

Toyo University History Booklet 3

*The Educational Ideas of Inoue Enryō*

by TAKEMURA Makio

Table of Contents

1. The Foundations of the Philosophy Academy
2. Inoue Enryō's Educational Ideas: The Rinshoin Temple Era
3. Inoue Enryō's Educational Ideas: His First Overseas Trip
4. Inoue Enryō's Educational Ideas: The Horai-cho Era
5. Inoue Enryō's Educational Ideas: His Second Overseas Trip and After the Philosophy Academy Incident
6. The Origins of Toyo University

Appendix: Reconstructing the Founding Spirit

Reference Material: On "Human Abilities"

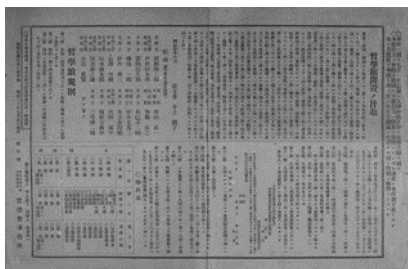
1. The Foundations of the Philosophy Academy

Around the time of INOUE Enryō's graduation from the University of Tokyo, his boyhood teacher ISHIGURO Tadanori recommended to Minister of Education MORI Arinori that Enryō be hired, and he almost became a government bureaucrat. This was the path to becoming part of the country's super-elite, and any normal person would have been very happy and immediately followed that path. However, Enryō refused, saying, "I am truly grateful for the offer, but since I went to university as a student paid for by Honganji temple, it would be unbearable to take a government position. Besides, I have always vowed to in the future engage in religious educational projects and give my all for the sake of the people's morality and heart-minds, so . . ." Dedicating himself to educational endeavors was already deep in Enryō's mind.

Having turned down the path to becoming a government bureaucrat, he had one more thing to do: return to Honganji. NANJŌ Bun'yū, who had been his guarantor during his school years, visited ATSUMI Kaien, Higashi Honganji steward, and requested that the temple give Enryō preferential treatment, considering that he was the first BA-degree holder in all of the Buddhist sects. The Higashi Honganji institution then ordered Enryō to become a professor at the Normal School. This must have been quite an honor. It was the path to becoming a member of the Higashi Honganji elite, which had great power and position in society. However, Enryō firmly rejected the order, arguing that to restore the power of Buddhism, which had been late to modernize and declined in power, it would be more effective for him to be active as a member of secular society, and also noting that he intended to establish a school. Negotiations with Higashi Honganji continued, and he was appointed to the position of "Indian Philosophy Investigator" for the time being, but his will remained firm. In June 1887, two

years after graduating from the Philosophy Department of the University of Tokyo, Enryō felt the time had finally come to carry out his own educational work and released the “Founding Ideas of the Philosophy Academy.” He was just twenty-nine years old.

“Founding Ideas of the Philosophy Academy” (private collection)



The Philosophy Academy was launched on 16 September at the temple Rinshōin. It primarily had young faculty members recruited through Enryō’s ties at the University of Tokyo and Higashi Honganji. Enryō, also young, did not have any funds, and its establishment was made possible by the donations of 280 people who endorsed what Enryō had written in “Founding Ideas of the Philosophy Academy.” These included Enryō’s close backers KATŌ Hiroyuki, who had become the first president of the University of Tokyo (in 1884), and TERADA Fukuju, a student from Higashi Honganji temple at Tokyo’s Keio University who had become the abbot of Shinjōji temple in Komagome. It is also well known that a little later, KATSU Kaishū, approving of Enryō’s aims, donated a large sum of money, ¥100, for constructing a new school building independent of Rinshōin. (At this time, the Higashi and Nishi Honganji temples donated ¥1,000 each.) Enryō first met KATSU Kaishū on 4 September 1889. Enryō was acquainted with his daughter and her husband, who had served as Enryō’s matchmakers. According to *Inoue Enryō’s Philosophy of Education* by TAKAGI Hiroo and MIURA Setsuo, the following encounter occurred.

When KATSU Kaishū saw INOUE Enryō, he first said, “You’re young.” And when INOUE Enryō explained about the Philosophy Academy, he said, “It is a mistake to think that if what you do is good, you without fail able to do it. No matter how good your work is, it cannot be done without money. The shogunate fell because there was no money. Don’t talk only about those intellectual things—come up with money for anything and everything. Here’s a small contribution.” He then donated ¥100. It’s said that INOUE Enryō was so moved by this that he took it as a lesson for his future endeavors. (*Inoue Enryō’s Educational Philosophy*, p. 53)

KATSU Kaishū was very fond of Enryō, and generously supported the Philosophy Academy. In his *Kaishū Diary*, there is also a note that he “donated ¥15 to an old Buddhist statue.” He also gave Enryō many books. Enryō also respected KATSU Kaishū and often referred to him in his lectures.

KATSU Kaishū



Enryō conducted a nationwide lecture tour from 1890 to 1893 to raise funds to support the Philosophy Academy's operations. Of course, this was also to help the people understand the significance of philosophy. As such, it was also part of his practice of societal education. He toured "one circuit, one urban prefecture, thirty-two prefectures, forty-eight provinces, and 220 places," giving 816 lectures on 390 days. Enryō did not rely solely on a few wealthy individuals but sought donations from the public. The Philosophy Academy was supported by people throughout Japan and also aimed to spread education to the general populace everywhere. We must not forget this starting point.

Enryō's educational activities were not only for people who came to his school. For example, soon after the opening of the Philosophy Academy, in January of the following year, *Philosophy Academy Lecture Records* began to be published, and at the same time, a system for students to study outside the academy was introduced. The lectures of faculty members were recorded, printed, and sent three times a month (published on the 8th, 18th, and 28th) to people outside of Tokyo who wanted to study. The academy accepted questions in writing regarding the lecture transcripts. It is said that a very large number of people subscribed to them.

This system was inspired by the correspondence education systems conducted as part of extension activities in the West, especially the U.S. However, it was not until the 1890s that these were organized and flourished in that country. This shows Enryō's enterprising spirit. This system anticipated the distance learning of today. The transcripts were of the academy's higher course lectures, mystery studies lectures, elementary course lectures, Buddhism specialized course lectures, Chinese studies specialized course lectures, Buddhism regular course lectures, Chinese studies regular course lectures, and popular philosophy lectures. There were over 100,000 readers.

Enryō also went on nationwide lecture tours between 1896 and 1902, again seeking donations for the Philosophy Academy's operations. Furthermore, from 1906, after he retired from the Philosophy Academy University, to 1919, when he passed away, he again gave lectures throughout Japan. This was to educate society. It is evident that Enryō always had people from all over Japan in his heart.

## 井上円了の巡講踏跡図



井上円了の巡講踏跡図	Inoue Enryo's Lecture Tours: Locations Visited
巡講エリア	Lecture Tour Area
※本図は「図録東洋大学100年』（東洋大学創立100年史 編纂委員会編、1987年、学校法人東洋大学）38-39ページ掲載図版によった。	Based on map in <i>Illustrations: 100 Years of Toyo University</i> , ed. by Toyo University 100th Anniversary Founding Editorial Committee, Toyo University, 1987, pp. 38-39.
小笠原（父島・母島）	Ogasawara (Chichijima and Hahajima)
豊原	Toyohara
八丈島	Hachijo-jima
大泊	Odomari
鏡城	Kyōngsōng
旭川	Asahikawa
函館	Hakodate
台北	Taipei
秋田	Akita

盛岡	Morioka
浦和	Urawa
札幌	Sapporo
山形	Yamagata
根室	Nemuro
千葉	Chiba
新潟	Niigata
仙台	Sendai
宇都宮	Utsunomiya
前橋	Maebashi
神戸	Kobe
青津	Ch'ōngjin
富山	Toyama
横浜	Yokohama
長野	Nagano
岐阜	Gifu
甲府	Kofu
名古屋	Nagoya
福井	Fukui
静岡	Shizuoka
福島	Fukushima
京都	Kyoto
大阪	Osaka
奈良	Nara
和歌山	Wakayama
岡山	Okayama
広島	Hiroshima
香川	Kagawa
高知	Kochi
青森	Aomori
青島	Qingdao
大連	Dalian
義州	Ŭiju
新義州	Sinŭiju
威興	Hamhŭng

通川	T'ongch'ŏn
杆城	Kansŏng
海州	Haeju
春川	Chuncheon
水原	Suwŏn
元山	Wŏnsan
仁川	Inch'ŏn
広州	Gwangju
論山	Nonsan
金堤	Kimje
光州	Kwangju
全州	Chŏnju
釜山	Pusan
○開城 ×開壤	Kaesŏng
郡山	Gunsan
○嘉義 ×善義	Chiayi
大邱	Taegu
迎日	Yŏngil
平壤	P'yŏngyang
普州	Jinju
慶州	Kyŏngju
羅州	Raju
木浦	Mokp'o
長崎	Nagasaki
佐賀	Saga
鹿兒島	Kagoshima
水戸	Mito
大分	Oita
山口	Yamaguchi
松山	Matsuyama
新竹	Hsinchu
台中	Taichung
台南	Tainan
熊本	Kumamoto
宮崎	Miyazaki

## *Philosophy Academy Lecture Records*



### 2. Inoue Enryō's Educational Ideas: The Rinshoin Temple Era

Now, let us review the ideas behind the educational project to which Inoue Enryō devoted himself passionately. First, we should examine the “Founding Ideas of the Philosophy Academy,” published in June 1887. It begins as follows: “The tide towards enlightenment, although naturally dependent on numerous inner and outer circumstances, mainly relies on the development of the intellect. The development of the intellect, although naturally dependent on the educational method, mainly relies on the type of science.” He then explains that to develop a higher intellect, the most advanced science, namely, philosophy, must be used: “The science that is the most superior to all the various sciences is philosophy. If philosophy is not studied it is impossible to develop a superior intellect and to progress to superior enlightenment. I take this to be self-evident. From this the necessity of philosophy should be understood.” Regarding philosophy’s characteristics, he says,

Philosophy is the study of all things, inquiring into their fundamental principles and determining their fundamental rules. From politics and law at the top to the sciences and arts below, all take fundamental principles and fundamental rules from that science. In other words, it is no exaggeration to say that philosophy is the central government of the scientific world, and that it is the science that governs all sciences.

To spread this philosophy among the people, he famously says that he will create an educational institution “for those who do not have the resources to go through the curriculum of the public university and for those who do not have spare time to read the original texts” so that they could quickly master philosophy. Enryō concludes, “When the day comes, when what I am hoping for is finally achieved, I believe it will benefit society and profit the state. How could this not also be of great help for the tide of progress?” (“The Founding Documents of Toyo University: Founding Ideas

of the Philosophy Academy,” *International Inoue Enryō Research 2* [2014], pp. 159–160)

Rinshōin temple



Rinshōin classroom



Three months later, on 16 September 1887, the Philosophy Academy opened. An opening ceremony was held at Rinshōin temple. In his speech at this ceremony, “The Academy’s Founding Ideas,” he says that philosophy is practically useful, like a measure:

At this point, I have to mention that academy study and the arts differ in nature from philosophy. If it is right to say that philosophy is the science of sciences, then it will not handle things by itself in the same way as technology. For this reason, philosophy does not indeed relate directly to practice. But if its theories are applied in practice, philosophy too has a certain utility. In fact, it is right to regard all morals and religions as having emerged from the application of philosophy to practice.

[However,] the fact, that philosophy cannot be directly applied because it is the science of sciences, can also be explained by the simile that philosophy is like the carpenter’s measure. The carpenter is not shaving the wood with the measure, but is the measure [therefore] without use or benefit? Certainly not. It can be admitted that shaving wood and [other] operations can be done without a special measure, but in order to do things professionally a measure is certainly required. In practice, philosophy is not directly controlling the public or manufacturing machines, but it certainly can be a measure in public human affairs. Consequently, although not directly applicable to things, philosophy cannot be called useless. (“The Founding Documents of Toyo University: The Academy’s Founding Ideas,” *International Inoue Enryō Research 2* [2014], pp. 162–163)

Thus, doctors, judges, politicians, educators, religious leaders, and all who academically study anything need philosophy, which includes logic, ethics, and psychology. For this reason, Enryō says, he wanted to quickly establish a path for people to understand philosophy.

Also, Enryō lists five ways in which the academy’s founding would benefit academy study:



- (1) “Since philosophy really is the science that synthesizes and integrates all sciences, it also relates to all sciences. For this reason, in order to understand the relationship and value of the various Western sciences, studying philosophy is the best [method].”
- (2) “To compensate the shortcomings of Eastern scholarship.”
- (3) “The emendation of the defects of Eastern scholarship.”
- (4) “To improve the attitude of scholars by looking impartially at science.”
- (5) Being able to use “traditional Eastern scholarship.”

For this reason, he says, “In order to bring a style of research into the world, one that distinguishes between good and bad elements in Eastern scholarship, a school like the Philosophy Academy and the combined research of Western and Eastern Philosophy is necessary.” He notes that by studying the West, one should be able to understand the future path of the East, and concludes, “Today, the Philosophy Academy is very small. But in the future, I believe, the Philosophy Academy could have a considerable impact on the stimulation of the Japanese civilization and the promotion of enlightenment in society” (Ibid., p. 164–166).

### 3. Inoue Enryō’s Educational Ideas: His First Overseas Trip

After opening the Philosophy Academy, Enryō went abroad for almost a year, starting in June 1888. He sailed from Yokohama and visited places such as San Francisco, New York, London, Paris, Rome, Vienna, and Berlin. His return trip started from Marseilles, and he passed through Egypt, Arabia, India, and China on his way to Yokohama. The trip’s main purpose was to observe the relationship between politics and religion, as well as Eastern studies scholarship, in Europe and the United States.

After returning to Japan, Enryō wrote the two-volume *Diary on Religion and the State in Western Countries*. What impressed Enryō the most on his trip was that every country cherished its own academic fields and traditions (language, writing, history, religion) and possessed a “spirit of independence.” He thus began to stress the importance of defending and developing traditional Japanese academics and culture. He held that Western scholarship should, of course, also be studied and taught, but to acquire full independence for Japan, traditional scholarship should be studied first, and then Western scholarship. In his 28 July 1889 “Opinion Concerning the Purpose of Improving the Philosophy Academy,” we find the following:

1. All countries should study their traditional sciences and arts, that is, their linguistics, composition, history, and religious studies, and should not neglect them. Countries should protect these more and more and seek to revitalize them. This is very much related to the independence of the country, and if a country wishes to maintain itself among the powerful

countries and be completely independent, it must protect its language, writings, history, and religion. . . . As long as Japan exists, and as long as Japan has its own unique scholarship and religions, we must first study them, and then study Western scholarship.

2. Comparing our Japan to the West, all of the ancient sciences of India and China are present in the country, and it is quite easy to study them. Studying them today is the most necessary thing for the development of Japan's sciences.
3. The educational methods of European and North American countries are not limited to the cultivation of academic ability, but also include the cultivation of character, personality, and virtue. . . . If the aim is only flowers, it is possible to see flowering early, like cold apricot trees in a greenhouse, but when it comes to the strength of the flowers, this is far from being enough to nourish the entire tree. To cultivate both academic ability and character is like nourishing a whole tree. (*One Hundred Years History of Toyo University: Materials I*, vol. I, pp. 100–101)

Based on this approach, Enryō set the Philosophy Academy's direction as follows.

1. From its existing department of Eastern Philosophy, it will entirely work to establish methods for the study of the traditional Japanese sciences and arts, namely Japanese literature, Chinese literature, Buddhism, Confucianism, Shinto, and Japanese history. This is necessary for the independence of the country.
2. While Western Philosophy has been the primary department and Eastern Philosophy the subordinate department, now we will work to have Eastern Philosophy be the main department and Western Philosophy be the secondary department. This is necessary for the revitalization of Japanese scholarship.
3. A large dormitory in the Philosophy Academy shall be established, and I myself shall act as the head of the dormitory, striving to eat and drink together with the residents every day, exercise and talk together with the students morning and evening, and establish a relationship with them. This is necessary for character development. (*Ibid.*, p. 102)

Shortly thereafter, on 8 August 1889, he released the "Future Objectives of the Philosophy Academy."

Our country has only three types of sciences: those native to Japan, those from China, and those from India. However, since the arrival of these transmitted things, more than a thousand years have passed, and they have grown and developed together with the products of civilization native to our country, giving them a uniquely Japanese character, and their elements harmonized and merged to form a kind of unique national style and sentiment that differs greatly from those found in India and China today. In other words, it must be said that these sciences are unique to Japan. . . . [The

school's] ideology will be as follows. Adopting a Japan-ist standpoint, it will maintain Japan's independence and lovingly protect Japan's unique sciences. Of its departments, the Eastern one shall teach the three sciences of Japan (in other words, the three paths of Shinto, Confucianism, and Buddhism, as well as the philosophy, history, and literature of our country). One day, I hope to eventually create a university of Japan. (Ibid., p. 103)

He came to have a deep respect for Japan's scholarship and culture. In the 18 October 1889 "On the Objectives of the Philosophy Academy" (long text), he reiterated in detail the aforementioned "ideology" that he had not necessarily made entirely clear. Seeing the spirit of protecting the independence of Japan as fundamental, against the excesses of Westernization he argued that Japan-ism and universalism (objective truth, the principles of philosophy) should be harmonized:

The name "Japan" may exist, but Japanese fruits are scattered so quickly into the distant sky that no trace of them can be found. How can Japan's independence possibly be maintained if this is already the case? Thus, I am most anxious for a so-called university of Japan to completely put together the above three elements—namely language, history, and religion—and thereby solidify the foundation of Japan's independence. . . . On the back side of this, there is a greater purpose. The name for this is universalism, or the study of universal scientific principles. . . .

Summarizing the above, the following illustrates the Philosophy Academy's objectives and activities. On the surface, language, religion, and history form Japan-ism, thereby establishing the mental basis of Japan's independence. On the back side, there is universalism, in other words, widely studying the truth or the principles of philosophy. . . . (Ibid., pp. 105, 107)

Enryō also notes that one should never be biased in favor of Japan-ism or universalism.

Here, he also describes the type of human resources he aimed to train with this type of education. Asking, "What will improve the foundation of a vast country, . . . that is, the nation as a whole?" he answers, "it should be obvious regardless of whether one is an educator, religious professional, or philosopher." It is them "devoting themselves to their professions, fulfilling their duties, and fully advancing intellectual and moral educations." Enryō primarily sought to cultivate such people at the Philosophy Academy.

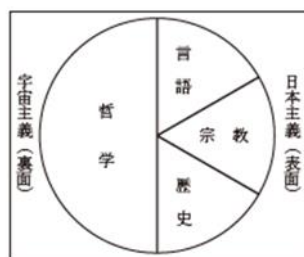
For reference, he said the following about philosophers, who he held should lead the nation, and the philosophical education of these three types of professionals.

It is also necessary to stand in the world as a philosopher. In other words, all things in society are to appeal to and be judged with the principles of philosophy. For everything, if empty theories

and fantasies are left aside and philosophy is applied in light of fundamental principles and fundamental rules, much can be done to benefit society and the state. Therefore, know that it quite necessary for the state that you all stand in society as philosophers. I have discussed the above [the meaning of philosophy for educators, religious professionals, and philosophers] in terms of directly-related matters, but as philosophy has been defined as the king of all sciences or the integrative science, if you apply it well, you will be able engage in any endeavor: to go into politics, law, economics, and other sciences, or to become a writer, orator, and so on. Therefore, there is not enough space to list its indirectly-related matters. (Ibid., p. 108)

In this way, stating, “benefiting the world by, for example, training human resources, cultivating and solidifying the human heart-mind, and showing various fundamental principles—this is truly eternal,” he emphasized the importance of training human resources through Japan-ism, universalism, and philosophy education.

宇宙主義（裏面）：Universalism (Back Side)      日本主義（表面） Japan-ism (Front Side)  
 哲学：Philosophy ▪ 言語：Language ▪ 宗教：Religion ▪ 歴史：History



日本主義と宇宙主義

#### 4. Inoue Enryō's Educational Ideas: The Horai-cho Era

On 13 November 1889, the Philosophy Academy moved from Rinshōin to a new school building in Hōrai-chō. At the relocation ceremony, Enryō introduced the existing educational ideas of the Philosophy Academy and presented the following four ways to improve the institution:

- (1) Organizing departments based on the academic fields that have existed in Japan.
- (2) Comparing both Eastern and Western studies and creating an academic style unique to Japan.
- (3) Training people who integrate knowledge and virtue.
- (4) Transforming the religious professionals and educators of the world into people whose words and deeds are consistent and their reputations worthy of who they actually are.

He also highlighted that he aimed to create a nationalistic university: “On another day, I will organize what we could call ‘Japan’s university’ to achieve national and academic independence, opening a specialized school and creating history, language, and religion departments, which will be great institutions for national independence.” (The above is from *Inoue Enryō’s Educational Philosophy*, p. 56.)

#### The Hōrai-chō school building



In his September 1890 “Purpose of Placing Experts in the Philosophy Academy,” Enryō stated that the study of Japan’s own academic fields is “not only necessary for revitalizing Japan’s traditional sciences, but also indispensable for maintaining Japanese people’s heart-minds and preserving their independence,” and, “Western sciences must be used to support the various sciences that are unique to Japan while taking the latter as fundamental. In doing so, the hope must be the independence of Japanese studies, the independence of the Japanese people, and the independence of the country of Japan” (Ibid., p. 112, 113).

In his speech at the Philosophy Academy’s relocation ceremony, Enryō mentioned training people who integrate knowledge and virtue. Also, in his “Improving the Philosophy Academy,” he says that no matter how much progress is made in intellectual education, it is ineffective unless moral education is carried out in parallel. In other words, he believed that not only knowledge education but also education for cultivating human abilities was important. He held that it is important for the individual to be aware of and cultivate human abilities for their own benefit. As a concrete way to advance this, he created a dormitory. It is said that in order to nurture students’ independence, he treated students as if he were a benevolent father, not making any rules and hosting tea gatherings (*Inoue Enryō’s Educational Philosophy*, p. 61–62).

In his short April 1893 essay “The Objectives of the Philosophy Academy,” he states,

The objective of the Philosophy Academy is to teach literature, history, and philosophy widely in the hopes of accelerating the development of a university of letters. This [endeavor] especially focuses on training educators and religious professionals. The approach in doing so is a Japan-first

one for education and a Buddhism-first one for religion. . . .

He continues by stating that these “all relate to my two great duties of protecting the country and loving the truth,” and “in short, all of my teaching and study projects, large and small, are nothing more than the fulfillment of the two great objectives of protecting the country and loving the truth” (*One Hundred Years History of Toyo University: Materials I*, vol. I, pp. 113–114).

In December 1896, the Philosophy Academy building in Hōrai-chō was lost in a fire, and in October 1897, an opening ceremony was held for the new building completed in Koishikawa ward’s Hara-machi. That is where the Hakusan campus is located today.

#### 5. Inoue Enryō’s Educational Ideas: His Second Overseas Trip and After the Philosophy Academy Incident

INOUE Enryō departed for his second overseas trip (India, Europe, and North America) on 15 November 1902. During this time, the “Philosophy Academy Incident,” in which the Ministry of Education chose to stop allowing graduates to be certified as middle school teachers without them taking a state licensing examination, occurred. When Enryō learned of this in London, he sent various instructions to deal with the situation. In September, he announced a new educational policy for the Philosophy Academy under the title “A Message to All Alumni.” He considered the Philosophy Academy Incident a major opportunity to “give rise to the spirit of independence and to provide practical education,” and proposed several reforms, incorporating the results of his visit to Britain and emphasizing the spirit of independence and self-initiative. I have summarized these reforms below.

- (1) In accordance with the times, prepare to open a private university, and, in response to the Philosophy Academy Incident, do so with the spirit of independence and self-initiative.
- (2) The Education Department shall focus on competence training and prepare students exclusively for the teacher certification examination. This will open the way for students to quickly obtain licenses.
- (3) The objective of the Philosophy Department is solely to train religious professionals. The mission of the Philosophy Academy is “to abolish the old method of teaching by commentary” found in Buddhist sects, and “to work to create people who, taking lucidity as primary and utilization as essential, will in the society of the future be able to face various spheres and engage in activities on the ground.” In addition to the fundamentals of Buddhism, the likes of ethics, psychology, and law shall be taught to instill broad knowledge and perspective. English or Chinese will be emphasized to prepare these people to apply their knowledge and perspectives.
- (4) Respond to internationalization by providing language education, primarily English and

Chinese, so that students can play an active role not only in Japan but also in foreign countries (the U.S., China, and Korea) in accordance with changing times.

- (5) To commemorate the opening of the university after the Philosophy Academy Incident, build a memorial hall called the Four Sages Hall, where Śākyamuni Buddha, Confucius, Socrates, and Kant, the great philosophers from past, present, East, and West, will be enshrined as a long-lasting memorial to philosophy.
- (6) The approach of the Philosophy Academy is not only to study philosophy theory, but also to investigate its applications. The academy has been encouraging the application of philosophy to society at large—not only in its direct application to education and religion but also its indirect application in other professions such as law and industry. The application of philosophy spans all sectors. Enryō recommends that after the establishment of the university, theoretical knowledge as well as more general applications continue to be pursued. He recommends this because education at the academy is intended to correct Japanese people’s tendency to unnecessarily get caught up in empty theory and forget about practical matters. (“Message to All Alumni,” *Oriental Philosophy Society* 10, no. 9, pp. 115–120)

Sometimes Enryō emphasizes real-world competency when discussing his educational ideas. He began to do so after the Philosophy Academy Incident. Also, at this time he was already committed to “internationalization.”

Around 1902, the public was pointing out the following kind of problem: “Even at the imperial universities, teachers try to cram as much knowledge as possible into the students’ brains, and the students try to memorize as much as possible in order to pass examinations. Therefore, education today is ‘cram-ist’ rather than ‘development-ist,’ instrumental rather than contemplative. Is a university a place where knowledge is imparted, or is it a place that teaches the way to acquire knowledge in the first place?” Against this background, Philosophy Academy was development-tist, teaching how to acquire knowledge. To this end, it extensively taught philosophy and thought, and in doing so, emphasized “free inquiry” (see *Inoue Enryō’s Educational Philosophy*, pp. 164–165). Enryō’s ideas about and practice of education were ahead of his time, anticipating the kind of education expected today. This shows just how outstanding he was.

## 6. The Origins of Toyo University

Above, we traced the educational ideas of INOUE Enryō. Enryō became president of the Philosophy Academy University upon its 1 April 1904 opening, but in January 1906 retired and turned to the Philosophy Shrine. In April of that year, he began a nationwide tour for his Personal Cultivation Church Movement.

The Philosophical Academy University was later renamed Toyo University (“University of the

East”) on 28 June 1906, after Enryō’s retirement. There must have been some reason behind this change of name that made it appropriate at the time, but in fact, the name Toyo University had already been proposed by him some ten years earlier, in 1896. In his “New Year’s Greetings” from that year, Enryō expanded the Philosophy Academy’s goal of creating a nationalistic university into realizing a “university of the East.” Japan had won a great victory in the 1894–1895 Sino-Japanese War, and the period’s exuberant atmosphere may have influenced him. He wrote the following:

Upon returning to Japan, I often reported that in Western countries, Eastern studies schools are established, and departments specializing in Eastern studies exist at universities, so there is no need to talk about this more. However, I find it deeply strange and greatly regret that there is no Eastern studies school in our country and that no one is even planning to establish one, despite greatly respected Eastern sciences of China and India having naturally gathered in our country. Just like how in our country people travel far to Europe and North America to study Western sciences, from now on, I want to make it so that those in the West who wish to study Eastern sciences come from afar to our country to pursue their studies.

Enryō had been thinking of establishing a nationalistic university around 1889, but in 1896, reflecting on the fact that Japan’s academic fields and arts were a mix of the study of Japanese and Chinese classics and Buddhism, as well as on the arrangement of Western academia, he came up with the idea of establishing a university of the East to form a global center for Eastern studies. Therefore, it can be said that contained in the name “Toyo University” was the objective to create a university that, while respecting traditional Japanese academic fields and culture to the fullest, advances the study of the Eastern scholarship and culture included therein and thereby becomes a place where people from all over the world come to study such subjects. We need to remind ourselves again that Toyo University’s origins lie here.

This noble aspiration should be extended to all fields outside Eastern studies. Of course, Toyo University’s Department of Eastern Philosophy and Culture in the Faculty of Letters, which was established by integrating and reorganizing other departments in 2013, must become the world’s premier department of Eastern studies that attracts students from all over the world. At the same time, though, I believe that all faculties and departments, as well as all graduate schools and graduate courses, should strive to achieve the same world-class standards as these Eastern studies fields. Incidentally, in the “Revival of Eastern Studies and the Origins of the Philosophy Academy,” published in *Shūshin* in February 1910, Enryō noted that the extreme worship of the West, which continued from the late 1860s until around 1887, had actually contributed to the revival of Eastern studies in Japan, and that the Philosophy Academy, unlike the University of Tokyo, had a policy of taking the East as the root and Japan as self, so to speak. However, he continued, the Philosophy Academy did not exclude Western



academic fields but, while seeing Eastern academic fields as self and Western studies as other, engages in research that brings these two together. Also, Enryō says that when developing Eastern studies, he emphasized academic research more than religious aspects.

Above I have briefly traced the basic texts that Enryō released regarding Philosophy Academy's operations. The above educational ideas of Enryō can be summarized as follows.

- (1) Make philosophy education fundamental.
- (2) Emphasize the traditional academic fields of the East and Japan.
- (3) Learn from Western academic fields.
- (4) Cultivate human resources who integrate knowledge and virtue.
- (5) Realize the spirit of independence and self-initiative.
- (6) Strengthen the cultivation of real-world skills.
- (7) Emphasize the application of philosophy and practicality.
- (8) Respond to internationalization.
- (9) Adhere to the educational philosophy of free inquiry-based intellectual development.
- (10) Emphasize the education of educators, etc.

I think it is very important for us to use these ideas as appropriate in our time today.

Portrait of INOUE Enryō by OKADA Saburōsuke



#### Appendix: Reconstructing the Founding Spirit

At the root of quality education, it is important that the founding spirit and the university's objectives in cultivating human resources are clear. I do not believe it is necessary to drop the founding spirit that the university has upheld until now: "The basis of all learning lies in philosophy." For continuity and other reasons, this phrase should still be our foundation. However, it is important to have a shared understanding of what this phrase means.

It appears that this phrase originally meant that philosophy fundamentally structures and gives meaning to all disciplines. Indeed, philosophy was once thought to embody the fundamental values that synthesize all academic fields. Today, however, this unified set of values has been lost, diverse

values are being asserted, and values are becoming more relative. Philosophy is no longer a synthesizing academic field but one individual science. This trend will continue.

However, for a person to live in society, they must have a coherent view of the world and human beings, and within that view, they must be able to give meaning to individual phenomena. What is required is to deepen one's understanding of diverse values and possess one's own view of life and values, and then, having done so, understand oneself and the academic fields in which one is engaged. This awareness will be extremely meaningful for students later in their lives.

Thus, the founding spirit of "the basis of all learning lies in philosophy" does not mean that students should simply acquire knowledge and skills in their own specialized fields and not think about anything else. Students are encouraged to engage in academic study after setting their own axis of reference based on deep contemplation about their own lives and the meaning of their studies to society. They should engage in this contemplation while being taught various ways to consider diverse phenomena, which play a major role in the formation of fundamental views of life and the world.

While in this way philosophy involves thinking fundamentally and organizing ideas systematically, Enryō also mentioned "thought training" as one way in which philosophy is useful. Part of philosophy is training to always think logically and systematically, flexibly asking "why" and delving deeper, without being bound by common sense, preconceptions, or prejudice. The significance of a philosophical education is that it helps students acquire the orientation or attitude of "thinking to get to the essence of things." Today, the above is being emphasized in various quarters, including by experts related to universities and industry, as important for human resource cultivation at universities.

The phrases "independence and self-initiative" and "integrating knowledge and virtue" are often mentioned in connection with the founding spirit. "Independence and self-initiative" means developing the ability to act independently and proactively, rather than simply living passively. This also involves an approach not bound by common sense and preconceptions, as mentioned earlier. In today's world, "integrating knowledge and virtue" can be translated as "becoming a person who possesses both academic and human abilities." Here, "human abilities" refers to the ability to identify and solve problems, communicate, lead, cultivate teamwork, and cooperate. These are being discussed in the context of standards for bachelor's degree holders in Japan today. (I will list recently-discussed examples of "human abilities" later in this section). Cultivating academic and human abilities can be understood as "integrating knowledge and virtue."

If so, the founding spirit of Toyo University anticipated what is required by today's society. This means that now is the time for Toyo University to shine.

In summary, the university's founding spirit can be expressed as follows.

"The basis of all learning lies in philosophy."

This means the following:

- (1) To nurture people who study and understand diverse values and have their own philosophy (outlook on life and the world).
- (2) To nurture people who think deeply in a logical and systematic manner, without preconceptions or prejudices, and in a way that gets to the essence of things.
- (3) To nurture people who can tackle social issues proactively and build good human relations.

Furthermore, Enryō's work from his later years, *Philosophy of Struggle*, states that there are two gates to philosophy: the upward gate and the downward gate, and that "going upward is for going downward." This means that improving oneself is done to benefit others. He says that one must develop and refine one's abilities to work for the sake of the suffering, the oppressed, and the weak. The path of philosophy contains this noble way of life. From this, we can say the following:

- (4) One polishes oneself to work for others. Engaging in academic study while being aware of this is the heart of Toyo University.

Enryō's same work has a famous phrase "Activity is the principle of heaven, bravely moving forward is the will of heaven, and struggle is the mandate of heaven." Enryō never toyed with theory alone, but emphasized actual activities and found the essence of Life in never-ending action. I believe this is where the spirit of Toyo University lies. From this, we can say the following:

- (5) Toyo University's heart is to keep pushing forward in one's activities in actual society.

Reference Material: On "Human Abilities"

"Basic abilities needed to work with diverse people in the workplace and community."

(Three Abilities and Twelve Ability Elements)

Ability to take action: Ability to take a step forward and persevere even if you fail.

Initiative: Ability to proactively work on things.

Ability to engage: Ability to reach out to and involve others.

Ability to execute: Ability to set objectives and soundly act.

Thinking: Ability to question and think through things.

Ability to identify issues: Ability to analyze the current situation and clarify objectives and issues.

Ability to plan: Ability to make clear and prepare for a process to solve a problem.

Creativity: Ability to create new value.

Teamwork: Ability to work with diverse people toward a goal.

Communication: Ability to communicate one's opinions in an easy-to-understand manner.

Ability to listen: Ability to listen carefully to others' opinions.

Flexibility: Ability to understand differences of opinion and positions.

Ability to understand situations: Ability to understand the relationship between oneself and surrounding people and things.

Discipline: Ability to follow society's rules and keep promises to others.

Ability to control stress: Ability to deal with sources of stress. (Ministry of Economy, Trade and Industry "Study Group on Basic Skills for Working People" interim report, February 2006)

History of Toyo University Booklet 3

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Editing: Inoue Enryō Research Center

Author: TAKEMURA Makio (President, Toyo University)

Translation: Dylan Luers TODA

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