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*The Future Japan*, by Tokutomi Soho, translated and edited by  
**Vinh Sinh**

William Dean Kinzley  
University of South Carolina - Columbia, dean-kinzley@sc.edu

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Tatsuno's book is written for the western business-minded reader who is critical of Japanese business practices. Thus, his method of investigation—based on examples and spurious statistics—do not sit well with the scholar of the Japanese economy. Talking about different forms of creativity, describing Japanese research institutions, and enumerating Japanese scientific achievements are not sound methods of evaluating hypotheses. His praise for Japanese culture and Japanese management is nothing more than truism. But even for his business audience, Tatsuno is no more convincing than Akio Morita. Business readers can find hundreds of prior publications that, although not technical, sit better with academic scholarship.

PANOS MOURDOUKOUTAS  
*Long Island University*

*The Future Japan.* By TOKUTOMI SOHŌ. Translated and edited by VINH SINH, with co-editors MATSUZAWA HIROAKI and NICHOLAS WICKENDEN. Edmonton: The University of Alberta Press, 1989. xxxviii, 222 pp. \$24.95.

Meiji Japan was a time of noisy debate. Political leaders, intellectuals, and journalists argued vigorously over the policies and directions for the emergent modern state. Among the most prominent of the disputants was Tokutomi Sohō. As an extremely prolific author and as the editor of the important magazine *Kokumin no tomo* (The Nation's Friend), Tokutomi played a major role in shaping the discourse of a generation. This translation of his seminal *Shōrai no Nihon* of 1886 provides Western readers with a glimpse into the rich intellectual universe of Meiji Japan as well as a classic view of the nation's cultural options in a changing world.

Tokutomi, like other intellectuals of the young Meiji era, sought to make sense of a world much changed. What was the nature of modern society, how was it evolving, and how could Japan adapt to it? These questions and others underlay the youthful Tokutomi's *The Future Japan* as well as numerous other writings of this fertile period. There are precious few of these texts that have been translated and for that reason alone the appearance of this book is a welcome event.

The translated text is preceded by a twenty-five-page introduction that provides a brief biographical treatment of Tokutomi, a sketch of the historical context in which he wrote, and a discussion of some of his most important source materials. This information will be of some use to those unfamiliar with Tokutomi or his work. But, in the main, this section is little more than a brief synopsis of a rather well-known body of literature and offers no new insights into either Tokutomi or his text. Three hundred and twenty-eight notes for the translation clarify obscure references and identify vague sources. There is also a highly selective list of suggested readings to guide further study.

Tokutomi's vision of Japan's future built upon his newfound faith in the idea of evolutionary progress. Much of his text is concerned with tracing through history the struggle for survival between and among the world's states. His efforts at universal history uncovered a broad pattern in human development and revealed to him the new trends that were guiding human history as he wrote. Formerly, Tokutomi argued, world history had been dominated by militant states in which social and

political liberties were substantially absent. Although deplorable, military societies were essential prerequisites for conditioning people to meet the rigors of the more complex societies that would follow. The experience of the Western countries clearly demonstrated, however, that the era of military ascendancy had passed. The position of Great Britain made clear that power now derived from economic might and industrial capacity. The nineteenth century, according to Tokutomi, was a vast battleground between industrialism and militarism and inexorably the centrality of military might was giving way to the march of industrialism. Similarly, aristocratic social organization, which was right and appropriate in militant states, was giving way to the democratic impulse embedded in the industrial system. The task for Japan, therefore, was to recognize world trends and create institutions consistent with the needs of the times. Specifically, the continuation of outmoded feudalistic thinking and military-based institutions had to be eliminated if the Japanese wished to be taken seriously in the world that was aborning. To fail to do so would leave Japan exposed to the unwelcome intrusions of the “blue-eyed and red-bearded peoples” (p. 184).

This new book joins a small body of translations of works from this period by Fukuzawa Yukichi and Nakae Chōmin. Thus, its appearance will be useful for students and others interested in the intellectual tenor of Meiji Japan. Yet, one would have wished for a text that was more fluid and a prose style less wooden. Moreover, the introduction is riddled with grammatical errors and ambiguous sentences and, although less prominent, similar problems exist in the translated text as well. Tokutomi deserves better. Nevertheless, his *The Future Japan* is a useful addition to the growing corpus of Japanese historical texts in translation.

W. DEAN KINZLEY  
*University of South Carolina*

*Moral and Spiritual Cultivation in Japanese Neo-Confucianism: The Life and Thought of Kaibara Ekken (1630–1714)*. By MARY E. TUCKER. Albany: State University of New York Press, 1989. vi, 451 pp. \$49.50 (cloth); \$16.95 (paper).

The first part of this study consists of a biographical sketch of Kaibara Ekken (1630–1714) with historical background about Neo-Confucianism in East Asia and its relation to Tokugawa Japan. This first part also analyzes one of Kaibara's works, *Yamato Zokkun*. The second part of the book is a translated version of *Yamato Zokkun* along with the Japanese text.

Tucker presents common philosophical elements revealed in Kaibara's writing in Chu Hsi's Neo-Confucian thoughts; the concepts of “heaven and earth” (p. 54), and “humaneness (*jen*) as a generative principle” (p. 56). Through *Yamato Zokkun*, Tucker shows how Kaibara developed the Neo-Confucian ideas of heaven, earth, and human, among which the concept of human is taken as the center. The book presents Kaibara's account of “the basis for a special link to the mind-and-heart of heaven and earth,” (p. 124) and emphasizes that human nature should be cultivated through filiality which leads toward humaneness.

Although Tucker does not highlight the significance of Kaibara's treatises within the Japanese context, she credits Kaibara with two unique contributions to