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Thank you for your introduction. I would like to begin by expressing my warmest congratulations on the establishment of the Solidarity of International JUDO Education, a nonprofit organization headed by Mr. Yamashita.

This NPO was established six months ago with the twin purposes of promoting, through judo, both international understanding and the sound development of children. This seems to me to be a very meaningful endeavor, and so I was very happy to be asked to make this speech today. I would now like to talk about my views on judo and look at how we can apply its teachings and principles to the current situation in Japan, as well as to the future of the country.

My association with judo

I started judo at the age of 12 and continued until I graduated from university. There was even a time when I practiced at the Kodokan when I was young. It is no exaggeration to say that I spent most of my youth practicing judo and reading books. I learnt some very important things from these activities. For example, although winning matches is, of course, important for judo players, it is not the ultimate goal of practicing judo. The ultimate goal of practicing judo, as far as I understand it, is to train yourself, physically, technically and mentally.

Also, those who are stronger must help those who are less strong, and must not unnecessarily show off their strength. Winners must show mercy to losers. There are crucial times in life when one must do something at any cost, even at the cost of one's own life. These are some of the principles I learnt

naturally from judo.

These lessons, in essence, are also mentioned in *Bushido: The Soul of Japan*, a book written by Mr. Inazo Nitobe. I believe that judo is a way to pursue *bushido* (the way of the samurai). As a person who loves judo and believes in *bushido*, it is no wonder that as a young person, and continuing until this day, I was greatly influenced by a novel called *Sugata*

Sanshiro, written by Tsuneo Tomita.

Many young people in those days really loved *Sugata Sanshiro*. It describes a world where the roles of men and women were still clearly defined. Many young men, in particular, built up their own characters by reading the book, which vividly portrays the ideal Japanese man of those times.

Meeting Mr. Yamashita for the first time

It was at the Japan-Russia Eminent Persons Conference held in April 2004 that I met Mr. Yamashita for the first time. The Chairman for the Japan side was former Prime Minister Yoshiro Mori, and his counterpart from Russia was Mr. Luzhkov, the Mayor of Moscow. After each side spent a few minutes expressing their views on the relationship between their respective countries and some of the problems faced by them, we all paid a courtesy visit to President Putin. One thing I will never forget about this visit was the way that the President went straight to Mr. Yamashita and hugged him. They then had an enthusiastic conversation about judo, a subject that President Putin knows a lot about. Mr. Yamashita still maintains a good relationship with President Putin. At the meeting, Mr. Yamashita revealed that his ultimate goal is to disseminate Japanese *bushido* and the spirit of the samurai throughout the world via judo. I was deeply touched by this remark.

Each country has its own martial art, but what makes judo unique is its emphasis on mental—rather than technical—refinement. Mr.

Yamshita's remarks immediately reminded me of *Sugata Sanshiro*, so I suggested to Mr. Yamshita that the novel should be translated into English and distributed around the world as a way contributing to the realization of his goal. Mr. Yamashita and I became so absorbed in our conversation about *bushido* and judo that we almost forgot about the time.

Tendency towards globalization

While there are many trends currently playing out in the world, such as declining birthrates in developed countries and growing populations in developing countries, the most notable trend is, in my opinion, globalization. We are now seeing globalization progress at an unprecedented pace with people, goods, money and information crossing borders almost in an instant. At the same time, Brazil, Russia, India, China and other large, well-populated countries are being rapidly industrialized. In these fast-changing times it is becoming even more important to be sensitive to changes around the world in order to stay ahead. However, the most important thing is not simply to win. What is more important is for Japan to "mentally globalize" at a variety of levels: nationally, in the corporate world, and even as individuals, so that we can make fair and non-discriminatory comparisons between ourselves and the international community, between our products and those produced overseas.

At the corporate level, Japanese companies have long ago established offices in foreign countries so as to be able to quickly meet changes in the marketplace. These companies contribute to the local economy through employment of local people and other business activities, as well as making various social contributions. In these terms, I would say, Japanese companies have successfully taken root in overseas markets. However, in terms of the globalization of Japanese society as a whole, we

must admit that it is still insufficient. In 2004 the number of foreigners working in Japan was about 600,000. This number accounts for only 1% of the Japanese labor population, a figure which is significantly lower than in other developed countries, such as 15% in the U.S. and 9% in Germany.

The Economic Partnership Agreement (EPA) concluded between Japan and the Philippines was very significant for Japan because it included an agreement regarding the acceptance of Philippine nurses and care workers. However, the number of nurses and care workers to be accepted for the next two years are only 400 and 600 respectively. These numbers are nowhere near sufficient. At a meeting held before the EPA was concluded, in which I also took part, the Japanese government first proposed a total of only 100 nurses and care workers. The Philippine President exhibited a very negative reaction to this proposal, reminding the Japanese side that Philippine nurses and care workers are already working actively throughout the world. As a result, the meeting was suspended temporarily, and the Ministry of Justice and the Immigration Bureau later agreed to increase the numbers. I know this is a very controversial issue, and hope that this EPA will trigger heated discussion among Japanese people.

Another indication of Japan's failure to fully embrace globalization can be found in the annual number of foreign tourists visiting Japan: approximately a mere 6,700,000, putting Japan at around 30th in the world in terms of international tourist numbers. This figure is less than 20% of the number of visitors to such tourism "superpowers" as Spain (53,000,000), the U.S. (46,000,000) and Italy (37,000,000), and less than 10% of the number of annual visitors to France, which boasts 75,000,000.

Japan is the second largest economic power in the world, but there has been no "*Pax Japonica*" so far although the country may have been worthy of it in economic terms. Unfortunately, Japan is not

attracting the respect of other countries or playing a leading role in world affairs, as first the U.K. and then the U.S. did respectively during the periods known as *Pax Britannica* and *Pax Americana*. This is probably a result of the insufficient globalization of Japan.

Globalization and *bushido*

Sport is playing a very important role in the globalization of Japanese society. Matsui, Ichiro and other Major League Baseball players, along with Nakata, Nakamura and others playing soccer in Europe are some notable examples of athletes who have had a great impact on the collective Japanese mindscape. These great players are challenging themselves to become number one in their respective sports from an international, rather than a narrow, domestic, perspective. We can say that by striving to develop their sporting abilities to an international standard, and demonstrating these abilities in global arenas they have become globalized at an individual level. I believe that their efforts are effectively broadening the Japanese view, which otherwise tends to be narrow, and encouraging the people of Japan to be more outward-looking in terms of the wider world.

Having talked about the globalization of sports in general, I would now like to talk specifically about judo. There is a scene in the novel *Sugata Sanshiro* in which Yujiro Toda, the best pupil of Shogoro Yano, expresses his determination to spread judo throughout the world. This was during the period when Japan was enthusiastically embracing Western technology and culture, and was attempting to divest itself of uniquely Japanese traditions, particularly “barbarous” judo and other martial arts. The novel gives the reader a sense of amazement that, despite the unfavorable social conditions, there was a Japanese man who was seeking the globalization of judo. Yujiro Toda is said to have modeled after Tsunejiro Tomita, the

author’s father. Tsunejiro Tomita actually went to Seattle in the U.S. to teach and spread the appreciation of judo soon after Tsuneo was born. The Japanese people such as Tsunejiro Tomita, who had such a bold plan in mind, were very rare in those days, and he is truly worthy of our respect.

The principles of globalization and *bushido* have something in common. The number of countries belonging to the International Judo Federation (IJF) is currently 195. IJF is thus one of the world’s largest sports governing bodies, along with those for track and field, and soccer. No other sport that originated in Japan has been as widely popularized as judo. The reason judo has been so widely popularized is, in my opinion, not simply because of its techniques but also because of its underlying *bushido* spirit.

The three most important creeds in *bushido* are “justice” (play fair and do not commit any foul), “courage” (take action when necessary to protect justice, or conversely, refrain from taking any unjust action), and “compassion” (understand the deeply-held feelings that others have and treat them sympathetically).

We are currently beginning to see the dark side of globalization as well. In other words, the confrontations between developed and developing countries—or the “haves” and “have-nots”—as well as those between different races and religious faiths, are coming to light. I think that maintaining good relationships with each other—in terms of not only between countries but also between companies and between individuals—is a key issue for the twenty-first century. It is my belief that following the principles of *bushido* is an effective way to deal with these negative aspects of globalization.

The “compassion” creed of *bushido* is particularly important, and I believe that Japan should take the initiative in disseminating it throughout the world. Lee Teng-hui., the former Taiwanese President, also mentions in his book *Bushido Kaidai* (a commentary on the traditional samurai spirit) the

importance of *bushido* to the current international situation, and stresses that “compassion” in *bushido* terms, which is based on consideration and deep affection for others, is particularly important.

Many Japanese companies advanced into Asian markets during the period of greater economic development period. I myself worked in Manila in the Philippines for seven years in the seventies. One of the things I realized during my time in Manila was that many Japanese had a sense of superiority over other Asian people. I noticed many Japanese who discriminated against local workers because they were poor, saying that they were less motivated than Japanese workers. They also tended to believe that local workers would loaf on the job unless closely monitored. I really disliked hearing this kind of thing, but it does illustrate an interesting double-standard.

In the Philippines, the temperature remains high throughout the year, and local workers cannot sleep well because they usually have many children and families often sleep together in a small room. On the other hand, the Japanese workers live in gorgeous, air-conditioned houses, complete with maids, and eat good food. Under these circumstances, how can the Japanese complain that local workers are less motivated? I recall a time during July and August when no air-conditioners were available and even the Japanese were working in their company or government offices in short *suteteko* underpants with a fan in one hand. Not surprisingly, their productivity dropped in these months. Sadly, there were, and probably still are, many people (not only Japanese but also those from other developed countries such as the U.S. and Europe) who do not show any appreciation of the circumstances of local people.

Bushido has long emphasized the value of treating all people equally and with consideration. Interestingly, the Japanese who are successful in foreign countries all share this value.

Japanese-style management

Let me talk about Toyota Motor as an example of this. Toyota has a presence in China, Southeast Asia and other countries throughout the world. One thing we always try to keep in mind when we are operating abroad is, in a nutshell, to treat each local worker as a precious human resource, and to create as many opportunities as possible to engage with them. Each country has its own political, social and economic circumstances, as well as its particular problems. So we must try to understand the circumstances of local people and make a real effort to establish a bond with them. I would call this way of managing people the Japanese style of management.

Many books describe the Japanese style of management in terms like these: “The president and employees use the same parking lot and eat at the same table.” This is, in my opinion, a total mischaracterization. The Japanese style of management is not just a matter of parking lots or cafeterias, but the way in which the company places great emphasis on building equal and mutually respectful relationships with local people.

In judo matches, there are always winners and losers. However, winners are prohibited from striking a triumphant pose or showing off in any other way. This is also an effect of the principle of “compassion”. Judo players, as well as karate players, are also strictly forbidden to use their techniques anywhere outside of the training or competition context. In business terms, this means companies should not use their money to exploit weak people or poor companies, although we cannot deny the right to engage in economic competition because competition is a driving force of economic growth.

There are always going to be those that lose out, economically speaking. This is inevitable. But what is important is to develop a system to help revive these “losers”, whether they be individuals,

companies or whole countries. This is a task that should be undertaken by the government and large companies. We need to create a system, in Japan and the rest of the world, which gives weaker individuals and countries the chance to come back and try again.

It is an undeniable fact that recent terrorism and frequently occurring disputes are the result, at least partially, of a resistance to the globalization promoted by developed countries. This is the very time for Japan to work hard to spread *bushido's* creed of "compassion" throughout the world.

View on life and death required for leaders

In the novel *Sugata Sanshiro*, Sanshiro of the Kodokan school is so strong that he beats his opponents one after another. This situation has parallels with that of the current global political and economic situation where developing countries are being beaten down by developed countries. Sanshiro, however always understands the feelings of his opponents, even when he is beating them, and always behaves fairly. The defeated opponents therefore come to appreciate Sanshiro's honorability. If developed countries can behave as considerately as Sanshiro, I am confident that world peace will follow. I think that it is important to promote this belief throughout the world.

World peace can be realized by striving to create one world in a fair manner through meetings and discussions under the initiative of the United Nations or other organizations. How people of different ages and gender, and with different racial and cultural backgrounds can live together is a serious issue for international society. To begin to resolve this issue, we need to view others as equals, without any sense of superiority, inferiority or discrimination, and we also need to be considerate towards weaker or defeated "opponents".

I also think that the samurai view on life and death can teach us something. "Courage" in *bushido*

terms is understood as the service of justice even at the cost of one's own life. To put it another way, the *bushido* spirit can be said to be a pursuit of the right way to die. Jocho Yamamoto, an advocate of the *bushido* spirit during the Edo Period, which lasted from the beginning of the seventeenth century until 1867, stated that the essence of *bushido* is to die. This famous statement illustrates the samurai view on life and death, their determination to do the right thing, and their acceptance of the consequences—even death—of living that way.

Modern leaders, whether they be politicians, businesspeople or athletes, must be able to accurately and quickly understand global trends and social changes, and then be able to act just as fast to take advantage of the situation. In my opinion, whether or not leaders possess such qualities depends on their view of life and death—in other words, whether or not they are ready to die.

In the world of business, for example, the decision to go ahead with an important project that will affect the future of the company cannot be made with data alone, no matter how much data there is available. Such a decision can only be made when the leader of the company is ready to die if the project fails. To put it differently, the decision-making capabilities of the company manager are supported by his or her view on life and death. Workers are willing to follow their leaders when those leaders are dependable. Leaders therefore need to be calm and self-possessed at all times. It is their view on life and death that enables leaders to maintain their calm under any circumstances. For example, a decision as to whether to build a factory abroad, and thereby spend a huge amount of money, can be a very difficult decision to make. The company manager becomes torn over whether to go ahead with the project or not, and cannot decide either way, unless he or she is ready to die.

Samurai in the old days were always conscious of death. They did not know when they would be

ordered to go to war or perform *hara-kiri*. In the novel *Sugata Sanshiro*, Sanshiro is distraught because he is not confident he can beat his rival, Gennosuke Higaki. He finally comes to conclusion that he can do anything if he is ready to die.

This scene can be understood as meaning: “Do your best and leave the rest to fate.” Everyone has to die sooner or later. When you take this seriously, you eventually start to think about how to live. This idea is already part of my subconscious. I believe that our lives are more fulfilling when we continually put ourselves in a tense position between life and death. In this respect, judo has greatly influenced my views on life and death.

Contemporary Japanese people rarely think of death in their daily lives. This is a real pity. When I meet people of about my age, they often talk about what medicines are effective, which hospitals are good, and how they can live a longer life. I find this very sad. These people seem to have forgotten that we are all mortal.

Winning may also mean losing

Soon after I started working at Toyota Motor, I had the opportunity to visit Mr. Shotaro Kamiya, who is often referred to as the “God of Sales.” There were many Buddhist images in the room, so I asked him why Buddhist images are so important to the company. He answered, “Being the manager of a company is a lonely job. If you become the president or chairman of a company, you feel even more isolated. Ultimately, there is no one you can rely on but the gods and Buddha. So I have decided to put these Buddhist images in my room, and, whenever I cannot make up my mind about something, I appeal to them for help.” I didn’t understand what he was saying at the time, but looking back over my own career, I think I myself have had similar experiences. I believe that it is extremely important for people to live and die according to the law of nature. And it is vital for people to realize the

importance of living and dying that way.

In one famous scene in *Sugata Sanshiro*, Sanshiro returns to the Kodokan after fighting with a villain on the street. Although he is strictly forbidden to fight other than during matches, he flings the villain away, becomes drunk with his own strength, and returns to the Kodokan in a good mood.

Shogoro Yano, Sanshiro’s master, summons him and tells him that his judo is not judo after all. Shogoro asks Sanshiro whether he can remain calm even when death by fire or water is imminent, so Sanshiro jumps into a pond, saying that he is ready to die for the master at any time. Shogoro tells Sanshiro that the most important thing is not to die unnecessarily, but to know life through knowing death. Sanshiro stays in the pond for the rest of the night, pondering what his master has said. The book does not give an explanation of the meaning of the master’s words. This is probably because the author himself was not sure what they meant!

I often warn our employees, telling them, “Winning may also mean losing.” Some critics say that I am a fool and that our company should act more aggressively while we are on top—Toyota Motor is actually winning in the U.S. market at the moment—but I tell our employees that winning may turn into losing at any time. What really matters is not winning itself, but the methods used.

In a competitive environment, we need rivals. I believe that beating rivals to the ground so that they can never recover is not a sound state of competition.

Needless to say, leaders should not lack ethics or act immorally.

Ethics forgotten by the Japanese

In the economic field, for example, Adam Smith, an advocate of free market capitalism, stresses the importance of ethics in his book *The Theory of Moral Sentiments*. As far as I understand it, Adam

Smith was making the point that individual ethics are particularly important in the free market, where people are competing with each other to decide who wins. Leaders who lack such personal ethics, believing instead that they can do anything they want, just because they have the money to do it with, are not respected and their business does not last long.

The twenty-first century is often called the “century of mind.” In the twentieth century, particularly after World War II, a materialistic society developed and flourished in Japan, and the Japanese sought to enrich their lives by becoming rich in material goods. However, this materialism also brought about mental desolation in people, as their mutual bonds weakened and their ethics disappeared. The present situation, where people have forgotten the mistakes of the “bubble period,” and are again seeking ways to become rich financially, rather than mentally or spiritually, greatly concerns me. Various recent problems, such as the killing and injuring of small children, bullying at schools, and accidents and scandals surrounding companies, may seem to have no connection with each other on the surface, but in my view what they have in common is that they are all the results of the change in the Japanese mindset.

Mr. Naohiro Amaya, former Vice Minister for International Affairs of the old Ministry of International Trade and Industry, wrote an interesting essay titled *Saraba, Chonin Kokka* (Farewell to Japan as a Merchant Nation) about 20 years ago. What he was referring to by *chonin kokka*, or “merchant nation,” was a country that devotes itself to pursuing economic goals, in other words, making money.

In his essay Mr. Amaya stated that the only way for Japan to become a country where people could feed themselves after World War II was to become a “merchant nation.” However, after Japan became a “merchant nation” and fulfilled this aim, a new question arose as to whether this is the right course

for Japan to continue to follow. In the 1980’s, Japan became a country where the majority of the people can eat as much as they want. Mr. Amaya asserts that when people have the means to eat as much as they want, and they still only think about food, they are scarcely different from pigs. He stresses that once people have achieved wealth, they must begin to pursue new values, and stop focusing on just earning more money. The new values are, in his opinion, “truth” and “beauty”, and he believes that the ultimate characteristic of the Japanese people is their traditional “sense of beauty,” which can be perceived naturally by every Japanese person through their sharp sensitivity. The strong economic development was not wrong, he writes, but as it went on the balance between material and mind was upset.

This imbalance has not yet been corrected, and still poses a serious problem. People in their fifties and over should be familiar with the values and world I have just described. However, we must admit that we have not worked hard enough over the sixty years since the Second World War to pass on the uniquely Japanese *bushido* spirit to the following generations. The self-centered idea that, “As long as I win, everything is fine,” has prevailed throughout Japan. This idea may be easy for modern young people to understand, but it is greatly concerning if such an idea is accepted as a general philosophy.

In the twenty-first century the Japanese people need to mentally purify themselves. By doing this Japan will win the respect of other countries. It is therefore extremely important that the Japanese unique *bushido* spirit be passed on and fostered through education.

It is my hope that families and schools will ensure that, by the end of their years of compulsory education, their children will possess sound ethics.

The Japanese mentality that should be passed on to the next generation

Mr. Yamashita is enthusiastically promoting the Judo Renaissance project to develop children's characters through judo as a way of solving problems related to schooling. The project involves such initiatives as encouraging junior high schools around the country to send problematic students to judo schools so that they can practice and experience judo firsthand. I think this is a very good opportunity for children to learn *bushido* through physical activity.

Mr. Yamashita himself was a bit of a ruffian when he was at elementary school, so his parents decided to send him to a judo school. This gave Mr. Yamashita the chance to discover the joy of judo, to meet a wonderful mentor at a junior high school, and develop not only his judo techniques, but also his personal character by practicing judo. For many schools that are currently confronted with problems of bullying, introducing judo or karate to the curriculum may be an effective way to solve such problems.

The education system must be substantially overhauled over the next few years. We need to review the existing system, which relies on *hensachi* (deviation values) to assess the abilities of students. There are too many precious things that have been discarded and lost. We have paid too little attention to the pride of being Japanese, which comes from our history, morality, ethics, and rich spirituality. This carelessness, in my opinion, has destroyed schools.

All children are good at one or two things at least, even when they don't do well in traditional school subjects and we cannot accurately assess their abilities with *hensachi* alone. I realize that it would be extremely difficult to identify all their abilities on an individual level, but we must do something. It is very important for the future of our country that the problems regarding children and education in general are addressed. As Mr. Yamashita proposes, exploring the potential of judo to solve these problems, and coming up with various educational

methods based on judo would be a good way to address these problems.

It is my hope that Japanese children, who are living more and more in a global society, will learn more about Japanese history, traditions and culture, and that they will proudly play an active role in the development of the world.

Finally, I would like to express my respect and gratitude to Mr. Yamashita. I am proud that there is such a sincere, passionate and delightful man in Japan today. As a lover and supporter of Japanese judo, I will be most happy if lots of Japanese people rediscover their original spirit and way of thinking through the activities of the Solidarity of International JUDO Education. I sincerely hope for the organization's continued success. Thank you.