of the Central Education Council "Towards the Construction of Undergraduate Program Education" December 24th, 2008 (Heisei 20)]

Further, one governmental report analyzes the status quo and the tasks of education as follows:

...our country is faced with pressing issues such as the rapid progress of globalization, changes in the demographic structure owing to an aging society with lower birth rates, problems of energy and natural resources, food supply, and inter-regional dispute. At the same time, the social system is undergoing drastic transformation, and conventional values are placed under fundamental scrutiny. This situation is expected to continue for a considerable period into the future. To live in such an age and to contribute to society, one needs the ability to discern the problems underlying unexpected situations and to discover solutions.

[From the report of the Central Education Council "Towards a Qualitative Change of University Education to Establish a New Future: For Universities that Foster Abilities for Life-long Learning and the

This report clarifies some of the actual tasks of education in this age of uncertain futures, and states that they are common challenges that developed countries and mature societies face today. They are as follows:

- Fostering cognitive abilities such as critical and logical thinking. This will enable people to apply knowledge and skills to restate complex matters as problems to be solved, and help them find solutions to problems that have no fixed answers.
- Fostering ethical and social abilities. These will enable people to carry out their duties as responsible persons, help them take on social responsibilities by displaying teamwork and leadership while showing consideration towards others.
- Fostering creativity and conceptual powers based on comprehensive, sustainable learning experiences.
- Fostering sophistication, knowledge, and experience that will form the basis of making appropriate decisions when faced with unexpected difficulties.

[From the same source as the previous quotation]

As we can see, the challenge for higher education today lies in cultivating not only academic skills, but also the ability to engage in life-long learning, and social and ethical abilities. To put it simply, we can say that learners are expected to acquire equally both scholastic abilities and the power of human character.

Regarding the power of human character, the Ministry of Economy, Trade and Industry has already come up with a guideline for youths, which is also significant for us adults.

It states that the youths should learn the “basic skills necessary to work together with diverse people in the workplace and in society.” It is comprised of three abilities and the twelve elements that make up those abilities.

The first basic skill is the ability to take steps forward, namely, Action. This is the ability to take one step forward, persevering even after failures. There are three elements:

Self-direction, which is the power to proactively engage in tasks.

The power of persuasion, which is the power to persuade others to collaborate.

Performance, which is the power to set a goal and act accordingly.

The second basic ability is Thinking, or to be able to question things and to think through things. There are also three elements related to this ability.

The power to identify tasks, which is the power to analyze the current situation and clarify the goal or tasks.

Planning skills, which is the power to clarify the process of solving problems.

Creativity, which is the power to create new values.

The third basic ability is to be able to cooperate with diverse people towards a common goal, namely, Teamwork. There are six elements:

Communication ability, which is to be able to express one’s opinion clearly.

Listening ability, which is to be able to listen to others’ opinions carefully.

Flexibility, which is to be able to distinguish the differences in views or standpoints.

Situation Assessment ability, which is to be able discern the relationship between oneself and the people or matters surrounding you.

Discipline, which is the ability to follow social rules or keep promises with others.

Stress Control ability, which is to be able to address the sources of stress.

[From the interim report of the “Study Group on Basic Competencies of Adults” February, 2006 (Heisei 18)]

Furthermore, there is a competency test developed by a private enterprise to measure competencies and literacies, and the indicators include the following.

- Basic Competency regarding Tasks, which includes:
 - Task Discovering Ability, to locate problems, and perform necessary data analyses.
 - Planning Ability, to construct effective plans to solve problems.
 - Performance Ability, to take action, make modifications, to coordinate, verify, make improvements, etc.
- Basic Competency regarding Inter-personal Relationships, which includes:
 - Harmonizing Ability, to establish smooth human relations.
 - Cooperation Ability, to perform tasks cooperatively.
 - Leadership, to assess the situation and lead the organization towards one’s goal.
- Basic Competency regarding Oneself, which includes:
 - Emotion Controlling Ability, to control one’s emotional instability.
 - Confidence Building Ability, to sustain positive thinking and motivation.
 - Action Sustaining Ability, to be proactive, and to make best practices a habit (including learning activities).

At Toyo University, freshmen and juniors take this competency test to discover one’s strong and weak points, and we urge them to strengthen their strong points and improve on their weak points. Further, based on the data gained from the tests, we are making efforts to reform our education policies, including, but not limited

to, our current curricula.

In any case, in higher education today, it is imperative that we train students not only in academic skills but also in developing the power of human character. Universities are challenged to find ways to realize this in university education.

9. On Global Talent

On top of this, in Japan, creating human resources to meet the challenges of the globalizing society is a common challenge to all concerned with higher education. There has been much debate regarding this, too. First, what is global talent? The following is one view from a governmental report.

Global human resources are people who can, in this ever globalizing world, think proactively, communicate one's ideas clearly to colleagues, clients, and customers with diverse backgrounds, view the situation from the standpoint of others by overcoming differences in values or characteristics stemming from cultural or historical backgrounds, find strongpoints among these differences and take advantage of them, create synergy, and produce new values.

[From the report of the “Industry–Academia Partnership for Human Resource Development: Committee on Global Human Resource Development” jointly organized by MEXT and MITI]

To be a global talent, we need to acquire various skills in language and communication, on top of academic skills. Among these, there has been a focus on one of the most significant skills, namely the “ability to appreciate and to make positive use of cultural differences.” The report that I just quoted explains this ability as follows:

- (1) To act upon the recognition that “cultural differences” exist.
- (2) Not to judge “cultural differences” as “good or bad,” but to show interest and appreciation, and to be able to react flexibly.
- (3) To be able to find strongpoints of all those concerned, including oneself, through comparison among the diverse people with “cultural differences,” and to make positive use of those strongpoints to create synergy, and produce new values.

[From the same source as the previous quotation]

Now, I believe that this “ability to appreciate and to make positive use of cultural differences” is extremely important. However, at the same time, what may possibly have even greater significance is the capacity to fully appreciate traditional cultures, arts, and ideas of the country or region of one’s birth, and to be able to explain their characteristics and positive values to people who come from different cultures. To put it simply, I believe that “the ability to appreciate and communicate one’s own culture” is of utmost importance. We should not let people simply lose their national identities with the progress of globalization. It is imperative that people be able to respect cultural diversity, and be able to enjoy the rich benefits stemming from diversified values. In this respect, too, we can say that “the ability to appreciate and communicate one’s own culture” is of utmost importance, and it is indispensable in reaffirming one’s own identity. I truly hope that many young people of the world would keep this in mind.

It may sound repetitive, but I’d like to introduce a view on the necessary abilities for global talents in this respect. According to the concept of Global talent as laid out by the Japanese government’s “Global Human Resource Development Strategy,” three major elements are outlined:

First Element: Linguistic ability and communication ability.

Second Element: Autonomy and a self-motivated mind, willingness to take on challenges, cooperativeness, flexibility, and a sense of responsibility and mission.

Third Element: Cross-cultural understanding and Japanese identity.

In addition, broad sophistication and high level of expertise, ability to discern and address tasks, teamwork (plus the leadership to lead groups consisting of diverse members, public awareness, sense of ethics, and media literacy) are needed.

[From “Summary of Deliberation” of the Committee for Promotion of Global Human Resource Development, June 4th, 2012 (Heisei 24).

Based on the discussions for “Strategies to Revitalize Japan” by the Council on National Strategy and Policy established by the National Policy Unit of the Cabinet Secretariat]

These are some of the main arguments currently surrounding the situation of higher education in Japan. We at Toyo University hope to keep a keen eye on these new developments, and strive to carry out the social missions of the university today.

10. Founding Spirit of Toyo University Today

We have three mottos that explain the Founding Spirit of Toyo University. Among them, the foremost one is “All learning Lies in Philosophy,” which was coined by one of our former presidents. It readily expresses what philosophy is all about, but as an “educational principle,” I feel it needs some explanation. As I have already mentioned, this phrase can be taken to mean that philosophy brings together all the diverse fields of academic study. However, if we take this “study” to

mean “learning,” this motto comes to signify that philosophy is the fundamental basis for mastering various fields of study. It encourages learners to think deeply in their studies, without being distracted by mundane matters or the latest trends, preconceptions or bias. It also emphasizes the attitude to approach learning proactively and autonomously for oneself. Looking at this motto “all learning lies in philosophy” in this way, I think we can make this the basis for self-learning and self-mastery, which has been strongly encouraged in recent years.

The sources of the other two mottos, “Integrating Knowledge and Virtue”, and “Independence and Self-Initiative” can be traced back to Enryo’s words, as we have seen before. “Integrating Knowledge and Virtue” emphasizes the need to acquire not only intellectual abilities but also virtuous morality, which is very important as human beings. As I have said before, if we express this in modern terms, it would mean “to be someone fully equipped with both scholastic ability and power of human character.” I believe that only after achieving such personal growth, will students be qualified to receive a bachelor’s degree of global repute. “Independence and Self-Initiative” also emphasizes self-learning and self-mastery, as I have already mentioned. We can see how more than a century ago, Inoue Enryo’s educational principles anticipated the trends of modern higher education.

Another important phrase coined by Enryo is “Protection of the Country and Love of Truth.” This was often emphasized in the early days of our university, but as it can easily be misunderstood, we don’t use it very often now. However, this isn’t necessarily a political message; rather, we should take it as having cultural and academic connotations. In this age when the world is becoming progressively globalized and borderless, we must respect the traditional cultures of each country, and at the same time, acknowledge the objective standpoints common to all countries. We should not miss the deep implication that this motto “Protection of the Country and Love of Truth” may carry today.

Today, a motto like “All learning Lies in Philosophy” isn’t necessarily easy for students to understand. In view of this, five years ago, in January, 2010 (Heisei 22), I restated our educational principles so that the young people could readily appreciate the basic ideas of Inoue Enryo.

First, the three Founding Principles, which are: “All learning Lies in Philosophy,” “Independence and Self-Initiative” and “Integrating Knowledge and Virtue.”

Next, the Educational Principles of Toyo University, which consists of three elements.

- (1) To have one’s own philosophy: we foster people who study and appreciate diverse values, and who can establish one’s own philosophy, namely, outlook on life and world-view.
- (2) To think deeply in search of true essence: we foster people who will get down to the true essence, without being distracted by preconceptions and bias, training students to think deeply in logical and systematic ways.
- (3) To tackle social issues proactively: we foster people who will tackle social issues voluntarily and proactively, and who can establish good human relations with others.

Third, what I call the “Heart of Toyo University,” is:

- (1) Improving oneself for the benefit of others. The reason for improving oneself is to be able to work for others. It is the heart of Toyo University to be aware of this, and to study accordingly with diligence.
- (2) Striving in action. It is the heart of Toyo University to never stop moving

forward in activities in the real social world.

Among these, I have already talked about the Founding Principles and the Educational Principles of Toyo University. The aim of “Improving oneself for the benefit of others” and “Striving in action” stated as the “Heart of Toyo University” comes from Enryo’s words found in one of his last books, *Philosophy of Struggle*. First, “Improving oneself for the benefit of others” comes from the following passage. I quote:

To regard philosophy as the study of moving on from the relative realm of the material and the mind to the absolute truth is the Upward Gate of philosophy. Apart from this, there is a way to start expounding from the absolute realm, down to the relative realm, which I will tentatively call the Downward Gate. This is the practical side of philosophy....If there was only the Upward Gate and no Downward Gate, it will be a field of study which will only fulfill the selfish intellectual desires of academics, and it will not offer any benefit to the minds of people at large, becoming ultimately useless. Therefore, it is imperative that philosophy establishes the two gates of the Upward and the Downward side by side....

Speaking of philosophy *per se*, it is characterized by the upward search for truth. Essentially this is where the emphasis lies, but if we go further to *asking what this upward search is for, we cannot but answer that it is for going downwards in practice. So, the upward search is for realizing the downward practice*, hence the Upward Gate is the means, and the Downward Gate is the objective.

[From *Funto Tetsugaku – Philosophy of Struggle*]

Next, the phrase “Striving in action” also comes from the *Philosophy of Struggle*. I quote:

I have simply studied the core ideas of the various theories that philosophers of all ages and regions have proposed, and I have come to the conclusion that the ultimate objective is to take action. It should be known that the object of philosophy is nothing but to improve one’s life, and so I have chosen the way of action ever since, to this very day.

Taking action is a Heavenly Principle; striving is by Heavenly Will, and struggling is a Heavenly Imperative.

These are my policies. It means that my calling is action, and I am convinced that it is for improving my life. Now, that upward improvement starts from oneself, moving on to include the country, then from one country to the world in this order, and so I advocate that every person should wholly devote oneself for the good of the state.

[From *Funto Tetsugaku – Philosophy of Struggle*]

Enryo studied philosophies and thoughts from all ages and regions, and finally reached the humble policy of Action. He believed in always working tirelessly for the benefit others, and in moving forward courageously, defying difficulties. Enryo was convinced that in such struggles the potential for one’s true life is demonstrated. Enryo was, himself, a person ever working tirelessly in action, in school education and social education throughout his life. As such, I hope Enryo’s ideals will have resonance with you all.

Conclusion

I have briefly gone over the educational principles of our founder, Inoue Enryo,

and some of the discussions in Japan surrounding higher education today. Last year (2014), Toyo University was selected for the “Top Global University Project” implemented by the Ministry of Education, Culture, Sports, Science and Technology. It is a massive project designed to focus intensive support towards selected universities over a period of 10 years. So now, we at Toyo University are striving to make our education and research activities meet global standards, and hope that the results will be successful. We are addressing the various challenges that higher education faces in the global community, and we promise to make strenuous efforts in educating and creating global talent. Building on this opportunity to hold an international conference here at Ca’ Foscari University in Venice, we hope to make the ties between the two universities even closer, and hope that in doing so, the two institutions will each make further progress toward our goals. I sincerely ask for your continued cooperation in the years to come.

Thank you very much.