

BUSHIDO, CHRISTIANITY AND PHILIA OF NITOBE FROM THE VIEWPOINT OF THE PHILOSOPHY OF NOTHINGNESS AND LOVE

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ABSTRACT. *Among rising militarism, Nitobe Inazo greatly contributed to the foundation of the International Committee on Intellectual Cooperation, the predecessor of the UNESCO. As the Under Secretaries-General of the League of Nations, he worked for world peace. Despite of the fact that Japan of that time was notoriously associated with militarism and the authoritarianism of the Emperor system, even then, there were people like Nitobe Inazo, full of the spirit of Japanese Bushido, Christian charity and Philia who never spared efforts for world peace. The achievements of his activity are alive in the form of the UNESCO, which selects World Heritage Sites and cultural phenomena to be passed on to future generations. Nitobe was also an expert on agriculture. Through agriculture, he studied plants, soil, water, air and the earth. Then he reached to cosmos and our Biocosmology. He applied it to the agriculture of Taiwan. This island country was then poor and Nitobe, after thoroughgoing research of its natural conditions, suggested it should focus on the sugar industry. His idea became the basis of Taiwan's economic success story. Moreover, his studies and experience in the U.S. and Germany inspired him to dedicate his efforts to promoting female education. He resigned from the prestigious position of the professor at the University of Tokyo and moved to the Tokyo Woman's Christian University to become its president. His spirit as an educator and school founder lives on, and today Tokyo Woman's Christian University is a success story in educating world citizens fluent in foreign languages. Therefore, we need to reconsider the great Japanese who contributed to world peace with the heart of Philia of Aristotle. Through the study during his life, he became an expert in various fields such as Aristotle philosophy and consequently established an original thought that is a synthesis of Eastern and Western Philosophies. Finally his idea of the International Committee on Intellectual Cooperation develops to the Cosmic Committee on Intellectual Cooperation. As cosmos is wider and more universal than internationality from the view of Aristotle, the Cosmic Committee means to develop the effort of cooperation in the highest wisdom such as the Biocosmology Association.*

KEYWORDS: *Bushido, Christianity, Philia, the International Committee on Intellectual Cooperation, Bio-cosmology, Sugar industry of Taiwan, The League of nations, UNESCO, World peace, Synthesis of East and Western Philosophies, Philosophy of Nothingness and Love, the Cosmic Committee on Intellectual Cooperation*

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Contents

Introduction

1. Life
2. Encounter with Christianity and the experience of nothingness
3. The publishing of “*Bushido*”
4. Sugar industry in Taiwan and policy for Korea
5. Tokyo Woman’s Christian University – the materialization of mutual love and respect between students and their teacher
6. UNESCO’s predecessor, International Committee on Intellectual Cooperation

Conclusion

Introduction

The basis of the philosophy underlying Bushido, which Nitobe introduced to the world, is the teachings of Confucius. The heart of Confucius’ philosophical view of the world is the saying ‘Heaven speaks nothing’, stemming from the direct experience of nothingness. The nothingness, being the stream of life stretching throughout the whole world and universe, Nitobe realized it through his life-long Christian meditation. He found that heaven and earth are one, which happens to coincide with the cosmology of life. Bushido places the ideal of the victory over one’s ego at its center and Nitobe does so too with his philosophy. While being a passionate advocate of Confucian benevolence, he also believed in Christ. When he came across hardships in life, his friends showed him heartfelt support and *Philia*², which inspired Nitobe to start his activity as a philanthropist working for all humankind.

In his young days he suffered from eye disorders and depression, but encouraged by Uchimura Kanzo (Japanese author, Christian evangelist, and the founder of the Non-Church Movement), he felt the outpouring of love toward humanity. In his later years he worked towards the establishment of the International Committee of Intellectual Cooperation. He gathered such iconic personalities of the time as Henri Bergson, Marie Curie and Albert Einstein and forged friendships with them. UNESCO is thought to be the outcome of their cooperation. Such an effort of his gave him recognition not only as a scholar and politician but also as a philosopher. As a man of high aspirations, Nitobe having established the theory of morality, like Aristotle, pursued his studies and research into a variety of fields to consequently propose a synthesis of Eastern and Western philosophies. If we look at his thought from the philosophy of nothingness and love perspective, we find that it was a new light for the world of philosophy.

² ‘Benevolence of Confucius and *Philia* of Aristotle – Trough the difficulty of the huge earthquake and tsunami in Japan’, *New Horizon of Sciences by the Principle of Nothingness and Love*, Lambert Academic Publishing, 2012, Germany; *Voice of intellectual Man – An International Journal*, 2011, Volume I, Lucknow University, India.

1. Life

Nitobe Inazo (新渡戸 稲造1862–1938) was born as a child of a samurai in Morioka in the Tohoku region of Japan. He received traditional samurai education which involved elements of Confucianism and Buddhism. Since he was born six years before the Meiji Restoration, he received regular late Edo period curriculum based education, which was centered around Confucianism. Therefore, he was well versed in Bushido (the way of the samurai) and the teachings of Confucius. He knew well how a righteous samurai should live. At the first glance, the philosophy of Bushido appears suitable for a warrior risking his life on the battlefield. However, the Bushido Nitobe advocated was not the Bushido of war, but a way of living in justice.

In 1868, when Nitobe was only seven, Meiji Restoration began. At the age of ten his father died and he was adopted by his uncle. As the Meiji government opened the country to the West, he soon witnessed the rapid influx of Western cultural phenomena into Japan. He acutely felt the need of learning foreign languages. When he was 14, he entered the Tokyo English School. In the course of his study, he came across the Bible. In 1877, at the age of 16 he entered the Sapporo Agricultural College (today the Faculty of Agriculture of the University of Hokkaido). In those days, it was customarily assumed for elites to enter the Law Faculty of the University of Tokyo, but Nitobe, recognizing the gravity of agriculture for the future of Japan and seeing opportunities for reclamation in Hokkaido, decided to move there. There, he met students inspired by Dr. William Smith Clark himself. He also met Uchimura Kanzo, Japanese Christian model of that time, with whom he joined the Christian Church. Then, at the age of 18, he experienced God and had a beatific vision.

After graduation and short career episodes as a civil servant and a teacher, he decided to pursue his studies at the University of Tokyo. There, he studied English literature, finance and statistics, but he did quit in August of the following year. In 1884, he went to America to continue his studies. At the Allegheny College in Pennsylvania and Johns Hopkins University he learned economics, history, and literature. Soon after that he came back to Japan to become associate professor of the Sapporo Agricultural College in 1887. Before long, he was appointed to study in Germany. There, he was enrolled in courses at the University of Bonn, the University of Berlin, and the University of Halle. In 1891, he married Mary Elkington. He was promoted to professor at the Sapporo Agricultural College. In 1892, his eldest son was born, but, unfortunately, he died within one week. In 1901, he was nominated technical advisor of Taiwan. In November of the same year he submitted a report on Taiwanese sugar production potential. In 1903, he was nominated an adjunct professor of the Kyoto Imperial University. In 1909, he became professor at the Tokyo Imperial University. In 1918, he took the position of president of the Tokyo Women's Christian University. In 1920, he became the Under-Secretaries General of the League of Nations and resided in Geneva, Switzerland. In 1923, he resigned from the top job at the Tokyo Women's University. In 1926, he also filed a resignation from the position of the Deputy Director-General of the League of Nations. Soon after that, he received an imperial nomination to the House of Lords. In 1933, he was

elected Japan representative to attend the Pacific Conference in Banff, Canada. He then falls ill and is subject to hospitalization. He died on October 15th, 1938.

2. Encounter with Christianity and the experience of nothingness

When he was frequenting the Tokyo English School, he first experienced what could be called a humane approach from an instructor, J.J. Scott, who was a young American composition teacher. Occasionally, Christianity would appear here and there in textbooks, but since prof. Scott was the supporter of the theory of evolution, he remained critical of it. It was prof. Scott's critical stance that attracted Nitobe to Christianity the most. Standing at the threshold of a new religion he turned self-reflective and saw the vanity in his heart (Pascal called it 'void' and 'nothingness'), which pushed him closer toward the dominant religion of the West. The following sentences, he himself wrote, clearly explain it:

I'm often overwhelmed by a bleak sense of solitude I cannot describe. The sense of loneliness pressing from inside and outside is so unbearable, that you would do anything just if it meant a promise of salvation. I never joined any church or listened to the speeches of a missionary, but this mysterious sensation I had when I came across the Gospel woke up my heart. I came to a simple and naive conviction that the introduction of Christianity to our country would make us, Japanese, better and is a condition sine qua non to provide our country with the position it deserves among the countries of the world.³

That was at the time, when Emperor Meiji touring the Tohoku region, paid a visit to Nitobe's home. By the end of Edo Period, Nitobe used to live with his family near the city of Towada, where, by building irrigation canals, he speeded up land reclamation progress and gained respect among locals. As the imperial palace heard of the fame and respect the locals had for Nitobe, the Emperor himself decided to visit and award him. For the money he received then from the Emperor, he bought an English version of the Bible. At the age of sixteen, he entered Sapporo Agricultural College. One year before, when the school was opening, Dr. William Smith Clark (1826–1886) of the Massachusetts Agricultural College in the United States was invited to be its Assistant Principal. He was the one who laid the foundations of the school. American farming methods, developed in the country's vast land, were ideal for Hokkaido where a lot of land was yet unexplored. His frontier spirit, that he expressed in his famous quote 'Boys, be ambitious!' still inspires many young Japanese. The changes Clark introduced included abolishing detailed school regulations. Instead, he encouraged students to be gentlemen pursuing education and polishing their characters while cherishing Christian values.

Dr. Clark was a scientist, but every morning he would pray before he began classes. Moreover, he donated Bibles to the school, started a Sunday school and never

³ Toshiko Matsukuma, *Nitobe Inazo* (新渡戸 稲造), Misuzu Shobo, 1969, Tokyo, p.25. I abbreviate the name of this book to 'Nitobe'.

spared efforts to educate the students in various aspects of religion. Although he was employed there for mere eight months, the impact of his work was enormous and continues to live in today's Hokkaido University. Today, in Sapporo's Hitsujigaoka there is a statue of Dr. Clark with his arm indicating a high, faraway place. The statue is meant to encourage young people to follow the 'boys be ambitious' noble spirit in their lives. The park, where the statue is located, is one of Sapporo's main tourist spots. Dr. Clark once, during the lesson, prepared a draft of a contract for those who believed in Christ and asked volunteers to sign it. Most of the students signed it and got baptized. These students were from the school's first generation, Nitobe belonged to the second. Dr Clark's draft was equal to confession of faith; Nitobe signed it just one month after joining the school. Soon after he began to passionately encourage his family to turn to Christianity as well. At the age of 18, in August, his main flaw (his hot-temper) vanished after his deep spiritual experience of encountering God. He left the following record: "There's nothing to be angry about, just exchange peace, know the Bible and see the light of the Father."

He wrote that reading Christian books, and applying oneself to studying while being blessed with such a favorable environment was not for the sake of his own, but it was an obligation to the society and the country. In that way Nitobe's study and faith developed without major obstacles until the day, when this hard worker started having eye trouble. By nature his eyesight was myopic, but due to extensive reading and the stress that followed his inability to read his eye trouble began, he had been suffering from headaches and neurosis. Isn't it like Nietzsche with his eye problems and headaches? Once, he was commanded to return home to recover from his inability to focus. However, what awaited him at home then was the mournful news of the death of his mother from breast cancer. For Nitobe, whose father was not among the living anymore, the news was all the more shocking and depressing. Being in such a severe health condition with chronic eye trouble and headaches, losing one's last living parent must have been like being dropped into the abyss of darkness.

His friend, Uchimura Kanzo (内村 鑑三 1861–1930), Japanese Christian thinker, author, evangelist and a Biblical scholar, kept consoling him in this difficult time. The full of warmth letter he wrote then is deeply moving indeed. One can feel great friendship was there between the two great men. Their relationship very much resembles the friendship between students that Aristotle named 'philia'. At a young age, Aristotle lost his parents. He was taken by his elder sister's family. Probably he sought true love, Philia. Loss of parents, nothingness of parents' love, is common with Nitobe and Aristotle. Philia is to wish good for friends. The next sentences are famous:

"The perfect form of friendship is that between the good, and those who resemble each other in virtue. For these friends wish each alike the other's good in respect of their goodness, and they are good in themselves; but it is those who wish the good of their friends for their friends' sake who are friends in the fullest sense, since they love each other for themselves and

not accidentally. Hence the friendship of these lasts as long as they continue to be good; and virtue is a permanent quality.”⁴

Panting in his recovery, Nitobe reached out for Thomas Carlyle’s “*Sartor Resartus*”. The more he read it, the more it reverberated in his heart. This is how he described it: “I didn’t read it to use it in my work as a teacher, but to release myself from that anguish.”⁵ The main character of the story had lost his father as a child and mother in his young age, which overlapped with his own bitter experiences. In the book, the author writes about his mother, skepticism, life, death, darkness and the suffering that a good Christian must go through. The main character first turns skeptical about life, but then overwhelmed by the darkness of pessimism – he feels his own powerlessness to the point of negating his own self. He named such an attitude ‘Everlasting No’ to mean an aggressively malicious unbelief. This condition has a lot in common with Pascal’s ‘infinite darkness’ being the nothingness of self-faced with the universe.

However, baptism and acceptance of the spirit of God turned infinite negation into infinite affirmation. That transformation of nothingness into infinite and intuitive understanding of the transcendent being is an example of the functioning principle of nothingness and love. Its essence is that we recover from the anguish and void of existence. The story of Jesus teaches us so. As we know, he resisted the temptations from the devil for 40 days. It is an experience that we, humans, should go through too, as at the summit of the mountain of hardship we can see the light of heavens. The moment we reach there, all suffering vanishes, soul starts to reverberate, ego disappears dissolving in nothingness while the real self-shines. By discarding ego, our real self is reborn. Infinite affirmation follows, ‘love God’, the feeling of unity with the universe and the outburst of creativity makes us strong and alive again like in the famous Nietzsche’s proverb.

Then Nitobe, having learned of the founder of the Religious Society of Friends (Quakers), George Fox, decides to join their ranks. This was the preparation of encounter with Quakers. Having recovered from the eye disease and having found peace through introspection, meditation and prayer, Nitobe returns to school and graduates. After graduation he found employment in Hokkaido Prefectural Office as an official, but then his eye problem recurred. After spending some time in Tokyo on medical treatment, he returns to Sapporo to become a teacher at the Sapporo Agricultural College. Before long, though he realized his lack of specialization, in September 1883 he enrolled at the University of Tokyo to expand his horizons. During the interview, when asked about the reason for him to enroll, he answered, “I want to bridge the cultures through the Pacific”. These words of Nitobe are to be often found in high school textbooks in Japan.

⁴ *Nicomachean Ethics*, translated by H. Rackham, Loeb Classical Library, 1934, Harvard University Press, p. 461.

⁵ Translated by Kenji Ishida, *Clothes Philosophy (衣服哲学)*, Japanese Title, Iwanami Bunko, Tokyo, 1946.

At the University of Tokyo, he studied English literature, finance and statistics, but felt dissatisfied with the academic level. There was a book, “*Progress and Poverty*” (1897) by Henry George (1839–1897) who was a politician and economist. He preached the unique theory that all owners of lands should pay all taxes. Nitobe repeatedly read it before lectures and in the class; it was published in Europe and recognized as a masterpiece for eight years. When his professor saw him doing that he said:

This book has not arrived in Japan yet, it is the first time for me to see it. Wouldn't you write about its main points and publish it in the university's “Art and Science Journal”?

At the first glance it looks as if the professor was attempting to make the student conduct a research and intercept its findings for himself. That would mean exploitation. Whichever you look at it, that professor lacked motivation to do research on more than local level.

It was quite a disappointment for Nitobe regarding the country's top university. He then understood he needed to expand his horizons further studying overseas and made a resolution to do so. After his father agreed to support him, Nitobe went to the United States to Allegheny University in the state of Pennsylvania. The following month, advised by his friend, he moved to the John's Hopkins University in Baltimore. For three years he studied economy, history and literature there. When studying in Baltimore, he came across the Quakers (Religious Society of Friends), whom he joins. A distinctive characteristic of the Quakers is that they do not have pastors. The reason being that pastors usually aim at popularity and at assembling big congregations. To Nitobe, the model that involved pastors resembled running a business and did not suit his own convictions. Elated about Quakers' way he wrote:

The congregation's main practice is sitting in silence and meditating. Their worship relies upon direct spiritual exchange between the members. I was pleased with this a lot. [Nitobe, p.149]

The simplicity and lack of unnecessary sophistication of the Quakers seemed truthful to Nitobe, who was familiar with Zen meditation being a part of Bushido. Moreover, for Nitobe, Quakers' ‘inward light’ was also in line with the teaching of Shinto of projecting one's conscience on a mirror being another one or phenomena. For a religion that stressed feeling the God's light with a pure heart while praying to hear his voice, meditation seemed to be a perfect choice. While participating in the worships of the congregation, he met Mary Patterson Elkington whom he wedded. This is Nitobe's first impression of hers:

It's a lady as beautiful as if she was holy. If she came to Japan and guided Japanese ladies, how happy would they be! [Nitobe, p.154]

On the other hand, Mary, after meeting Nitobe, told her friend the following: “It’s a man who decided his own fate by himself.” [Nitobe, p.154]

Both of them were convinced that being with each other was their destiny. At that time, Nitobe’s senior, Sato Shosuke, graduated from Johns Hopkins University and became a professor at Sapporo Agricultural College. He believed that, for the college to expand, there was a need to gather excellent professors. He invited Nitobe to take a position of assistant professor and asked him to study in Germany, which he did for three years. That opened Nitobe the doors to the future and released him from the burden of paying for tuition. He received this gift of Sato’s friendship with gratitude [Nitobe, p.156].

Then, 26 years old Nitobe was on his way from the United States to Germany. In the midst of his journey, he travelled to England and Holland and began his research of agricultural administration and economy at the University of Bonn in October. The following year he transferred to the University of Berlin. He researched agricultural history and statistics there to move to the University of Halle the next year, to deepen his knowledge of statistics and economics of agriculture.

On arriving to Germany he could not speak the language whatsoever, so he started from the level of a child and gradually made progress. Finally he improved his command of German to the level of being able to write his degree thesis in it. After completing his research in Germany, he visited Canada, the United States and then got married with Mary Elkington at the age of 30. Initially, Mary’s family was strongly opposing their marriage, but before long, seeing the two being deeply in love, blessed them.

3. The publishing of “*Bushido*”

After returning to Japan in 1891 and beginning his work as a professor at the Sapporo Agricultural College, he found himself fully engaged in education. Apart from agricultural administration, theory of colonization, history of agriculture and economy, to name a few, being the realm of his expertise, he also taught English literature and German. He tirelessly and enthusiastically taught his students the knowledge he gained during his scholarships in Western countries which they gladly studied.

When starting a lesson, Nitobe always prayed in silence. On Sundays, he conducted a Bible class, usually followed by a friendly, informal discussion. The students were learning with pleasure. Nitobe was filled with philanthropic spirit and passion for education and when offered a position of principal at a private high school called Hokumei School, he accepted it. There too, he prioritized bringing up the human spirit and polishing the character of his students over simply asking them to memorize knowledge and gain skills.

Soon after Nitobe took the helm of the school, it was taken over by the Sapporo Prefecture and now is known as the Sapporo Minami High School. The school now is a distinguished institution, famous all over Hokkaido. Nitobe, by character, was modest and generous and never neglected the children who could not afford education; he opened a night school for them. His wife’s family supported his efforts

and by way of inheritance he received 2,000 dollars, which he spent on the construction of the school building. He named it Enyu School (遠友, meaning friends coming from a faraway place)⁶ and he taught there every night without compensation. With the passage of time, the teachers there were mostly Nitobe's students, but he would still come occasionally to give a lecture. Obviously all teachers were working gratis, but apart from just educating, Nitobe would support the poor by ordering nurses to do rounds in the impoverished section of the city and by distributing disinfectants. The school continued for 50 years to finally be taken over by the prefecture and changed its status to part-time night school. The school is regarded as the origin of volunteer activity in Hokkaido. Today, its premises sit within the site of Hokkaido University as a museum.

In his activity, be it professional, religious or as a volunteer, everything proceeded surprisingly smoothly and without friction. Suddenly though, he was to be faced with darkness again. That was when he was still amidst the joy of becoming the father of his eldest son, Thomas, who died prematurely one week after birth. Parents lamenting, Mary Elkington after spending some time on the sickbed, returned to America to recuperate. She came back to Japan soon, but heavily overworked Nitobe was diagnosed with neuralgia and was showing symptoms of nervous weakness to the extent that he could not write on the blackboard. He had no choice but to quit teaching and concentrate his efforts on the treatment of the syndrome.

The loss of his child, disease and unemployment... For Nitobe, it was like being dropped into a bottomless abyss, or, as he expressed it himself, into nothingness [Nitobe, p.181]. However, nothingness never continues endlessly and rather is a chance to make strategic changes in life. For Nitobe it was the writing of the book "Bushido".

First, he was on a medical treatment in the famous Ikaho Spa Resort⁷ in Gunma Prefecture, but later, recommended by Mary, he moved to warm California. Having some time on his hands then, he once met a Belgian jurist, Dr. de Laveleye, who asked him the following question: "If there is no religion, how can there be moral education?" Startled Nitobe could not answer at once and took his time to think it over. Then, inspired, decided to write a book for responding to this question. When he felt better during the recovery, he would dictate his thoughts to Mary, who assisted him as a secretary.

In November 1899, Nitobe authored the book "Bushido, the Soul of Japan" which was published in America and one year later in Japan. Nitobe became recognized in the world and his book was translated into eight languages. The book is regarded as Nitobe's moral theory. It can also be looked at as a life theory of an agricultural expert and League of Nations active politician, born during the late days of the Shogunate and living through the changing periods of Meiji (1868–1912),

⁶ The origin of Enyu is *The Analects* by Confucius. "Is it not a joy to have friends come from afar?" *The Analects*, Book I: 1, Penguin Books, London, 1979, p. 59.

⁷ Ikaho is one of the most favorite hot springs in Japan and is situated about 250km Northwest from Tokyo. Many novelists, for instance Soseki Natume and Soho Tokutomi in the Meiji period, gathered here in summer and winter.

Taisho (1912–1926) and Showa (1926–1989). Interpretations depend on the knowledge and ability of the reader. As Nitobe told himself, although he employed the word ‘bushido’, he did not mean to introduce the morality of the samurai suitable for the battlefield; his aim was to find values that Eastern and Western cultures share and propose a common philosophy.

In the book there appears a variety of eminent historical figures from European culture, as philosophers Socrates, Plato, Aristotle and others. Judging by the title, all we can see is a cultural phenomenon that undoubtedly belong to the Orient. However, Nitobe, who traveled the world and experienced various cultural phenomena, described what divides us and what we share with clarity and abundance of examples. Appearance of such a number of European scholars and thinkers means that the book is rather easy to follow for the readers from the Old Continent. And that exactly was Nitobe’s intention. For example, Bushido is basically a way of enforcing the value of righteousness; there is no Bushido without righteousness. The idea of acting while having the ideal of righteousness in mind was present in the East in the philosophy of Wang Yangming “Awareness comes only through practice” (Unity of knowledge and Action); and, in the West, we see this in the philosophy of Socrates. In turn, referring to the Aristotelian “*Politics*”⁸, Nitobe described that man should obey the national law. Therefore, for Europeans, it is possible to understand this idea without any difficulty. That is why Nitobe introduces Japanese Bushido while giving examples from the European culture.

Moreover, he goes beyond morality and ethics aiming to create a common, integrated philosophy. Here, I would like to develop this interpretation one step further. The formation of Bushido started with the rise of the samurai class in the Kamakura Period and the dominance of the samurai in the structures of the government. That was when chivalry formed in medieval Europe. In a sense, the system of values of the samurai class and chivalry overlap as they were rules and obligations between the warriors. In Japanese language there still remains an expression ‘正々堂々’ (sei-sei-do-do) from that era meaning ‘fairly and squarely’. To the samurai as well as to chivalry, the virtue of fighting openly without hiding and with the warrant of a good conscience was fundamental.

As when going to the battlefield one could never be sure whether one was coming back, the samurai of the Kamakura Period were encouraged to practice Zen. Zen meditation was initially brought from India to China by Bodhidharma. Through practicing it, the samurai awakened spiritually and calmed their emotions. In Japan, Zen was spread by monks, Eisai and Dogen (道元), and its essential challenge was exceeding the circle of life and death. The meaning to that was what has been expressed as ‘只管打座’ (shikan-taza) or meditation, in which one focuses on sitting without actively seeking enlightenment. Put simply, do not believe in words just sit down and meditate.

For the samurai, such a spiritual resolution and readiness was their daily bread, even in the battle. After the battle was over, the samurai would sit down and meditate to calm down and focus. The state of mind they attained was nothingness (無), the

⁸ Aristotle, *Politics*, Great Books of the World, Chuokoronsha, Tokyo, 1972, p. 70.

same one as in the teachings of Lao-tzu and Chuang-tzu in ancient China. The direct, intuitive experience of nothingness dissolves one's ego and gives the deep feeling of being a part of great nature. In his book Nitobe called it 'the new sky and the new land'. Nitobe felt the universal life and described it as 'the stream of life', 'the true experience of real existence' and 'the grand life stream of the world' [Nitobe, p.188].

In the Edo Period that came after a long spell of wars and strife, a Shogunate-appointed master swordsman, Yagyu Munenori, came up with an ideal of 'the sword and Zen being one consciousness (剣禅一如, kenzenichijo, Unity of sword and Zen)'. His ultimate technique was taking the enemy's sword or putting an armed enemy down with bare hands. By skillfully suppressing the sword-holding arm of the opponent through defensive body movements, he would force the enemy to drop the sword. It is a superhuman act indeed, and more, it is possible without using any offensive martial techniques. Similarly, the Shogunate prohibited all kinds of armed conflict and encouraged the development of martial arts, education and the study of Confucianism. As it is not something one can remember by memorizing, such a way of living, morality and ethics was supposed to be instilled into people from childhood through discipline at home rather than taught at schools.

Once when the Belgian scholar, Dr. de Laveleye, asked Nitobe 'What is the religion of the Japanese?' he struggled to give a clear answer. He explained that Japan is not the country where religion and ethics are unknown, but it is acquired by habit, not learned at school. When studying in Western countries, Nitobe succeeded in learning languages and skills through extensive writing. To expound Japanese morality concisely in such a Western-style, it would be Confucian perfect virtue, righteousness, gratitude, trust and filial-piety including the five filial-piety relationships of Mencius.

Confucius called the love for other people the benevolence (perfect virtue). In terms of daily behavior and actions it means consideration and sincerity toward others, avoiding deception. Once Confucius was asked by his disciple what it means to love others. He answered 'Don't do to others what you don't want to be done to you' and 'give yourself to others'. Isn't it the same as the words of Jesus we know so well? Commonly, there is an agreement that there exists a big difference between Christianity and Confucianism. Still, despite the difference, Nitobe never resisted Christianity.

Then about righteousness, Confucius advised to keep the strong down while helping the weak. On the other hand, this is what Paul in the Bible said:

And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.⁹

People are weak so they need to help and support each other. Nitobe has shown such an attitude with opening the Enyu night school in Sapporo as I mentioned supra. He helped the poor children who could not afford to go to school and receive

⁹ II Corinthians 12:9, *The Bible* King James Version, Oxford World's Classics, 1996.

education. That school sparked all kinds of volunteer activities in Sapporo. The love for others, which took shape, is then called gratitude or politeness. In Japan people bow to each other which is an expression of love and respect. In the situation of many people gathered in one place, like a school, bowing to everybody else at the same time feels right. In Western countries handshake plays that role.

By exchanging gratitude and politeness, people deepen the mutual trust. Trusting others starts at home with the filial piety; the Chinese character that represents this meaning has the shape of a child carrying an old parent on its back (This is the character: ‘孝’. At the bottom you can see ‘子’, which is a child, on top there is ‘老’, which means an elderly person) Parents lovingly take care of their children who reciprocate it with love and gratitude while they grow. Mencius, who developed the teachings of Confucius, expounded the parent-child relationship in more detail in his five filial-piety relationships.

First of all, parent and child relation should be characterized by affection, ruler and minister relation by righteousness, husband and wife relation by differentiation, elder and younger sibling’s relation by precedence and the relation between friends by trust and honesty. Those ideals are the basis of Nitobe’s ‘Bushido’. As I mentioned before, after the Japanese victory over China in the Sino-Japanese War of 1894, the world has shown interest in our country and, as a consequence, Nitobe’s book became a bestseller. Japanese leaders quickly realized Nitobe’s potential and put him in charge of Taiwan. At that time Taiwan was poor and lacked industry which was a major worry for its Japanese governors. In other words, Taiwan’s administration costs exceeded the profits it produced. And more, Japanese administrators encountered major problems cultivating the local lands in order to develop Taiwan’s industry. Before long, the Director-General of Taiwan, who is also known for building large parts of Tokyo, Goto Shinpei, along with the Governor-General, Kodama Gentaro, who was instrumental in establishing the modern Imperial Japanese military, called Nitobe to Taiwan.

4. Sugar industry in Taiwan and policy for Korea

Soon after arriving in Taiwan, Nitobe was interviewed by the Governor-General. When the governor said he desired to find a way to make a poor country wealthy, Nitobe came up with an offer to encourage and develop the sugar industry. Endowed with trust of the governor and the director, Nitobe toured the country without applying any special measures and presented a memorandum. What his employers really wanted from him was an unbiased, fresh look at the situation.

In the ‘Memorandum on the sugar industry’ Nitobe pointed out that rebellious peasants and antigovernment movements hindered public order and the enforcement of various policies. After Frederick the Great style reinforcement of the police authority, Nitobe brought new kinds of sweet potato seedlings (Rose Bamboo and Lahaina) from abroad, started their experimental cultivation and when he succeeded, worked to popularize them. Due to Director Goto’s and Governor Kodama’s support for Nitobe’s plan, after 1902 Taiwan’s sugar industry made an astonishing leap forward and in the 1928-29 period drew near to Hawaii output, then leading the world

in sugar production. Taiwan became one of the five largest sugar producing centers of the world. Despite the astounding success, Nitobe remained calm and modest. In any case, the reason of the success was that the characters of Goto, Kodama and Nitobe matched. In other words, the ‘philia’ or deep friendship existed between them. Trust, friendship and ‘philia’ of the three worked to make Taiwan a wealthy country.

Another similar example of a thinker and philosopher changing a country’s industry was Pascal and his invention of a calculator that led to the development of a computer and the world electronic industry. Also Montesquieu, researching and working on growing vine, prevented the decline of the grape price and laid the foundations of the French wine industry. Likewise for Nitobe, from the above viewpoint, he was a great philosopher indeed. Apart from developing his great thoughts, he also strived to improve people's lives. Seeing such talents and attitude of Nitobe’s, Japan’s most reputable universities being Kyoto University and Tokyo University invited him to be their professor. In these universities, he gave the lectures about the theory of colony. Here I show the limitation of Nitobe. As he was the professor of a national imperial university, he was obliged to obey the law and politics of the Japanese government. In Korea, Nitobe was criticized as the professor of Japanese Imperialism. We must consider the positive point and negative point of the results of Nitobe. One is humanist another is imperialist. Both are extreme. Here the notion of means of Aristotle is effective. The main notion is calm. Means is below:

Now of everything that is continuous and divisible, it is possible to take the larger part, or the smaller part, or an equal part, and these parts may be larger, smaller, and equal either with respect to the thing itself or relatively to us; the equal part being mean between excess and deficiency. By the mean of the thing I denote a point equally distant from either extreme, which is one and the same for everybody; by the mean relative to us, that amount which is neither too much nor too little, and this is not one and the same for everybody.”[*Nicomachean Ethics*, II 4-5. P. 91]

We must avoid the excessive praise as humanist for Nitobe. But as he was a founder of volunteer activity who established the night free school on his property in Sapporo and denied the control of imperialism under military, we cannot consider him an imperialist. In 1933, he had publication in newspapers, the Osaka Mainichi/ the Tokyo Nichinichi Shinbun of his idea about Korea. He compared the relation between Japan and Korea to that of England and [Nitobe Inazo, *Complete Works*, 16, p. 490]. Each country is independent but they are united. Here there is not power control and Imperialism. Still more, his successor, Yanaihara was against the Japanese Imperialism under the military. He lost his post of the Tokyo University and was oppressed by the government. He intended to the peace. This is the neutral and means view.

5. Tokyo Woman's Christian University – the materialization of mutual love and respect between students and their teacher

Nitobe was fond of the academic tradition of Kyoto University, full of freedom, and found it a pleasant and comfortable place to be. His ability so appreciated, he also exercised in Tokyo University. Once a high school principal, he was now a university professor. Here, he would give lectures on ethics and colonial theory once a week while thoroughly researching personalism. His most important research method was talking with the students. To be closer to them, he rented a house near the university and invited them there talking kindly and respectfully with each of them. Discussions they had very much resembled how Socrates conversed utilizing his dialectic method. By that, the students were not studying the formalities and 'pulpit philosophy', but living philosophy. Through the conversations, each student began to realize the truth about their own self. Or rather they discovered something crucial about their lives. Not by rules and regulations, but by free and spirited discussions Nitobe succeeded in fascinating his students and awaken their passion for searching the truth. Obviously, in the times, when people were not used to such ways, there were critics and even distrust from the university president himself, but seven years from then Nitobe was a professor at Tokyo University and an important part of its community.

On the occasion of being a part of an exchange professor program, he visited America. Tiredness accumulated through overwork and differences with the Minister of Education over education policies were the factors that led to his resignation from his post at Tokyo University. Instead, he engaged in empowering women's education in Japan and for that sake he accepted the position of president at Tokyo Women's Christian University.

Nitobe's disciple, Yanaihara Tadao (矢内原 忠雄), gave a full of loyalty and moving speech on the occasion of his teacher departure. Tadao Yanaihara was a Christian and pacifist protesting against the war. He was dismissed from the professor's position at Tokyo University due to the pressure of the military authorities.

He was also constantly surveilled by police. After WWII, his thought was reassessed by the Supreme Commander for the Allied Powers and as a result, he returned to Tokyo University as the professor and soon he became its president.

Among other Nitobe's disciples there was Japan's Prime Minister Konoe Fumimaro, the author of 'To the students', a book telling the young how to live, Kawai Eijiro, and others. They are all recorded in his memoirs, Tadao Yanaihara being mentioned first. According to the memoirs, after the parting speech, Nitobe took his students with him and went home. Apparently, Nitobe lived within a few kilometers distance from the university. About 500 to 600 students listened to the speech, but in the life of Tadao Yanaihara, Nitobe's teachings live to the fullest. He never gave up or adjusted his convictions despite the pressure from the military or the government.

Mr. Kaku Iso (郭維祖)¹⁰, a Taiwanese doctor, who studied under Yanaihara at Tokyo University, witnessed the oppression his professor was facing and saw him being always escorted by policemen, even at home. Another example of deep, loving friendship between the teacher and his disciples was the author of “Nitobe Inazo”, Toshiko Matsukuma (Publisher: Misuzu Shobo, Tokyo). She was the first generation graduate of Tokyo Woman’s Christian University, just when Nitobe was its president. She had the experience of being taught by him, which she recorded and left for future generations.

Commonly, apart from “*Bushido*” not much is known about the works of Nitobe. However, he was a proliferate writer, who left a tremendous amount of works written in Japanese, English and German on agriculture, agricultural administration and economics, law, religion, literature and philosophy. Especially the records of his lectures on Carlyle in English are, in their spirit, close to philosophy. The collection of his works amounts to 25 volumes, which is no different from Plato’s or Aristotle’s.

From that vast amount of knowledge, Toshiko Matsukuma chose the main points he desired to stress and published it as one book. As a result, Nitobe’s life and philosophy became widely known and recognized. Her book was also quite a lesson of Nitobe for me. It is quite symbolic, that a disciple, after a thorough research of her teacher’s works, wrote a book about him and spread his name around the world. That is the realization of the deep friendship, *Philia* and mutual respect between the teacher and his disciple. Nitobe was blessed with wonderful friends and dedicated students. Toshiko Matsukuma listened to Nitobe’s lectures as a first generation student of Tokyo Woman’s Christian University. When giving a lecture, Nitobe hardly ever used a rostrum; usually he would circulate between the desks and spoke to individual persons rather than to the crowd. At times he would have a look at what students were writing in their notebooks and point out mistakes; he tried his best not to give students the feeling that their principal was teaching them. This is how modest he was.

Tokyo Woman’s Christian University is a leading women’s university in our country with many students graduating each year. Initially the focus was on English Literature, but nowadays it teaches a variety of subjects and produces sophisticated citizens for the globalized world. The university first president’s international experience made him a global citizen indeed along with his students. At this time he was invited to take the position of the Under-Secretaries General of the League of Nations. During his activity there, he worked to root out discrimination, prevent biased attitudes and support progress based on healthy principals. He laid foundations of the UNESCO by starting the International Committee on Intellectual Cooperation. Even when he was in Geneva, he never forgot his time as the president of Tokyo Woman’s Christian University and kept exchanging communications.

¹⁰ Kaku Iso was a friend of my father-in-law, Dr. Soji Takeuchi. Mr. Kaku requested the author that the fact of Yanaihara should be recorded and informed in Japan.

6. UNESCO's predecessor, International Committee on Intellectual Cooperation

In the following part, I would like to stress Nitobe's contribution to world's science, culture and education and the establishment of the UNESCO. The lesson humanity learned during WWI is that a global scale international organization was necessary. This is why the League of Nations was established. As the Under-Secretaries General, Nitobe worked for world peace.

Moreover, there was a necessity for an organization dealing with science, culture and education on an international level. After WWI, especially the progress of physics was extraordinary and among the physicists there were many scientists of Jewish origin, often discriminated, such as Einstein¹¹. The world woke up to the fact that in each country science, culture and education were manipulated and filtered through politics and ideologies. Therefore it was crucial to establish an organization that would ensure that future generations of the entire world would benefit from the achievements of science and culture.

The organization that we know now under the name UNESCO was initiated by Nitobe, who then gathered some of the most eminent intellectuals of the time, being Bergson, Marie Curie and Einstein, for consultations. The three scientists are famous for their groundbreaking discoveries and to get acquainted with and gather them was a challenging task. After meeting them, inspired Nitobe started the International Committee on Intellectual Cooperation, a forerunner of the UNESCO. That was the fulfillment of love of the humankind and deep friendship or 'philia' between them. Such relationships are extremely important, since they inspire the creativity of science and international cooperation.

After WWII, the International Committee on Intellectual Cooperation was renamed UNESCO and became the organization we know today.

Conclusion

Presently, the UNESCO has been criticized for its lack of clear vision regarding its role for a while, but we have observed its increased activity in the field of World Heritage Sites. It has been making efforts to protect endangered cultural sites and natural environments. Mt. Fuji is widely known around the world and enjoys the status of a symbol of our country, but as a World Heritage Site it has been recognized only recently. One may wonder why this is the case, but the main reason is the large amount of rubbish enterprises and tourists leave behind. Seen from a distance, Mt. Fuji has a beautiful and elegant volcanic shape which leaves many people enchanted. As Hokusai's enthusiasts know, it has also been one of the leading, Japan-representing motifs of ukiyo-e woodblock prints.

On the other hand, despite being recognized a sacred mountain in Japan, there has long been the rubbish problem on and around it. What saved Mt. Fuji from 'drowning' in rubbish was actually the UNESCO recommendation, "For Mt. Fuji to

¹¹ More details about this can be found in Werner Heisenberg's "*Der Teil und das Ganze*" Piper Verlag, 1969, München; English translation "*The Part and The Whole*", Chapter 4 'Lesson about politics and history' [Edited by Hideki Yukawa, and translated by Kazuo Yamazaki into Japanese, Misuzu Shobo, Tokyo, 1974].

become a World Heritage Site, all rubbish has to be removed.” This aim became an opportunity for Shizuoka Prefecture, where the main part of the mountain is situated, to impose restrictions and fees on climbing and mountaineering in the area. It also helped to boost the prefecture’s revenues. The situation improved, Mt. Fuji was put on the list of World Heritage Sites and its beauty was protected. We may say that UNESCO saved our symbolic mountain. I believe the case of Mt. Fuji is not the only one of this kind as the UNESCO pursues its mission to contribute to the protection of our natural and cultural environments.

The second most important area of UNESCO’s activity is its support in holding international conferences. One example is the conference where world’s leading philosophers participate, the World Congress of Philosophy. Another is the International Association for the History of Religions that deals with the various religions in the world. There is a number of academic meetings of philosophers around the world, but the one supported by the UNESCO is especially full of atmosphere of universality and the authority of the UN. The first conference of the World Congress of Philosophy was held in Paris at the time when Bergson was active. During its second conference in 1937, also held in Paris, Bergson was its honorary chairman.

The World Congress of Philosophy was organized by most recognized philosophers of the 20th century. That is one reason for its status and authority. Most ordinary people are not aware of the UNESCO’s support of various world conferences having a big impact on our lives. During the World Congress of Philosophy conferences, anybody, whose thesis passed the screening and who paid the membership fee, can participate and present their views. Through their presentation, any ordinary person can bring up some issues to world audiences.

Moreover, the conferences are where one can meet the people of great learning. Its atmosphere is full of friendship or ‘Philia’, which helps to have unforgettable intellectual exchanges. The Japanese Philosophical Society is connected with the World Congress of Philosophy, through which we spread and deepen ‘Philia’. As a result, new ideas and theses are being published. Myself as a philosopher, I am grateful to the World Congress of Philosophy which has helped to my international recognition. Just for this, I would like to express my gratitude and respect for the work of Nitobe Inazo, the founder of the forerunner of the UNESCO. What he learned from Bushido and Christianity became the base of his ‘Philia’ and the motivation that first made him expand and apply his knowledge on land cultivation and then spread to economy, law, literature, religions, ethics and biology. Similarly to Aristotle, he became literate in a variety of scientific fields. He was an internationally acclaimed scholar, politician, educator and a man of religion. To that I wish to add that he was a great philosopher, who tirelessly worked as a bridge between cultures for world peace and a great inspiration for us. His idea is still expanding as the Cosmic Committee on Intellectual Cooperation. According to Prof. Konstantin S. Khroutski, in Aristotle, cosmic level is hierarchically higher than any national and international level, it will allow to negotiate for a peace and unite the intellectual efforts in the world. And from the theory of development of Aristotle (dynamis and

entelecheia), the Cosmic Committee on Intellectual Cooperation is new entelecheia of the International Committee on Intellectual Cooperation. Today, there are so many and various thoughts, misunderstandings and prejudices. Therefore, many and unreasonable conflicts and terrorism do occur. To overcome such crisis condition, we have to propose new ideas and to cooperate to solve this crisis. Our Biocosmology association will carry the work.

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