

ID 119

The 20th ICCRTS

Title of Paper:

**A role of “Agilitator” within the complex endeavors
~Harmonizing Agility Advantage in the private academy system~**

Topics1: Concepts, Theory, and Policy

Topics3: Data, Information, Knowledge

Topics4: Experimentation, Metric, and Analysis

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A role of “Agilitator” within the complex endeavors
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(Abstract)

This study aims that ,first, to progress Agility Advantage and ,second, to give the new idea of “Agilitator”. which is a new concept we have created during our discussion of translating Agility Advantage in Japanese. Agility needs motivation combined with the NetCentric shared situation awareness technologies. The definition of “agility” tells us that, in order to survive rapid social changes, ordinary person needs to analyze key factors among the big data and then to perform in appropriated manner harmonizing his ability.

The role of “Agilitator” is to support the comprehension of laypersons who has difficulty of understanding what they should do by themselves facing important issues. Laypersons know that they should cope with unseen big change, however in practice, they are virtually doing nothing because they are puzzled. “Agilitator “ guides the laypersons towards better understanding of the situation by, telling them what are the necessary contents and NetCentric information, and by genuinely making them convinced of what is happening.

In this study, we use the feedback system as a methodology for the understanding the role of “Agilitator” The trust of “Agilitator” will greatly enhance the Agility Advantage. Eventually, a prudent decision of individual can change will lead to the social reform. End)

<Introduction>

Our bold view for interpretation would be provided a personalized learning method what the book of Agility Advantage would be applicable domain of “the science of information and behavior management”* *This study is aim at propose one definition for the new concept of “Agilitator” which could make support and consulate for promoting real actions and transformation by laypersons themselves.

For the purpose of this attempt for providing additional idea for making out the guideline of Agility Advantage , how each layman capability should perform their each roles in everyday life. It might be fairly difficult matters for person alone how to manage and understand toward the rapid change of social events or turbulent global conditions. Even layperson might be apt not to make mistakes among complex enterprise.

Almost of all laypersons should gather the fresh news and then accuracy needs to come first in news reporting in every day for analyzing situation among complex world wide affaires by themselves.

This study will share information regarding methodology the self- synchronized learning and also impact of influential initiatives through the historical great feat examples by Mr Yorhisa Torajiro in the 19th century In Japan.

Mr .Yoshida Torajiro was performed the forerunner in late time of EDO periods which would mention the following historical back ground as follows:

The Edo period: 1603-1867 From the late 12th century through the 17th century, Japan was ruled by samurais (military leaders) but its politics remained unstable. Internal wars and power shifts were very frequent, especially during the late 15th century to the end of the 16th century, which was called the Sengoku (warring) period. Finally, Ieyasu Tokugawa unified the country after the decisive Battle of Sekigahara (located between Nagoya and Kyoto, and visible today from the Shinkansen) in 1600 and the attacks on Osaka Castle in 1615 where the rival Toyotomi family perished. Ieyasu established a new government in Edo and became the first shogun of the Edo Bakufu in 1603. Edo, a sleepy little town until then, was transformed into a huge political city by aggressive public works projects including land reclamation and artificial canals and water supplies. The Tokugawa family ruled the country for the next 264 years (15 shoguns in all). Ieyasu Tokugawa was deified and is still worshiped in Nikko Toshogu Shrine. A particularly important development during the Sengoku and early Edo period was the removal of various middle-layer organizations such as Buddhist temples and sects, manorial owners and resident landlords which had existed since the ancient times and through the middle ages. Power decentralization and indirect rule were now replaced by direct and unified rule by the newly emerged daimyo (warlord) in each region. This was achieved by a number of policies and actions taken by Sengoku daimyos, especially Nobunaga Oda and Hideyoshi Toyotomi, the two most powerful military leaders before Ieyasu finally took power. Their policies included the military conquests of opponents, the liberalization of commerce, the prohibition of inter-regional custom duties, official land survey and registration (kenchi), the confiscation of all arms from non-samurai population (katanagari), the construction of a castle town in every region, the residential requirement of all samurais in castle towns, the relocation of markets to castle towns, and so on. From this time onward, samurais and farmers were strictly separated in profession and residence. Samurais who no longer protected their land became salaried urban officials. Daimyos began to rule land, farmers and samurai retainers directly. This movement which was started in the Sengoku period was continued and completed by the Edo government.(Fig-1-)



Fig-1

Chapter-1- Significance and Requisite for Agilitator

We are quite sure that our societies of complexity are diversified and more difficult to understand to solve the features of problems. And also our situations of problems are becoming globally. Laypersons should study the past historical issues and analyze the current BIG-DATA and gain leverage their own behavior management among complex endeavors. However, laypersons in individuals might be difficult to have proactive awareness nor having ability to analyze necessary data.

Agilitator should perform supporting role as being catalyst for change of proactive management for laypersons who could be promoting decision making and favorable reaction in advance for surviving our complexity society at present.

We would like to evoke well-known person name of Yoshida Torajiro as our forerunner of !Agilitator in the time of late Edo period as stated the above introduction.(Fig-2-) For the effect of historical facts still tell us the significant of the development of Japanese private higher education from the late Tokugawa to the early Meiji period and its role in Japanese modernization. As almost professional historians' comments superficially resemble each comments that the feudal foundation and modern ideas shaped the transformation and the development of private higher education. At the same time, the role played by various influential educators and agilitator of Yoshida Torajiro and his disciples such as Itou Hirofumi, Yamagada Aritomo, Masaki Taizou, Yamda Akinori and more than 100 peoples as apprentices of great importance in inheriting the legacy and in launching further projects. Meiji Restoration could hardly take place without the fruits of education in the late Tokugawa period and it could neither process significantly

without early Meiji private academies' support. The ideology and national consciousness in the private higher institutions at the time, developed in a turbulent society, determined the direction of Meiji government's succeeding actions. Our research concerns should start with the research of Tokugawa's education environment and continues in analyzing the early Meiji's social atmosphere for private academies, such as Shokasonjuku and others. A close exploration of a pioneer agitators of Yoshida Torajiro. There were more than 300 private academy could bring up presuming more than 10,000 vigorous young persons at that time. Especially, Yoshida Torajiro could contact the most outstanding private institutions called Shokason-juku as private academy from then till now in Japan, provides an access to approach the ideas of leading thinkers and policymakers, educators and hopefully agitators if they might have a sense of this meaning of Agility Advantage 150 years ago.



Fig-2-

As Yoshida Torajiro and his followers with contemporaries might admit that at that time, the urgent need for an integrated nationality took over the dominative consideration in formulating education strategies. On the flip side, the education those thinkers had promoted, helps Japan preserve the national independence as historical reckless attempt caused by Yoshida Torajiro whom tried to stow away on the ship of M C Perry on the time of 1853(fig-3-)



Fig-3-

Chapater-2- What is the major role of Agilitator ?*

For enhancing laypersons 'motivation to do serious actions, Agilitators will be able to support them at the very early stage what is the kernel of challenging events or when the best timing to implement to change. and then how to aware of rouse to actions.

Once the laypersons will show spontaneous enthusiasm to learn the importance of proactive manner while use of the BIG-DATA, Agilitators will watch laypersons with warmly affectionate eyes for their own decision-making to solve problems respectively.

We would like to review the some interested autobiography by .Robert Louis. Stevenson more than alomst150 years ago in order to inspire the impact of a martyr by Yoshida Shoin as the first Agigiltator in Japan of 19th century as per attached in reference.



Fig-4-

Chapter-3- What would be expected to have by Agilitators' action?

It might be extremely important how both laypersons and Agilitators should be mutually exclusive which both persons can be honest at the same time for building-up "TRUST". From the stage without trust, we could not grow a relationship between Agilitators and laypersons. Agilitators will be active in efficiently "team" expertise to be able to make use of their having specialty for diversified complexity. When Agilitator and laypersons solve several problems, our research have found out unique facts and figures how would be important factors which they enjoy variety of human relationship of mutual trust serve as examples on the stage of Shijyuku which means a private academy where each laypersons or students under no obligation to learn or study their favorite items or issues as they wish.

Following examples might show us real images of Shijyuku; private academy during Edo Period or early time of Meiji Restoration:

As well-known issues, the change from the feudal period to modern times via the Meiji Restoration (1868) was the most turbulent and complex in the history of Japan, and many

details of the change remain unexplained when our time seem to similar situations in global affairs. our analyzing for light on this social change by bringing attention to the seemingly sudden appearance of many cultural unexperiences for everybody.

in the emerging culture of even letter writing. It was after a century of civil wars ended in 1600 and a centralized feudalism was established that samurai members and richer commoners learned writing. Letter writing became a social phenomenon of the time. It played an important role in disseminating information and awakening Japanese intellectuals to what was happening outside the country. In fear of western military power, a growing trend towards the anti-Shogun movement led to an extremely radical change in the social structure from a strictly hierarchized feudalism to a modern democracy. In the process of such fundamental social change, language inevitably played a crucial role in forming and accommodating new meanings and new ideologies. All the samurai self referencing words that had previously been borrowed from Chinese were strongly associated with various power relationships between communicants, and they were extremely incongruent with the self of the new breed of samurai intellectuals. Samurai intellectuals adopted terminology through providing Shijuku; a private academy system especially. Chinese word with a nuance of solidarity, in the letters exchanged in the movement. Letter writing was a crucial tool for networking among anti-Shogun activists just like the Jasmine Revolutions calling for pro-democracy online in China those information which was great impact laypersons at Shijuku: private academy as historical events.

① How Agilitator of Yoshida Torajiro had gathers important information look-like Shared-Situation Awareness systems

Regarding the historical examples, the Japanese people had lived without writing until they came into contact with the Chinese. Some intuitions interested various interdisciplinary themes, such as, “gender and language,” “literature and linguistics” and “historical sociolinguistics.” At first they tried to write down their language with Chinese characters only phonetically applying them to their language. Because Chinese and Japanese were completely different in their basic sound patterns as well as their morphological nature, this sound matching between Chinese and Japanese was done with enormous difficulty. But, they finally managed to develop a syllabic alphabet called kana sometime in the 8th century. The availability of a syllabic alphabet greatly facilitated Japanese writing. One can tell that their writing soon became remarkably sophisticated as the existence of great literature. Some other examples of world masterpiece contains many

letter-like poetic messages. In early years the nobility learned letter writing using textbooks brought from China. It was just about the time when *The Tale of Genji* was being written that the first book on writing letters in Japanese was written by a Japanese scholar. For many centuries after that, however, writing was only for the privileged elite, the Emperor and nobles, Confucian scholars and Buddhist priests. The majority remained totally illiterate. The common soldiery was no different from the illiterate masses. Soldiers were kept busy with a series of civil wars that lasted more than one hundred years. It was in 1600, when Tokugawa Ieyasu established a centralized feudal system, a military dictatorship with himself as the generalissimo, that the civil war period was finally brought to an end, and a new page of Japanese history opened. This new period of closely enforced peace saw members of the samurai class engaged in learning as a major activity. By the 18th century virtually the whole of the samurai class became literate and so did many merchants and richer commoners. Each han or feudal fiefdom established a school to educate its own samurai and their children and private academy classes to teach reading and writing to commoners' children mushroomed all over. Japan was shifting from a society where the majority of the people were almost totally illiterate to one of high literacy. The rapid rise of literacy concurred with the development of *hikyaku* –couriers or messengers who transported currency, letters, packages, and the like to various distant places. The “*hikyaku*” routes connecting big cities became established institutions first in 1851. Then, the network of “*hikyaku*” messengers expanded dramatically and also became more organized and systematized. Historians are amazed at how quickly information was propagated from Edo, from Kyushu, from Osaka to all distant places, especially, among young samurai. There were several comments, “One of the peculiar characteristics of the late Tokugawa period was the swift spread of the new theory throughout the country.” One example quotes said:

From one man to two, from two to four or ten, from ten to a hundred or a thousand, and from a thousand to ten thousand, this conceptual impulse completely permeated the hearts of the Japanese people.

① Yoshida Torajiro ;Shoin's Letters produce evidence for “Self-synchronized Education system “

Among the ideological leaders, there was a young samurai scholar Yoshida Torajirou Shoin from Choshu, a remote feudal domain in the southern end of the Japanese mainland. As mentioned in this paper, his name was probably first mentioned in the West in a brief biographical essay entitled *Yoshida Torajiro* authored by Robert Louis Stevenson. The essay was based on the story given by Masaki Taizo, a former student of Shoin, who met

Stevenson when he visited England in 1886. Stevenson wrote: The name at the head of this page is probably unknown to the English reader, and yet I think it should become a household word like that of Garibaldi or John Brown. Some day soon, we may expect to hear more fully the details of Yoshida's history, and the degree of his influence in the transformation of Japan. Although Shoin's name has remained generally unknown outside Japan until today, his contribution to the Meiji Restoration has been recognized among scholars of Japanese history

Shoin was a tireless letter writer. Letters of Yoshida Shoin consists of 245 letters. Most of them are quite long, beginning with the one written when Shoin was 21, when he traveled for the first time in his life beyond the boundary of his feudal domain to Kyushu, a place of Chinese and Western studies, in 1850, and it concludes with his farewell letters to his family, his close friends, and to his students, which he had written a week before his execution on October 27, 1859. The less than ten years when he most actively devoted himself to the anti- Shogunate were indeed the peak of the letter writing era.

Nationalism and New Self in Letters Although the anti-Shogun movement spread under the slogan “Honor the Emperor”, the real issue may not have been pro-Emperor or pro-Shogun. The real question was how to defend Japan from the barbarians. As we will see later in his letter to Mokurin, Shoin was not opposed to the Shogun at first. The destiny of Japan was his concern. It was ‘the power politics of nineteenth century Europe and America’ and ‘the sudden revelation of Asia’s helplessness’ that made a deep impression on Shoin’s militarily trained mind. He refers several times to the Opium War and the ineptitude of Chinese diplomacy in his writings and letters. The anti-Shogun movement was, therefore, an expression of emerging nationalism that the Japanese were experiencing for the first time in their history. Prior to this point, they did not question their given relationship with the Shogun by way of their han, lord. They belonged to their respective feudal domains, and they did not have to look beyond the closed nation. Now, many samurai chose to undo their ties with the domain, which was still in many cases considered to be an unforgivable act against their lords.

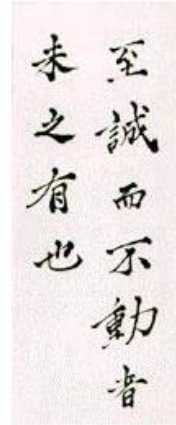
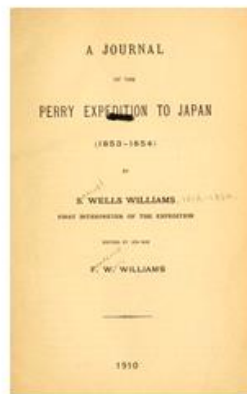


Fig-5-

The language that used to be their status no longer properly represented their identity. There was a need for new language, especially, self referencing forms for free samurai intellectuals. This understanding of the changing society meaningfully connects with what we have found about the historical background context. . One of the popular biographers of Yoshida Shoin wrongly believes that Shoin is the innovator of boku which means” I” with man feeling, and it is true that Shoin uses boku to give such an impression. However, our studies confirmed that boku was used earlier than in the lifetime of Shoin. It is then more reasonable to think that boku had come into Japanese as one of the many first person pronouns by the middle of the 18th century, and it spread with a particular sociolinguistic connotation among samurai intellectuals, especially, those who joined the anti-Shogunate movement. Therefore, the above mentioned letters of Yoshida Shoin for its detailed and precise annotations as the text for a quantitative analysis. Although the majority of the letters in this collection are of a personal nature,we have further distinguished two types, (a) letters addressed to his family and his superiors and (b) those written to his “friends.” In the former, Shoin identified himself in the traditional vertical framework, as a son, as a younger brother, as an elder brother, and as a subordinate.

Excluding these family letters and those with unspecified addressees, we analyzed letters, paying careful attention to the relationship between Shoin and the addressee and to some extent to the content. The 136 letters were addressed to

45 individuals with whom he had camaraderie with different degrees of intimacy. Most of them were either young men Shoin taught at Shookason-juku or samurai scholars who Shoin met during his travels—he made many close friends while he was traveling throughout the country since his first trip to Kyushu, joining political and philosophical discussions and attending classes of various schools.

Chapter-4- Where would be existing main applied area for Agilitator?

It seems reasonable to assume that there might be innumerable possible examples with the needs of Agilitators for laypersons. Following three feasible categories might be worth discussing of the functional analysis of Agilitators.

(1) For the analysis of general business complexity endeavors and business entities among economic activities

(2) For Healthcare Industry which surely support health conditions of peoples in community.

(3) For more attractive field of education which discipline the knowledge that peoples need.

(4) For keen trust of student-centered education with unlimited free access

In this research we would point out the importance of self-synchronized education systems as private academy these were brilliant examples of Shoka Sonjuku as follows: Shoka Sonjuku, a private academy that was active at the very end of the Edo era in the village of Matsumoto, under the castle walls of Hagi in Nagato Province -in what is now Chinto Shinmichi, Hagi City, Yamaguchi Prefecture -enjoys quite a high reputation to the present day. Indeed, it is regarded not just as a representative educational institution of its period but as one of the most successful schools in all of Japanese history. The instructor who ran this academy, Yoshida Shoin, is hailed as a "god of education" and the "Pestalozzi of the Far East."

Yoshida Shoin taught at Shoka Sonjuku for about three years and three months, from the Third Month of Ansei 3 (1856) until he was extradited to Edo in the Ansei Purge in 1859. If, however, one excludes the five-month period of his second confinement in Hagi's Noyama prison, where he was reincarcerated at the beginning of 1859, his teaching career at Shoka Sonjuku amounts to a mere two years and ten months. Born on Bunsei 13.8.4 (20 September 1830), Shoin had not yet turned twenty-six when he began teaching at Shoka Sonjuku. A youth still in the midst of his own studies, one whose term as an instructor of military science at the domain school, Meirinkan, had spanned little more than three years, he could hardly be called a Tanso's private academy, Kangien, Yoshida's methods and techniques appear rather primitive. The thought and the deeds of the patriotic zealot (*shishz*) Shoin, a man who attempted to stowaway on an American ship at Shimoda, helped gain Shoka Sonjuku wider celebrity than Kangien. Even more important in that regard was the remarkable number of talents developed at Shoka Sonjuku in less than three years. Judging by the number of eminent men trained there, Shoka Sonjuku obtained results unparalleled by any of the numerous private academies of the Edo era. Of the ninety-two men who studied at the academy, two became prime ministers, four were appointed cabinet ministers, and four reached the rank of prefectural governor or lieutenant governor. If one adds the twelve diplomats, justices, high-ranking military officers, and technical experts who were given either imperial honor or court rank, the number of major success stories comes to twenty-two. This is an impressive figure, and it becomes even more so if the twenty former students who had died by the time of the Hakodate campaign, the last hurrah of the Tokugawa shogunate,⁶ are excluded from the calculation; in that case, the figure amounts to an astonishing 30.6 percent of the surviving seventy-two. No wonder that when speaking of former Shoka Sonjuku students, one immediately conjures up the image of a prime minister or a high-level bureaucrat. If one considers the many talented students who died before the Meiji Restoration -men such as Kusaka Genzui and Takasugi Shinsaku⁷ -the number of prominent Shoka Sonjuku alumni rises even higher.

The likes of Ito Hirobumi and Yamagata Aritomo -the most famous products of the school -are controversial figures. The pluses and minuses of the part they took in the formation of the Meiji state are subject to debate. What part, however, did Shoka Sonjuku play in their character development? What did the education they received at that academy mean to them? What, in short, did these and other prominent actors in the revolutionary drama of the Restoration gain from their

education In a one-on-one tutorial setting, the instructor should be able to grasp readily how much a student comprehends and respond to the student's needs flexibly; there is little need for detailed rules regarding student advancement. If a large group of students is to be taught in one classroom, however, some kind of arrangement for regulating entrance, promotions, and graduation become necessary.



Fig-6-

In Shaka Sonjuku there was no Merinkan like such system. All aspects of school life -entrance, advancement, graduation, terms of study -were free and unregulated. There was only one exception to the rule that there were no rules -the "Regulations of Shaka Sonjuku" (*Shoka Sonjuku kisoku*), thought to have been set down in Ansei 4 (1857). But these were merely common precepts that students were expected to follow, such as, "Obey your parents unfailingly," or "Conduct yourselves in school properly."¹⁸ The governing spirit is fundamentally different from the variety of rules that regulated and fetter students of Hirose Tansa's Kangien. The student-centered lessons had an influence on text selection. "The students all had different texts," remarked Amano Seizabure, noting that he himself was at the time interested in the *Ming shih* and *Tung-p'o ese*. "But sometimes someone else chose the same book. If by chance that student was present at the same time, we received instruction together."²⁵ The students were free to select any text, but the teacher, Shein, made recommendations regarding what ought to be read. So the pupils mostly selected what they wanted to study from the texts recommended by him and created their own schedules, coming and going freely. When one hears that there was no set schedule, that lessons began naturally whenever someone wanting to study happened by, that students chose their own texts, it all seems extremely haphazard and chaotic,

having absolutely no relation to proper pedagogy. This was not necessarily the case. In his own way, Shein was experimenting with various instructional methods and refinements. Public or private, any educational institution that has introduced a ranking system requires a method of evaluating its students' qualifications for advancement and graduation. Naturally, various types of examination are implemented at such schools. Typically, the Meirinkan had its "Spring and Autumn" examinations, given in those two seasons of the year. At Shoka Sonjuku, however, there were no evaluations of any kind; therefore, there were no examinations of any kind. This was because Shoin's educational objective -character development -was inherently at odds with the conventional view of academic achievement as the end-all of education. A brilliant pupil of Sakuma Shozan, one of the earliest advocates of the opening of Japan to foreign intercourse, he was himself a teacher. Although fanatically anti-foreign, he belonged to the group which, recognizing the impossibility of ignoring Western culture, sought to master Western science and apply it in Japan so as to be able to meet the foreign intruders with their own weapons. "Just now," Yoshida is quoted as having declared, "all foreigners are inquiring into our weak points. It is my greatest wish at this time that we may unite the hearts of the people of our sixty states into one body as strong as stone, and chastise the small and ugly-minded foreigners, and quiet all our troubles."

For a brief description of this remarkable man YOSHIDA S APPEARANCE AND PERSONALITY is to be found in makers of modern Japan. However, the most readable, though perhaps not the most accurate account of his life in English, is the one given in Robert Louis Stevenson's Familiar studies of men and books, where he is described

SHOKASON-JUKU



Mr. Kido Kouin



Mr Yamada Akiyoshi of Founder of Nihon University

Fig-7-

Finally, there are a few minor discrepancies between Stevenson's dramatic version of the episode and the more matter of fact account given by Dr. Francis L. Hawks, the official historian of the Perry Expedition. Stevenson says, for example, that Yoshida's companion was a common soldier, "a dyer by birth), who had heard vaguely of Yoshida's movements, and had become filled with wonder as to their design." Hawks states, on the other hand, that the two men who boarded the ship proved to be Japanese gentlemen of good position. "They both were entitled to wear the two swords," he writes, "and one still retained a single one, but they had left the other three in the boat which had gone adrift with them. They were educated men and wrote the mandarin Chinese with fluency and apparent elegance [Stevenson speaks of Yoshida's handwriting as having been 'exceptionally villainous'], and their manners were courteous and highly refined."⁶ On the previous day, Hawks narrates, the two adventurers had accosted a group of Perry's officers who were making an excursion ashore and had given one of them a letter in Japanese which said in part: Two scholars from Yedo, in Japan, present this letter for the inspection of the "high officers and those who manage affairs." Finally, there are a few minor discrepancies between Stevenson's dramatic version of the episode and the more matter of fact account given by Dr. Francis L. Hawks, the official historian of the Perry Expedition. Stevenson says, for example, that Yoshida's companion was a common soldier, "a dyer by birth), who had heard vaguely of Yoshida's movements, and had become filled with wonder as to their design." Hawks states, on the other hand, that the two men who boarded the ship proved to be Japanese gentlemen of good position. "They both were entitled to wear the two swords," he writes, "and one still retained a single one, but they had left the other three in the boat which had gone adrift with them. They were educated men and wrote the mandarin Chinese with fluency and apparent elegance [Stevenson speaks of Yoshida's handwriting as having been 'exceptionally villainous'], and their manners were courteous and highly refined." On the previous day, Hawks narrates, the two adventurers had accosted a group of Perry's officers who were making an excursion ashore and had given one of them a letter in Japanese which said in part: Two scholars from Yedo, in Japan, present this letter for the inspection of the "high officers and those who manage affairs." Our attainments are few and trifling, as we ourselves are small and unimportant, so that we are abashed in coming before you; we are neither skilled in the use of arms, nor are we able to discourse upon the rules of strategy and military discipline; in trifling pursuits and idle pastimes our years and months have slipped away.⁷ We have, however, read in books, and learned a little by hearsay, what are the customs and education in Europe and America, and we have been for many years desirous of going over the "five great continents," but the laws of our country in all maritime points are very strict; for

foreigners to come into the country, and for natives to go abroad, are both immutably forbidden. Our wish to visit other regions has consequently only "gone to and fro in our breasts in continual agitation," like one's breathing being impeded or his walking cramped. Happily, the arrival of so many of your ships in these waters, and stay for so many days, which has given us opportunity to make a pleasing acquaintance and careful examination, so that we are fully assured of the kindness and liberality of your excellencies, and your regard for others, has also revived the thoughts of many years, and they are urgent for an exit. This, then, is the time to carry the plan into execution, and we now secretly send you this private request, that you will take us on board your ships as they go out to sea; we can thus visit around in the five great continents, even if we do in this, slight the prohibitions of our own country. '

Conclusion : For the next step by Agilitators*

Once our research action of Agilitators positively should overcome various realistic problems or concerns or process of decision-making, the ground rules or disciplines that Agility Advantage major purpose at elaborate theory coverage diversifies issues. We are convinced that more proactive Agility could survive the complexity endeavors consequently. Finally our Japanese legends: Yoshida Torajirou Shoin as historical real Agilitator first in Japan 19th century. Yoshida Shoin was an influential scholar during the last days of the Tokugawa shogunate and the early days of the Meiji Restoration. Born in 1830 in what is today Hagi City in Yamaguchi Prefecture, Yoshida received formal instruction in military tactics from a young age. At 21, he accompanied the lord of the Choshu domain to the Shogun's capital in Edo where he studied under Sakuma Shozan, the most wellknown Western military scientist in Japan. He was in Edo when Commodore Matthew Perry and his Black Ships arrived in Japan in June 1853. Believing that the best way to deal with the foreign threat to Japan was to learn the ways of the West, Shoin first tried to smuggle a letter to Commodore Perry and then attempted to stow away on board his ship in what became known as the Shimoda Incident. At this time, it was illegal for foreigners to enter Japan or for Japanese natives to leave the country. Shoin was captured by the Japanese authorities and imprisoned, first in Edo and then in Hagi City where he was later placed under house arrest. In November 1857, while still under house arrest, he started his 'Village School Under the Pines'. Shoin's teachings were progressive. He professed that the Emperor was the true sovereign of Japan but he nevertheless supported Tokugawa rule and favored opening the country to enrich the nation and develop a strong military. He advocated a union between Kyoto and Edo to protect Japan from the threat of foreign

subjugation. Shoin's teachings would see him executed at the age of 30 but he was successful -many of his students went on to become leaders during the Meiji Restoration and two were prime ministers. Ando Sensei writes that he visited Yoshida Shoin's 'Village School Under the Pines' when he was in his second year of high school. He had no interest at all in Yoshida Shoin at the time but he spent a pleasant week hiking with his friend around the mountains in the area. Later, he went on a family holiday to Shimoda and came across Yoshida Shoin again in a museum there. When captured by the Japanese authorities Shoin had at first been kept in a cage. The museum in Shimoda had a diorama of this and Ando Sensei was impressed by the erect figure of Shoin sitting in seiza even in the cage. One of Ando Sensei's favorites quotes from Yoshida Shoin is one that says that educational institutions and styles may change but as long as there are students that are keen to learn and teachers who are keen to teach them then learning will continue. And as long as there are warriors with skill and spirit then the martial arts will continue. Aikido is the same. Administrations and institutions are not important. The most important, the most necessary, is that there remain *aikidoka* with spirit. (End)

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Quoted: From "Familiar Studies of Men and Books" by Robert Louis Stevenson.

YOSHIDA-TORAJIRO

The name of Yoshida Torajiro is probably unknown to the English reader, and yet I think it should become a household word like that of Garibaldi or John Brown. Some day soon, we may expect to hear more fully the details of Yoshida's history, and the degree of his influence

in the transformation of Japan; even now there must be Englishmen acquainted with the subject, and perhaps the appearance of this sketch may elicit something more complete and exact. I wish to say that I am not, rightly speaking, the author of the present paper: I tell the story on the authority of an intelligent Japanese gentleman, Mr. Taiso Masaki, who told it me with an emotion that does honour to his heart; and though I have taken some pains, and sent my notes to him to be corrected, this can be no more than an imperfect outline.

Yoshida-Torajiro was son to the hereditary military instructor of the house of Choshu. The name you are to pronounce with an equality of accent on the different syllables, almost as in French, the vowels as in Italian, but the consonants in the English manner --except the j, which has the French sound, or, as it has been cleverly proposed to write it, the sound of zh. Yoshida was very learned in Chinese letters, or, as we might say, in the classics, and in his father's subject; fortification was among his favorites studies, and he was a poet from his boyhood. He was born to a lively and intelligent patriotism; the condition of Japan was his great concern; and while he projected a better future, he lost no opportunity of improving his knowledge of her present state. With this end he was continually travelling in his youth, going on foot and sometimes with three days' provision on his back, in the brave, self-helpful manner of all heroes. He kept a full diary while he was thus upon his journeys, but it is feared that these notes have been destroyed. If their value were in any respect such as we have reason to expect from the man's character, this would be a loss not easy to exaggerate. It is still wonderful to the Japanese how far he contrived to push these explorations; a cultured gentleman of that land and period would leave a complimentary poem wherever he had been hospitably entertained; and a friend of Mr. Masaki, who was likewise a great wanderer, has found such traces of Yoshida's passage in very remote regions of Japan Politics is perhaps the only profession for which no preparation is thought necessary; but Yoshida considered otherwise, and he studied the miseries of his fellow-countrymen with as much attention and research as though he had been going to write a book instead of merely to propose a remedy. To a man of his intensity and singleness, there is no question but that this survey was melancholy in the extreme. His dissatisfaction is proved by the eagerness with which he threw himself into the cause of reform; and what would have discouraged another braced Yoshida for his task. As he professed the theory of arms, it was firstly the defences of Japan that occupied his mind. The external feebleness of that country was then illustrated by the manners of overriding barbarians, and the visit of big barbarian war ships: she was a country beleaguered. Thus the patriotism of Yoshida took a form which may be said to have defeated itself: he had it upon him to keep out these all-powerful foreigners, whom it is now one of his

chief merits to have helped to introduce; but a man who follows his own virtuous heart will be always found in the end to have been fighting for the best. One thing leads naturally to another in an awakened mind, and that with an upward progress from effect to cause. The power and knowledge of these foreigners were things inseparable; by envying them their military strength, Yoshida came to envy them their culture; from the desire to equal them in the first, sprang his desire to share with them in the second; and thus he is found treating in the same book of a new scheme to strengthen the defences of Kioto and of the establishment, in the same city, of a university of foreign teachers. He hoped, perhaps, to get the good of other lands without their evil; to enable Japan to profit by the knowledge of the barbarians, and still keep her inviolate with her own arts and virtues. But whatever was the precise nature of his hope, the means by which it was to be accomplished were both difficult and obvious. Some one with eyes and understanding must break through the official cordon, escape into the new world, and study this other civilization on the spot. And who could be better suited for the business? It was not without danger, but he was without fear. It needed preparation and insight; and what had he done since he was a child but prepare himself with the best culture of Japan, and acquire in his excursions the power and habit of observing. He was but twenty-two, and already all this was clear in his mind, when news reached Choshu that Commodore Perry was lying near to Yeddo. Here, then, was the patriot's opportunity. Among the Samurai of Choshu, and in particular among the councilors of the Daimio, his general culture, his views, which the enlightened were eager to accept, and, above all, the prophetic charm, the radiant persuasion of the man, had gained him many and sincere disciples. He had thus a strong influence at the provincial Court; and so he obtained leave to quit the district, and, by way of a pretext, a privilege to follow his profession in Yeddo. Thither he hurried, and arrived in time to be too late: Perry had weighed anchor, and his sails had vanished from the waters of Japan. But Yoshida, having put his hand to the plough, was not the man to go back; he had entered upon this business, and, please God, he would carry it through; and so he gave up his professional career and remained in Yeddo to be at hand against the next opportunity. By this behavior he put himself into an attitude towards his superior, the Daimio of Choshu, which I cannot thoroughly explain. Certainly, he became a Ronjin, a broken man, a feudal outlaw; certainly he was liable to be arrested if he set foot upon his native province; yet I am cautioned that "he did not really break his allegiance," but only so far separated himself as that the prince could no longer be held accountable for his late vassal's conduct. There is some nicety of feudal custom here that escapes my comprehension.

In Yeddo, with this nondescript political status, and cut off from any means of livelihood, he was joyfully supported by those who sympathised with his design. One was Sakuma- Shozan, hereditary retainer of one of the Shogun's councillors, and from him he got more than money or than money's worth. A steady, respectable man, with an eye to the world's opinion, Sakuma was one of those who, if they cannot do great deeds in their own person, have yet an ardour of admiration for those who can, that recommends them to the gratitude of history. They aid and abet greatness more, perhaps, than we imagine. One thinks of them in connection with Nicodemus, who visited our Lord by night. And Sakuma was in a position to help Yoshida more practically than by simple countenance; for he could read Dutch, and was eager to communicate what he knew. While the young Ronyin thus lay studying in Yeddo, news came of a Russian ship at Nangasaki. No time was to be lost. Sakuma contributed "a long copy of encouraging verses;" and off set Yoshida on foot for Nangasaki. His way lay through his own province of Choshu; but, as the highroad to the south lay apart from the capital, he was able to avoid arrest. He supported himself, like a trouvere, by his proficiency in verse. He carried his works along with him, to serve as an introduction. When he reached a town he would inquire for the house of any one celebrated for swordsmanship, or poetry, or some of the other acknowledged forms of culture; and there, on giving a taste of his skill, he would be received and entertained, and leave behind him, when he went away, a compliment in verse. Thus he travelled through the Middle Ages on his voyage of discovery into the nineteenth century. When he reached Nangasaki he was once more too late. The Russians were gone. But he made a profit on his journey in spite of fate, and stayed awhile to pick up scraps of knowledge from the Dutch interpreters -- a low class of men, but one that had opportunities; and then, still full of purpose, returned to Yeddo on foot, as he had come. It was not only his youth and courage that supported him under these successive disappointments, but the continual affluence of new disciples. The man had the tenacity of a Bruce or a Columbus, with a pliability that was all his own. He did not fight for what the world would call success; but for "the wages of going on." Check him off in a dozen directions, he would find another outlet and break forth. He missed one vessel after another, and the main work still halted; but so long as he had a single Japanese to enlighten and prepare for the better future, he could still feel that he was working for Japan. Now, he had scarce returned from Nangasaki, when he was sought out by a new inquirer, the most promising of all. This was a common soldier, of the Hemming class, a dyer by birth, who had heard vaguely of Yoshida's movements, and had become filled with wonder as to their design. This was a far different inquirer from Sakuma- Shozan, or the councilors of the Daimio of

*Choshu. This was no two-sworded gentleman, but the common stuff of the country, born in low traditions and unimproved by books; and yet that influence, that radiant persuasion that never failed Yoshida in any circumstance of his short life, enchanted, enthralled, and converted the common soldier, as it had done already with the elegant and learned. The man instantly burned up into a true enthusiasm; his mind had been only waiting for a teacher; he grasped in a moment the profit of these new ideas; he, too, would go to foreign, outlandish parts, and bring back the knowledge that was to strengthen and renew Japan; and in the meantime, that he might be the better prepared, Yoshida set himself to teach, and he to learn, the Chinese literature. It is an episode most honorable to Yoshida, and yet more honorable still to the soldier, and to the capacity and virtue of the common people of Japan.*¹ *Yoshida, when on his way to Nangasaki, met the soldier and talked with him by the roadside; they then parted, but the soldier was so much struck by the words he heard, that on Yoshida's return he sought him out and declared his intention of devoting his life to the good cause. I venture, in the absence of the writer, to insert this correction, having been present when the story was told by Mr. Masaki. - F. J. And I, there being none to settle the difference, must reproduce both versions. - R. L. S. And now, at length, Commodore Perry returned to Simoda. Friends crowded round Yoshida with help, counsels, and encouragement. One presented him with a great sword, three feet long and very heavy, which, in the exultation of the hour, he swore to carry throughout all his wanderings, and to bring back -- a far-travelled weapon -- to Japan. A long letter was prepared in Chinese for the American officers; it was revised and corrected by Sakuma, and signed by Yoshida, under the name of Urinaki-Manji, and by the soldier under that of Ichigi-Koda. Yoshida had supplied himself with a profusion of materials for writing; his dress was literally stuffed with paper which was to come back again enriched with his observations, and make a great and happy kingdom of Japan. Thus equipped, this pair of emigrants set forward on foot from Yeddo, and reached Simoda about nightfall. At no period within history can travel have presented to any European creature the same face of awe and terror as to these courageous Japanese. The descent of Ulysses into hell is a parallel more near the case than the boldest expedition in the Polar circles. For their act was unprecedented; it was criminal; and it was to take them beyond the pale of humanity into a land of devils. It is not to be wondered at if they were thrilled by the thought of their unusual situation; and perhaps the soldier gave utterance to the sentiment of both when he sang, "in Chinese singing" (so that we see he had already profited by his lessons), these two appropriate verses:*

*"We do not know where we are to sleep to-night,
In a thousand miles of desert where we can see no human smoke."*

In a little temple, hard by the sea-shore, they lay down to repose; sleep overtook them as they lay; and when they awoke, "the east was already white" for their last morning in Japan. They seized a fisherman's boat and rowed out - Perry lying far to sea because of the two tides. Their very manner of boarding was significant of determination; for they had no sooner caught hold upon the ship than they kicked away their boat to make return impossible. And now you would have thought that all was over. But the Commodore was already in treaty with the Shogun's Government; it was one of the stipulations that no Japanese was to be aided in escaping from Japan; and Yoshida and his followers were handed over as prisoners to the authorities at Simoda. That night he who had been to explore the secrets of the barbarian slept, if he might sleep at all, in a cell too short for lying down at full length, and too low for standing upright. There are some disappointments too great for commentary. Sakuma, implicated by his handwriting, was sent into his own province in confinement, from which he was soon released. Yoshida and the soldier suffered a long and miserable period of captivity, and the latter, indeed, died, while yet in prison, of a skin disease. But such a spirit as that of Yoshida-Torajiro is not easily made or kept a captive; and that which cannot be broken by misfortune you shall seek in vain to confine in a bastille. He was indefatigably active, writing reports to Government and treatises for dissemination. These latter were contraband; and yet he found no difficulty in their distribution, for he always had the jailor on his side. It was in vain that they kept changing him from one prison to another; Government by that plan only hastened the spread of new ideas; for Yoshida had only to arrive to make a convert. Thus, though he himself has laid by the heels, he confirmed and extended his party in the State. At last, after many lesser transferences, he was given over from the prisons of the Shogun to those of his own superior, the Daimio of Choshu. I conceive it possible that he may then have served out his time for the attempt to leave Japan, and was now resigned to the provincial Government on a lesser count, as a Ronyin or feudal rebel. But, however that may be, the change was of great importance to Yoshida; for by the influence of his admirers in the Daimio's council, he was allowed the privilege, underhand, of dwelling in his own house. And there, as well to keep up communication with his fellow-reformers as to pursue his work of education, he received boys to teach. It must not be supposed that he was free; he was too marked a man for that; he was probably assigned to some small circle, and lived, as we should say, under police surveillance; but to him, who had done so much from under lock

and key, this would seem a large and profitable liberty. It was at this period that Mr. Masaki was brought into personal contact with Yoshida; and hence, through the eyes of a boy of thirteen, we get one good look at the character and habits of the hero. He was ugly and laughably disfigured with the smallpox; and while nature had been so niggardly with him from the first, his personal habits were even sluttish. His clothes were wretched; when he ate or washed he wiped his hands upon his sleeves; and as his hair was not tied more than once in the two months, it was often disgusting to behold. With such a picture, it is easy to believe that he never married. A good teacher, gentle in act, although violent and abusive in speech, his lessons were apt to go over the heads of his scholars, and to leave them gaping, or more often laughing. Such was his passion for study that he even grudged himself natural repose; and when he grew drowsy over his books he would, if it was summer, put mosquitoes up his sleeve; and, if it was winter, take off his shoes and run barefoot on the snow. His handwriting was exceptionally villainous; poet though he was, he had no taste for what was elegant; and in a country where to write beautifully was not the mark of a scrivener but an admired accomplishment for gentlemen, he suffered his letters to be jolted out of him by the press of matter and the heat of his convictions. He would not tolerate even the appearance of a bribe; for bribery lay at the root of much that was evil in Japan, as well as in countries nearer home; and once when a merchant brought him his son to educate, and added, as was customary (1), a little private sweetener, Yoshida dashed the money in the giver's face, and launched into such an outbreak of indignation as made the matter public in the school. He was still, when Masaki knew him, much weakened by his hardships in prison; and the presentation sword, three feet long, was too heavy for him to wear without distress; yet he would always gird it on when he went to dig in his garden. That is a touch which qualifies the man. A weaker nature would have shrunk from the sight of what only commemorated a failure. But he was of Thoreau's mind, that if you can "make your failure tragical by courage, it will not differ from success." He could look back without confusion to his enthusiastic promise. If events had been contrary, and he found himself unable to carry out that purpose -- well, there was but the more reason to be brave and constant in another; if he could not carry the sword into barbarian lands, it should at least be witness to a life spent entirely for Japan. I understood that the merchant was endeavoring surreptitiously to obtain for his son instruction to which he was not entitled. - F. J. This is the sight we have of him as he appeared to schoolboys, but not related in the schoolboy spirit. A man so careless of the graces must be out of court with boys and women. And, indeed, as we have all been more or less to school, it will astonish no one that Yoshida was regarded by his scholars as a

laughing-stock. The schoolboy has a keen sense of humour. Heroes he learns to understand and to admire in books; but he is not forward to recognise the heroic under the traits of any contemporary man, and least of all in a brawling, dirty, and eccentric teacher. But as the years went by, and the scholars of Yoshida continued in vain to look around them for the abstractly perfect, and began more and more to understand the drift of his instructions, they learned to look back upon their comic school-master as upon the noblest of mankind. The last act of this brief and full existence was already near at hand. Some of his work was done; for already there had been Dutch teachers admitted into Nangasaki, and the country at large was keen for the new learning. But though the renaissance had begun, it was impeded and dangerously threatened by the power of the Shogun. His minister - the same who was afterwards assassinated in the snow in the very midst of his bodyguard - not only held back pupils from going to the Dutchmen, but by spies and detectives, by imprisonment and death, kept thinning out of Japan the most intelligent and active spirits. It is the old story of a power upon its last legs - learning to the bastille, and courage to the block; when there are none left but sheep and donkeys, the State will have been saved. But a man must not think to cope with a Revolution; nor a minister, however fortified with guards, to hold in check a country that had given birth to such men as Yoshida and his soldier-follower. The violence of the ministerial Tarquin only served to direct attention to the illegality of his master's rule; and people began to turn their allegiance from Yeddo and the Shogun to the long-forgotten Mikado in his seclusion at Kyoto. At this juncture, whether in consequence or not, the relations between these two rulers became strained; and the Shogun's minister set forth for Kyoto to put another affront upon the rightful sovereign. The circumstance was well fitted to precipitate events. It was a piece of religion to defend the Mikado; it was a plain piece of political righteousness to oppose a tyrannical and bloody usurpation. To Yoshida the moment for action seemed to have arrived. He was himself still confined in Choshu. Nothing was free but his intelligence; but with that he sharpened a sword for the Shogun's minister. A party of his followers were to waylay the tyrant at a village on the Yeddo and Kyoto road, present him with a petition, and put him to the sword. But Yoshida and his friends were closely observed; and the too great expedition of two of the conspirators, a boy of eighteen and his brother, wakened the suspicion of the authorities, and led to a full discovery of the plot and the arrest of all who were concerned. In Yeddo, to which he was taken, Yoshida was thrown again into a strict confinement. But he was not left destitute of sympathy in this last hour of trial. In the next cell lay one Kusakabe, a reformer from the southern highlands of Satzuma. They were in prison for different plots indeed, but for the same intention; they shared the same beliefs

and the same aspirations for Japan; many and long were the conversations they held through the prison wall, and dear was the sympathy that soon united them. It fell first to the lot of Kusakabe to pass before the judges; and when sentence had been pronounced he was led towards the place of death below Yoshida's window. To turn the head would have been to implicate his fellow-prisoner; but he threw him a look from his eye, and bade him farewell in a loud voice, with these two Chinese verses:--

*"It is better to be a crystal and be broken,
Than to remain perfect like a tile upon the housetop."*

So Kusakabe, from the highlands of Satzuma, passed out of the theatre of this world. His death was like an antique worthy's. A little after, and Yoshida too must appear before the Court. His last scene was of a piece with his career, and fitly crowned it. He seized on the opportunity of a public audience, confessed and gloried in his design, and, reading his auditors a lesson in the history of their country, told at length the illegality of the Shogun's power and the crimes by which its exercise was sullied. So, having said his say for once, he was led forth and executed, thirty-one years old.

A military engineer, a bold traveller (at least in wish), a poet, a patriot, a schoolmaster, a friend to learning, a martyr to reform, - there are not many men, dying at seventy, who have served their country in such various characters. He was not only wise and provident in thought, but surely one of the fieriest of heroes in execution. It is hard to say which is most remarkable - his capacity for command, which subdued his very jailors; his hot, unflinching zeal; or his stubborn superiority to defeat. He failed in each particular enterprise that he attempted; and yet we have only to look at his country to see how complete has been his general success. His friends and pupils made the majority of leaders in that final Revolution, now some twelve years old; and many of them are, or were until the other day, high placed among the rulers of Japan. And when we see all round us these brisk intelligent students, with their strange foreign air, we should never forget how Yoshida marched afoot from Choshu to Yeddo, and from Yeddo to Nangasaki, and from Nangasaki back again to Yeddo; how he boarded the American ship, his dress stuffed with writing material; nor how he languished in prison, and finally gave his death, as he had formerly given all his life and strength and leisure, to gain for his native land that very benefit which she now enjoys so largely. It is better to be Yoshida and perish, than to be only Sakuma and yet save the hide. Kusakabe, of Satzuma, has said the word: it is better to be a crystal and be broken. I must add a word; for I hope the reader will not fail to perceive that this is as much the story of a heroic

people as that of a heroic man. It is not enough to remember Yoshida; we must not forget the common soldier, nor Kusakabe, nor the boy of eighteen, Nomura, of Choshu, whose eagerness betrayed the plot. It is exhilarating to have lived in the same days with these great-hearted gentlemen. Only a few miles from us, to speak by the proportion of the universe, while I was droning over my lessons, Yoshida was goading himself to be wakeful with the stings of the mosquito; and while you were grudging a penny income tax, Kusakabe was stepping to death with a noble sentence on his lips.