

## REPORT

# Report of the 6th Conference of the East Asian Society for the Scientific Study of Religion at Reitaku University from July 5th to 8th in 2024

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## I. Forward

The 6th Annual Conference of the East Asian Association for Scientific Study of Religion (hereafter referred to as EASSSR 2024 Reitaku) was held at Reitaku University from 6th to 8th July 2024 in cooperation with the Research Institute of Moral Science and Education of the Moralogy Foundation and was successfully concluded with many results. This article is a part of them and aims to record the theme and the related thematic session prepared by the local committee of EASSSR. The host university organised the local committee under the supervision of the chief, the vice-president of Reitaku University, professor Kazunobu Horiuchi, which consisted of the sub-chief, the associate professor at Reitaku University, Ritsu Fuyutsuki; with the associate professor at Tokai University, Lee Hyoung gyun; and the guest professor at the Research Institute of Moral Science and Education, Tadaatsu Tajima.

The local committee, taking an account of founding philosophy of Reitaku University announced the theme of the conference, Religion and Morality in Global East Asia announcing following reason; —

In East Asian cultures, morality, meaning the right course of action, tends to emphasize an intrinsic spirituality/religiosity that goes beyond the external mores, manners, or rules commonly found in Western societies. Bushido in Japan, as well as Tai Chi in China, are directed toward the cultivation of something greater than mere skill in martial arts, something that transcends human knowledge and reaches towards the sacred, the chi, and even the divine. In East Asian religious cultures, morality is often imbued with religiosity.

The dichotomy between religion and morality originated in Christian cultural sphere, where Western modernization occurred. The separation of church and state in modern nation-states established a dichotomy between religion and

morality, which permeated East Asia along with the construction of nation-states. The Chinese words 宗教 (religion) and 道德 (morality) became established as translations of Western words “religion,” “morality,” or “ethic(s)”. Since the concepts of “all religions return to one another” or “all religions share the same root” are latent in these translated words, the Western concept of “religion and morality” in East Asia is limited in its analysis of multiple religious affiliations and syncretistic religions, which are self-evident in East Asia. When dealing with “religion and morality” in East Asia, it is necessary to question the Western concept itself.

The undifferentiation of religion and morality provided an opportunity to create a “national morality” in Japan after the Meiji period, from the late 19th to the early 20th century, based on state Shintoism, although it proclaimed the separation of church and state. On the other hand, it also produced a “culture of cultivation (修養)” that was neither religious nor moral in Western sense, following the trend of the Houtoku movement (報徳運動) and Shingaku (心学) at the folk level that has continued since the Edo period, and has been organized after the mid-Meiji period and carried over to the present day. It was a Shuuyoudantai (修養団体: self-cultivation organization), a moral movement that emphasized faith. This philosophy overlaps in some respects with the founding principles of Reitaku University, the host of this conference.

The name of the university, Reitaku (麗澤), is derived from the Confucian Book of I Ching. The founder, Chikuro Hiroike (Doctor of Laws, 1866–1938), believed that the establishment of universal morality beyond religion and ethnicity was essential to realizing security, peace and happiness for mankind, and published *A Treatise on Moral Science* (10 vols. 1928), with the aim of founding a “new science, moralogy,” through interdisciplinary research utilizing the various sciences of the time on the ideas of sages in the East and West since the dawn of history. The university was then opened in 1935 with this new science as its founding principle.

By viewing the relationship between religion and morality in East Asia in the context of contemporary society, we hope to advance new fields of religious studies, analytical concepts and methods, and to provide an opportunity for the emergence of a paradigm that transcends the dichotomy between religion and morality.

In order to demonstrate Religion and Morality in Japan, the local community decided to organize the session under the title of Religious and Moral Education at Universities in Japan. This session was organized by the chief of the local committee, prof. K. Horiuchi, and prof. R. Fuyutsuki at first hand had planned to moderate the session, however, actually, prof. T. Tajima did it on behalf of him because of his duty

for the conference.

The session consists of three presenters and one commentator: at first hand, associate professor at Tokyo university, Akira Nishimura explained the Japanese morality in general with use of the concept of 'vernacular morality'; secondly, guest professor of the Research Institute of Moral Science and Education, described religious education at Catholic Nursing University where pillarization is overwhelming; lastly, professor at Reitaku University explained the founder philosophy of Moralogy and demonstrated how it is educated at the present university. Lastly, professor emeritus at Tsukuba University, H, Tsushiro who had translated prof. Jose Casanova's *Public Religion in the Modern World* (1994) into Japanese (1997; 2021), commented from the viewpoint of 'Publicity' or 'Public religion'.

The following articles displayed in the same order appeared on the program, and each one is based on their presentation manuscripts, therefore, please note it. Later, each article will be published in different journals or books.

## II. Record of 'the Session 1. Religious and Moral Education at Universities in Japan'

Organizer: Kazunobu Horiuchi (Reitaku University)

Moderator: Ritsu Fuyutsuki (Reitaku University)

### 1. From Popular Morality to Vernacular Morality

Akira Nishimura (Tokyo University)

### 2. Religious Education at A Catholic University in Japan

Tadaatsu Tajima (Research Institute of Moral Science & Education)

### 3. Moral Education in University: Special Reference to Moralogy and its founder Dr. Hiroike Chikuro

Tomitaro Hashimoto (Reitaku University)

### 4. Comments

Commentator: Hirofumi Tsushiro (Tsukuba University)

## 1. From Common Morality to Vernacular Morality

**Akira Nishimura**

In modern Japan, morality and religion have often been in tension with each other. The Meiji government, aiming to create a modern nation-state in opposition to the Christian West, initially tried to make Shintoism the national religion, but this soon ended in failure. Therefore, a few years later, Shintoism and Buddhism collaborated to start national indoctrination. At that stage, Christianity's position as a virtual enemy remained unchanged, but in 1873 the prohibition was lifted, and it was

given tacit approval.

In February 1889, the Constitution of the Empire of Japan was promulgated and went into effect in November of the following year, guaranteeing freedom of religion in Article 28. However, as the condition “insofar as it does not interfere with peace and order and insofar as it does not transgress the duty of a subject,” the full development of religious norms, including public life, was not permitted, but rather was positioned in the private sphere.

The incident that symbolized this was the disrespectful incident involving Kanzo Uchimura (内村鑑三) over the Imperial Rescript on Education (教育勅語) reading ceremony. The Imperial Rescript on Education, issued around the time the Constitution went into effect, was a moral message from the emperor to the people. The emphasis was on idealistic attitudes toward family and social relations, including loyalty and filial piety, as well as dedication to scholarship, public service, social responsibility, and national emergencies, which had been handed down from generation to generation by one’s ancestors.

The events that followed are approximately as follows. In January 1891, a few months after the Imperial Rescript on Education was promulgated and the Constitution came into effect, the Imperial Rescript on Education was read at Daiichi Koto Junior High School. The school’s lecturer, Kanzo Uchimura, a Christian, was accused of disrespecting the Imperial Rescript on Education, which was signed by the Emperor, by failing to bow respectfully. The school principal, taking the situation very seriously, asked Uchimura to salute again, saying that “salute and faith are two different things,” but Uchimura, who was suffering from a malignant flu, asked a colleague to do it for him. Such circumstances were widely reported and caused a public outcry, finally forcing Uchimura to resign from his position.

The nationalist condemnation of Christianity continued for some time afterward, most notably in the famous discussion by Imperial University Professor Tetsujiro Inoue (井上哲次郎) of the “clash between education and religion (教育と宗教の衝突).” The term “education” here refers specifically to the teaching of national morality. In 1900, the Shrines and Temples Bureau (社寺局) of the Ministry of Home Affairs, which had jurisdiction over shrines and religious administration, was abolished and separated into the Shrines Bureau (神社局) and the Religious Affairs Bureau (宗教局). The shrine was positioned as a hall of orthopraxy, symbolizing national morality, a norm that all citizens should practice.

How, then, did the public, rather than the bureaucrats and intellectuals, react to these developments? In particular, how was the private aspect of individual faith to be reconciled with the public aspect of the practice of national morality? While pre-modern latent Christians such as Kanzo Uchimura were placed under the tension between the two, in light of Yoshio Yasumaru (安丸良夫)’s discussion of common

morality (通俗道德), it is possible to understand that many common people viewed the two as compatible.

Yasumaru has made many thought-provoking contributions as a scholar of modern Japanese history. In his *Modernization of Japan and Popular Thought* (Yasumaru, 1974=1999), he explains that the common morality is the morality of the ordinary people fostered from the end of the Edo period to the Meiji era. The main point is that wealth and happiness can be brought about by practicing a code of life consisting of virtues such as diligence, thrift, and filial piety. These ideas were not limited to traditional normative knowledge such as Confucianism and Buddhism, but were also widely shared by the rural revival movements of the late modern period, such as the Houtoku movement (報徳運動) of Sontoku Ninomiya (二宮尊徳), and many popular religions such as Konkokyo (金光教) and Tenrikyo (天理教) that emerged during that period. This is an argument that is still referred to today, 50 years after its publication.

In his 2007 book, Yasumaru summarizes and contextualizes the main points of his theory of popular morality as follows: Common morality was deeply rooted and nurtured in the development of agrarian societies in East Asia but has adapted to the challenges of modernization. It established a coherent code of self-discipline that drew a dichotomous line between virtuous and undesirable aspects. In this sense, common morality had something in common with the ethics of Protestantism as discussed by Max Weber. This common morality was the logic of independence and autonomy with the family as the unit in the process of modernization. Hard work, thrift, and filial piety are norms within the mutuality of the family unit, accompanied by community-adapted norms of modesty and harmony. The immediate family, based on monogamy, became the unit of small farm management, and the development of markets did not lead to the establishment of the individual, but strengthened the autonomy of small businesses and increased family cohesion. The family thus became the only unit that combined the means of survival to swim through the stormy waters of the modernization process. Later, the family lost its character as such a unit of production, but as a small community for living, the emotional ties among family members grew stronger. Thus, the ideology of the modern family was established and the urban middle class was forged into a typical patriarchal family. This universalized view of the family became the ideological foundation of the nation-state. Yasumaru sums up the situation as described above (Yasumaru 2007).

Such moral codes of the common people have been critically examined in discussions of the history of ideas and social thought (e.g., Torigoe 1989), despite these critical efforts, it can be said that Japanese society has widely and deeply adapted this hybrid of “traditional” norms and modern ideology as natural or natural. This has long made it difficult to look at this issue objectively, but it has also caused

various problems. In recent years, for example, the problem of suffering from absurd parental demands has surfaced as the “poison parent problem” because filial piety has become the standardized norm.

On the other hand, studies on folk beliefs that do not necessarily take cult-like organizational forms have focused mainly on the practical aspects and have not necessarily shared interest in how such “common morality” is manifested in the scene of faith practice. In recent years, Leonard Norman Primiano has critically re-examined the fixed social hierarchies that the concepts of “folk faith” and “popular religion” seem to presuppose, in order to capture a more dynamic and ongoing religious practice, which he calls The concept of “vernacular religion” has been proposed (Primiano, 1995). However, it can be said that this concept also focuses too much on the materiality of lived religion (Bowman & Valk, 2012; Moore, 2022) and still insufficient attention has been paid to its moral and ethical aspects. Therefore, I would like to present a viewpoint that breaks through Yasumaru’s theory of common morality and the conventional discussion of folk beliefs to capture the current common morality by daring to assume the concept of “vernacular morality” as an experimental one.

First, we must keep in mind the main points of the primiano vernacular religion. Vernacular religion refers to “lived religion,” that is, religion as practiced, understood, and interpreted by people in their daily lives. Individual faith practices are not solely dependent on orthodox doctrines (orthodoxy) or rituals (orthopraxy); individuals and communities have the power to create and re-create faith. The expression of beliefs through language, action, and material is important, and the focus of the study includes talk, music, dance, ritual, and body communication. In other words, Primiano’s theory of vernacular religion is a framework for emphasizing the individuality and diversity of religious beliefs and for capturing the various expressions of creativity and practice of faith in everyday life.

If we apply this perspective of vernacular religion to the subject of the manifestation of morality in contemporary Japan, what do we find? The point there is, first, to focus on people’s creative interpretation and reinterpretation of morality, and second, or closely related, that morality in doing so does not necessarily rely exclusively on orthodox or traditional norms.

Here I would like to give two examples. One is based on the platform of traditional religions, but creatively expressing morality. The Association for the Propagation of Buddhism Foundation has launched in 2018 the “Shine! The Temple Bulletin Board Awards” were initiated, and the winning entries became a hot topic on the Internet, where they continue to this day. Since the Meiji period (1868–1912), Buddhist temples have been practicing “bulletin board evangelism” by writing “Dharma talks” on a bulletin board in front of the temple gate, but in recent years, the

use of this method has been declining. Therefore, Tomoaki Eda (江田智昭) of the Association for the Propagation of Buddhism has developed a plan. The mechanism allows members of the public who see a unique or impactful bulletin board to apply by posting it on X or Instagram with the hashtag. There, not only conventional “Dharma words” based on Buddhist doctrine are put up with a modern twist, but also lines from characters in dramas and anime, or even the words of a drugstore clerk reported in online news as “The only thing scarier than a Corona was a human being” (Eda 2021). The characteristic feature of these bulletin boards is that they reflect the current state of the world and reflect back on the way of daily life and one’s own way of life, and the fact that they are shared on social networking services and spread is what makes them so unique today.

There is a modern genre of calligraphy called “shinsho (心書)” or brush letter art (筆文字アート), which is similar to temple bulletin boards but does not necessarily follow religious traditions. This is a more personal message, as it is supposed to express feelings that cannot be conveyed in ordinary conversation or that tend to be suppressed in daily life, by linking them with emotions and expressing them on a single sheet of paper to the fullest extent. The term “heart calligraphy,” named by calligrapher Ai Kishimoto (岸本亜泉) in 2002, is still one of the most commonly seen genres of expression, especially among middle-aged and older people. Song titles and lyrics are also used to convey messages<sup>1)</sup>. While some of the messages are common moral messages, such as “gratitude” to family members, many of the messages are more appropriate as expressions of emotions in response to the situation than as moral codes, such as consoling oneself or others in difficult situations. Nevertheless, in today’s complex social situation, where the modern Japanese norms of capitalized virtues as set forth in national and common morality no longer serve as a guideline for daily life, calligraphy seems to provide an opportunity, however fleeting, to reconsider the life of.

This is a subject that we would like to study more deeply in the future, including conducting a specific survey to approach practitioners.

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## 2. The ‘Croquis’ on the Religious Education at Catholic ‘T’ Nursing College

Tadaatsu Tajima

### 2-1. Introduction

K. Dobbelaire divided secularization into three categories: individual, social organization and society, and proposed a pillarization, particularly at the level of social organization. He used the example of Catholic hospitals to illustrate the phenomenon of the splintering of the Catholic worldview over the world, leaving its remnants as an entasis ornament. However, he predicted that the residue would eventually be eroded by functional rationalization (Karel 1981).

The purpose of this presentation is to examine how religious education has become secularized, applying that pillarization theory to the field of professional nursing education in a Japanese Catholic university. As a way of doing this, the presenter will analyze the results by comparing them with the results of a survey of religious education in Japan conducted since 1990, mainly by Professor Inoue, the keynote speaker of this conference. I was prompted to do this for two reasons related to my life. The first was that, at the time of my participation in the Inoue project, the junior college, which was run by a Canadian Catholic convent, was discontinued in 2003. Secondly, because I left there to study at the University of London from 1998 to 2000, while writing my doctoral thesis, I was begged to work at T university to open a co-educational professional nurse training college from a junior college for women, whose management had been transferred to the general congregation by the Catholic order. I ended up there for 20 years until retirement in 2020.

### 2-2. The Social Situation of Universities and Junior Colleges in Japan

In this section, I would like to explain the changes surrounding university education in Japan over the 30 years from around 1990 to 2020, and then I would like to report on the changes in the educational content of T Catholic professional nursing College, and what happened because of the pillarization? Thus, this report is based on my action research over 20 years at this college.

There were 33 private universities whose names have literally ‘disappeared’ though the number of private university is slightly increasing from 1990 to 2020; 8 (24.2%) of them are religious, and by religion: 5 are Catholic, 1 is Protestant, 1 is Buddhist and 1 is new religion. 1 Buddhist and 3 Catholic schools were discontinued

other than through integration or transfer to an affiliated school. Clearly, only one of the four Catholic schools was integrated, and the discontinuation is conspicuous. Turning to junior colleges, 90 schools, including 15 religious schools, was closed by 2024, by religion: 8 Catholic, 4 Protestant, 2 Buddhist and 1 new religion school. Again, the closure of Catholic schools is prominent. As religious higher educational institutions, Catholic schools accounted for 5 out of 8 (62.5%) of university closures and 8 out of 15 (53.3%) of junior colleges one of those I worked for.

### 2-3. Croquis of Catholic Education at T Nursing College

Against this background, let us look at the case of A women's junior college and T vocational university. First, both organizations have established and run by the nunneries, but the main problems are the ageing of foreign nuns returning to their home countries, and continuingly decline because of ageing of Japanese nuns. In both organizations, foreign nuns have been absent since the mid-1990s, and the ageing of the nuns has become more pronounced in the 2000s. In particular, at T vocational university, nuns in almost 60 years old were teaching and taking the lead in organizing religious events when the university opened in 2000, but ten years later they had reached retirement age and had finally disappeared from the campus in mid-2010. In addition, by the specialization of nurse, midwife and public health nurse in response to modern medical care has progressed, and the number of fields and subjects has increased, necessitating the recruitment of specialist teachers for each. In other words, in 2000, when the nursing department was reorganized from a junior college, the number of lay teachers, including nuns, was 9 out of 25, but by 2020 the number had fallen to 1 out of 33 as the nuns retired. The current situation is that it is difficult to recruit believers as teachers when they are highly specialised in their fields, the number of Japanese Catholics in general has decreased, and a master's or doctoral degree is required for nursing teacher recruitment.

One of the conditions for membership of the Federation of Catholic Universities is the direct involvement of a religious order. In the case of our university, the nuns' association had become highly educated, and in the late 1990s there was a question of transferring management rights to a nearby university. However, it was the alumnae association that rose to the occasion, and it is now the first and last university in Japan where alumnae who became nuns, and nuns who became nurses, study at post-graduate level.

As a Catholic university, because it requires Catholics as a condition for the election of the Board of Directors and Council and the President, and because it requires entrance, graduation and coronation ceremonies, freshman camps every school year and choral competitions (singing) in the curriculum and extra-curricular by the installation of a chapel on campus and various Marian statues. However, the

decline in the number of lay teachers and the emphasis on professionalism have led to conflicts with Catholic education in various ways. Examples are given separately for in-service and out-of-service.

One area in which the conflict between Catholic teaching and the midwifery profession has become more pronounced is that of contraception and abortion. This is an issue that concerns the professional knowledge and skills of midwives, and although superficial knowledge-based education is provided in lectures, lectures on the usefulness and necessity of contraception as actual issue cannot be given in the regular course, so the person in charge simply invites external lecturers who practice and promote contraception to give a lecture, which has become a major problem. One priest, who is a qualified nurse and has experience of working in a hospital, told us that he did not deny the teaching of abortion and contraception, but that it should be combined with the Catholic position, i.e. the protection of the human right to the most vulnerable conception. Thus, a more flexible attitude was observed among clergy than among lay people, while lay teachers simply explained that it is forbidden in Catholicism.

One of these is the nurse's cap at the 'coronation' ceremony, where the professional oath is taken. It is a religious rite that begins with a priest's prayer and ends with a prayer. For reasons of hygiene and gender, nurses' caps are not used in actual hospitals anymore. Nevertheless, only women wear the nurse's cap several times a year, while male students still wear the school badge for the traditional coronation ceremony. This is even though the sister university that Sophia University took over no longer practices it. And it is now an established part of the university's identity. It has become a 'sacred' symbol because of its impracticality in the secular world.

#### 2-4. Concluding Remarks

The decline in the birth rate, the ageing population, the increasing number of highly educated people and the trend towards single-sex education can be cited as causes for the erosion of Catholic junior colleges and universities. In such an environment, junior college education for women, which was established to provide a handholding job, has come to an end after achieving its original purpose of helping the poor in rural areas. This is probably the reason for the decline of Catholic girls' colleges. Colleges for advanced vocational studies are struggling to maintain their Catholic educational philosophy, despite conflicts within and outside the regular curriculum. It seems that education within the regular curriculum is even more difficult than outside the regular curriculum. Outside the classroom, paradoxically, religious rites seem to reinforce the traditions of Catholic universities. The University of T, founded by a French association of nuns, has this year merged at corporate level

with the neighboring University of F, run by a German nunnery. As in the case of companies, such mergers are likely to be undertaken by Catholic universities in the future in order to ensure their survival as universities. Only the last decorative part of the pillarization would remain and be ritualized.

#### Note

The original title appeared on the program of EASSSR2024Reitaku was 'Religious Education at A Catholic University'.

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### 3. Moral Education in University: Special Reference to Moralogy and its founder, Dr. Hiroike Chikuro

Tomitaro Hashimoto

#### 3-1. Introduction: Reitaku University and Morality

Reitaku university has just opened two new faculties '@@' and '@@' and a namely university which obtains a faculty of natural sciences and a faculty of social sciences as well as that of literature. Summing up the number of students on all the faculties, the university owns more than 2,500. Even though the university has developed a wider range of fields of studies and bigger number of students. The subject of "Moral Science" still continues to be located on the core of the curriculum from the establishment, therefore, as a required course for all students of all faculties.

Reitaku University was founded in 1935 by Dr. Chikuro Hiroike (1866–1938). At that time, the school was called "Moralogy College", and the only major in the first place was "Moral Science". Since then, it has evolved to include many majors, but "Moral Science" has always remained at the core of the curriculum.

(See <https://www.reitaku-u.ac.jp/english/about/history/>).

#### 3-2. Moral Science and Moralogy Overview

In this chapter, I would like to explain how Dr. Hiroike's morality is unique so that he should have to establish the new science for it. In 18th century England, "Moral Science" was already being actively discussed in 18th century England, and its role was "to discuss national politics, economics, diplomacy, and the way of life of the people from a comprehensive standpoint, and to provide a theory of what it should be. In Japan, early Meiji period (late 19th century), Francis Weyland's The Elements of Moral Science was introduced by Tokujiro Obata, and Yukichi Fukuzawa began lecturing on it. Weyland related the laws of nature to morality and taught that "the

moral law, which is the chain of causal relations involved in society, is eternal and universal, just like the laws of physics, and therefore we cannot avoid the consequences that result from our actions, nor can we escape them. (Akio Fujiwara, *The Socio-Economic Thought of Francis Weyland*) However, the decline of moral science occurred subsequently, in the process of increasing sophistication and specialization in science education, comprehensive areas and methods such as “moral science” became untenable, and its study declined.

In recent years, however, “moral science” is making a comeback as “public philosophy” is advocated, and comprehensive “knowledge” is sought. In Japan, moral education was often viewed negatively after World War II, but in recent years there has been a trend toward strengthening moral education in schools. In the midst of this trend, Hiroike’s research is attracting renewed attention.

One of the Hiroike’s main works, *TOWARDS SUPREME MORALITY, BOOK Chapter 1*, he explained “What is Moralogy” stipulates the following: —

What I am now presenting to the world is a new science which is chiefly devoted to a comparative study of conventional morality and supreme morality with respect to their principles, substance and content, but which at the same time aims at a scientific demonstration of the effects of their respective practices.

The content expounded in “*TOWARDS SUPREME MORALITY*” covers a broader concept of “morality” than the traditional “moral science” I mentioned before and a new dimension of “supreme morality,” an area that does not fit into “moral science,” he proposed a new academic term, “Moralogy,” which he called the “new science”. This separation of Supreme Morality from morality in general defining it as follows: —

It can be said that good or morality is man’s mental activity or conduct in line with the principles for the achievement of the continued existence, development, security and happiness of mankind, while bad or immorality is man’s mental activity or conduct contrary to this.

### 3-3. The Formative Process of Moralogy

The process of Moralogy formation is explained in this chapter. To understand the course content of “Moral Science” at Reitaku University is centered on the Moralogy proposed by Hiroike, in this chapter, I would be better to trace the history of its formation process. Therefore, tracing Hiroike’s life is very important because it overlaps with the formation process of Moralogy and its development into education. Hiroike was born into a poor farming family, but his father was committed to the academic understanding of Buddhism and his mother emphasized filial piety, so the direction of scientific study of morality was already set at that time.

Hiroike entered Ogawa Gansho’s cram school, Reitaku-kan, in order to become a

teacher.

It was at this school that he studied Confucianism, the inheritance of Miura Baien's philosophy supervised by Gansho Ogawa (小川含章). He also wrote to encourage moral practice by documenting and introducing moral practitioners in his immediate community.

After Hiroike became an elementary school teacher, he had already authored a morality textbook at the age of 22. The book is not didactic but seeks to enhance the moral values of students by presenting moral practitioners in a straightforward manner. He also wrote *The History of Nakatsu* in 1891, at the age of 24. This book is the first scholarly book on "local history" written in Japan. This book was the first to introduce "archives" in Japan. This is a detailed, accurate, and basic literature on the history of Nakatsu.

At this time, Hiroike Chikuro was an elementary school teacher. How was he able to accomplish this? The reason for this was that the objective was moral education. He knew that by learning about local history, people learn about the benefits of their predecessors, a sense of gratitude arises, and they are moved to moral action. His business will develop from these motivations.

Then, Hiroike moved to Kyoto and started a magazine on history education. The magazine's content was too professional and serious to sell, and the business failed. However, he was scouted by Yorikuni Inoue (井上頼圀), who appreciated Hiroike's work, and he went to Tokyo to become an encyclopedia compiler. Editing the *Encyclopedia of Ancient Things Japanese* (『古事類苑』 KOJIRUIEN), he authored a quarter of the total 50 volumes of this encyclopedia. This became the foundation of his academic knowledge. He also narrowed his interest to legal history and pioneered the history of Oriental legal systems, especially, main interesting seemed morality underlies the law. His research methods based on the comparative study between Japan and China. As a result, he learned that morality is deeply involved in the mythological lore and founding of Japan.

Hiroike's field of study shifted to traditional Japanese spiritual culture. He wrote a book about the Ise Jingu Shrine. Here he reveals the reasons why the Japanese Imperial Family has lasted longer than any other royal family in the world and its underlying spirituality. He concluded that it must be, after all, the morality of the loyal family.

Hiroike, then, concentrated on studying an empirical study on the effectiveness of morality. He also discovered the importance of religion in morality as he pursued his study of Shinto. He then became a Shintoist himself, one of the thirteen Shinto sects (教派神道十三派) at that time, that is Tenrikyo.

Around that time, Hiroike became ill seriously from overwork and was on the verge of death. (46 years old) Despairing of medicine, he prayed to God to prolong his

life. And if he lived enough, he vowed to spend the rest of his life entirely for the salvation of others. As a result, he had the religious experience of coming back from the dead. This experience was the impetus to broaden the scope of his study of morality and incorporate the importance of faith and salvation in it.

In addition to Shinto values, he used his original knowledge of Confucianism and other disciplines, as well as methods of legal history research, to study religions, philosophies, and natural sciences from around the world. Eventually, the words and deeds of great figures such as Confucius, Buddha, Jesus Christ, and Socrates were reconstructed as morality, which was defined as the “supreme morality” and distinguished from general morality, which was called “conventional morality.”

Thus, why did he not keep morality as a mere precept, but made it a subject of scientific study? It is to make people truly happy by practicing morality. Traditions and lessons learned are familiar and easy to understand, however it is unsubstantiated and unconvincing. Therefore, scientific based “rationality” is necessary.

Isn't morality the role of customs and religion? Ethnic customs and religious teachings have a strong power to guide people's way of life. If values are limited to one ethnic group or religion, they will clash with other ethnic groups and religions. If values are limited to one ethnicity or religion, they will clash with those of other ethnic groups and religions. “universality” that can be applied anywhere at any time in the world is necessary.

#### 3-4. Expansion to University Education

When Hiroike summarized these results in his main work, TOWARDS SUPREAME MORALITY, he first created a research institute and developed it through social education, and when human and financial resources were gathered, he moved to establish a university. According to him, a high level of morality cannot be acquired only through education at home or in society. But it must be systematically and thoroughly developed in school education, especially university education. Therefore, Reitaku University has achieved this goal since the foundation of the university.

The Supreme Morality education has been successfully operated at Reitaku University. I would like to describe the present situation. The students will study the composition of “Moralogy” by tracing its formation process as described above, followed by each theory such as the five principles of “Supreme Morality” proposed by Hiroike as bellow mentioned: —

- the principle of self-renunciation;
- The principle of faith in God;
- The principle of the precedence of duty over rights;
- The ortholinon principle (Series of benefactors);

- The principle of enlightenment and salvation

Also, the unity of knowledge and morality as well as the harmony of emotion and reason will be learned through academic lives. By means of learning based on the unity of knowledge and morality, the student will develop a personality in which emotion and reason—or benevolence and justice—coexist in harmony without a disproportionate emphasis on either one. (CHIKURO HIROKE Father of Moralogy)

Hiroike also devised more than a hundred aphorisms to make supreme morality easier to understand such as bellow: —

- 慈悲寛大自己反省 (Benevolence, tolerance and self-examination)
- 天爵を修めて人爵これに従う (Attain heavenly nobility, and human nobility will follow)
- 徳を尚ぶこと学・知・金・権より大なり (Virtue is greater than learning, intellect, wealth or power)

In addition to “Moral Science,” there is an advanced course, in which students proactively discuss how to deal with various contemporary issues based on “Morality”.

### 3-5. Features and Issues in Moralogy

As a concluding remark of my presentation, I would like to point out features of Moralogy. In Japanese school education, there is a clear distinction between faith and morality, but Moralogy encompass both and are considered necessary to truly make people happy and to guide society for good. It also systematically views morality not only as a subject for one person, but also as something that is passed on from generation to generation and connected to the world. This is my humble general overview of moral education in the classroom at Reitaku University, but from the perspective of Hiroike’s vision, it is still only the beginning. While some progress has been made in researching the content of the highest moral principles, research on the effects of moral action, another proposition of morality, has remained stagnant. University curricula are also woefully inadequate. The above is a general overview of moral education in the classroom at Reitaku University, but from the perspective of Hiroike’s vision, it is still only the beginning. While some progress has been made in researching the content of the highest moral principles, research on the effects of moral action, another proposition of morality, has remained stagnant. University curricula are also woefully inadequate.

To address these issues, we must promote the development of researchers and the enhancement of curricula at universities and other educational institutions, while encouraging greater awareness of moral issues in Japanese society.

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#### 4. Comments

**Professor Emeritus of Tsukuba University Hirofumi Tsushiro**

4-1. Religion, morality and so on

4-1-1. The exchangeable words

The keywords of the conference, as well as this session, remind me of the masterpiece of Henri Bergson: *The Two Sources of Morality and Religion* (1932). To make it simple, Bergson argues there the superiority of 'religion' to 'morality' as is often the case: As dynamic religion is the principle of 'open' society, so static religion (=morality) of the 'closed' society.

Of course, the connotations of both words are different and may be exchangeable, because some aspects of religion are thought to be negative, some aspects of morality positive in turn.

4-1-2. The contradictory requirements for society (▷ university)

Apart from Bergson's masterpiece, I would like you to glance at his earlier and more concise lecture 'Life and Consciousness' (1911) originally delivered in English at Birmingham.

Concerning the 'society,' he argues as follows (Bergson, 1920, 32-33):

The vital impulse (*élan vital*) has found two great routes open before it: one is the series of the insects, the other is the series of the vertebrates, at the culminating point of which is human beings....

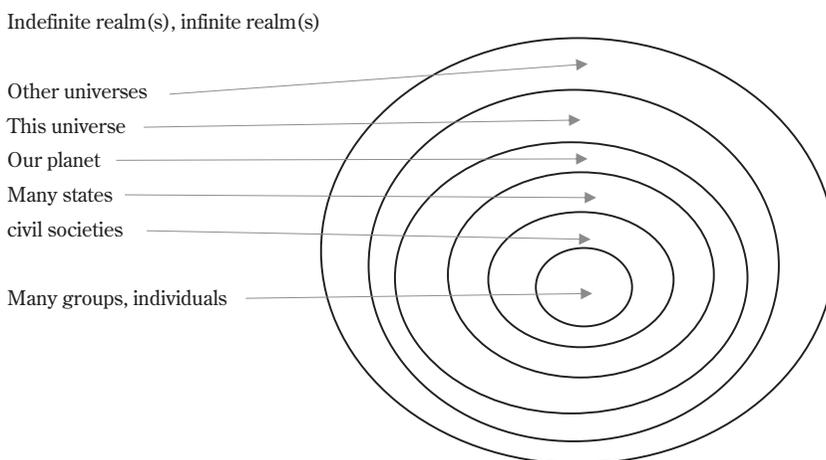
The society can only subsist by subordinating the individual, it can only progress by leaving the individual free....

These contradictory requirements must be reconciled in human societies.

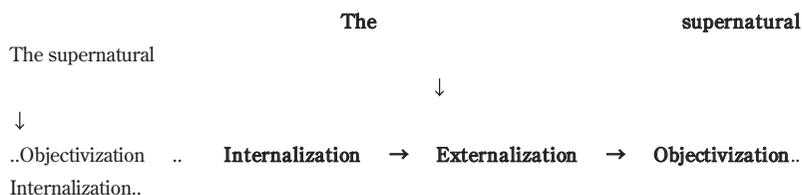
The relation of 'life' and 'consciousness' is that the former awakens when it tends to free activity, and the latter is dormant where there is no longer spontaneous movement. The intensity of our consciousness corresponds to the more or less sum of choice, or to the amount of creation (Ibid., 14-15).

It means that life is basic, and consciousness, choice or creation is awakening of it. Valued words such as progress, liberty, creation, independence and so on are contrasted with devalued words such as subordination, discipline, unification, automatism and so on.

According to above scheme, or apart from it, societies must subsist and progress. Some principles may suit to the open society, others may lead to the closed society. Whether we call them 'religion' or 'morality' depends on our preference of



F-1. Nest of (public) spheres



F-2. Open circuit model connecting social religion and otherworldly religion

terminology. Two words can be burdened with valued or devalued meanings alike.

#### 4-2. My viewpoint

##### 4-2-1. The scope of public sphere

Both the openness and closedness are relevant to the discourse on 'public sphere' or 'publicness.'

It is often pointed out that we must discuss plural 'public spheres' not 'single' one. The spaces are shared and co-existed by various individuals and groups. Narrower spheres are included within broader ones.

From this viewpoint, the 'closed society' can be described as some definite one, the 'open society' as indefinite, at the culminating point of which may be the infinite by definition.

Each circle except for 'this universe' and 'our planet' must /may be plural not single. Highest or supreme value must presuppose indefinite / infinite (public) sphere.

##### 4-2-2. Between the social and the otherworldly / the supernatural

The social constructionism is apt to neglect the otherworldly / supernatural

dimensions, but cannot ignore them away. Uncontrollable factors intervene everywhere anytime at the stage of "internalization."

The horizontal line indicates the social constructions which I arranged from a sentence of Peter Burger (Sacred Canopy, 1967).

The vertical line indicates some extramundane interventions which may be internalized with the mundane constructions in cases such as mysticism and shamanism.

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