

A Study on the Morality of Non-Transcendental Thinking in Today's Global Society: Focusing on the Theory of Japanese Culture by Shuichi Kato

Jun Fukaya

Introduction

Our global society has faced exceptional challenges in 2020 due to the worldwide spread of COVID-19. Every government in the world is striving to the utmost to prevent the spread and the consequences of the pandemic. In face of this unprecedented crisis for current generations, some governments have sought to develop and implement policies based on scientific data, thus offering a rational approach to the issue. On the other hand, others implement irrational and improvised policies, appearing to be acting in an ad-hoc manner. Unfortunately, the Japanese government belongs to the latter group. When it comes to hardware, Japan is internationally recognised among the developed countries as a technological superpower, being representative of manufacturing industries, such as automobiles and precision machines. On the other hand, Japanese software is not only well-known for traditional culture, but also modern pop culture, such as Anime and Manga.

It could be said that the objective recognition of incidents or things by the Japanese people is limited to what lies in front of them. The Japanese subjectively judge things that may generate interest for them. In terms of objective and subjective processes, I suppose there is a Japanese way of thinking – a

hypothesis so vague that it has not yet been proved. However, some scholars have researched the framework of Japanese culture and its way of thinking. Their studies are inserted in the field of 'theories of Japanese culture'. This presentation aims to clarify the features of the Japanese way of thinking, such as the Japanese consciousness and the ideas by which cultures are created. Here, the way of thinking is analysed from the perspective of morality. Because we are facing an unprecedented challenge, it is necessary to investigate ways to reach a consensus between people whose values are varied in our global society.

One of the most emblematic previous studies on the subject is the book *The Japanese Way of Thinking*, published in 1989 by Hajime Nakamura (1912-1999), a famous scholar of Buddhism. In addition to this, many other works that present different views of religion, psychology, and sociology seek to explain the Japanese unconscious 'basement' in the country's culture and society, such as a *theory of Koso* ('old layer') in 1964, by Masao Maruyama (1914-1996), *Structure of Amai* ('reliance on others') in 1971, by Takeo Doi, and *Human Relationship in Tate* ('vertical') *Society* in 1967, by Chie Nakane, among others. Among such works, my paper focuses on the theory of Japanese culture by the famous critic Shuichi Kato (1919-2008), because the genre of his criticism is tremendously broad, covering ancient to modern literature, culture, arts, thought, and politics. Having lived for a long time in different countries¹, such as France, the United States, and Germany, he is an uncommon thinker who can comment on Japanese culture and the Japanese way of thinking from the Japanese, European, and American perspectives. Chapter 1 explains the theories of Nakamura and Maruyama. It seems that their theories gave some hints to shape Kato's theory on Japanese culture. Chapter 2 clarifies the features of Kato's theory. In Chapter 3, the Japanese way of thinking is characterised. In the last chapter, the problem of the way of thinking is considered regarding how it works in today's global society.

1. Features of the Japanese way of thinking

As I have already mentioned, the features of the recognition of things and incidents by the Japanese people – which are considerably difficult to explain – were addressed by Hajime Nakamura, a famous scholar of Buddhism. His theory was presented in his book *Japanese Way of Thinking*, published in 1989. His opinion is briefly summarised as follows.

In general, the Japanese way of thinking is not able to go beyond this world, where people can recognize phenomena directly and touch things with their hands². It is important that the view limited to 'this world' tends to focus on intimate human relationships. Irrationalism relying on intuition rather than logic is also characteristic of the Japanese way of thinking, as it the preference for subjective emotions and feelings³ over objective rules. The Japanese tend to choose simple symbols⁴ instead of complex orders.

In this context, Buddhism, originally from abroad, had changed as a secular religion with magical elements in Japan because of the influence of the Japanese way of thinking. In sum, the Japanese's own method of thinking represents a limited view of this world ('this-worldliness') and irrationalism. As Nakamura says, 'the Japanese had changed the Buddhism, which was accepted in the Asian continent, to a secular-centred religion'⁵. In the beginning, Indian Buddhists believed that everyone's lives were repeated in a process called *Rinne* (metempsychosis, that is, the cycles of life) forever, as well as considered this world only a temporality. In Japan, Buddhism was transformed, seeking worldly benefits.⁶ Another feature, irrationalism, is explained by Nakamura in terms of the structure of the Japanese language. 'The Japanese language has no relative pronoun. Because of this, it also has no rules that enable it to develop gradually in thinking processes by using a relative pronoun that is reflected in the last word in a sentence'⁷. He also points out that 'the method has not been established

in Japanese language enough, by which the universal being was described as a universal concept⁸. This peculiarity is also mentioned by Masao Maruyama, although in a different manner.

One of the famous examples of Maruyama's theory related to Japanese culture is the 'octopus pot' model⁹. According to this model, Japanese society comprises closed human relationships, so that its horizontal relationships with other groups are not well developed. Here, it is noteworthy that he featured the origin of Japanese culture as 'ancient layers'. Later, he defined it as *basso ostinato*¹⁰, which is the ancient 'layers' theory¹¹. According to Maruyama's thought, the view of fortune and good or bad is a 'prototype'¹² that remains as the remaining elements of Japanese culture, after foreign elements have been eliminated¹³. The prototype has a common change pattern¹⁴ for every period. The view of fortune is the perspective from which the motivation to do something is highly appreciated if it is pure¹⁵. The judgement of good or bad is suitable only for a particular group or community: it is neither a universal nor a valid judgement for others. Maruyama calls this feature 'collective utilitarianism'¹⁶. He also regards thinking in the ancient layers of continuous and running change as 'historical relativism'¹⁷, that is, 'present centralism'.

The features of present centralism and irrationalism addressed in the thoughts of Nakamura and Maruyama are succeeded in the thought of Shuichi Kato. In the next chapter, I explain them by introducing Kato's theory.

2. Shuichi Kato's theory of Japanese culture

Kato's first theory of Japanese culture was presented in 1955, featuring Japan as a 'hybrid culture'¹⁸. Subsequently, he developed his view on the subject in several works, such as *The Introduction of History of Japanese Literature (Part I* published in 1975 and *Part II* in 1980) and *Time and Room in Japanese Culture*, one of his latest works, produced in 1988. It is very difficult to summarise his broad and excellent criticism of cultures. In addition, the number of models he

proposed for Japanese culture has not been clearly determined. In 2009, five were indicated¹⁹. In 2014, three were indicated²⁰. Nevertheless, a brief integration of the features raised by Kato reveals the presence of a 'partialism' in time and space. In fact, Kato himself discussed partialism, present centralism, and other features. Therefore, I would like to resolve this complexity by taking standpoints regarding the feature of partialism. One refers to an attitude in which time – 'now' – is distinguished from the historical passage, and is directed towards 'present centralism'. The other is an attitude in which the particular space – 'here', where he/she is – is limited and where human relationships become a standard of values. The latter attitude is directed towards 'groupism'. Both are seen as features developed from partialism.

Here, I provide some examples of partialism. In the Japanese way of thinking, partialism in time does not correspond to the meaning of historical time consciousness in Western countries. Japanese time consciousness is so vague that we cannot know the beginning and the end of time. Its key feature is to keep the present time forever. This is called 'present centralism'²¹. This is particularly exemplified by horizontal picture scrolls from the 12th to the 14th centuries. This feature makes it impossible to look at a picture as a whole at once because of its structure, so that only a part of it can be seen at once. This means that understanding the present picture is superior to the context of the scroll in which other pictures are hidden in front and behind the present one. Thus, the present is not forecastable. Then, suddenly, something appears. Therefore, it is necessary to react quickly to unpredicted situations²².

On the other hand, the partialism of space has features such as the 'emphasis of sensory sophistication for a part rather than the order of a whole' and 'no discipline to order the parts in a structure as a whole'. As Kato mentioned, one example is a plane figure of a *daimyo's* mansion (*daimyo* = feudal) in the early 17th century. At the beginning of the Tokugawa period, mansions were not built in a symmetric structure, but were quite complex. The complex structure came from

the idea of not having a whole image of the mansion at first. Then, a room was built at the beginning and other parts were added over time. Finally, the structure as a whole became unimaginable²³. Another example given by Kato refers to an ancient literary work: *Utsuho Monogatari* (The Tale of the Cavern) from the Heian period (970s). The building structure was not decided at first. Single short tales were piled up, and the whole structure was naturally completed. Rather than depicting a temporary human life, each characteristic chapter refers to a row in the tale.²⁴

Now, I would like to compare Kato's theory with those of Nakamura and Maruyama. Nakamura's view of the emphasis on present situations influences the sense of values regarding good and evil. 'Whether it is suitable or unsuitable for the present situation of my closed relationship in the organization results in a criterion of good and evil'²⁵. For Maruyama, on the other hand, having a serious view of the present time means 'living positively in this moment'²⁶. However, the 'moment' has no eternity, as the meaning of existential philosophy. It is an ever-changing time stream – which Maruyama considered to appear 'optimistic'. There is no absolute being beyond time. Therefore, the relationship between the absolute being and the human being does not exist, and there is no structure in which the being oneself is guaranteed by the absolute being. In short, nothing can assure living by oneself and everything becomes nothing, which means uncertainty.²⁷

As for Kato, the present centralism, which emphasises the 'now', is also 'this-worldliness'²⁸. It tends to be interested in things that are completed within this world, not being interested in things besides this world. His view of the 'this-worldliness' is characterised by the emphasis on a part that belongs to the surrounding space of one's living.

Conversely, Nakamura refers to the elements of the Japanese language that would hinder logical thinking. For example, Japanese people tend to speak without a subject. Then, it is unclear who is carrying out the action, which leads

them to be unaware of their personality²⁹. Maruyama mentioned that irrationalism is clarified in the purity of one's heart. If the motivation of an action comes from one's 'pure heart', the action is highly appreciated even if it is illegal³⁰. This absolute criterion of the heart is connected with utilitarianism in a community. As a consequence, it becomes a criterion in it, because the criterion will not become a universal ethical standard beyond a concrete human relationship³¹. In other words, 'rationality' in the Japanese way of thinking is an effective *Ri* (理 reason) only within a particular community. Kato developed this feature in his explanation of collectivism. An emphasis on subjectivism based on pure motivation without universality can expand someone's pure heart, which is only a part of a particular person. Further, it tends to be seen as absolute in a community.

One scholar in particular considers that the aforementioned features are not Japanese originals, but elements common to all who have remained with the primitive human thinking. Folklorist Tatsuo Hoshiha pointed out that Kato's theory is not regarded as a 'hybrid culture', but it is interpreted as 'an indigenous world view'³². He also describes the Japanese way of thinking as a 'tangible' thinking³³. Hoshiha's opinion should be reconsidered in the context of cultural anthropology. This, however, is not the point in question.

As I mentioned earlier, Kato's theory of Japanese culture emphasizes 'partialism'³⁴. In its view of space, people recognise things and incidents that nearly exist around them enough to touch them. From a time perspective, people are mainly interested in things that belong to the 'now'. A sense of value from the past does not influence the sense of the present. Similarly, it does not set up a goal for the future. The Japanese sense of time is centred in the 'now' and 'here', where one is. Without departing from here and now, it extends with force in an aimless situation. In other words, the recognition of time and space is described as a view of the lack of transcendence, in which one cannot see oneself from other points of view. Therefore, I use the term 'non-transcendent thinking'³⁵ to refer to the view of the lack of transcendence.

3. The morality of a ‘non-transcendent thinking’

When we regard the Japanese way of thinking as a non-transcendent thinking, a question arises: what kind of sense of values have the Japanese developed in Japanese society? In other words, what has been good in human relationships? To answer this question, this chapter explains morality in Japanese society.

The non-transcendent thinking has been developing the *seken* society, whose main feature is strong peer pressure. In 1996, historian Kinya Abe wrote the book *What is Seken?*³⁶ This is one of the most famous research works in the field of *seken* studies. In Japan, the meaning of ‘individual’ is unclear within human relationships, because Japanese society does not consist of individuals – not in terms of the meaning of individual present in Western countries. As Kato describes, ‘an individual is strongly incorporated into a group’³⁷. We, Japanese, assume that *seken* is a frame of human relationships. We are apt to protect our own pride against invisible and vague *seken*, and sometimes make an apology for *seken*. In Western societies, in which the views of monotheistic religions are based, it appears that people recognise themselves in a relationship with God. I would like to admit that such recognition is a transcendental thinking. However, the Japanese way of thinking – particularly the sense of values such as ‘who I am’ or ‘what good and evil are’ – is limited in human relationships. In this way, *seken* has a moral standard instead of a god. As for most Japanese, it is an ideal image of a person who neither makes trouble of *seken* nor bothers others. It is a typical attitude to keep appearances towards the *seken*.

In Japanese society, a *tate* (‘vertical’) order³⁸ functions in human relationships as a *seken*. The origin of the order goes back to the relationship between master and servant in a *samurai* (‘warrior’), typical of the 17th century. In this relationship, a servant should absolutely obey his master and should not ask questions to obtain explanations. Although a *seken* is a small society, it

features a relationship between the upper and the lower. For example, a person who is a year or even a month older than another should be respected by the younger. This attitude came from Confucianism, which was taught in *samurai* schools in the Edo period (17th to 19th centuries). The relationship between the upper and the lower (an older and a younger) is irrelevant to their abilities. Among them, there is a hidden and a strict rule that the younger must respect the older. This Japanese pattern of human relationships is not driven by faith towards an absolute being or a god. Rather, a relative value in a limited human relationship, that is, morality, is provided to society.³⁹

In Kato's opinion of non-transcendental thinking, groupism is a type of developing partialism. In contrast, judgement in groupism is limited in human relationships, that is, what is important to an individual depends on what is important for his/her group. According to his theory, the morality of non-transcendental thinking has four elements: severity of competition, this-worldly transcendentalism, priority of the present, and goal-centred attitude.⁴⁰ When it comes to morality, the main feature is how to take responsibility. In general, peer pressure is considerably strong in Japanese society: its members seek to have the same opinion and act in the same way, not caring for minority opinions. Naturally, there is competition between groups, whose members tend to consider themselves stronger than the others. Consequently, meritocracy is prompted in a group. Then, the arrangement of human resources becomes suitable: the right person is in the right place. This is a merit of groupism: all for one and one for all in order to achieve a common goal. On the other hand, the 'one for all' mentality results in a lack of clarity about the meanings of an individuality and of who takes responsibility for something in a group. It can be said that everyone has responsibility, which means that nobody has responsibility⁴¹. The Japanese way of taking responsibilities in World War II is an obvious example. At that time, the responsibility belonged to the collective. Although some military leaders were punished, no leader felt responsible for starting a miserable, reckless war⁴².

Apparently, the immaturity inherent in an individual sense of ethics causes a lack of sense of responsibility. In fact, the standpoint of the human being as an individual has not been developed in Japanese culture. One of the reasons for such immaturity is the non-assumption of a transcendental being in a collective morality.⁴³

4. Considerations on the ‘Global Human Resource’

In 2010, the Japanese Ministry of Education, Culture, Sports, Science and Technology (MEXT) introduced the ‘Global Human Resource’ policy, which at the time was explained as follows.

‘The Global Human Resource is a talented person who can think subjectively about things in a globalised world and communicate intelligibly with colleagues, clients, and customers from various backgrounds. This person is able to overcome difficulties that arise from different values and features because of his/her cultural and historical background. This person can also understand the standpoint of others, as well as find and utilise merits from their differences. These competencies lead to a combined effect . In short, the person can add new value to the process’⁴⁴.

In this definition, words such as ‘clients’ and ‘customers’ show that the global human resource was, briefly saying, ‘a business person who makes the need of national benefits’. In the following year, 2011, the Global Human Resource policy was re-defined by a new committee as follows.

‘[A Global Human Resource is] a human being who has a good education and specialisation in a broad point of view, having identity as a Japanese in modern global society with competence and association. He/she has the abilities of communication and cooperativeness beyond the gaps of different

languages, cultures, and values to construct relationships with others. Furthermore, he/she can create new values and have consciousness of social contribution to the next generation⁴⁵.

Regarding this new definition, the contribution to the next generation from a broad view is necessary not only in Japan, but also in other countries. This entails the expressions of 'identity as a Japanese', 'association', and 'awareness of social contribution'. Currently, the term 'Global Human Resource' is often used in contexts of educational goals, along with 'communication ability' and 'power of living' in universities, schools, and companies.

The word 'Global' can connect to areas such as economy, culture, and politics, with 'worldwide' ideas. In this sense, the search for a benefit only for a particular community typical of the non-transcendental thinking is absurd. We are in global situations: the COVID-19 pandemic, climate change, economic disparities, racial and religious conflicts, and many other issues. In complex situations, a global human being must have a communication ability that allows him/her to look to the future and discuss issues beyond their countries. Would it therefore be impossible for Japanese with non-transcendental thinking to acquire such an ability?

There are many international disputes that have religious conflicts as a background. In fact, there are few Japanese members at the United Nations. However, it appears that Japan's role as an international coordinator is becoming more expressive than before. This is because the influence of Japanese religiosity on international politics is not as strong as that of other countries, such as the United States and Middle East countries. It is widely known that the beginning of the United Nations idea⁴⁶ is found in the book by Immanuel Kant *Zum Ewigen Frieden* ('For Eternal Peace'), published in 1795⁴⁷. Kant's 'aimed country' refers to 'a community where all people respect each other'⁴⁸. In order to achieve this aim, what kind of problems contains a Japanese way of thinking? How can the

Japanese contribute to today's international society?

A suitable example is Dr. Tetsu Nakamura (1946-2019), who was killed in December 2019 in Afghanistan. In 1984, he worked as a doctor. In 2000, he started irrigation works. As a result of his work, a desert was changed to a green tract of land, and the case-fatality rate decreased because people were able to drink clean water. He was a Christian, while the ratio of the Japanese population made up of Christians is less than 1%. Supposedly, he could remain a good neighbour with no interests. However, I am afraid that there are few Japanese people like Dr. Nakamura, who have transcendental thinking.

In Japan, a minor, rare incident occurred during the COVID-19 pandemic, when social distancing should be maintained. Mainly show-business workers began to take an initiative against the government's policy, which unjustifiably attempted to extend the mandate of the chief of a public prosecutor office. Ultimately, the policy was rejected⁴⁹. It is noteworthy that the movement was started by the people who are usually not interested in political issues, but had enough time to reflect on the content of the political news and thought: 'this is wrong!' They also posted their opinions on social network services (SNSs). This was the beginning of the movement. In my view, the initiative came from a self-thinking individual, which is not typical of a *seken* society like the Japanese. This means that the movement consisted of individuals who thought frankly and reasonably about the issue. SNS with high anonymity as a group of unknown individuals has a sort of ensuring that they have a private opinion. On the one hand, analogically saying, 'catching fire' because of peer pressure sometimes happens on SNSs. On the other hand, many people feel empathy with a particular voice on SNSs and then build up an expressive movement. In this way, new societies on SNSs sprout as mushrooms after a rain and disappear without anyone knowing them. As with Japanese texts, communication is limited to people who can understand the language. However, in the case of English, the sphere of communication is worldwide. In this context, the 'Global Human Resource' is a

person who can access such a society and exhibit his/her abilities.

Now, I would like to consider a negative side of SNSs, which refers to when someone with non-transcendental thinking does whatever he/she wants on the Internet. As I mentioned, the main features of this thinking are the 'this-worldliness' and irrationalism. From the standpoint of morality, there is no problem for one to behave selfishly, if one's heart is 'pure' and without ill will. Namely, it is good what is good for him/her. Any behaviour that has no evil intent is permitted. In this case, such self-justification is allowed. Sometimes, people who are frustrated with society post malicious slanders to release their stress. That is to say, their conduct means carrying out a non-transcendental thinking. They attack a target in front of them to break out their unpleasant emotions. At this point, they have no idea of how the attacked person feels. Depending on their own feelings, they tend to justify themselves claiming, for example, that the attack is due to the attacked's presumption or impertinence. The attacker with non-transcendental thinking misunderstands that he/she could be protected anonymously in the Internet society. He/she forgets that his/her information published on the Internet cannot be easily deleted, and pictures also remain almost eternal.

In short, the current Internet society is increasingly dangerous. In Japan, people who have transcendental thinking should be educated in order to reduce such danger as much as possible. Unintentionally, it is found, in the COVID-19 situation, that the basic attitude to develop transcendental thinking is to depart from a narrow human connection and a deep consideration of one's own ideas without peer pressure. I hope that this can be a breakthrough and bring the possibility of improving Japanese non-transcendental thinking.

Conclusion

Finally, I would like to point out a positive element of Japanese non-transcendental thinking. In the way of thinking, no one tends to simply consider

forcing a framework of ‘reward for good and punishment for evil’ in a judgement. According to Maruyama, good and evil do not exist as substances in themselves, but rather arise from their functions⁵⁰. He also says that a god has no intrinsic goodness and evil in itself; instead, how anyone or anything works is a criterion of good and evil. In his theory, goodness is an activity that prompts becoming, developing, and bearing. On the contrary, hindering the activity is an evil⁵¹. In sum, this standpoint does not entail an ethical doctrine that man’s inborn nature is neither good nor evil. It is rather pragmatic, whose value is determined not by who you are, but by what you have done. This point of view appears to be a hint to solve the difficulties inherent in the fact that one’s identity is limited by his/her birthplace and affiliation, whose factors are perpetual and unchangeable.

In general, people’s identity is explained by factors such as race, religion, language, gender, and social status. Similarly, we recognise others by these factors, by who he/she is. Alternatively, it would be more real to regard this as a kind of prejudice. If non-transcendental thinking contains an element free from such an ‘essential’ factor, it may contribute to communication in a global society. People would then be free from prejudice based on national, religious, or racial identity, as well as on whom you depend, what you have done, or what you will do. I would like to keep considering about the positive element of the function of the non-transcendental thinking from now on.

(本資料は、「グローバル社会における非超越的思考のモラルに関する一考察—加藤周一の日本文化論をめぐって—」の翻訳である。)

Bibliography

Hoshiya, Tatsuo: *Nihon Bunkaron wo Koete*, Kaden-Sha, Tokyo, 2019.

Kato, Shuichi: *NihonShakai・Bunka no Kihontekitokuchō*, in: *Nihonbunka no Kakureta Katachi*, Kato Shuichi, Kinoshita Junji, Maruyama Masao, Takeda Kiyoko, Iwanami-Shoten, Tokyo, 2014, pp.17-46.

.....: *Nihon*, Gendai Shiso 7gatu rinjizoukan Sotokushu *Kato Shuichi*, Aodo-Sha,

- Vo.37-9, pp.28-41, Tokyo, 2009. (=Kato2009b)
-: *Nihon sono Kokoro to Katachi*, Jiburi Library, Tokuma-Shoten, Tokyo, 2009.
-: *Nihon Bungaku-shi Josetu (Jou)*, Chikuma Shobo, Tokyo, 2008.
-: *Nihon Bungaku-shi Josetu (Ge)*, Chikuma Shobo, Tokyo, 2007.
- Kato, Shuichi/Michael, Reich: *Nihonjin no Shiseikan (Jou)*, (tra. Yajima Shou), Iwanami-Shoten, Tokyo, 1977.
- Kato, Shuichi: *Nihon Bunka no Zasshusei*, Siso, 1955, June. pp.635-647.
- Kant, Immanuel: *Eien no Heiwa no Tameni, (Zum Ewigen Frieden)*, (tra. Utsunomiya Yoshiaki), Iwanami-Shoten, Tokyo, 2006.
- Maruyama, Masao: *Maruyama Masao Kougi-roku, dai 4 satu Nihonseiji sisousi 1964*, Tokyodaigaku Shuppankai, Tokyo, 1998. (=Maruyama1998a)
-: *Maruyama Masao Kougi-roku, dai 6 satu Nihonseiji sisousi 1966*, Tokyodaigaku Shuppankai, Tokyo, 2000.
-: *Maruyama Masao Kougi-roku, dai 7 satu Nihonseiji sisousi 1967*, Tokyodaigaku Shuppankai, Tokyo, 1998. (=Maruyama1998b)
-: *Nihon no Shiso*, Iwanami-Shoten, Tokyo, 1987.
-: *Some Aspects of Moral Consciousness in Japan*, Tokyo Woman's Christian University Repository, (<http://id.nii.ac.jp/1632/00020017>), Tokyo, 2015, pp.148-122.
- Nakane, Chie: *Tateshakai no Ningenkankei*, Kodansha, Tokyo, 1986.
- Nakamura, Hajime: *Nihonjin no Shikouhou, Toyojin no siihouhou III*, Nakamura Hajime Senshu, vol.3, Shunjusha, Tokyo, 1997.

Notes

- ¹ Kato went to France as an exchange student by the French government when he was 32 years old. After that, he took up the positions of associate professor at the University of British Columbia in Canada in 1960 and professor at the Free University of Berlin in 1969. He also gave lectures and became a guest professor at many universities, such as Yale University in 1974, University of Geneva in 1978, University of Cambridge and University of Venice in 1983, University of California in 1989, and Peking University in 1994 (cf. Takeshi Ebisaka, *Kato Shuichi: 21seiki wo tou*, Iwanami-shoten, 2013, Tokyo).
- ² Nakamura (1997, p. 23.) said that, for Westerners, 'the Japanese think that everything is holy and has the meaning of existence'.
- ³ *ibid.*, p. 245. In Nakamura's opinion, 'the Japanese's absolute obedience to a particular authority came from the demand for close connections between people in a closed community. They often feel a friendly connection between them. However, this feeling can weaken their self-awareness of independence. In danger, they tend to blindly follow an authority'.
- ⁴ *ibid.*, p. 444. One can say that simplification is based on irrationalism. It is a pattern of

thinking that results in non-critical, non-logical consideration of things.

⁵ *ibid.*, p.39.

⁶ *ibid.*, p.40.

⁷ *ibid.*, p.373.

⁸ *ibid.*, pp.380-381.

⁹ Maruyama, 1987, pp. 129,132,150. The cultural 'octopus pot' model was presented in his lecture on *Iwanami* culture in June 1957. His theory shows that Western cultures have common fundamental parts and are finely branched. The shape looks like a *Sasara*, which means a bamboo dividing head. On the other hand, in the octopus pot model, a social group has no contact with others and is a very closed society that does not have opportunities to communicate with other groups horizontally.

¹⁰ In the documentation of his lecture in 1964, *The history of Japanese political thoughts*, Maruyama pointed out the double structure of Japanese culture: tenacious continuity and sudden alteration. The prototype of the Japanese way of thinking consists of these two elements (Maruyama, 1998a, p. 48.). The expression *basso ostinato* appeared in his thesis *Some Aspects of Moral Consciousness in Japan*, p. 141.

¹¹ Maruyama explained three parts separately: historical consciousness (Maruyama, 1998a, pp. 66-81.), ethical consciousness (Maruyama, 1998b, pp. 53-73.), and political consciousness (Maruyama, 1998b, pp. 95-129.).

¹² According to Maruyama (1998b, p.50.), '(···)' after omitting foreign elements in Confucianism and Buddhism, which came from the Asian continent, and comparing the idea of Shinto with those of folktales, we can discover a different way of thinking and consciousness of values that are continuous and a highly abstract view of the world'. Here, Maruyama said that a 'prototype' is a hypothesis that integrates way of thinking and consciousness.

¹³ According to Maruyama's (1998a, p.41.) explanation, a prototype is 'a mode of social connection, a primitive form of political conduct and consciousness of values, and a way of thinking in myths and ancient tales'. In addition, 'the continued acquisition of foreign cultures has created layers within the Japanese mental structure. A newer layer is interacting with an old one persistently. The prototype is settled in the deepest layer'. (Maruyama1998b, p.49.).

¹⁴ Maruyama1998b, p.36.

¹⁵ Maruyama called it 'pure motivationism'. This is not defined as an objective ethical norm. The purer the motivation, the better. In this point of view, an action that comes from pure feeling is highly appreciated, even though it is illegal and breaking the law. An action which one consider of the effects is regarded as foxy (Maruyama, 2000, pp. 29-30.).

¹⁶ 'The goodness is to bring benefits from outside his/her community. The evil is to bring disaster. In short, the judgement of good or evil depends on whether a particular community gets goodness or evil. (···) Such a relative benefit for the group is a standard of values and there is no absolute ethical norm beyond the community' (Maruyama, 1998a, p. 59, cf. Maruyama, 2000, p. 29.).

- ¹⁷ (Maruyama, 1998a, pp. 67-68.). The Japanese consciousness of time is seen as a process of natural time: 'time is changing continuously'. This is 'history' for the Japanese (Maruyama, 1998a, p.71.). Further, there is no eternity, no god like as Christianity beyond time in the world. As for the Japanese, time means continues forever into eternity (*Mukyu* 無窮). There are neither transcendental ideas beyond the secular world nor metaphysics (Maruyama, 1998b, pp. 82-83.).
- ¹⁸ cf. Kato1955.
- ¹⁹ Kato (2009, pp. 186-193.) thought that there are five rules in the Japanese cultural 'grammar': this-worldliness, groupism, sensitive world, partialism, and present centralism.
- ²⁰ Kato's (2014, pp. 19-20.) example of 'a paradigm of Japanese culture' entails competitive groupism, this-worldliness, and present centralism.
- ²¹ *ibid.*, p.33.
- ²² *ibid.*, pp.34-35.
- ²³ Kato2014, p.32.
- ²⁴ *ibid.*
- ²⁵ Nakamura1997, p.92.
- ²⁶ Maruyama1998a, pp.67-68.
- ²⁷ Maruyama2000, p.36, 38.
- ²⁸ According to his explanation, 'this-worldliness' is related with the present centralism, which is connected to collectivism and partialism in the view of time in the Japanese cultural grammar (Kato, 2009, p. 321.). Although all factors are named '-ism', they are not completely separated.
- ²⁹ Nakamura1997, p.125.
- ³⁰ Maruyama1998a, p.60.
- ³¹ Maruyama1998b, pp.65-66.
- ³² Hoshiba2019, p.27.
- ³³ *ibid.*, p.36.
- ³⁴ Kato (2007, pp. 263-264.) stated that the emphasis on the 'now' in time and 'here' in space means 'partialism in a dimension of time' and 'partialism in a dimension of space'.
- ³⁵ cf. A thesis concerned with the concept of transcendental thinking in Japan follows in my essay: Jun Fukaya, *Horizontale Transzendenz und Persönlichkeit* ('Horizontal Transcendence and Personality') in Studies of Human Sciences at Seinan Gakuin University, vol. 6, no. 2, 2011, pp. 1-20.
- ³⁶ Abe, Kinya: *Seken towa nanika?*, Kohdansha, 1995, Tokyo.
- ³⁷ Kato2014, p.30, Kato1977, v.
- ³⁸ Chie Nakane (1986, p.170.) mentions that a view of values according to which human relationships are the most important dominates ideas and behaviour in Japanese society. It is a kind of 'social compulsion'.
- ³⁹ *ibid.*
- ⁴⁰ Kato (2009b, pp. 37-38; 2014, pp. 19-43.) indicated that there are four features in

groupism: severity of competition, this-worldliness, priority of the present time, and goal-centred attitude.

⁴¹ Kato2014, p.27.

⁴² As for responsibility in World War II, Kato (2014, p.27.) quoted Maruyama's saying. In his book, Maruyama compared the Tokyo trial with the Nürnberg one. All Japanese military leaders said they did not want to begin the war, but somehow agreed with it. They said the air had moved in the way of agreement. This is an unbelievable incident.

⁴³ 'Challenges against minds of belonging as values could hardly happen, because a view of this-worldliness does not admit an absolute value beyond a this-worldliness community. (···) There is no reason why an individual as a village person (*Mura-bito* 村人) can criticize the aim. In addition, nobody can thoroughly assert his/her belief, because there is no guarantee which personal opinion could be justified as *Ten-mei*, truth, or the Ten Commandments' (Kato, 2009b, p. 38.). Therefore, the non-transcendental view of the world tends to strengthen groupism. Conversely, a faith for an absolute value beyond groups could hardly be born in a strong groupism.

⁴⁴ Sangaku-Jinzaiikusei-Partnership-Global Jinzaiikusei Iinkai, 2010, Apr.

⁴⁵ Sangaku-renkeinyoru-Global Jinzaiikusei-Suishin-Kaigi, 2011, Apr.

⁴⁶ cf. Charter of the United Nations. Article1.3. 'To achieve international cooperation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion'.

⁴⁷ The principle for eternal peace is common and *a priori* truth in which every racial and religious standpoint are accepted (Kant, 2006, p.101).

⁴⁸ Kant2006, p.137 (Interpretation by Utsunomiya Yoshiaki).

⁴⁹ According to the laws of the public prosecutor office, its retirement age is 63. In 31 January, 2020, the Japanese government decided the extension of the retirement age from 62 to 65. Then, the chief officer of Tokyo higher court, Hiromu Kurokawa, 62, could continue his job. Not a few broadcasts reported that Mr Kurokawa had a very closed relationship with prime minister Abe. This affair was severely criticized by not only the opposite parties, but also by show-business persons who were usually departed from political matters. On the Internet, many opinions against the decision were submitted. Millions of tweets were recorded (Asahi morning newspaper, May 15, 2020).

⁵⁰ Maruyama2000, p.31, Maruyama1998b, p.67.

⁵¹ Maruyama1998a, p.63.