

# INOUE ENRYO'S REGIONAL EDUCATION AND MEXICAN EDUCATION

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## **Introduction**

During the Meiji Era 明治時代 (1868–1912) there were several great educators who proposed different educational programs. Given the problem of Japan's encounter with the West, they were looking for the most adequate response to the new situation. In order to formulate their solutions, they pursued their own research, some of them even traveling to European countries and the United States. Most of the important educators in Meiji Japan were born between 1830 and 1860.

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NISHIMURA Shigeki 西村茂樹 (1828–1902) founder of Meiroku-sha 明六社 and of Nihon Kōdō-kai 日本弘道会;

NAKAMURA Masanao 中村正直 (1832–1891) founder of the short-lived Dōjin-sha 同人社 and director of the Tokyo Joshi Shihan Gakkō 東京女子師範学校 (later Ochanomizu University 御茶ノ水女子大学);

NIJIMA Jō 新島襄 (1843–1890) founder of Dōshisha University 同志社大学;

FUKUZAWA Yukichi 福沢諭吉 (1835–1901) founder of Keiō Gijuku 慶応義塾 (later Keiō University);

KATŌ Hiroyuki 加藤弘之 (1836–1916) founder of Meiroku-sha 明六社;

MORI Arinori 森有礼 (1847–1889) founder of Meiroku-sha 明六社 and Shōhō Kōshū-jo 商法講習所 (later Hitotsubashi University 一橋大学); and

INOUE Enryō 井上円了 (1858–1919) founder of Tetsugaku-kan 哲学館 (later Tōyō University 東洋大学).

They all followed the spirit of the Imperial Rescript on Education of 1890, which endorsed education on the grounds of the values of Confucianism and Shintoism. This was the manner in which the individual would receive a solid social education through Confucian values and be educated as a citizen within the sphere of the Imperial Throne. The Imperial Rescript endorsed education that emphasized civil behavior in Japanese society, culture and country. These ideals became the basis for a new definition of *shūshin* 修身 as a moral, social and civic education of the individual.

Perhaps a summary of the educational views in the Meiji Era would read somewhat in the manner that TAKATA Sanae 高田早苗 states in the preface to SATŌ Naotomo's 佐藤尚友 book *The Way Ahead for Students* 『学生の前途』 (1906). Takata holds that the way the students are trained directly affects the affairs of the State and that this should be a reason against placing economic restrictions on their studies. This is also why it is important to give them directives and advice concerning their studies.<sup>1</sup> Further, not all studies should be oriented to the work place; it is also important to cultivate a high-minded personality. In addition, school education should produce different kinds of graduates (pp. 1–2). And, even though without an occupation we cannot earn our living or contribute to society, we should exert ourselves to reach our own personal fulfillment, which will necessarily result in the benefit of the State and society (pp. 2–3).

<sup>1</sup> SATŌ Naotomo 佐藤尚友. 『学生の前途』 [The students' way ahead] (Tokyo: 実業之日本社, 1906)

## Short Biography of Inoue Enryō

INOUE Enryō 井上円了 was born in 1858 in the northern part of Japan. After four years of basic Chinese studies (1867–71), he was ordained in 1871 in the religious institution of Higashi Hongan Temple 東本願寺 of True Pure Land Buddhism. Then he went through four years of Western studies (1873–77), entered the teachers' school of his Buddhist sect (1877) and, after being a scholarship student at the Tokyo University Preparatory School (1877–81), he became a philosophy student at Tokyo University (1881). He graduated in 1885.

In 1887 he established the Philosophy Academy 哲学館 in order to promote philosophy as the basis for mental training, which would allow people to easily assimilate Western culture and maintain the independence of the country. In 1896 he announced his intention of founding Toyo University, and began the construction of its library. In 1902 there arose a problem known as the Philosophy Academy Incident 哲学館事件, over the question whether it was right to kill an unlawful ruler. In 1903 Enryō presented the proposal for the foundation of the Shūshin Kyōkai 修身教会 (Morality Church). In 1905 he retired from the university and from then on directed his activities to extend the Shūshin Kyōkai. He died in Dairen 大連 in 1919, 61 years old. As MIURA Setsuo writes, INOUE Enryō's "achievements include the founding of Toyo University (formerly the Philosophy Academy), propagation of philosophy, pioneering attempts to modernize Buddhism, proposing studies on *yōkai* 妖怪 (ghost, phantoms, mysteries, etc.), social education activities (Shūshin Kyōkai Movement), and the founding of the Philosophy Hall 哲学堂."<sup>2</sup>

## "Concerning Education"

In his speech of February 13, 1892, titled *Concerning Education* 「教育論」 which was given at the Hōrin Seisha 法輪精舎,<sup>3</sup> INOUE Enryō gives us the gist of his views concerning education: "In general, the purpose of education is to teach and bring up people and make them complete human beings" (p. 1). To educate their children is the gravest duty of the parents. But there are three types of education: (1) home education; (2) school education; and (3) social education (p. 2). Apart from school education the child should receive both a home education (given him by his parents) and a social education (in the

<sup>2</sup> SETSUO Miura 三浦節夫. "History of Enryō Inoue Research," *Journal of International Philosophy* 1 (2012), 245. The quote has been adjusted to the IIR style. – Ed.

<sup>3</sup> INOUE Enryō 井上円了. 「教育論」 [Concerning education] (Tokyo: 琴峰堂, 1892).

give-and-take with his friends and relatives). Socialized through these three kinds of education, a human being can be a worthy and prosperous person, be it as a farmer, industrialist, merchant, or whatever else his or her occupation is (pp. 2–3). Parents who give their children this kind of education will have a good reputation. Their name will be remembered in the future as representatives of love for their children because "the success of their children is not only a parental duty but also a source of prestige" (p. 3).

There are three aims in education: (1) "physical education" 体育 seeks to strengthen the body; (2) "intellectual education" 智育 cultivates the faculties of reason and discernment; and (3) "moral education" 德育 fosters morality. Moral education can be given at home through parental modeling and actions rather than through old stories and ancient teachings. Mental training at home need not rely on book learning but rather on contact with the things (p. 5), taking care not to over-stimulate the brain of the student. As it is enough to have one or two learned scholars in each town or city, it is important to keep in mind that the general end of education is not to train scholars but to form complete human beings (p. 7).

The environment is also important, because education imparted in narrow spaces can make the child narrow-minded, and in dirty spaces the child cannot think at all. So a beautiful place in a good climate is an ideal setting for education (pp. 6–7). Fortunately for everybody, in each village and town there is, at the least, a shrine or a temple. The mother or a lady can bring the child to the shrine or temple, which will support home education (p. 7). Furthermore, the walk to and from the shrine or temple, both morning and evening, will contribute to the child's physical education, and can also help it to train the mind, cultivate morals and develop knowledge through contact with people in the shrine or temple (pp. 8–9). In this manner, the shrines and temples being places of extreme beauty will favor the development of the "moral sense" 道德心. Concerning religion, they are places where the heart can find trust and peace (pp. 9–10).

Enryō's personal contribution to education was the establishment of the Philosophy Academy, in order to maintain the independence of the State. He says that even though for a long time there were few who cooperated with his educational endeavors, he was motivated by the publication of the Imperial Rescript on Education to look for those who would be willing to cooperate all over Japan to carry out the will of the Emperor as expressed in the Imperial Rescript on Education (p. 10). The basic purpose of education as the formation of complete human beings through the three types of

education and the three methods, as mentioned above, gives us a general idea of the manner in which INOUE Enryō saw the contribution of education to personal well-being and to the needs of the State.

### "A Pedagogical World-view and Life-view"

As a result of his lectures given at the Philosophy Academy, INOUE Enryō wrote *An Educational World-view and Life-view* 『教育の世界觀及人生觀』 in 1898. The book, which gives a positive view of primary education, is subtitled, *An Educator's Theory of Mental Peace*.<sup>4</sup> There are twenty-four sections in the book, which we can divide into five parts. 1. The Educator (chap. 1–4); 2. Education and the Environment (chap. 4–9); 3. Society and Education (chap. 10–13); 4. Living Education (chap. 14–20); 5. Advice for Educators (chap. 21–25).

#### 1. The Educator

Drawing on his experience as an educator, Enryō addresses the place and conditions of "primary school" 小学 educators. He says that there is nothing in the universe more valuable than human beings, and, as educators of humans, teachers have a very important place in society and bear a heavy responsibility (pp. 1–2). Despite the government viewing primary school teachers as middle-rank bureaucrats who have great workloads, few rewards, and scant power, they do in fact carry out work of very high responsibility. Even ordinary people fail to recognize the real merit of these teachers and, at best, pity them for their plight (pp. 2–3).

This inequality creates a feeling of unease for teachers causing them to view their careers as something which should be finished as early as possible, which leads them to the unsatisfactory situation of being poorly motivated for their work. Even though it is easy to reap excellent results in teaching, they find it difficult to commit themselves for life to teaching (p. 4). However, this type of teacher, one who is unmotivated, uninspired, with narrow opinions, and merely mechanically repeats the contents of the subject matter, lacks the "living eye" 活眼 of an educator and should really take up some other kind of job (p. 5). Such degenerate and narrow-minded teachers should be compared with high-minded teachers who enjoy their work and can give ample time to their students. These teachers are naturally endowed with moral personalities that give

<sup>4</sup> INOUE Enryō 井上圓了. 『教育の世界觀及人生觀 一名教育家安心論』 [A pedagogical world-view and life-view: An educator's theory of mental peace] (Tokyo: 金港堂書籍, 1898).

rise to peaceful ways of teaching (p. 6). They can be called great educators who have a living eye and who look at nature as a great school and a large book that can guide us (p. 7). So, the sun and moon are instructors, mountains and rivers are teachers, and all beings in nature constitute an immense school. Teachers are the special representatives of heaven, earth and nature, and bear the responsibility for educating the members of society. This is why their work is a gift from heaven that leads us (p. 8).

## 2. Education and the Environment

There is a series of trinities that can be seen in the whole of reality. When seen by the eyes of the philosopher this universe is philosophical, when seen by the eyes of the man of religion it is religious, when seen by the eyes of the educator it is educational (p. 9). There are three worlds within this universe: the natural world, the world of man and the world of the spirit. In a similar manner, there are three modes in education: education by nature, human education, and "spiritual" 精神的 education. And there are also three kinds of schools: the natural school, the human school and the spiritual school. Educators should work on human education at human schools. Primary school, high school and university are human schools. Education at school, education at home and education by friends are human schools. However, the education that human beings provide should be called the "small education" 小教育, and only education by nature should be called "great education" 大教育. If we divide the kinds of schools into three, then the spiritual school is the small school, the human school is middle school, and the natural school is the great school (p. 10).

Education has a general and a strict meaning. Education in its strict sense has a fixed purpose, which is to intentionally influence human beings. Education in a general sense, which is provided by the universe at large, be it with a stated or non-stated meaning, be it direct or indirect, is forceful in its influence on and transformation of human character. In the following, Enryō outlines three different ways in which nature influences the human mind and the mentality of the people, i.e., through climate, landscape, and flora and fauna. Because the education by the regional features of climate, landscape, and living nature is treated in detail below in *General Theory of Education*, it is omitted here.

## 3. Society and Education

A fourth type of education by nature comes from human society, although sometimes it is not accepted as a kind of nature. As we have seen, Enryō considers three types of human education: home education, school education and education by friends. Other

types of social education should be considered as natural education because their main purpose is not to educate. Even though religion, politics, productive industry, and so on, may provide some education, they are not primarily designed as such. There are three types of natural education through society: industrial and artistic education; political and religious education; education in customs and manners (p. 24).

Industrial and artistic education pertain to artificial means; while industry aims at practical use, art aims at pleasure and joy. Even though both have an influence on the human heart, the influence of communications and other services on the regions brings about remarkable changes. And the same can be said about production that has brought about a great change in the cost of living and life expectation. The influence of art on the human heart, even though not intended as a teaching, is strong and can be integrated into intentional human education (p. 25). This is why both industry and art can contribute to human education (p. 26).

The influence of political and religious education on the human heart is very important, as can be seen in the pre-Restoration period from the diverse directives and instruction in each region. In the post-Restoration period, the relation with other nations and other political changes, such as local government systems or the opening of ports to trade, stimulate the spirit. As regards religion, even though it is usually thought of as pertaining to moral education, the education given at shrines, temples and churches can develop into physical education, intellectual training and moral education (p. 27). The repeated visit to shrines and temples, combined with adequate regulations can move many people to activities related to the acquisition of knowledge, the promotion of morals and physical education (pp. 28–29).

The relationship between education and customs and manners, for example, is given through three kinds of activities: (1) naming; (2) play and games; and (3) amusement. In the case of naming, whenever a new member of the family is born, it is customary to give it a name. But naming is not restricted to such an event, as can be seen in the construction of a new bridge, the opening of a new road, the making of a ship, or the establishment of a village (p. 29). The event of naming is a kind of education that is given to the members of society because when naming is appropriate it can coincide with or reveal the special character of that which was named. In the second case, play has an enormous influence on education. Each society has two kinds of games: indoor and outdoor games. Indoor games can be further divided into games of strength and dexterity, games of intelligence and games of chance, or a combination of them (pp.

30–31). The great variety of games and amusement undoubtedly have an influence on the three kinds of education, and this is why some games are preferred in a given society (p. 32).

As a special type of social education Enryō also discusses *gishiki* 儀式 (ritual, ceremony). Ritual comprises four main kinds: a) international; b) national; c) social; and d) religious. International ritual is usually carried out by kings visiting other kings, or ambassadors sent as State representatives to another country. State or national ritual usually comprises accession ceremonies, the promulgation of a constitution, the opening and closing of parliament sessions, the death of a ruler, and so on. Although these two kinds of ritual do not seem to involve individual citizens, they can motivate the emotions of patriotism and loyalty towards the State. The third kind of ritual comprises most social events such as birth, marriage, decease, and festivals, and involves whole families, parents and sons, relatives, friends and acquaintances in the strengthening of social relations. Other social rituals, such as O-bon お盆, new-year, the "five festive occasions" 五節句, illness, catastrophes, new jobs or job promotion, and so on, usually involve ceremonies (p. 33). The fourth kind is religious ritual, which sometimes is mixed with—and very difficult to distinguish from—social ritual. Such is the case of the birth of a new child, the death of a member of the family, and when relatives and friends get together for emotional and social support. Christianity has many religious rituals such as holy communion, baptism, and holy confession (p. 34). Buddhism also has some that strengthen the faith and morals of its followers. Religious rituals are related to mental training and moral education (p. 35).

#### 4. Living Education

Heaven and earth are our school, all things are our teachers and they conform to an infinite education by nature for each one of us. The whole natural world becomes for us an infinite book from which we learn. Nature is composed of "living things" 活物. If we overlook this fact, however, our school education becomes "dead learning" 死学. If we do not see that nature is a "living book" 活書, our books become dead letter. This means that if we do not have a "living eye" 活眼 we cannot read nature. In that case, dead learning captivates our heart. We need the living eye that allowed Jesus, the Buddha, Socrates, Newton and Darwin to learn from living nature. We should all develop such a living eye (pp. 36–37). Even though our body is at the human school, if we look at the world with an open eye, our existence will be full of joy. "This is the



world-view of educators, [and this is also a] religious world-view" (p. 37). Here, the author is tempted to add that ideally we should read books and hear lectures with the same living eyes.

On the basis of this appreciation of nature we develop a new model of the relationship between human education and education by nature. On the one hand, nature does not intend to educate human beings, nor does it develop methods for such education (p. 38), and it does not adjust methods and means of education; rather, it contributes unintentionally and wordlessly to the education of human beings. We do not learn from it how to choose good and to avoid evil. On the other hand, human education is intentional and conscious. Through it we learn freely to choose and to adjust means to ends, and to produce and advance our human knowledge. On the material side, education must depend on nature, and, on the side of choice and use, it must rely on artifice. Human intentions cannot be accomplished if nature is overlooked, which means that we require education by nature (p. 39). In this sense, school education is an aspect of our education by nature: the educator is a representative of the whole world who bears its full powers. This is why the task of the educator is not a mere occupational duty but rather, a heaven-sent and preordained mission, in which he should rejoice.

The heavenly happiness of the educator should consist in that the wide universe, its great model and beautiful scenery (p. 40) constitute his garden, his cottage, and the sun, moon, stars and all things within the world are his relatives, his companions and friends. The educator has these infinite riches at hand and even if his home is made of reeds, his abode is this infinite garden in which he delights (p. 41). Unmoved by calamity, profit or loss, the greatest happiness of the educator is to become the pioneer and guide of the people (p. 42).

If looking outside of ourselves we can speak of a natural school or of the school of nature, we can also look inside ourselves and talk about a school of the spirit. This is the world of our spirit, the world of our heart: it is a microcosm that encompasses all things, opens up a world and is a place for learning. Here the ideas drawn from our own past experience become our instructors and guides (p. 43). We can draw from the experience of past generations because the wider our time horizon, the greater our experience; when our ideas are unified and connected we can arrive at an idea which exceeds experience and get a glimpse of an infinite world (p. 44). Even if nowadays educators cannot be satisfied with the actual state of society, opening their own heart therein they should find peace and quiet (pp. 44–45). Even if they are not recognized or loved by the world, they should find solace in their own spirit, taking inspiration from the words of the great educators of the past, such as Shakyamuni or Confucius (p. 45).

With a clear spirit and absolute ideas, the educator can become one with the universe and on the inner side of an ideal world find true happiness and joy (p. 46). Compared with this, the delights of the body, of eating and drinking are just momentary pleasures that fall short of true happiness (p. 47).

Education by nature brings us into contact with infinite space, in which all things in the world become our teachers, while in spiritual education we become immersed in infinite time and all sages of the past unceasingly become our teachers (p. 47). Great learning embraces these two aspects, but it becomes small learning when it is fitted into particular programs for the students at school; the materials are taken from the great universe, but they are organized following the convenience of the schools. In this manner, educators are in the human world as representatives of the world of nature and of the spiritual world, but they can freely ramble among these three worlds (p. 48). There are three worlds educators should be acquainted with: an external world (or world of nature), a spiritual world, which must be cultivated within oneself, and a human world, which is shared with other human beings.

The education concerning this world that is shared among human beings, or social education, needs some clarification (p. 49). Humans are living beings, rational and ideal and, among living beings, they are the most marvelous. Many people find interest and pleasure in cultivating trees, fishes and birds. Educators should find even greater interest and pleasure in their own occupation for they are educators of humanity. And to teach children should be most interesting, as they come with good character and great simplicity. Every word and image that impresses their mind is committed to memory and every attitude is unconsciously learned. Both word and image have a remarkable influence on their spirit. This is why they should be given materials for their memory, should be taught by examples and models for their character, and be assigned movements for their bodies (p. 50).

Nowadays people think that educators dedicate themselves primarily to human education in human schools, but as great educators, they should represent universal "great learning" 大学, that is to say, the education of full human beings centered on the complementary union of knowledge and practice, which begins with the "investigation of things" 格物 and which, together with the cultivation of virtue fosters the "refinement of personality" 修身. This is the Confucian kernel of Enryo's advice to educators.<sup>5</sup>

<sup>5</sup> Cf. *Great Learning* 『大学』, 4–5; "Inquiry Regarding the Great Learning," in *The Philosophy of Wang Yang-ming*, transl. by Frederick G. HENKE (Chicago: Open Court Publishing, 1916), 215.

## 5. Advice for Educators

The most important period in school education is primary school. This provides the basis for the future leaders of the nation, the industrialists, military, politicians, and so on. Needless to say, the responsibility of teachers is great (p. 51). Grade school teachers bear the responsibility for teaching children in the place of their parents. Herein lie the worries and pleasures of teaching children: although their salaries are low, teachers experience worries unknown to the rich, and pleasures unknown to the poor (p. 52). At the same time, teachers benefit from contact with cosmic nature and, whatever their salary and compensations might be, they should be aware of their contribution to society and to the State (p. 53). Teachers should also keep in mind that even if their work is not acknowledged, they feel a great satisfaction just like parents when their children rise and succeed in the world. This is why teachers should always be mindful of their decision to abandon worldly ambition (p. 54). There is no point in becoming a teacher if one is after riches, fame or pleasure (p. 55).

The impulse the educator gives to the spirit of his students continues to move them and can continue for several generations. The educator helps the child's mind to gain momentum and keep moving towards greater progress that will be continued through generations. In short, the educator induces movement in the child which will be like waves on the sea of society and will reach into the future. This means that some part of the mind of the educator is transmitted to the children (p. 56); his teaching penetrates the spirit of the child and transforms it. This is the great effect of the "small learning", or school learning. Through the guidance of their teachers, children change as a part of their teachers' heart is transmitted to them (p. 57). Our human life lasts for fifty or a hundred years but the spirit of educators continue to live in their students' descendants (p. 58). This should be the life-view of educators.

The world changes very quickly and so does the East. It is most probable that the way ahead will not be easy for the Japanese state. There is a need to promote filial piety towards the Emperor and love for the country. When the State is in danger, through justice, courage, public contribution and even through death, the State should be protected. There is a need to cultivate a decided heart that is willing to repay the kindness of the Emperor. This should be part of the education of the citizen (p. 59). Since there is a need for public morality, it is the responsibility of the educator to instill it into the heart of the children. However, even though in name there are many educators, they do not respond to this need. They rather fight for better salaries or conduct

themselves in unseemly ways (p. 60). The main fault with these teachers is that they lack the spirit of educators. Some advice is good for them, so that they reconsider their ways (p. 61).

In order to cultivate the way of life of the people, rather than book learning, the influential force should be the conduct of educators as model and example for their pupils. A method should be adopted that brings pupils to follow their teachers' guidance. The teachers' spirit should be filled to overflowing before it can move the hearts of their pupils. Unfortunately the educators do not care. However, an influential education is based on models set up by teachers that lead their pupils to assimilation with nature. If sayings and actions become the model for pupils, the conduct, knowledge and opinion of teachers should first be renewed, by completing the double way of loyalty and filial piety. In this way their pupils will become nation-loving citizens that for a long time will continue "in all sincerity to support the national polity [国体]" (p. 63).

### "General Theory of Education"

The work *An Educational World-view and Life-view* gives education a broad, to some extent visionary framework. Because Enryō's earlier work *General Theory of Education* 『教育總論』 from 1892–93 is more detailed and systematic, it is better suited for a comparison with Mexican education and introduced last. *General Theory of Education* was given as a series of lectures at the Philosophy Academy transcribed by HONMA Yokichi 本間與吉. Enryō presents his views on education under four headings: The Discipline of Education (1), The Aims of Education (2), Types of Education (3), and Methods of Education (4).<sup>6</sup>

In order to proceed, Enryō first explains his general thoughts about education. He states that, "education is something which enlightens and develops the disposition human beings have been naturally endowed with" (p. 1). Education means "to draw out and to lead" onwards towards the full deployment of human capabilities or natural endowments without obliterating individual differences (pp. 2–3). There are two kinds of heredity: continuous (which comes from one's own ancestors) and intermittent (as that which comes from individual education). As there is no certainty as to when continuous heredity will manifest itself in the descendants, human beings need education in order to reach the development of their natural endowments (pp. 3–4).

<sup>6</sup> INOUE Enryō 井上圓了. 『教育總論』 [General theory of education], in 『哲學館講義錄』 [Philosophy Academy lecture records], year 6 (1892–1893). Reprint IS 11: 373–429.

### 1. The Discipline of Education

Concerning the first point, Enryō asks whether the discipline of education is a science or an art. As a science it must have a theory and principles, and as an art it must apply theory to produce results. Therefore education is an art. The means and methods of education are derived from psychology in order to respond to individual and social needs. Education studies are constituted by these four aspects (theory, principles, means, and methods) (p. 5). They must be based on the ends or aims of education.

### 2. The Aims of Education

The aims of education are twofold, individual and social, and both ends are related. The individual lives in a family, in a society, in a village, town or city, and in a nation (pp. 6–7). Our lives depend on social relations, and our individual development is, at the same time, a social development. There is an individual moral duty and a social moral duty, which in the end are just one, because without a society and a State, or apart from them, there is no individual development. Although not everything that benefits the State or society also bestows a benefit on the individual (and vice-versa, p. 7), in the long run both ends meet. This is why education has two aims: one that refers to the individual and another that refers to the society and the State.

These aims should be understood as desires to realize an ideal future. Education aims for complete, well-rounded human beings. Even though due to heredity not all human beings are perfect, education is a way to improve and develop their potentialities (pp. 8–9). Education aims for ideal perfection and strives towards it. This ideal is not a mere wish for an imaginary perfection but, rather, a reasonable desire for a state of development appropriate to human nature (p. 9). This is why "the degree of perfection differs with the age, intelligence and learning capacity of the individual" in each historical period. In the coming century, with the advance of knowledge and civilization, education will aim for a higher degree of perfection in human beings. This means that from age to age, from century to century, there is a change in the ideal perfection of human beings that constitutes the aim of education. Educators cannot hold fast to a fictitious image of an outdated perfection of human beings and their society. The ideal of education itself unfolds and evolves towards further degrees of perfection (pp. 10–11).

### 3. Types of Education

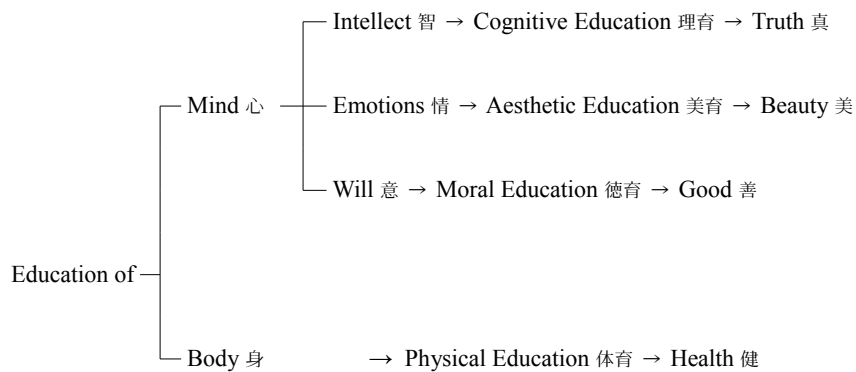
It is usually accepted that there are three types of education, intellectual, moral and physical. However, according to recent advances in pedagogy, this kind of education is

not enough to enable human beings to reach full perfection. It has become evident that the old forms of education did not pay enough attention to feelings and emotions. In ancient times mental training only involved education of the intellect and the will. Since Immanuel KANT, Sir William HAMILTON (1778–1856), and later developments in psychology, it has become evident that education should also attend to feelings, sentiments and emotions (p. 11).

Nowadays education has four objects: the body, the intellect, the emotions, and the will. In the same way that cognitive education cares for the intellect, and moral education cares for the will, so too does the education of the emotions care for the sentiment. Emotions, feelings and sentiment also need an education in order to benefit the individual and society. The emotions should always harmonize with the intellect and the will, and lead towards the good (p. 12). If the emotions are not trained correctly, even if the will is very strong the resulting actions will not be good. The best method for pacifying feelings such as enmity or anger is through the arts. Therefore emotional education aims at the development of the aesthetic sense.

There is a need in most people for a specific education of the intellect, of the emotions and of the will that begins in infancy (p. 13). If wrong or evil sentiments are explained and condemned merely through an intellectual education, the proper aims of education will not be reached. If we try to achieve the education of emotions through reward and punishment we will form crafty pupils, not good persons. Teachers will inflict the same damage if they are too lenient.

Instead of the traditional three kinds of education, physical, intellectual and moral, Enryō mentions four kinds and emphasizes the mental part. As the body is the abode of the mind, it should be trained so that it becomes strong. However, of paramount importance is a balanced approach in these four kinds of education. The educator should moreover consider the characteristics of the nation, of the region and of the individual child. This should result in a balance and harmony between all four aspects of education. Enryō summarizes their relationship in the following diagram (pp. 14–15):



When the intellectual capacity becomes the means for educating the reasoning capacity, this is called cognitive education. When the education of the emotions develops sensitivity towards beauty and elegance, this is called aesthetic education. When education of the will helps to form the habit of good actions, this is called moral education. And the purpose of physical education is to develop a strong and healthy body.

#### 4. Methods of Education

Depending on the meaning attached to education, its methods will cover a larger or smaller area. In a restricted meaning of education, its methods will be limited to "intentional" 人為的 activities, while in a wider meaning they will also include "natural" 自然的 aspects of education.

##### 4.1 Intentional Education

Both home and school education are education in the restricted meaning, this means that they appeal to reason or the reading of texts in order to develop the capacities of children (p. 16). But small children have not developed powers of deduction, and their education of the heart should use more concrete models; their parents should use concrete examples (real shapes and real things) and not simply the reading of books. Otherwise the children will become crafty and will not develop good behavior (moral character).

In the wider meaning of education, society is an educator because in ordinary situations it influences the character of people without a declared intention or method (p. 17). The influence of social education is strong; to live in society is itself an education. The size of society differs but it can even be said that the whole of humanity consti-

tutes a large society in which we are all immersed day and night. Everything we see, hear or touch helps our education. At the same time, every one of us, directly or indirectly, contributes to the education of other people. Our life education owes more to our school friends because we develop more intimate relations with them and their influence is strong (p. 18).

Small children learn from the people close to them. If the number of good people is large, evil people will restrain themselves, but if the number of bad people is large, even those who were originally good will turn into bad people. In small places like hamlets and villages people are constrained by tradition and custom, such is the force of social education. The same can be said for children of the same family, even if they are reared in Kyoto, Osaka, Sakai, or any other city (p. 19).

Social education changes with the epoch; people reared before the Meiji era differ from people reared after the Restoration, who pursued freedom and profit. Although one people makes one nation, the inclinations of the people change with the historical epoch, as can be inferred from history, literature, products and so on (p. 20). Enryō comments that six or seven years before his talk, Japan had been much more inclined to follow the West but was now again orientated towards the East. This kind of change can take as long as one hundred years or as little as ten years to happen. However, if the people of a nation do not have solid traditions and customs they will not be able to hold their own before an external enemy (p. 21).

If school education and home education are compared, it will be seen that home education is most important because the parent-child relationship is closer and of longer standing. The most basic education is acquired at home since the child goes to school only after several years of home training. Home education is not as wide, as forceful or as intellectual, but it is more basic than school education and addresses two important aspects: a severe father and a sage mother judge on social mores and decide the path their child should walk when he or she goes out into society (pp. 22–23). When home education is efficient the child develops a life-long disposition and acquires habits. It is the parents who must devise methods for such training.

Social education differs in results according to the situation in which it is given. For example, a big city dweller has easy access to periodicals, journals, libraries, museums (p. 24), while a hamlet or small town dweller has more direct contact with nature. However, when Japan is compared with the West, there is a difference in the quality of cultural life. Knowing that social education has such a great impact makes urgent need of social reform apparent (p. 25). Politics and religion are important in social education. Politics is related to each part of society but illegality and injustice



will corrupt the whole of society. To correct those evils is a responsibility, not only of politicians, but also of every individual, so that impartiality and justice reign in the world of politics. And religion, which falls outside of politics, is closely related to the control of the feelings of people and to the rise and fall of societies (p. 26).

As an example of the manner in which religion is a part of social education, Enryō mentions that: (1) events of individual life, such as birth, illness, marriage and death have been integrated into social ritual but there are also religious rituals for each one; (2) the feelings—such as joy, pleasure, sadness, worry, distress, wrath—which are socially expressed also become objects of religious discipline and are integrated into a moral code; (3) social codes usually have their counterpart in the codes and laws of organized religion (p. 27).

However, when religious practice becomes corrupt its effects can be seen in the corruption of society. After a rational consideration of the situation, sometimes social reform has to begin from a reform of the religious practice of society. In this case, the first step is the rational study of religion (p. 28), and a second step is the change in the ritual and the reform of religious personnel who have broken the law and committed crimes, causing havoc in society. It is the deeper aspects and not only the externalities that should be taken care of. Enryō considers that the Buddhism of his times needs such reform: "it is not an exaggeration to say that in our country nowadays even though there are Buddhist ceremonies and rituals, a Buddhism that teaches and leads [化導] is almost non-existent" (p. 29). Even though Buddhism is an incomparable religion, with a deep and mysterious doctrine, its practitioners do not measure up to its requirements; this is the reason a great reform is to be expected. He feels obliged to say this for the "Love of Truth and Protection of Country" 護国愛理. The responsibility for the reform of Buddhist practice is not restricted to its priests but extends to the whole of Japanese society. As in the West, the regulations of society regarding religion are strict, and when a priest responsible for a church does not meet the academic requirements or is involved in corrupt actions, after due deliberation he is dismissed and another one is appointed. Much care is given to the training of future priests. Herein lies the importance of good supervisors within each religion (p. 30).

A decision to reform religion involves the decision to reform society. The reform of religion and the reform of society imply each other (p. 31). But the decision to reform religion must come from within the religion itself, from believers and priests and, except in extraordinary circumstances, there should be no intervention from other social actors, such as politicians (p. 32). However, in regard to the morals these priests teach at their schools, the State has the right and the duty to intervene. Because it con-

trols the feelings, habits and customs of society, religion is closely related to the preservation of order in the State (p. 33). However, there should be no "confusion between politics and religion" 政教混同.

Enryō's proposal is that there is a need for the "institution of a publicly recognized religion" 公認教組織, through which the government favors a religion appropriate to the feelings of the people, its customs, politics and to its "national polity" 国体. In this manner social stability would be preserved and the well-being of the State would be promoted. But in Japan there is no "official religion" 公認教. If there were, there would be norms for training the officials of the religion, which allows the needed reform to occur and which would lead to the social good. Enryō says this is one of the reasons why he founded the Philosophy Academy (p. 34).

#### 4.2 Natural Education

Enryō's concept of education extends to the environment in which the three types of intentional education (home, school and social) take place. As discussed above, social education is intentional in part only and the other part is natural. Education by the natural environment is purely "non-intentional and non-mental" 無意無心. It is given to us by natural phenomena in our everyday life. The natural environment favors certain conditions of the mind and character. For example, mountaineers are "tough-minded" 気丈, people who live on the coast are "boisterous" 騒ガシク, those who live in the tropics are "indolent" 遊惰, and those who live in the cold zones are "patient" 忍耐. Thus we can see the influence of the cosmos, as part of our education by nature. All things, be it the peace of the mountains and forests, the fury of the oceans and seas, the violence of winds, the fluttering and drift of snow, the sound of thunder, the voice of insects, everything has a mouth and a tongue to teach us, and does it in a "wordless and unintentional" 不言不為 manner. This is why philosophy and science are derived from our knowledge of the cosmos (p. 35).

The education by nature, wordless and unintentional, is given to us even without our paying attention to it. Nature educates human beings without requiring them to be attentive to its teaching. From a condition of savage beginnings, there is progress in the contemplation of the vault of heaven, of constellations, and of the heavenly bodies. Nature causes human beings to wonder (p. 37).

According to Enryō, education by nature can be classified into three different types: education from the "sky" 天 (4.2.1), from the "earth" 地 (4.2.2) (p. 44), and from "life" 生 (4.2.3). The latter subsumes natural and human "productions" 生産物. The sky, the earth, and natural products are environmental characteristics that inform the inhab-

itants of a region. Because human production is grounded in these natural features, its products exhibit regional characteristics. The unintentional education of human beings through the sum of environmental features and regional products is what Enryō emphasizes through his concept of "regional education" 地方ノ教育 (p. 60).

#### 4.2.1 The Sky

The first type of natural education comprise two different aspects: those which science, through mathematics, includes under "astronomy" 天文, and those which would be included under "meteorology" 気候 (p. 36). The movement of the sun, the moon and the stars gives rise to doubt and to the question "why" in the mind of man. Here Enryō mentions Thales and the beginnings of Western philosophical thought; Copernicus and the development of astronomy and physics and the rise of nature religions (p. 36). The vault of heaven not only brings about progress in human knowledge but also an appreciation of its beauty. In Buddhism, for example, Suchness (*shinnyo* 真如, Sk. *tathatā*) is compared with the moon and obnubilation with the black vault.

In the meteorological aspect of natural education from the sky, we have the change of the seasons. Enryō uses images to vividly depict the change that characterizes the succession of the four seasons (pp. 37–38). Enryō also includes the differences in climate: hot and cold, wet and dry, windy and rainy, foggy and snowy. The difference in climate induces various reactions in our human body, such as the color of the skin, and favors certain social practices in different societies. This is the case of life in the tropics or in temperate climates (pp. 38–39). There are two types of social practices that Enryō particularly mentions as caused by the ease or difficulty in living conditions: clothing, food and living quarters on the one side; and the emergence of human thought, the inclination to reflection, reasoning and learning on the other. The early development of the southern as compared with the northern cultures would be an example of this (pp. 39–40). Enryō considers that even body types are related to sideral, climatic and other atmospheric conditions, and mentions the bodily differences of the Japanese that are due to climate (pp. 40–41). Apart from the different living conditions brought about by the climate and other atmospheric changes, there are also the laws of "natural selection" 自然淘汰, "heredity" 遺伝 (pp. 41–42) and the need to positively respond to those conditions (pp. 43–44). This type of education by nature has been at the origin of philosophy and the sciences, and it has been a guide to the development of human knowledge (p. 35).

#### 4.2.2 The Earth

The second aspect of education by nature comes from the influence of the earth, and has two main aspects: "geography" 地形, and "geology" 地質; (p. 44). The geographical aspects constitute the general features of the national territory. There are continental and island nations, their territories can be large or small, mountainous or plain. Inhabitants of small territories tend to have narrow ideas because, as psychology can demonstrate, thinking and imagination take their materials from experience. And the contrary holds also for those who live in large territories and vast tracts of land (p. 44). There are also complex causes, such as the condition of the territory, the religions and customs of a country, that bring about differences in the quality and temper of the people. This would be evident in the way of thinking of the Chinese and the Japanese, and it can also be seen in the comparison between Japanese from twenty years ago and those from the present-day (p. 45). Other examples are provided (p. 46). In Japan itself there are both wide and narrow spaces, there are mountainous and flat regions, (p. 47) and the people who live in these places feel immersed in the situation from diverse perspectives and have ideas according to the landscape. When the land is not very productive the people who live there feel something is lacking, so they try to create big industries or resolve to go to foreign countries and develop uninhabited lands, colonize them and feel the satisfaction of contributing to the strength of their own country (pp. 48–49). This is part of the experience of England (p. 49) and of France with Napoleon (p. 50). Japan, however, did not give rise to that kind of experience because it is an island-country where one could live well and also because for many years it was a "closed country" 鎖国 (pp. 50–51).

Under geology, Enryō considers the case of earth formations and the nature of the soil. People tend to move from non-productive soils to productive regions, which means the old country decays, otherwise, they invent new products and procedures for their production (p. 51). The "landscape" 風景 has a very strong influence on the appreciation of beauty and the development of the arts (p. 52): the sounds, the views, and so on, become music, poetry, paintings, and other artistic expressions (p. 53), which can be seen from regional art productions in Japan (p. 54). It may be said that the education of emotions was left to some extent to religious education (p. 55).

#### 4.3.3 Life

Enryō presents regional "products" 生産物 under two headings: "natural production" 天産物 (4.3.3.1) and "human production" 人産物 (4.3.3.2) (p. 55).

#### 4.3.3.1 Natural Production

Natural production includes: (1) Plants, vegetables and trees, both of the mountains and of the plains. He remarks that where edibles are scarce people leave, where edibles are abundant, people tend to be weak-willed, and where there is variety of products people have more occupations (pp. 56–57). (2) Animals, both wild and domestic. There are animals that help humans in their tasks, and others that cause damage. Wild animals will multiply under favorable conditions, such as the lion, tiger and other animals in Africa and India (p. 58). However, human beings through their intelligence and science devised artifacts to catch wild animals and learned to use them all. The landscape changes according to the season and human foods vary. Food for human consumption vary with the region and in order to avoid damage from animals some kind of health rules are developed. All of this most certainly is a part of education by nature (p. 59).

#### 4.3.3.2 Human Production

Human products, that is objects made through human techniques, comprise two kinds: "arts and skills" 美術 (4.3.3.2.1) and "crafts and industry" 工業 (4.3.3.2.2). Even though Enryō classifies human production within education by nature, he says it is also closely linked to social education. However, as social education is directly related to religion, politics, literature, customs, and so on, human production is only indirectly related to such education.

##### 4.3.3.2.1 Arts and Skills

In their daily life people feel closest to food, clothes and living quarters, all of which come from plants and animals, to which technique is added for their use (p. 60). Technique advances with civilization and can improve the value aspect in the creation of beautiful things that are also useful. For example, foods can be tasty, nutritious and beautiful at the same time, and they can be served in well-made and beautiful dishes and plates (p. 61). Through technique beautiful designs can be united with the useful (as in the case of musical instruments), and this results in pleasant and joyful moods and feelings. Such experiences are part of home education for the children (pp. 62–63). The differences in scenery throughout the world arising from the different kinds of human work should be shown to both children and adults. All of these different aspects of human production should be connected and unified, be it through maxims and proverbs, or some other means, so that they can be easily memorized (pp. 63–64). The

several arts developed in Japanese culture, such as the "tea ceremony" 茶の湯, "miniature gardens" 庭園, "flower arrangement" 生け花, and so on, which arouse the feeling of beauty in the human heart, should also be cultivated (pp. 64–65).

Games and sports are another type of arts Enryō takes into consideration. There are several types of parlor games: games of chance; others that require hand dexterity, such as billiards; others that rely on a combination of chance and ingenuity and memory; and other games that require ability and reflection, such as Go 碁 and Japanese Chess 将棋 (*shōgi*). Educators should construct games that combine these characteristics for the education of children, in this way they can develop and use certain abilities. Sports that strengthen the body, develop powers of observation, competition and enjoyment should be promoted among the children (pp. 65–66). Enryō classifies sport into five categories and gives examples for each one: those that favor the movements of the legs (*ashi sumō* 足相撲), the neck (*kubi-biki* 首引き), the forehead (*hitai-oshi* 額押し), the arms (*ude sumō* 腕相撲), and the fingers (*yubi sumō* 指相撲). There are other sports that use the whole body such as Kendō 剣道, horseback riding, and other bodily exercises (p. 67). There are also group sports. There are other bodily exercises such as "gardening" 庭造り, which require knowledge, dexterity and a sense of beauty (p. 67). Playing with "toys" 玩弄物 require ingenuity, attention to detail, and the proper handling of materials, such as model-construction, paper folding, and so on. All of these should be placed in the service of education (p. 68).

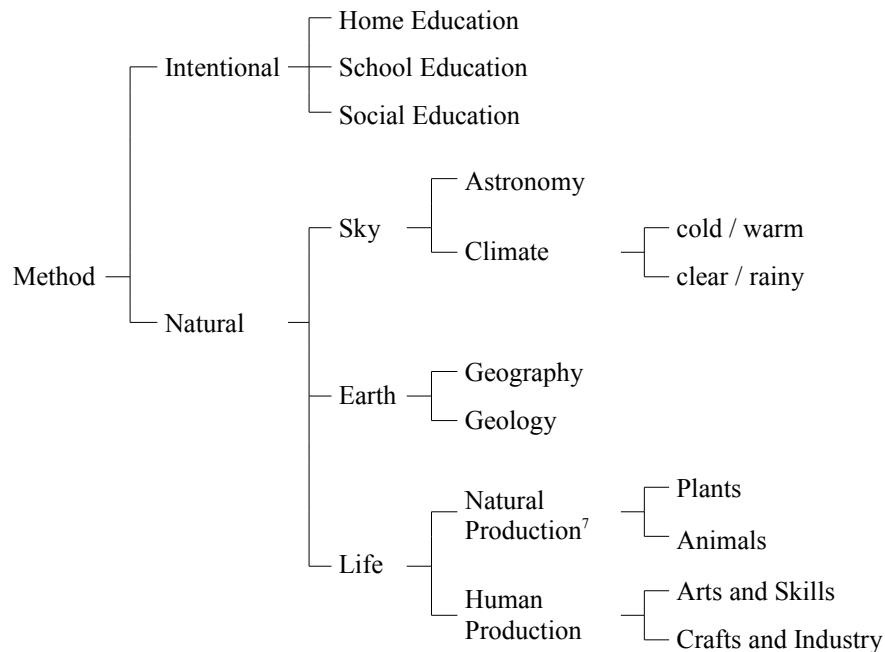
#### 4.3.3.2.2 Crafts and Industries

In the fabrication of things for everyday use it is difficult to separate function, utility and beauty. Since industry and crafts have an impact on the human heart, they should also be viewed from the viewpoint of education as something that extends beyond training for a job. Some of the changes brought about by industry, such as electric communications or other artificial media that affect the climate, society, or morality, have stronger effects on human beings than school education (pp. 69-71).

#### 4.4 Conclusion

Before summarizing the various methods of education in a final tree diagram, Enryō adds two chapters about the educational influence of names and rituals. Because both topics have been discussed above in the section on "Society and Education" in *A Pedagogical World-view and Life-view*, they are not repeated here. Possibly, because of the difficulty to classify names and rituals in terms of intentional or natural education, they are also not included in the final diagram. However, they are not necessarily out of

place. Throughout his discussion of natural education, Enryō emphasis how the natural environment shapes the human sense of beauty. Particularly, in his discussion of cooking, artistry, and games he shows great sensitivity for cultural differences. The same also applies to names and rituals. Enryō's emphasis on regional culture and practices in education deserves special attention, the author believes.



## Mexican Education and Enryo's View of Education

### 1. Mexican Education

Four great problems have threatened education in Mexico: (1) an explosive population growth; (2) a society that changed qualitatively over short periods; (3) the fast development of technology; and (4) the long years of school attendance required in modern education.<sup>8</sup> Mexican education has changed its orientation following political changes. The following nine periods can be distinguished:

<sup>7</sup> Inserted for the sake of clarity. Not included in the original diagram, but follows from the text.

<sup>8</sup> Ernesto MENESES MORALES. *Tendencias educativas oficiales en México: 1934–1964* (Mexico: CEE/UIA, 1988), 588–590.

1. Confessional Period: Catholic education (16th–19th century);
2. Liberal-positivist Period: emphasized liberty, uniformity, nationalism, and was compulsory and free (1867–1911);
3. Popular and Communitarian Period: privileged an education for farmers and the working class (1911–1920);
4. Vasconcelist Period: emphasized secondary education and an industrial-technical curriculum, based on a Hispanic-indigenous identity (1921–1924);<sup>9</sup>
5. Radical Period: a rationalist approach to education, moral education vanishes from school education (1925–1934);
6. Socialist Period: under the influence of Russian educators (Makarenko, Blonski, Pinkevitch and Pistrak), tried to eliminate fanaticism (1934–1940);
7. Nationalist Period: promotes democracy, peace and justice (1940–1964);
8. Humanistic Period: emphasis on human development and on a liberal education (1964–1990);
9. Industrial Period: emphasizes competencies, rationalism, natural sciences, and innovation (1990–2010).<sup>10</sup>

The closest to INOUE Enryō's ideal in Mexican education is the humanistic education of the 1964–1990 period, which was originally inspired by the philosopher and politician José VASCONCELOS and was later continued by his protégé Jaime TORRES BODET. During these 25 years, education was inspired by the critical personalism of the neo-Kantian Francisco LARROYO, who founded the School of Pedagogy at the National University of Mexico, and wrote many textbooks that were used at the National Preparatory School and at the National Teachers' School.

In general, however, Mexican official education has suffered from a shortage of research in education; lack of attention to social problems leading to school desertion; poor organization of the educational system; power struggles; low quality of teachers' training and teaching results; excessive weight placed on homogeneity regardless of differences in regional cultures, customs and languages; and the scarce attention given to the role of new technologies in teaching.<sup>11</sup>

<sup>9</sup> Inspired by the philosopher and politician José VASCONCELOS (1882–1959), who was Secretary of Education (1914, 1921–1924), President of the National University of Mexico (1920–1921), and presidential candidate (1929).

<sup>10</sup> The periods have been taken from MENESES M. *Tendencias educativas oficiales en México* (see note 7), 565–569. The last period was added by the author.

<sup>11</sup> MENESES M. *Tendencias educativas oficiales en México* (see note 8), 578–587.



## 2. What Can Mexico Learn from Enryō's View of Education?

On the basis of the periods in Mexican education mentioned above, let us compare them to the characteristics that can be pointed out in INOUE Enryō's proposal, through which,

- A) We learn to recognize and respect regional differences. This aspect was overlooked especially in periods 1, 2, 5, and 9.
- B) We learn to reconsider the value of regional cultures. This aspect was emphasized mainly in periods 3, 4, 6 and 8.
- C) From the two preceding points, we come to see that teaching should be carried out in the regional language. This aspect received some attention in periods 4 and 8.
- D) The respect for regional differences means that the relationship between the several regions of the country is of importance for education. During periods 3, 4, 6, 7 and 8 some aspects of regional cultures were paid attention to, although they were not given a special place in education.
- E) It is of primary importance in education to use the products of one's own culture because it favors an appreciation of each region and the love for one's own country. This aspect received attention in periods 1, 3, 4, 6, 7 and 8.
- F) The importance of moral education. In trying to free official education from any sort of fanaticism, the government established a system from which moral education was eliminated. However, this aspect received attention during periods 1, 2, 4, 6, 7 and 8.

We should remark that education by nature as envisioned by Enryō, or Rousseauian "éducation de la nature" or Christiaan HUYGENS' learning from the "book of Nature," is a kind of education that has not been valued in any of the periods of Mexican education. The comparison between Enryō's theory of education and Mexican education is summarized in the chart below.

<i>Emphasis</i> <i>Period</i>	<b>Recognition of Regional Differences</b>	<b>Appreciation of Regional Differences</b>	<b>Regional Language Education</b>	<b>Integration of Regional Cultures</b>	<b>Regional Education</b>	<b>Moral Education</b>
<b>Confessional</b>	—	○	+ / —	○	+	+
<b>Liberal</b>	—	○	○	○	○	+
<b>Popular</b>	○	+	○	+	+	○
<b>Vasconcelist</b>	○	+	+	+	+	+
<b>Radical</b>	—	○	○	○	○	—
<b>Socialist</b>	○	+	○	+	+	+
<b>Nationalist</b>	○	○	○	○	+	+
<b>Humanistic</b>	○	+	+	○	+	+
<b>Industrial</b>	—	○	○	○	○	—

— = *discouraged, overlooked*      ○ = *indifferent*      + = *encouraged, pursued*