

Japanese Modernization and the Thought of Kano Jigoro: in Comparison with the Thought of Inoue Enryō

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Introduction

Today, in this public lecture, I will talk about Kano Jigoro, the founder of Judo, and Inoue Enryō, the founder of Tetsugaku-kan, the present-day Toyo University.

I will show you the reasons for considering Kano and Inoue, although many persons contributed to the development of Japan.

First, we specify when the Japanese modernization occurred. There are many periods in Japanese history wherein revolutions occurred, but the modernization that we imagine here is directly connected with the present-day Japanese society. During Meiji era, the Japanese society received many Western ideas, for example, rationalism, new legal and political systems, a reformed educational system, new technology, and other novelties. These became the foundations for the growth of Japan after the country was opened to foreign trade and diplomatic relations.

Second, Tominaga Ken'ichi, a sociologist, demonstrated four models of modernization in the non-Western countries. In particular, he suggested that cultural modernization usually occurred in collision with the Westerners. As I will discuss later, I am sure that Kano and Inoue attempted to advance cultural modernization during their time.

Third, both the people utilized the school system to realize their ideas on the

development of Japan. When we consider that the modernization would be the future state in the Japanese society, this means that the future would be drawn to the present even though the present is a continuation of the past; thus, three times are intermingled at the same time. I believe that Kano and Inoue attempted to realize Japanese modernization through the interminglement of times.

Therefore, we investigate the Japanese form of philosophy of modernization by considering Kano and Inoue.

1. Kano Jigoro's Life and Mifune Kyuzo's View on Kano

Mifune Kyuzo was one of the most important collaborators in the establishment of Judo; he supported Kano. Mifune wrote an essay entitled "Non c'è fine alla Via dell'adattabilità e il cuore non vi scorge nemici." I will quote it here, because this essay includes Mifune's view on Kano. It is a little long, but I want to read it nevertheless. (I have underlined the most important parts of this essay.)

“Il Judo moderno è solitamente definito come uno sport, una disciplina di combattimento, una via spirituale, un sistema di educazione fisica o un'attività ricreativa; esso può essere interpretato così, o anche in altri modi. Tra tutte queste proposte, le persone completamente dedite al Judo scelgono quella della Via, ma la maggior parte dei *6 milioni* di praticanti non giunge a questo livello di comprensione. Ciò accade perché gli interessi personali hanno ristretto gli scopi del Judo e molti dei suoi aspetti importanti sono stati trascurati a favore di una visione specializzata. Per vedere il Judo nella sua vera luce è necessario considerare l'originale Judo-kodokan, perchè esso rappresenta l'anello di passaggio tra l'ideale guerriero dell'età feudale e la concezione sportiva tanto diffusa ai nostri giorni.

Jigoro Kano, nato nel 1860 e morto nel 1938, è stato il Fondatore del Judo-kodokan. La personalità di quest'uomo, la sua genialità come educatore e la

sua filosofia personale in questo idealista hanno avuto grande importanza nel determinare la natura del Judo-kodokan originale. Kano, l'educatore, credeva sinceramente che la prosperità delle Nazioni del mondo dipendesse dalla pienezza dell'energia rappresentata dall'eccellenza delle qualità morali dei cittadini e dal vigore dei loro corpi.

Da bambino Jigoro Kano era preoccupato per il suo stato di salute; la gracilità lo rendeva spesso vittima dei prepotenti e la cosa lo umiliava. Per rinforzarsi affrontò un programma di esercizi fisici praticando base-ball, canottaggio, ginnastica, alpinismo, e che ormai disponeva di un fisico robusto. Ma la svolta nella vita di Kano giunse quando decise di studiare il *Jiu-jitsu*.

Nel 1877 Kano entrò nella scuola Tenjin-shin'yo, sotto la tutela di Fukuda Hachinosuke, che era stato allievo di Iso Mataemon, fondatore della scuola. *Questo stile* di Jiu-jitsu, nell'epoca Meiji, trascurava gli ideali guerrieri, ma era ancora considerato un valido metodo di difesa personale.

Fukuda impartiva lezioni molto rigorose ai discepoli, che si rivelavano meno devoti allo studio del giovane Kano, il cui interesse per il Jiu-jitsu invece cresceva ad ogni allenamento anche se la severità degli esercizi fisici era notevole. La specialità di *Tenjin-shin'yo-ryu* era l'ate-waza (tecniche per colpire) e katame-waza (lotta corpo a corpo).

(omissis)

La morte di Fukuda portò Kano sotto la guida tecnica di Iso *Mataemon*, il figlio del Fondatore di Tenjin-shin'yo-ryu. Ma la morte di quest'ultimo costrinse Kano a continuare i suoi studi presso altre scuole.

Nel 1881 entrò in Kito-ryu, nei corsi di M° Iikubo Tsunetoshi. A quel tempo anche questa scuola mancava di una visione guerriera. Gli insegnamenti di Iikubo, chiamati 'ran' (letteralmente 'libertà d'azione', da cui deriva la parola *randori*) erano considerevolmente diversi da quelli del Jiu-jitsu di altre *scuole*. Iikubo

richiedeva un allenamento fisico meno intenso e l'attenzione era spostata sull'astratto simbolismo delle tecniche fisiche. L'enfasi di Kito-ryu era posta sul *nage-waza*.

Gli effetti uniti degli allenamenti di Tenjin-shin'yo e Kito-ryu, non solo migliorarono ulteriormente il fisico di Kano, ma lo invogliarono ad approfondire la conoscenza del Jiu-jitsu. Intraprese uno studio accademico degli altri *bujutsu-ryu* classici, specialmente la tradizione del combattimento senz'armi di Sekiguchi e Seigo-ryu. A quel tempo il Giappone era influenzato da una corrente di pensiero che vedeva i cittadini schierati contro i costumi, le istituzioni e i credo tradizionali. Kano lamentava che il Jiu-jitsu classico fosse caduto in disuso e con esso si fosse abbassato il prestigio di molti Maestri. Per la piaga sociale ed economica causata dalla mancanza di discepoli, molti di questi si prestavano a sfide con poste in palio o a dimostrazioni burlesche per il divertimento di spettatori paganti. Kano invece considerava il Jiu-jitsu come un elemento della cultura nazionale, una conoscenza meritevole di rispetto da parte del Giappone. Perciò si impegnò a riportarlo agli onori che gli erano dovuti.

(omissis)

Il Judo-kodokan è un sistema decisamente eclettico; per formularlo Kano attinse liberamente a fonti classiche giapponesi già esistenti. Per esempio, nello scegliere il nome Kodokan, Kano era già a conoscenza dell'esistenza di Kodokan a Mito, nella prefettura di Ibaragi. Il Mito-kodokan venne fondato dal daimyo Tokugawa Naryaki nel 19° secolo come accademia di studi classici; allievi di questo istituto, come Aizawa Seishisai e Fujita Toko svilupparono quel nazionalismo sciovinista che ispirò l'abbattimento del bakufu Tokugawa e suggerì l'ideologia di Stato dell'era Meiji e di quelle successive. La parola Kodokan è omofona a quelle del Mito-kodokan, ma il primo ideogramma differisce da quello del Kano-kodokan; comunque il significato generale di entrambi indica uno spirito di ricerca culturale.

Il Kodokan di Kano significa: 'ko': lettura, studio, pratica; 'do': Via o dottrina; e 'kan': sala o luogo; cioè: Luogo per lo Studio della Via.

L'ideale e lo scopo del Budo classico, proposto come disciplina spirituale usata come mezzo per raggiungere la perfezione, attraevano Kano, che chiaramente intendeva il suo Judo-kodokan come un 'michi-o-osameru': percorrere la *Via*. Per illustrare il suo metodo Kano scelse deliberatamente la parola 'judo' preferendola a 'jiu-jitsu' in modo da porre enfasi sull'importanza dell'aspetto filosofico inerente al 'do' intenso come Via dell'umanità. Ma Kano aveva anche delle ragioni pratiche per tale scelta. Scrisse: 'Molte scuole di Jiu-jitsu spesso indulgevano in pratiche pericolose come proiezioni senza rispetto per l'avversario, ottenute attraverso la torsione degli arti; questo portava gli spettatori a ritenere il Jiu-jitsu violento e nocivo per il fisico. Inoltre esistevano delle scuole di Jiu-jitsu poco disciplinate, i cui allievi si rendevano odiosi proiettando il prossimo o cercando il litigio. Per questo le classi sociali più responsabili consideravano screditato il termine Jiu-jitsu. Io dovevo dimostrare che il mio insegnamento, a differenza di quello del peggiore Jiu-jitsu, era privo di pericolosità e non era usato per educare alla violenza. Se avessi insegnato il mio sistema sotto l'etichetta Jiu-jitsu esso poteva venire rifiutato dalle persone responsabili della nuova società'.

Oltre al rifiuto di legare il suo nome alla cattiva reputazione del Jiu-jitsu dell'era Meiji, possiamo leggere nelle parole di Jigoro Kano la sua considerazione per le classi sociali. Il fatto che Kano provenisse da una ricca e potente famiglia di *mercanti*, insieme al suo elevato livello di educazione, lo rendeva estremamente cosciente delle differenze sociali in termini di responsabilità. Questa sua concezione lo convinse ad insegnare il Judo-kodokan solo a persone delle più alte qualità morali. Kano non riteneva che il suo indiscriminatamente a tutti.

Il significato che Kano attribuisce alla parola 'judo' richiede un chiarimento: due secoli prima Jikishin era stato il primo ryu ad usare la parola Judo e alcuni ryu

classici l'avevano imitato in seguito. Allora Kano ha insistito sul suffisso 'kodokan' in modo che il suo insegnamento di Judo potesse essere distinto da quello di questi stili antichi.»^{※2}

Based on this essay, we can confirm the following:

- (1) Kano recognized that Jiu-jitsu differed from Judo.
- (2) Kano was convinced that each civilian has energy, and this energy would create world prosperity.
- (3) Kano felt that the Japanese nation despised Japanese traditional matters as being behind the times.
- (4) Kano thought that Jiu-jitsu contained an essence of valuable culture in Japan.
- (5) Kano tried to materialize his own thought through the education.

2. Inoue Enryo's Life and his Thought

Inoue Enryo was the first, by through the supports of Higashi Hongan Ji (one of the biggest Buddhist temples), to graduate from the Imperial University of Tokyo, the present-day the University of Tokyo. When he graduated, he would have been able to take the post of an elite bureaucrat, but he declined it. He already was dreaming to be concerned with the education domain. He established a school, Tetsugaku-kan, which was the precursor to the present-day Toyo University, at the young age of 29 years. Many people who contributed money to him allowed his dream to come true.

In 1887, Inoue stated, concerning the essence of philosophy: "Philosophy can usually be divided into two parts: theory and application. Yet, in short, it is theoretical learning. It surveys the homology of thoughts and the principles of things. Therefore, there is nothing that is not grounded in philosophy, regardless of whether it is a thought or an object."^{※3}

After this, Inoue emphasized the following three points.^{※4}

First, philosophy is the basis of all learning. Second, the study and prevalence of philosophy is indispensable for developing a civilized nation. Third, studying Asian philosophy in addition to Western philosophy is necessary to fully develop the Japanese civilization as well as to make the nation rich and strong.

We must understand the state of society at that time. Inoue criticized the current trends in the following manner.

“After the Meiji restoration (1868), Japan was in a dire situation in which it was felt that everything needed to be westernized, including all the necessities of life, such as food, clothing and housing. People thought that even women should be brought up in a Western way, and taught social dance. And, needless to say, this meant that traditional Japanese learning was to be denied. Such fanatical pursuit of Westernization first tried to exclude Buddhism, next Chinese learning, and lastly even commonplace Japanese food such as miso and tofu were criticized. This happened because the social climate of those days swung from extreme to extreme.

As an inevitable result of that admiration for the West (or even worship of Western culture), public opinion dictated that people should discard the old Japanese religions, and instead believe in the imported reason from Western countries. That is the main reason why Christianity became widespread in Japan in those days.”^{※5}

Inoue is expressing a definite opinion here, and we can see the essence of his thought encapsulated.

“The development of civilization is due mainly to the development of the intellect. The progress of the intellect is developed by means of education. High

intellect requires suitable learning. That is the study of philosophy. Philosophy is the search for and definition of the principles of all things. It is a kind of central government for all learning from physical science to crafts. It governs all learning. In spite of this, only the Imperial University teaches philosophy. Although there are many Japanese versions of philosophy texts, it is difficult to understand exactly what the originals meant by reading these Japanese translations.

Therefore, I have consulted with scholars in the concerned fields, and now have decided to establish a school with a major in philosophy. I would like to name it the Academy of Philosophy. At this school, we will teach philosophy quickly to people who cannot afford to go to university, that is, people without wealth, and people who do not have the time to read original foreign books. We will lecture on logic, philosophy, ethics, aesthetics, sociology, religion, education, philosophy, and Oriental and Occidental studies for periods of one to three years. If education at the Academy of Philosophy is successful, it will bring great benefits to society and the nation, and will be a great help to the progress of civilization.”^{※6}

When Inoue established his Academy, Tetsugaku-kan, its 18 participating lecturers included Kano Jigoro. Most of them were graduates of the Imperial University of Tokyo. Their average age was 28.6 years old. Inoue was aged 29 and Kano was aged 27. Kano was concerned with ethics. It seems that many young scholars, including Kano, sympathized with Inoue’s ideas of the contemporaneous social state and period.

Based on the essay quoted previously, we can confirm four points.

- (1) Inoue was eager to develop the Japanese society, similar to other young scholars.
- (2) Inoue desired to develop the intellect and character of the people.
- (3) Inoue selected the educational system to do this.

- (4) Inoue disseminated his education to people who did not have time to go to school and did not have funds to receive educations.

3. Similarities between the Two

We note six points of commonality between the two. First, they both flourished during the Meiji period, which created a common social environment. Second, they both were working to develop Japan. Third, both were planning for the Japanese development based on the education of the people. Fourth, both executed their plan using the educational system. Fifth, this educational system developed by them was based on rationalism and logical thinking. Sixth, they attempted to be aware of ongoing issues in the West and reconsidered Japanese tradition.

However, there were differences between them. I especially wish to emphasize one point, namely their idea of education for people. Inoue hoped to reach people lacking time and funds to study disciplines in school. In contrast, Kano thought to guide only people having good ethics. I am sure that because Kano grew up in violent circumstances, including his exposure to Jiu-jitsu, he needed to ascertain whether a person had good ethics. Judo and Jiu-jitsu have an aspect of violence that is dangerous for people, so the character of a person was considered to be important.

4. Sociological Theory of Modernization in the Non-Western World of Tominaga Ken'ichi

We will review the ideas of sociology that Tominaga Ken'ichi had. He was a famous Japanese sociologist and a scholar of Max Weber. He studied the causes of successful development in the non-Western countries, such as Japan, and published a book in 1990 called *Japanese Modernization and Social Fluctuation*^{*7}. In this book, Tominaga writes that if we imagine that the concept

of modernization means the historical period in which specific things occurred, this may be a historical period in the West. There were civil and other revolutions, establishment of human rights in jurisprudence. Accordingly, this term is one specific time in the history of the West, limited in geographical extent only to the Western world, but modernization did not occur as simultaneous events in the West and non-Western world; thus, the concept of modernization does not apply to the non-Western world. Consequently, Tominaga understood that the concept of modernization meant the time in which something Western was disseminated over the non-Western world and introduced there.

In the Japanese history, there have been several periods in which something new was introduced in the Japanese society. We can consider for example Buddhism, the Chinese legal system, etc. However, these were not directly related to Japanese modernization, which is linked with the present-day Japanese society. Based on the ideas of Tominaga, the time of modernization was decided, that is, the Meiji period and the Taisho period. Kano and Inoue lived and accomplished their dreams in this era.

Tominaga, as a sociologist, has criticized studies in the past that were so harsh as to not be able to analyze the phenomenon of modernization. He considered that modernization should be viewed as a social system. He proposed four sub-systems to explain the modernization of the non-Western world. These are economic modernization, political modernization, social modernization and cultural modernization.

Economic modernization means industrialization: an organization that maintains independent economic activity and a high level of efficiency shows “modern economic growth”; the mechanism has already been established. This industrialization contains the technical and economical aspects. The former implies a rise of production power through the advances of scientific technology from the

revolution of motive power to the computerization and automation. The latter implies economic growth based on manufacturing techniques and a change in economical system to a new formation of markets.

Political modernization means democratization: political decision-making is done through a democratic system and is implemented by bureaucrats. In other words, democratization means a process of structural change of political power from a few rulers to the people enjoying equal rights. To accomplish this, generally, it is necessary to establish a modern political system based on democratic ideology and a modern system of law that provides for democracy.

Social modernization implies that society obtains functional specialization, the principle of universality, the principle of results, and rationalism of means through changes from an exclusive *gemeinschaft* to an open *gesellschaft* and from blood relationships to functional relationships. In other words, a human being needs a society for his/her life. In ancient times and in the Middle Ages, the society restricted human beings strictly, and they did not enjoy freedoms. During these times, people were restricted by the family-*gemeinschaft* in their role as blood relatives and by a village-*gemeinschaft* as territorial bonds. Social modernization dissolved the society of *gemeinschaft* based on each purpose and released people from the traditional restrictions. In contrast, social modernization constructed a structural society: in this society, each goal would be arrived at by unrestrained competitions of individuals. This means the realization of freedom and equality in social modernization.

Cultural modernization means the attainment of rationalism. There are many cultural elements in a society. Based on the development of systematization of science and scientific technology, there is a system in which independent progress can be made. In addition, the spread of education is able to conquer the irrational cultural elements, relegating them to the status of superstitions, spells, and

conventions. Cultural modernization changed the irrational to the rational in the fields of religion, thought and habit for those who wanted to be liberated. This means the realization of rationalism.

Tominaga extracted those sub-systems based on the study of the modernization in the West. He posed the question: Is it true that the modernization in the non-Western world must be understood as Westernization?

His consideration of this problem runs as follows: the development of human society can be divided into three stages. First, there was the stage of hunting and gathering; second, human society entered an agricultural stage, and third, we saw the stage of modern industry. The third stage appeared only in the Western countries, and its contents were then brought to non-Western countries. This third stage was brought by the industrial revolution and modern revolutions in the West, and these occurred only in the Western world. Thus the non-Western world remained a passive partner in circulation of culture spread from the West. Consequently, Tominaga emphasized that modernization in the non-Western world was “a process of changing traditional culture by the spread of the Western culture in modern times.” However, the concept of culture in this case is used in a broad sense.

On the question regarding why modernization occurred in the West, Tominaga noted the existence of the feudal system based on Max Weber. In short, the modernization conforms to the feudal system. He indicated that only the West and Japan had a feudal system in the world history. In Asia, countries apart from Japan arrived suddenly in the modernized world directly from the ancient world; consequently, they suffered many problems.

5. Modernization and Time

We will now consider Japanese modernization from the viewpoint of the

concept of time. We can see that modernization in the West happened slowly over a length of time in her history, but modernization was introduced by the government of Japan and other non-Western countries. In other words, the government created an intermingled situation of three times, the past, the present and the future, at the same time as it was the modernization that would occur in the future of Japan and other non-Western countries. We can see situations like this frequently in the Japanese culture.

For example, there is a similarity with Kobudo, including Kenjitsu and Noh. YASUDA Noboru^{※8}, a Noh player, stated the common point between Kobudo and Noh some years ago. We tried to simplify it as the following.

Kenjitsu, for example, is a technique to cut and kill an enemy; therefore, there is the relation of “cut and be cut” between two persons. Then we change the idea of “cut and be cut” as a physical activity to the idea of a place in which “Tachiai” (截合) would be done. Tachiai means that two samurai try to cut and kill each other at the same time. In the case of Tachiai, there are two types of time: “time from the past” and “time from the future.” In the present time, they are intermingled.

By the way, looking at the passage of time in Noh, there are the “time of Waki” and the “time of Shite.” “Waki” means a living person, and “Shite” means a dead person or a ghost. Generally concealing his/her true character as a ghost, Shite appears like as a villager in front of Waki. Usually, Waki is a living person and so cannot see at Shite; but in Noh, these two sides meet and have a conversation. Now, common sense tells us that this situation is impossible.

Even so, they do have a conversation, which eventually becomes confused. During their talk, time goes from the past to the present and then to the future. Shite, the ghost, is trying to bring Waki’s time and the place of the conversation back to the past; in other words, Shite wants to bring the time from the present to the past and into that place.

Using many kinds of maneuvers, Shite urges Waki to talk about anything from the old days. Waki listens to this request and begins talking about the past. As their conversation continues, the hero of this talk—a third being in that time and place—is slowly and gradually becoming Shite, who exists in front of Waki. In this place, the confusion is occurring between the present world and the past world: “the Now” has become “the Past,” and time has reversed its movement. In short, the time when Waki meets Shite is the present, but Shite exists in the past. Thus, Shite has brought his past into Waki’s present. And even though Waki resisted powerfully, he was taken slowly into Shite’s time.

At the moment when these two times merge, a really new time appears. Shite is a person from past days, but he/she exists in the present day. This means that Shite can and will appear at a time in the future because Shite exists in eternity. In other words, Shite has an everlasting existence.

When we, like Waki, meet Shite, we will enter into eternity. It is impossible scientifically that the time of Waki and the time of Shite intersect each other, but in Noh, these two times do intersect, and we *feel* the eternity that we cannot understand.

We can feel it not only in Noh, but also, for example, in “Tsuya” (通夜) which means to keep vigil all night by the body of the deceased. When we start to talk about the deceased or reminisce about him/her, the time from the past to the future is moving backward in spite of being at the present time. Sometimes, several persons see a figure of the deceased or his/her vivid image. Another example of this is when KAKINOMOTO Hitomaro (柿本人麻呂), who was a Waka poet (和歌) about 1300 years ago, wrote a poem for the late Imperial prince, KUSAKABE (草壁皇子). Hitomaro fused the past with the time and place of the present. That is, he could create a time in which there were two times at the same time. In his poem, daybreak or dawn, which symbolizes a live person, and the moon, which

symbolizes a dead person, are both seen from one place at the same time.

In the world of Kobudo, for example, *Yagyu Shinkage Ryu* (柳生新陰流), one of the most famous Kenjitsu schools, has the idea “Ken-Tai-Ichi-Nyo” (懸待一如). In this idea, samurai must throw away his consciousness of intention to cut and kill an enemy; instead, he must practice the idea of “Tachiai”. This new idea doesn’t mean the *activity* of using Ken (剣), that is, killing an enemy, but a *place* to meet the enemy and control his activity. According to the idea of place, the samurai moves his body to a fixed point, except for his consciousness of cutting and killing an enemy. As a result, the enemy is *at* the point to be killed. In this case, the samurai tries to fuse his time and the enemy’s time at the same time in that fixed place. So then, two different times exist in one place at the same time.

Another school of Kenjitsu, called *Niten Ichi Ryu* (二天一流) and established by MIYAMOTO Musashi (宮本武蔵), has three parties. In the one party, it names *Santoha Koden* (山東派古伝), that is the most refined, and there is one technique called “Sassen” (指先). When a person uses this technique wielding a sword, he must not imagine that he cuts an enemy or is cut by the enemy. He must think nothing, and he must move his body into the area of the enemy, *as if* he wishes *to be* cut and killed, ignoring his intention to kill the enemy. In this moment, the enemy, stepping forward, tries to cut and kill him, but he only flings up his arm with his sword and the sword sticks in the enemy’s body. In this situation, the person does not think or imagine the time and the action needed to cut the enemy, but moves his body into the area or place of the enemy. From the viewpoint of time, there isn’t anything like *early* and *late* or *before* and *after*; his time and enemy’s time are unified and in complete harmony.

I’m sure this situation is the same as that of Noh. We notice that Noh and Kenjitsu as parts of Kobudo have the same principle about time.

As I have not yet studied the relation between the concept of time and Japanese

modernization, I cannot make a final statement, but I think that as, non-Western countries received or were introduced to some matters that occurred in the West, the implication is an allowance of the time of the future to move backward into the present as the past from the viewpoint of the future. Based on this idea, I am sure that Japanese people, including Kano and Inoue, were receptive to the state of affairs of modernization and its process as a situation of intermingled times, almost similar to everyday experience. Indeed, there were conflicts between native laws and imported laws in non-Western countries, but when we studied jurisprudence in the faculty of law in Japan, professors often told us that if we learned Japanese laws, we could understand all legal systems in the world, apart from the special case of Islamic law. This means that we admitted the existence of the intermingling of laws and used them without expecting any contradiction in the field of jurisprudence in Japan. In short, it is an aspect of Japanese culture that it receives, harmonizes, and applies heterogeneous issues in the society.

6. Japanese Modernization, Kano, and Inoue

Well, I will continue to talk about the relations between Kano and Inoue. If the theme is “The Modernization of Japan and Its Philosophical Implications,” then where were their philosophies?

First, we must be conscious that the definition of philosophy is different between the West and Japan. In the West, philosophy and philosophers exist independently, but in Japan, such things did not exist, the same way as in the West. These were born in the Meiji era when Japanese society introduced many matters from the West, especially at the time of the establishment of universities under the educational system of modernization. In the traditional history of Japan, I think that Buddhist monks fall under the category of philosophers.

If so, did Kano and Inoue have their own philosophies? Kano advocated

“Sei-Ryoku, Zen-Yo” and “Ji-Ta, Kyo-Ei”; Inoue stated that “The basis of all learning lies in philosophy.” I consider that these are not philosophies but thoughts.

Hasegawa Junzo, professor of Tsukuba University, published a book, entitled “Education and Idea of Kano Jigoro”^{*9} in 1981. He suggested as the following. Kano did not have his ideas at first. Kano was in poor health, but he studied eagerly the way to make his body strong and tough: thus, he noticed Budo, especially Jujitsu and practiced it strictly to achieve his goal. As a result, he created Judo, based on Jujitsu. In this process, he arrived at an idea or a guiding principle: “Sei-Ryoku, Zen-Yo”. This fact tells us that there is the way to use energy in the basis of “Sei-Ryoku, Zen-Yo.” However, although Judo had an aspect of technique, people were able to train the mind and body in the process of leaning Judo; therefore, the meaning of spiritual matters such as mental power and virtue were added, then finally that idea became the principle of life, and Judo became the means for it.

Concerning “Ji-Ta, Kyo-Ei,” Hasegawa stated the following. Kano did not have this idea when he was young. It was born from 60 years of experience in his life. Its content is short; a human being does not take action for himself/herself but for other people. As action for others creates benefit, it finally comes back to me. This is thought to be the same idea as utilitarianism, “the greatest happiness for the greatest number of people.”

On the relation between the two guiding principles, “Sei-Ryoku, Zen-Yo” was built by studying the techniques of Judo, but this idea was influenced strongly by utilitarianism that Kano learned at the university. “Ji-Ta, Kyo-Ei” is similar to it. However, although “Sei-Ryo, Zen-Yo” was born at its root by the experience of training himself, “Ji-Ta,Kyo-Eu” was not, and this idea was born at its root in the disorders of Japanese traditional thoughts in Taisho era. He wanted to unify and

settle the disorders of morals; consequently, he created his idea. After this, in 1922, Kano wrote a prospectus on the establishment of Kodo-kan Bunka Kai (a Kodo-kan group for the culture) showing people in the following way: a person completes himself/herself by “Sei-Ryoku, Zen-Yo” as an individual principle, and this individual completion helps others’ completions. Thus, “Ji-Ta, Kyo-Ei” is a social principle under which people join forces with each other to live together in mutual prosperity in the world. As a result, humankind is able to receive happiness and well-being. In other words, “Sei-Ryoku, Zen-Yo” as an individual principle and “Ji-Ta, Kyo-Ei” as a social principle have mutual effects and both lead to a better future. Kano, in January 1924, said that what would save the Japanese situation and guide humankind, including Japan, to mutual prosperity was only these two principles.

Inoue had already hoped to spread rational thought to Japanese people through education when he was a university student. Hasegawa contends that Inoue was strongly influenced by the studies of the West in faculty lectures, and he expressed this in a symbolic way as “The basis of all learning lies in philosophy.” Philosophy in his words would mean not only the philosophy learned in the university but also Asian thought based on Buddhism. He lived in and was supported by Higashi Hongan Ji, a Buddhist temple. Inoue inserted not only the Western philosophy but also Buddhism into the curriculum of Tetsugaku-kan. He used the term Philosophy in a broader sense, hoping that students in his school would learn both philosophies. In addition, this fact tells us that Inoue considered Japanese proper culture as valuable as Kano did.

When we try to combine their practices and ideas mentioned before with theories of modernization by Tominaga, we notice that they are not related to economic and political modernization rather related to social and cultural modernization. Tominaga thought of social and cultural modernization, because it

is difficult to divide these two modernizations strictly; thus, he categorized these under modernization. We adopt this idea in the following.

Tominaga argued that liberation from traditional practices or unreasonable cultural elements in a community is the most important point of social and cultural modernization. With regard to Inoue, he tried to achieve this through education with rationalism learned in the university. He found that philosophy was a key concept to analyze the Western culture, and he understood the necessity of the Eastern philosophy to analyze Japanese culture; consequently, he taught both of them at Tetsugaku-kan.

Kano created Judo through the reorganization, founded on the rationalism and scientific thought, of the techniques of Jiu-jitsu. As there were some secrets or mysteries, a secret art handed down from father to son in the traditional Jiu-jitsu, the entire system of the techniques and thought of Jiu-jitsu were not disseminated among everyone. Therefore, there is no secret about Judo, and Judo was built from the scientific viewpoint. For example, there is a technique called “Hissho no Kata” (technique for certain victory) in Judo. Many Judo experts, researching articles, books or letters of Kano have been looking for this substance for a long time, but no one is known to have found it. I think it is true that no one can find it. As I have already stated, Kano created the system of Judo to exclude secrets, and thus Judo can be explained rationally and scientifically. If there is really “Hissho no Kata,” Kano would have made it public, and many experts of Judo would have studied it to win, and consequently “Hissho no Kata” would not be a technique for certain victory. However, Kano did not do this. Therefore, I cannot imagine that there is any such “Hissho no Kata.” If this is true, why did Kano leave this expression, “Hissho no Kata”? This is my idea: Kano wanted to convey a message to a person; if a technique is created and published, a countermeasure will be created as well, and thus the first technique will not be a technique for certain victory. I am sure

that Kano expected this. Consequently, Kano taught us that Judo experts must always think, create, and contrive new technique, and that they must make efforts everyday. This is the natural result of Kano's ideas as described previously. This is similar to the idea of Japanese entrepreneurs during the time of modernization.

Inoue educated the rational thought for the people to liberate them from superstitions or conventional magic. Moreover, Kano proposed efforts to create something new. Their symbolic expression was "Hissho no Kata"; in addition, we must reconsider the meanings of the two guiding principles, "Sei-Ryoku, Zen-Yo" and "Ji-Ta, Kyo-Ei," from the point of view stated previously.

It was difficult to realize the social and cultural modernization in Tominaga's study. However, I think that the precondition of his idea is the introduction of all types of modernization from the Western into the non-Western countries. Tanaka Kohtaro, who lived from 1890 to 1974, professor of commercial law, Minister of Education and Culture, the Chief Justice of the Supreme Court, and a judge of the International Court of Justice, published a book, entitled "Sekai Ho no Riron" (The Theory of World Law)^{*10}. Tanaka stated a similar idea in his book as follows. Each nation has own sense of values. This value appears in the contents of laws; especially, for example, in civil law, which has a close relationship with everyday life and therefore is very difficult to harmonize in the world. However, technical law, such as commercial law or economic law, has a universality that is not related to each traditional value. Thus, when the contents of the economic law of every country are unified, economic activities, including everyday life, would become the same, and automatically each sense of values built on the economic activities would have common contents; therefore, these common contents would be reflected in each law. As a result, when a person went to a foreign country, he/she could live under the common contents of laws in the world. This is a situation in which one world state would be born from the viewpoint of

jurisprudence. Tanaka thought that the unification of economic fields could be tied together with the unification of each traditional value. However, his idea did not take the native or original nature of each nation seriously. If his idea were to be considered, cultural conflicts would occur in the theory of Tominaga. I agree with Tominaga on this point.

Kano and Inoue did not advocate the introduction of all Western matters. Both attach greater importance to traditional Japanese matters than those of the West. Therefore, it is not too much to say that Inoue adopted an Eastern philosophy and Kano adopted Judo in their educational process for the purpose. In other words, I think that Kano and Inoue tried to achieve the social and cultural modernizations consistently and flexibly through the rational way of thought and the reconstitution of traditional matters, and they practiced them. In this sense, although the social and cultural modernization showed by Tominaga was one of the most difficult of the non-Western countries, the practices of Kano and Inoue were successful in that modernization. We can imagine that Japanese culture has the characteristic of mingling different matters together and that this characteristic was a background for the success of practices, and simultaneously the process of thought of Kano and Inoue was born and influenced by that background. Kano and Inoue may represent Japanese culture in those days. Let us consider Thailand, which is developing economically. Niels Mulder, a sociologist, reported in his book^{※11} that Buddhist law, customary law, and domestic law based on French law are colliding today and that legal confusions occur in trials everyday. Why is there a difference between Japan and Thailand or other Asian countries? What are the reason for such a difference—the cultural element, the existence of the feudal system, the way of thought, or other things? I have not studied and researched this yet, therefore, I cannot make a final statement; this will be a theme to pursue in the future.

Conclusion

I conclude my preceding discussion. This is a public lecture, but if my lecture is a report on the theme of today “The Modernization of Japan and its Philosophical Implication” and its theme is difficult for me to understand today, my report could be concluded in the following way.

As the circumstance that existed in Japan at that time,

- (1) Japanese modernization did not need Christianity but the Western legal system.
- (2) War was legitimate and a defeat meant becoming directly a colony in the international society.
- (3) Japan at that time needed the centralization of power from the feudal system to the Emperor’s system for “a policy for enhancing the wealth and military strength of the country.”

As a social and cultural background,

- (4) Japan at that time needed to pursue modernization, escaping from such aspects of traditional culture as superstition, magic, or secret arts handed down from father to son.
- (5) There was the fundamental tendency to adapt and mingle different matters in the Japanese society.
- (6) Private citizens in the society acquired uniform culture and definite freedom.
- (7) The government established universities and promoted learning of Western matters.

Under the circumstance mentioned, there are some who tried to take all of these conditions on themselves and achieve national goals through their own methods as an educational system to bring up young people. Kano and Inoue were exactly two such people. Therefore, Inoue established Tetsugaku-kan and disseminated education over the Japanese nation, and Kano created Judo and Kodo-kan,

constructing physical culture that had universality over the world. Both utilized the organization as a school, and this organization maintained and perpetuated the idea of the founder after he/she passed away. In this sense, although both the contents of education were different, they kept the same fundamental element for Japanese society and people. Therefore, of course, there were small differences, but in a broad perspective, Kano and Inoue may be nearly the same person in spirit at that time. When we understand the meaning of philosophy in a wider sense, in addition to the unification of thought and practice is a characteristic that can be called “Do” (Via or Strada). Kano and Inoue were philosophers, and they showed important elements to promote the Japanese modernization in social and cultural fields.

Considering the circumstances mentioned before, philosophy and modernization did not appear and advance one before and one after but at the same time. This situation could be said “Japanese”; therefore, in my opinion, Kano and Inoue really were so-called “Walking Philosophies” who contributed to Japanese modernization.

Thank you.

【notes】

- ※¹ E-mail: < hiroshis@toyo.jp >, professor of jurisprudence, L.L.D., 20th master of Bushuden Kiraku Ryu Jujitsu.
- ※² Mifune Kyuzo, “Non c’è fine alla Via dell’adattabilità e il cuore non vi scorge nemici”, Cesare Barioli diretto., *Quaderni del Busen*, No.1, Kyu-Shin Do, Milano, Dicembre 1991, pp. 29-31.
- ※³ *The Educational Principles of Enryo Inoue*, Toyo University, 2012, p. 25.
- ※⁴ *Ibid.*, pp. 25-26.
- ※⁵ *Ibid.*, pp. 29-30.
- ※⁶ *Ibid.*, p. 34.
- ※⁷ Tominaga Ken’ichi, *Japanese Modernization and Social Fluctuate*, Kodansha, Tokyo, 1990. (in Japanese)

- ※⁸ Yasuda Noboru, “Mistery on Concept of Time in Budo and Noh” *HIDEN*, No. 3, Mar., 2008, BAB Japan, pp. 76–80. (in Japanese)
- ※⁹ Hsegawa junzo, *Education and Idea of Kano Jigoro*, Meiji Shoin, Tokyo, 1981. (in Japanese)
- ※¹⁰ Tanaka Kohtaro, *Theory of World Law*, Iwanami Shoten, Tokyo, 1950. (in Japanese)
- ※¹¹ Niels Mulder, *Southeast Asian Images: Towards Civil Society?*, Silkworm Book, 2003.