CHAPTER VI

COMPARATIVE ANALYSIS

In this chapter I compare the Japanese society and problems with the Indian ones through several views about women and girls and find the similarities and differences of both countries.

1 Madame Chrysantheme

*Madame Chrysantheme* (1887) is the popular novel written by Pierre Loti (1850-1923)(Loti is the name of a small flower which flowers in the east. Pierre Loti is pen name.)

Louis Marie Julien Viaud, "Pierre Loti," was born in the seaside of the southern part of France on January 14th in 1850. He joined the French Navy when he was 17 (1867) and was connected till 1900. He had a chance to see all over the world. Though his observations and experiences as a young naval office, he started to write first *Aziyade'*(1877) and wrote 40 novels. *Madame Chrysantheme* was his the ninth novel. Loti came to Japan twice. When he first sailed into Nagasaki harbor with the express intentions of marrying a temporary Japanese wife and writing about it, he was 35 years old and in the summer in 1885. Through his engagement of a marriage broker he married for five weeks (36 days from July 8th to August 12th) in Nagasaki with a Japanese pretty girl Okane and recorded in his diary. From this diary, he serialized a short story *Madame Chrysantheme* for the *Figaro* in Paris from December in 1887. This short story was published in book form first in 1893. In this story he lived with Kiku (Chrysanthemum) like a doll from July to September (He wrote he left Japan on September 18th) in the suburbs in Nagasaki. She married with him for a price of 20 dollars a month. He called her "Madame Chrisanthemum" (Mademoiselle Chrysanthem) and In 1885 he traveled in Kyoto, Tokyo, Nokko and wrote *Japoneries d' Automne* in 1887 as well. When he came to Japan again, he was over 50. He stayed in Japan from the end of 1900 to the early of 1901 and wrote *Troisième Jeunesse de Madame Prune*.
Pierre Loti is every bit as callous as American Lieutenant B.F. Pinkerton, in *Madame Butterfly*. Chrysanthemum is practical and unemotional. They part amicably. The final scenes portray, "I mount the steps on tiptoe, and stop at the sound of singing that I hear in my room. It is undoubtedly Chrysantheme's voice, and the song is quite cheerful! This chills me and changes the current of my thoughts. I am almost sorry I have taken the trouble to come. And the *geisha* Chrysanthemum singing and cheerily counting the silver dollars Roti had tossed to her in fulfillment of the marriage contract and hitting them a mallet to test that they were real silver and a rather tepid leave-taking.

"Mingled with the song is a noise I can not understand: Chink! chink! a clear metallic ring as of coins flung vigorously on the floor. I am well aware that this vibrating house exaggerates every sound during the silence of night; but all the same, I am puzzled to know what my mousme can be doing. Chink! chink! is she amusing herself with quoits, or the 'jeu du crapaud,' or pitch-and-toss?... she is sitting all alone, her back turned to the door; she is dressed for walking, ready to go to her mother's, her nose-colored parasol beside her.

On the floor are spread out all the fine silver dollars which, according to our agreement, I had given her the evening before. With the competent dexterity of an old money-changer she fingers them, turns them over, throws them on the floor, and, armed with a little mallet ad hoc, rings them vigorously against her ear, singing the while I know not what little pensive-like song which I daresay she improvises as she goes along.

Well, after all, it is even more completely Japanese than I could possibly have imagined it—this last scene of my married life! I feel inclined to laugh. How simple I have been, to allow myself to be taken in by the few clever words she whispered yesterday, as she walked beside me, by a tolerably pretty little phrase embellished as it was by the silence of two o'clock in the morning, and all the wonderful enchantments of night."

"At the moment of my departure, I find within myself only a smile of careless mockery for the swarming crowd of this Lilliputian curtseying people—laborious, industrious, greedy of gain, tainted with a constitutional

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The story *Madame Chrysantheme* received a favorable review in Western countries and had impact on many men of letters like Lafcadio Hearn. And an American John Luther Long enjoyed reading *Madame Chrysantheme*. He wrote the short story *Madame Butterfly* in 1898. This became best seller in Western countries. This was dramatized as *Madame Butterfly—a tragedy in Japan* (1900) by David Belasco who was a Broadway stage director and playwright and the play was a great success in New York. Giacome Puccini watched this play in London and he was greatly touched by it. He decided to make it an opera on the spot. And the world-famous opera *Madame Butterfly* was made.

It was said that the Western world was thirsty for tales of sweet, gentle Japanese women who adored Western men and gave their lives to them.

2 Madama Butterfly

As I was wondering why the foreign men are fascinated with *geisha*, I had first an idea about Madama Butterfly.

*Madame Butterfly* (1904) is very famous opera by Giacomo Puccini (1858–1924). This opera was based in part on the short story *Madame Butterfly* (1898) written by John Luther Long, a Philadelphia lawyer. Long wrote the short story *Madame Butterfly* (1898) for *Century Magazine*, literary magazine in New York. This story was only 19 pages. Pierre Loti started to serialize *Madame Chrysantheme* in 1887. 11 years later (1898) Pierre Long wrote *Madame Butterfly* similar to it. Long had never lived in Japan. But he claimed to have based his story on real incidents related to him by his elder sister, the wife of a missionary stationed in the city of Nagasaki, Kyushu in the early 1890s. She had come to Japan and when she came to Japan with her husband the second time, they stayed in Japan for about 5 years. When she came to the United States, she spoke him about her experiences and observation.

Puccini's new version opera was a huge success. It crossed the Atlantic to

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149 Ibid., p.123.

Cio-Cio-San (Japanese: Chocho=Butterfly) nicknamed "Madam Butterfly," was a fifteen-year-old geisha. She marries American Lieutenant, Benjamin Franklin Pinkerton, with the United States Navy Abraham Lincoln in the port of Nagasaki. He forces her to relinquish all ties to her friends and family. Unlike her counterpart in Madame Chrysanthemum, Butterfly innocently believes that she found true love and the marriage would be binding. She believes that her marriage is real, and she allows herself to fall in love. But it may be canceled by short notice. She renounced her religion of her ancestors and became a Christian. Her uncle, a Buddhist monk utters imprecations against her. She can never return to her own people.

She was a daughter of samurai who committed ritual Japanese suicide hara-kiri. When she was small, she was sold to be trained as a geisha. Pinkerton's tour of duty is over and returns to the United States, after promising her to return "When the robins nest again."

Three years have passed. She longs for the day when Pinkerton returns to her on his White Ship. She is enraptured by the sight of Pinkerton's letter. She cannot read English. The letter tells that he has married an American wife. She does not believe Pinkerton abandoned her and refuses a rich suitor, Prince Yamadori and waits for her husband. Her husband and his American wife Kate come to Nagasaki to bring back her child to America. She bids a farewell to her child, blindfolds him and puts a doll and small American flag in his hands. She takes her father's dagger with which he made his suicide and reads its inscription: "To die with honour, when one can no longer live with honour."

She pushes it on her throat and killed herself.

Many foreigners have the image of young and poor geisha Cio-Cio-san as that of a typical Japanese woman.

But it is proper that many have criticized or analysed Madama Butterfly as part of a colonialist project of creating images of Asia and having racist overtones.
Indian tragic plays also use a courtesan, ganika as the main character. A famous folk story centered on the faithful prostitute Vantasena. She loved her favorite young client so much that, when he lost his fortune, she sacrificed all her own earning and was willing to give her life for him.

The dancing girl as an entertainer of men belonged to a unique class of courtesans who preserved the ancient Indian dance and music traditions through the centuries. In her first incarnation she appears as Apsara, or the heavenly nymph to entertain the gods in the court of Indra, lord of the firmament in Hindu mythology. Poets have sung time and again in praise of her ravishing loveliness, grace and charm. Apsaras are said to have been born on earth as Devadasis to impart the divine knowledge of dance and music to human beings. During the long period of Indian history, the dancing girl appears in different incarnations as Ganika, Nartaki, Rajdasi and the Nautch girl—appellations for the courtesans who entertained men with dance and music. The institution of courtesans like that of Geishas in Japan formed an integral part of Indian culture since time immemorial and also a necessary element in the organization of society. Like the Geishas, the Indian courtesans enjoyed great esteem on account of their learning and accomplishments. They received intensive training and were expected to be proficient in sixty four Kalas (arts and sciences) which included among others, dancing, singing, acting, gymnastics and above all dexterity in love making. Romantic tales about the exploits of these courtesans full of in Indian History and literature.

The Indian courtesan was no ordinary woman of pleasure. She catered to the tastes of the elite who had the time, wealth and understanding to enjoy her company. The Nauch girl emerged in the Mughal era when she reached the peak of her glory. And she was popular among the English sahibs and the Indian aristocracy finally meets her doom during the Raj (1858–1947).

"The anti-nautch girl movement was led by the Christian missionaries who harped on moral decay, and by the end of the 19th century the nautch girls
were considerably downgraded in society."

It is said the Japanese Geisha institution is comparable to that of the Indian Nautch girl. Some even suggest that the word Geisha is derived from the Indian Ganika.

4 Nath Utaral of the Bedias and Mizuage of a Maiko (until 1956 in Japan)

The Bedias are dispersed in large parts of Madhya Pradesh, Uttar Pradesh, and Rajasthan of North India as I mentioned in Chapter III. According to Agrawal (2008), most Bedia women enter the sex trade soon after reaching puberty. For the Bedias, a girl’s first menstrual period marks the beginning of her adulthood. No girl who has not reached puberty can engage in prostitution. Sexual intercourse with a girl below the age of sixteen is defined as rape and cannot be consensual by definition by Section 375 of the Indian Penal Code (1860). But, in general, it is not very long after reaching puberty that a young girl starts engaging in prostitution. The entry of a Bedia woman into the sex trade, that is, her transition from the state of a kumari to a dhandewali, is therefore given the stamp of community acceptance through the initiation ritual called nath utaral ("removal of the nose ring" = defloration of a virgin). Most women, whether married, engaged in prostitution, or as yet kumari, however, continue to wear a nose ornament.

Shri Ramsanehi running Abhyudaya Ashram, Morena (1998) mentions that, in those segments of the community in which singing and dancing were important components of the Bedia women’s work, a young dancing woman wearing a nose ring symbolized a virgin available for sexual liaisons waiting for the right amount to be forthcoming. Wealthy patrons were therefore on the lookout for such young women. The public celebrations were usually preceded by the actual defloweration of the girl/woman by a male client who was expected to pay a considerable sum for gaining access to a virgin. Nath utaral is akin to a marriage ceremony in which both the Bedias and the

100 Looking Back in Awe: A Raj freak digs out more images of British India. India Today International, September 15, 1997.
wealthy patrons participated. Ramsanehi argues that the purpose of these celebrations is to inculcate a sense of pride in the girl towards her occupation.

I remember watershed, *mizuage* for a maiko (literally means "dancing girl" but is usually translated "trainee geisha" or "apprentice geisha") to become *geisha* in Japan by *mizuage*. Before 1956, when prostitution was made illegal in Japan, *mizuage* was not simply something that everyone took for granted but the most crucial and unavoidable step in the maiko's career. Then a maiko had *mizuage* around fourteen. It marked the transition from maiko to *geisha*, from girl to woman. The chance to deflower a maiko was an irresistible opportunity for the customer. Virgins were highly desirable.

"And a maiko was the apogee of virgins, the crème de la crème, selected for her beauty, highly accomplished, and trained to be compliant with whatever a man desired. Men were prepared to pay a small fortune for the privilege of deflowering one. It cost several million yen in today's money, one elderly geisha told me, enough to buy a house.

As for the geisha house, they had invested a lot of money, what with the initial purchase and the costs of raising the girl—classes, training, kimonos, housing, and the rest. The first step toward recouping it was *mizuage*, one of the most lucrative transactions in the girl's entire career. *Mizuage* began with the courtesans. For the geisha as for them, the cost of the debut was prohibitively expensive. It was simply not possible unless a wealthy sponsor could be found to pay for it. As a bonus, whoever was prepared to lay out the money would have the privilege of being the fledging courtesan's first patron. The payment was not for deflowering her but to cover the cost of the debut; though for the young woman the distinction must have seemed academic." 151

Bedia women can acquire some landed property through their relations with property-owning non-Bedia men. Agrawal (2008) came across Bedia women whose patrons had invested in constructing big residential premises for them within the habitation of the community. Some of these patrons were

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building contractors. But she says that instances in which the women are able to acquire tangible rights in the property of their male patrons are minimal. When *geisha* marry with someone, she has to stop *geisha*. But she can marry with a man. But the Bedia women cannot marry after *nath utarai*. The Bedia women in prostitution live with the natal family and are themselves as defined as a form of property.

Agrawal says that the "rate" for a virgin was said to be much better in Mumbai than in Nagla. Whereas in Mumbai one could expect up to Rs. 50,000 for a new entrant in the trade, in Nagla only Rs. 5,000–10,000 may be forthcoming. The women also claimed that the chances of their finding a stable, reliable, and wealthy patron were much better in Mumbai than elsewhere. Such men often provided the women with accommodation worth Rs. 700,000–800,000, gave them Rs. 20,000–30,000 toward their monthly expenses and did not hesitate in parting with another Rs. 50,000–100,000 if the women asked them to do so for any special occasion.

In Morena Agrawal came across women for whom their wealthy patrons had built houses and provided many other comforts of life and a woman who had been given a Maruti car by her patron. Some women in the Bedia were flown back and forth to Mumbai by very wealthy clients and given many consumer items. One aging patron who was the owner of a marble factory had sent marble with Rs. 350,000 to his mistress.

Agrawal mentions that, in the Indian society where patriarchal ideology is dominant, a woman's sexual purity is a must to ensure her marriageability and an unchaste woman is treated like a prostitution and also thereby unmarriageable. The *nath utarai* marks a woman the unmarried and the unmarriageable status of a Bedia woman. Opposite to in Indian society, in Japan, when *geisha* marry with a customer, she will usually have a "love marriage."

According to a footnote of page 61 on which Agrawal (2008) made "it was alleged that a policeman had held the young girl's hand and that he had "put his hand on her chest. When the prospective groom's family learnt of this episode, they supposedly withdrew the marriage proposal."

The Indian society is very contrastive to the Japanese society. Bedia families may encourage relations of their young women with men with whom
there is no possibility of marriage. Once into the relation, it becomes a good reason for the woman’s entry into prostitution.

In the present Japanese family, no one encourages a daughter to have relations with men with whom she cannot marry. Agrawal says, "In general, in Indian society, it is extremely difficult for a woman to return to her natal family once she has left it of her own accord without considerably compromising her prior status within the household. In recent Japanese family, the number of children is one or two. The parents sometimes welcome their daughter in the natal family. Moreover, when a daughter marries, her parents even advised her to come back soon if you do not want to continue her marriage. The ideal for most Bedia women is to form stable relations with men of their own choosing capable of financially supporting them increase with their engagement in prostitution.

"But the same cannot be said of their ability to give a permanent, legal, or even socially acceptable character to these relationships."\(^{152}\)

In Japan some of geisha marry legally or have a relationship of concubinage with their patrons.

A Bedia woman engaged in prostitution bears most of her children in her earning years and these children are born out of her relations with her customers or patrons, temporary or permanent. A geisha does not bear her child out of temporary customers. The approximate length of a Bedia woman’s career in prostitution is twenty years (between fifteen and thirty-five years). If a woman has a daughter when she is about sixteen or seventeen, the daughter will reach the age of entry into the trade when the mother is about thirty-five.

A geisha can continue to work until she retires from geisha.

5 Sexual Morality of the Bedias

About sexual morality of the Bedias, Agrawal mentions that they regard

the possibility of engaging their married women in prostitution to be shameful. It amounts to a loss of face, metaphorically describes as "the cutting off the nose." A wife's engagement in prostitution brings shame to her husband's family. In the interest of fulfilling her familial obligations, a Bedia woman engaged in sex work overlook the ideal of female chastity. But a woman married to a Bedia man is expected to strictly adhere to the ideals which the former openly thwarts. Agrawal was told by a middle-aged wife of a Bedia.

"If a daughter-in-law turns out to be of a bad character (badchalan), we'll rid of her and tell her father: "your daughter has a bad character." If the girl married into our family does not turn out to be a real virgin (asli kumari), then also we'll get rid of her. Her father will have to take her back and compensate us.... The objective of early marriage ... is to preserve the virginity and purity of the girl... It is significant that while castes and families who can afford to keep their girls secluded and protected tend to marry them off after puberty, other castes who require that their daughters work in the fields or away from home prefer to marry them off before or around puberty." 153

Ramsanehi was born and brought up in the community of the Bedias in the Ambah tehsil of Morena district in Madhya Pradesh and he has devoted his life to trying to rid his community of its dependence upon the prostitution of women. He has run the Abhyudaya Ashram in Morena where more than 200 children of the Bedia families reside and receive education for more than 15 years.

In his mid-teens, he took a vow that he would eradicate the trade in women prevalent in his community and make things difficult for those who lived off the income of their sisters and daughters.

Ramsanehi said to Agrawal (2008):

"If I could do it, I would have hanged the Bedia men but I have always been sympathetic towards the Bedia women. They are the victims and if

153 Ibid., pp.197-198.
only they were freer the society would have changed much faster...he feels. So many people are lying on the roads. They are not doing this work. You have your body. Use it. Try hard. Labor. If you want, you will definitely get some work." He argues that the imperative to protect the honor and self-respect of women should not be tied to help and charity of any sort."\(^{15}\)

"He blames the broader society for the flourishing of this trade." Being a prostitute is one thing. But the attitudes that support her activities are in the society. Don't men deceive their wives and children when they go to prostitutes? " He argues that instead of having a devotional attitude toward women, men have for long treated them as commodities to be consumed and this is what is at the root of the flourishing sex trade. Men treat the women's devotion to them as a sign of their weakness and fail to appreciate the sacrifices that they make for them. However, women are not merely passive victims but also act in ways that perpetuate these attitudes. ...he is not an uncritical believer and has much to say about the lifestyle of gods depicted in Hindu mythology. He finds most male gods to be lacking in character and wonders whether to blame the gods themselves or the Brahmin Pandits who are their creators. He specifically regards the Puranic literature as invalid as it distorts the Vedic literature. For him, Swami Dayanand Saraswati had performed the all-impratnt task of separating the right from the wrong texts of religious significance. That he regarded even the *Ramayana* and *Mahabharata* as problematic is agreeable to Ramsanehi."\(^{155}\)

\*Bushido and the Spirit of Bushido*

Madam Butterfly takes her father's dagger with which he made his Japanese suicide, *Hara-kiri* and reads its inscription: "To die with honour, when one can no longer live with honour."

She pushes it on her throat and killed herself in the above. From this scene we know that Madam Butterfly's father is a samurai and she is a samurai's daughter.

\(^{15}\) Ibid., pp. 219-221.

\(^{155}\) Ibid., pp. 222-223.
Seppuku or kappuku popularly (suicide according to the samurai code. Seppuku is the more elegant term) known Hara-kiri means self-immolation by disembowelment. The choice of this particular part of the body to operate upon was based on an old anatomical belief as to the seat of the soul and of the affections. Madam Butterfly’s father is a samurai and she is a samurai’s daughter. Seppuku was invented in the middle ages. Warriors expiated their crimes, apologize for errors, escaped from disgrace, redeemed their friends, or proved their sincerity. When it was enforced as a legal punishment, it was practiced with due ceremony.

Daughters of samurai, when they reached womanhood, were presented with dirks (kai-ken, pocket poniards) which might be directed to the bosom of their assailants, or, if advisable, to their own. Madame Butterfly, a daughter of Samurai tried to commit suicide to escape from disgrace. They show bushido here.

"Originally, bushido comprised the rules of battle for the Kamakura period (1185–1333)—a sort of declaration of the spirit of fair play on the battlefield. But in the course of the 260-year-long peace of the Edo period, bushido was refined into the samurai spirit, which via stories, ballad dramas, kabuki plays, and historical narrative was communicated to both city dwellers and the country people. Thus did bushido, which had originated as the code of conduct for the samurai class alone, become the code of conduct for all Japanese." 156

"The word bushido was not invented by Nitobe. Professor Eiko Ikekami’s research shows that the term has roots deep in Japanese medieval history, and that it was systematized as an ethical code in the Tokugawa period (1600–1868) by such Confucian scholars as Yamaga Soko, and the samurai Yamamoto Tsunetomo (1659–1719), the latter in his book Hagakure." 157

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The Bushido of the Saganabeshima domain (present-day, Saga Prefecture) in Kyushu was recorded in *Hagakure* by Yamamoto Tsunetomo (1659–1719). In fact, he dictated and his 19-year-younger Tsuramoto Tashiro wrote what Yamamoto dictated. When Yamamoto was 52 in 1710, Tashiro came to see him for the first time and haunted his house for 7 years. Yamamoto began to dictate and Tashiro began to record. In 1716 *Hagakure* was finished writing.

"The way of the warrior being the way of death" is the famous line in *Hagakure*. There is no single definition about Bushido. Bushido was born during a long historical period from mouth to mouth.

**Nitobe's version of Bushido**

① Atsumori

The characteristic form of Kamakura period (1185–1333) prose literature was the *gunki monogatari*, or war tale. The most famous of these was the *Heike Monogatari* (The Tale of the Heike). Recited to the accompaniment of the *biwa*, the story recounts the rise and fall of the Taira in the context of the Buddhist philosophy of impermanence. The *Heike Monogatari* includes a famous episode which Nitobe Inazo mentions in his *Bushido*.

In that terrible battle of Sumanoura, (1184 A.D.), which was one of the most decisive in Japanese history, Kumagai Naozane overtook the general of an enemy Heike clan and in single combat had him in the clutch of his gigantic arms. Now the etiquette of war required that on such occasions no blood should be split, unless the weaker party proved to be a man of rank or ability equal to that of the stronger.

Kumagai took off his helmet and he discovered a young face, fair and beardless. He was the 15-year-old Taira no Atsumori.

Kumagai tried to set him free and begged him to flee for his life. But Taira no Atsumori refused to go and begged Kumagai, for the honour of both, dispatch him on the spot.
Kumagai hesitates whether he can kill a young man of around the same age as his own son. After being earnestly instructed by Taira no Atsumori, Kumagai reluctantly beheads him. Afterward, grieving for the young man whom he has killed, he renounces his warlike career, shaves his head, becomes a priest and devotes the rest of his days to holy pilgrimage.

“Tearful empathy for the loser and for the weak: these are the emotions that the Japanese sense of impermanence incorporates. The Noh play Atsumori continues to be popular after all this time because the Japanese still have feelings akin to this sense of impermanence and to compassionate empathy of the samurai, and are still moved by the same emotions.”

George M. Oshiro, Professor of Japanese History, Obirin University wrote about Nitobe’s version of Bushido for Forward in BUSHIDO—The Soul of Japan (2002);

2 The Postwar Evaluation

"After the defeat of Japan in World War II, bushido ideas were discredited, since it belonged to the ideological indoctrinations of Imperial Japan. Generally speaking, postwar Japanese scholars have not felt comfortable with Nitobe’s version of Bushido, though there are some notable exceptions: Sato Masahiro, Professor of Philosophy at the Kansai University of Foreign Studies, for example, has written extensively on Nitobe and the relevance of his ideas to modern Japanese thought."  

In Japan Bushido, especially Nitobe’s version has been getting more and more popular lately. Though it was originally published in America in 1899, many versions have been published one after another by different publishers in Japan. And there are Japanese men as well as university male professors

who have believed Bushido should be revived even today. It would be the most effective method to understand the samurai spirit and the Japanese spirit or Japanese morality to know Bushido in such a present-day trend.

7 Bushido and Inazo Nitobe (1862-1933)

Bushido, an accessible introduction to the spiritual side of the Japanese written by Inazo Nitobe became an international bestseller. Theodore Roosevelt, twenty-sixth president of the United States, is said to have been particularly impressed by it. He bought numerous copies to hand out to his family, friends, children, and even other national leaders.

"Bushido, or the "way of the samurai," has functioned as the criteria for action and the foundation of morality for many Japanese since the Kamakura period (1185-1333). Bushido incorporates charity, sincerity, endurance, justice, courage, and compassionate empathy. A sense of honor and shame are also part of bushido, with honor seen as more precious than life itself." 160

Nitobe was generally famous for the Japanese as the face of Japanese old bank note of ¥5,000 issued July 7th 1984. In November, 2004 his face on the bank note was replaced by the face of Ichiyo Higuchi, a woman novelist who had lived 1872-1896.

When Bush, President of the United States came to Japan on February 19, 2002, he made a speech:

"A century ago, our two countries were beginning to learn from, and about, one another after a long period of suspicion and mistrust. The great Japanese scholar and statesman Inazo Nitobe—a man who understood both our Peoples, and envisioned a future of friendship—wrote, "I want to become a bridge across the Pacific." That bridge has been built—not by

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160 Fujiwara, Masahiko and Giles Murry, trs. The Dignity of the Nation IBC publishing, 2008. p. 163
Nitobe was born in 1862 year before the Meiji Restoration into a upper class samurai family of the Nambu domain at Morioka in Iwate Prefecture. Kurada Kiyotaka, head of the Hokkaido Development Office, sought permission from the Meiji government for the recruitment of three American teachers for the Sapporo Agricultural College (present-day Hokkaido University) in 1875. The government asked Japanese ambassador to the United States, to select suitable persons. William Wheeler, David Penhallow, and William Smith Clark came to Sapporo. Clark used Christianity to train young men spiritually. He departed Japan after eight months. But ideals based on Christianity and Christian teachings he left behind were sustained in his "Covenant of Believers in Jesus." Incidentally it is to Clark on his departure from Sapporo, that are attributed the famous words of encouragement; "Boys, be ambitious!"

Nitobe entered the Sapporo Agricultural College in 1877, where he came under the influence of Christianity. It was in Hokkaido that Nitobe was baptized as a Christian.

"Around six months after Clark's departure, the second batch of students arrived at the school. One of these students was Nitobe Inazo. Inazo, already nurturing a growing admiration for the philanthropic spirit of Christianity, and encouraged by the older students, put his name to Clark's Covenant. He formerly converted to Christianity following baptism by the American missionary Merriman Harris in Hakodate. Baptized alongside him was Uchimura Kanzo, later a prominent Christian leader."

This is an important development in the history of Japanese Christianity: Protestantism reached Japan only in 1850 and just two decades later Nitobe and his college classmates were taking up this faith.

After graduating from the Sapporo Agricultural School, he enrolled at Tokyo University (later to become Tokyo Imperial University: today the University of Tokyo). Then when he had an oral examination, he was asked

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that what he wished to study by the questioning professor." What do you want to study in university?" "I would like to study agriculture and English literature." When the instructor wondered what connection there might be between these subjects, Nitobe declared his desire to become "a bridge across the Pacific" a link between Occident and Orient. That is why Pacific was written in the lower right-hand oval on the old bank note ¥5,000. But he found student life there lacking, he left there without completing a degree, and in 1884 at the age of 23 went to study first at Pennsylvania's Allegheny College and then at Johns Hopkins University in the United States (1884-87). He formally joined the Society of Friends (Quakers) while studying and remained throughout his life a devout member. Among Philadelphia Quakers, among whom he found his bride, Mary Elkington. Nitobe pursued his advanced studies at several universities in Germany (1887-90), where he received his doctorate in agricultural economics; and, before returning to Japan he married Mary Elkinton on January 1st in 1891. He was 28, and she was 33. He writes about her in his a diary, "What a beautiful and dignified lady she is! If this kind of American lady comes to Japan and lead Japanese women, how happy they are!" She was active as an educator and a pacifist. She made efforts to improve the position of women in society. After hearing Nitobe lecture on the need for female education in Japan, Mary had told a friend: "I felt immediately that this was the only man who could point the way to my life's work." Mary surely influenced her husband deeply throughout his life, guiding his actions as a teacher and a pacifist.

They came back to Japan in February by ship and reached Sapporo in March in 1891. He came back to Japan at the age of 30.

In 1892 they had their eldest son Tomasu but he was dead a few days after birth. When they were disappointed she received $1,000 from her parents' home. They founded the Sapporo En'yu (Friends from Afar) School, a night school for children deprived of educational opportunities. Because their houses were so poor that they could not attend or had not attended the elementary school. In those days the average rate to be enrolled for the elementary school was 56% in Hokkaido. They worked there without pay. Inazo headed this school until his death. Mary took over as principal when he was gone. They were engaged in hard work and became sick. They went to America to take a rest. In America he started to write Bushido: The Soul of
Japan (1900). They say that Nitobe’s interpretation of Bushido influenced by Christian thought. Bushido was published in English and became a best seller and earned the global fame, and in 1901, two years after winning worldwide fame, then he served in Japan’s colonial government in Taiwan (1901–1903) as a technical advisor to the Japanese colonial government.

“Taiwan had only been a Japanese colony for six years and was still an untamed place subject to epidemics like malaria and cholera. Nitobe was unusual in that, despite being a mere departmental head, he worked assiduously to improve the country’s agricultural sector and establish its sugar making business. As a direct result of his efforts, Taiwan’s sugar industry grew to the point that it was competing for the top with Hawaii by the early Showa period. He thus gave a marvelous practical example of the samurai spirit of serving the public good.”

Nitobe was a professor at Kyoto Imperial University and in 1906 he became head of the First Higher School on Tokyo (1906–1913) and in 1913 he assumed a professorship at Tokyo Imperial University (1913–19).

8 The Foundation for the age of Gender Equality by Nitobe

In 1917 he wrote Recommendation on women:
He says that training women to be Ryosai kenbo (obedient wives and good mothers) is to make human beings stereotyped. As even women are human beings, they must be educated and trained as human beings. However, Japanese women’s education is not the education for human beings and presumes women to be wives, mothers, or daughters at any rate, belongings of men. The parents should willingly have their daughters receive a higher education as if they insured their daughters' lives with the life insurance system. It is not parents' responsibilities to only spend a lot of money on marriage costumes. It is better to bring the daughters better brains.

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than expensive marriage costumes in this book.

In 1918, one year after the publication of this book, Tokyo Women’s Christian University was founded in Tokyo and Nitobe became its first president when he was 56. Nitobe also had many affiliations with other schools, including Tsuda College, Takushoku University.

At the ceremony marking the opening of Tokyo Women’s Christian University in 1918, Nitobe said:

"'The warning one hears that our nation will go into decline if women are allowed into positions of power, are nothing but the rants of cowardly men. Men and women together form a woven tapestry, with one the warp and the other the woof. That tapestry cannot be called complete if the warp or the woof is allowed to remain weak.' In his view both men and women were created by God and invested with personality, and people needed to develop an understanding of personality that saw equal value in the two sexes. If people, whether men or women, take this as their starting point, they can see the concepts of maleness and femaleness as being the products of historical, societal and cultural factors rather than the results of innate differences between the genders. Nitobe’s theory of personality forms a valid foundation for the age of gender equality we hope to see in the twenty-first century."

Nitobe gave an influence on Umeko Tsuda, Yasui Tetsu and Michi Kawai. (See 11 in this chapter).

In 1920 the League of Nations was set up and he was appointed an under-secretary-general of the League of Nations (1920–26). In March 1933 Japan withdrew from the League of Nations, isolating itself decisively on the international stage. Braving criticism from both Japan and the United States, Nitobe and his wife did what they could to keep channels of communication open across the Pacific. He died at the age of 72 in 1933.

"He was also chosen to join the International Committee on Intellectual Cooperation, chaired by the twentieth century’s greatest philosopher, Henri Bergson. The committee counted among its members luminaries

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such as Albert Einstein and Maria Curie. Right up his death in 1993, Inazo continued to campaign for world peace characterized by justice and mercy, based on a fusion of Christian and distinctively Japanese spirituality.\textsuperscript{164}

Mary became the second president of their night school, the Sapporo En’yu School in 1938. Her life was not easy in a rapidly militarizing Japan, but she stated firmly, "Nothing saddens me so much as being asked. 'When will you return to America?' I am the wife of Inazo, a Japanese man. My country is Japan." She died in 1938 in Japan.

\textbf{(1) The core of Nitobe’s efforts in the field of education}

The Japanese of Japanese consciousness is often described as "collective."

"The Japanese way of thinking is one that finds comfort in being part of the group. The philosopher and literary scholar Mori Arimasa described Japan as having a "second person culture"—one where the subject of discourse tends to be the second-person "you" rather than the first person "I". This is a mental landscape in which the self is far from firmly established. It was in this traditional Japanese environment that Nitobe Inazo stressed the importance of education focused on the personality(personhood) of the individual.\textsuperscript{165}

"For Nitobe, possessing personality was not a matter of having great knowledge, fame, or atatus, rather it means being one who can accept others and fulfil his or her social responsibilities. Two of his statements express his thinking on education quite well: First, 'Where there is no personality there can be responsibility.' And second, 'It is not enough merely to know. It is more important to do. But most important of all is to

\textsuperscript{164} Ibid. p.240.
\textsuperscript{165} Minato, Akiko. \textit{Nitobe Inazo and his wife Mary}: Christ Shinbunsha, 2004, pp. 78-80.
Nitobe Inazo tackled an education for women, small children, the disabled, and orphans—weaker members of society who had not been given much attention by educators previously. He emphasized “Women are not simply childbearing tools. They possess personality, just as men do, and should be raised in the same manner as men.”

But he left his words; “We have to arrange for having women obtain the true position for 100 years from now.” He expected that it would take a lot of time to realize his ideal in Japan.

(2) The Reason Why Nitobe Wrote Bushido and Japanese Moral Education


“About ten years ago, while spending a few days under the hospitable roof of the distinguished Belgian jurist, the lamented M. de Laveleye, our conversation turned, during one of our ramble, to the subject to religion.

“Do you mean to say,” asked the venerable professor, “that you have no religious instruction in your schools? On my replying in the negative, he suddenly halted in astonishment, and in a voice which I shall not easily forget, he repeated “No religion! How do you impact moral education?” The question stunned me at the time. I could give no ready answer, for the moral precepts I learned in my childhood days were not given in schools, and not until I began to analyse the different elements that formed my notions of right and wrong, did I find that it was Bushido that breathed them into my nostrils.

The direct inception of this little book is due to the frequent queries put by my wife as to the reasons why such and such ideas and customs

\[166 \text{ Ibid., p. 80.}\]
prevail in Japan. In my attempts to give satisfactory replies to M. de Laveleye and to my wife, I found that without understanding feudalism and *Bushido*, the moral ideas of present Japan are a sealed volume.”

*Bushido* was not a book extolling militaristic virtues. It was rather an attempt to answer the question of what sort of basis Japan had for its moral education, in other words, what played the role that Christianity played in the West as the spiritual foundation. He wrote *Bushido* with care to increase understanding of Japan among people in the West, in particular, his wife, Mary.

*Bushido* contributed considerably to Nitobe’s efforts to be a Pacific bridge, bringing knowledge of Japan’s spiritual landscape to the Western world.

### (3) *Bushido as an Ethical System*

Nitobe begins the First Chapter to say that that chivalry is a flower no less indigenous to the soil of Japan than its emblem, the cherry blossom nor is it a dried-up specimen of an antique virtue preserved in the herbarium of our history.

Bushido is the code of moral principles which the knights were required or instructed to observe. It is not a written code; at best it consists of a few maxims handed down from mouth to mouth or coming from the pen of some well-known warrior or savant. Bushido was founded not on the creation of one brain, however able, or on the life of a single personage, however renowned. It was an organic growth of decades and centuries of military career.

### 8 *Sources of Bushido*

Bushido was influenced by Buddhism, Shintoism, teachings of Confucius (551 B.C. – 479 B.C.) and Mencius (ca. 372 B.C. – 289 B.C.) in China.

Nitobe explains sources of Bushido as the following:

- **Buddhism** furnished a sense of calm trust in Fate, a quiet submission to

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the inevitable, that stoic composure in sight of danger or calamity, that disdain of life and friendliness with death.

Zen represents human effort to reach through meditation zones of thought beyond the range of verbal expression through contemplation.

Shintoism offered in abundance what Buddhism failed to give. Loyalty to the sovereign, reverence for ancestral memory, and filial piety as are not taught by any other creed, were inculcated by the Shinto doctrines, imparting passivity. The tenets of Shintoism cover the two predominating features of the emotional life of the Japanese—Patriotism and Loyalty.

Shintoism thoroughly imbued Bushido with loyalty to the sovereign and love of country.

As to strictly ethical doctrines, the teachings of Confucius were the most prolific source of bushido. About his enunciation of the five moral relations between master and servant (governing and the governed), father and son, husband and wife, older and younger brother, and between friend and friend. Nitobe says that it was but a confirmation of what the race instinct had recognized before his writings were introduced from China and next to Confucius, Mencius exercised an immense authority over Bushido. Nitobe said that Mencius' s forcible and often quite democratic theories were exceedingly taking to a sympathetic nature.

Bushido made light of knowledge of such. Knowledge was not pursued as an end in itself, but as a means to the attainment of wisdom.

9 The Code of the Samurai — The Samurai Spirit and the Japanese Spirit

I will summarize the code of the Samurai from Bushido—The Soul of Japan written by Inazo Nitobe and Bushido written by Inazo Nitobe and translated by Tatsuya Naramoto here.

1 Rectitude or Justice

Nothing is more loathsome to him than underhand dealings and crooked undertakings. Mencius calls Benevolence man’s mind, and Rectitude or
Righteousness his path. Mencius says that righteousness is a straight and narrow path which a man ought to take to regain the lost paradise.

2. **Courage, the Spirit of Daring and Bearing**

Courage was scarcely deemed worthy to be counted among virtues, unless it was exercised in the cause of Righteousness.

Courage is doing what is right.

Confucius says that perceiving what is right, and doing it not, argues lack of courage.

Death for a cause of unworthy of dying for, was called a "dog's death."

The spiritual aspect of valour is evidenced by composure—calm presence of mind.

3. **Benevolence**

(See (2) Atsumori in this chapter).

Love, magnanimity, affection for others, sympathy and pity, were ever recognized to be supreme virtue, the highest of all the attributes of the human soul.

Confucius and Mencius repeat the highest requirement of a ruler of men to consist in benevolence.

As it was an old maxim among them that "It becomes not the fowler to slay the bird which takes refuge in his bosom." Bakin Takizawa (1767–1848), Japanese greatest novelist in the second half of Edo period, familiarized the Japanese with the medical treatment of a fallen foe. It was ostensibly to express, but actually to cultivate, these gentler emotions that the writing of verses was encouraged.

* Everybody of any education was either a poet or a poetaster.

Not infrequently a marching soldier might be seen to halt, take his writing utensils from his belt, and compose an ode, — and such papers were found afterward in the helmets or the breast plates when these were removed from their lifeless wearers. The cultivation of tender feelings breeds considerate regard for the sufferings of others. Modesty and complaisance, actuated by respect for others' feelings, are at the root of politeness.
Politeness

Politeness is a poor virtue, if it is actually only by a fear of offending good taste, whereas it should be the outward manifestation of a sympatheic regard for the feelings of others.

It also implies a due regard for the fitness of things, therefore due respect to social positions; for these latter express no plutocratic distinction, but were originally distinctions for actual merit.

In its highest form, politeness almost approaches love.

We (the Japanese) may reverently say, politeness "suffers long, and is kind; envieth not, vaunteth not itself, is not puffed up: doth not behave itself unseemly, seeketh not her own, is not easily provoked, takes not account of evil."

It means, in other words, that by contrast exercise in correct manners, one brings all the parts and faculties of his body into perfect order and into such harmony with itself and its environment as to express the mastery of spirit over the flesh.

The very fact that it was invented by a contemplative recluse (Sennorikyu [1622–1591], in a time when wars and the rumours of wars were incessant, it well calculated to show that this institution was more than a pastime. Before entering the quiet precincts of the tea-room, the company assembling to partake of the ceremony laid aside, together with their swords, the ferocity of battle-field or the cares of government, there to find peace and friendship.

Politeness will be a great acquisition, if it does no more than impart grace to manners; but its function does not stop here. For propriety, springing as it does from motives of benevolence and modesty, and actuated by tender feelings toward the sensibilities of others, is ever a graceful expression of sympathy. Its requirement is that we should weep with those that weep and rejoice with those that rejoice.
Veracity and Sincerity

Without veracity and sincerity, politeness is a farce and a show. Lying or equivocation were deemed equally cowardly. The bushi held that his high social position demanded a loftier standard of varacity than that of the tradesman and peasant. Bushi no ichi-gon—the word of a samurai was sufficient guaranty for the truthfulness of an assertion. His word carried such weight with it that promises were generally made and fulfilled without a written pledge, which would have been deemed quite beneath his dignity. Many thrilling anecdotes were told of those who atoned by death for ni-gon, a double tongue... the best of samurai looked upon an oath as derogatory to their honour.

Honour

The sense of honour, implying a vivid consciousness of personal dignity and worth, could not fail to characterize the samurai, born and bred to value the duties and privileges of their profession.

The popular adage said: “To bear what you think you cannot bear is really to bear.” It is said that leyasu Tokugawa (1542–1616) said, “The life of man is like going a long distance with a heavy load upon the shoulders. Haste not ...

Reproach none, but be forever watchful of thine own short-comings... Forbearance is the basis of length of days.”

Patience and long-suffering were also highly commended by Mencius. Elsewhere he teaches that anger at a pretty offence is unworthy a superior man, but indignation for a great cause is righteous wrath.

Fame, and not wealth or knowledge, was the goal toward which youths had to strive.

To shun shame or win a name, samurai boys would submit to any privations and undergo severest ordeals of bodily or mental suffering.

Life itself was thought cheap if honour and fame could be attained therein: hence, whenever a cause presented itself which was considered dearer than life, with utmost serenity and celerity was laid down.
The Duty of Loyalty

Feudal morality shares other virtues in common with other systems of ethics, with other classes of people, but this virtue—homage and fealty to a superior—is its distinctive feature.

The individualism of the West, which recognizes separate interests for father and son, husband and wife, necessarily brings into relief the duties owed by one to the other; but Bushido held that the interest of the family and of the member thereof is intact,—one and inseparable.

Women was also encouraged to sacrifice for the king.

The Education and Training of a Samurai

The first point to observe in knightly pedagogics was to build up character, leaving in the shade the subtler faculties of prudence, intelligence and dialectics.

The tripod which supported the framework of Bushido was said to be Chi, Jin, Yu, respectively, Wisdom, Benevolence, and Courage.

Philosophy and literature formed the chief part of his intellectual training; but even in the pursuit of these, it was not objective truth that he strove after,—literature was pursued madly as a pastime, and philosophy as a practical aid in the formation of character, if not for the exposition of some military or political problem.

From what has been said, it will not be surprising to note that the curriculum of studies, according to the pedagogies of Bushido, consisted mainly of the following—fencing, archery, jiu-jitsu (jiu-jitsu) or yawara, horsemanship, the use of the spear, tactics calligraphy, ethics, literature, and history.

A subject of study which one would expect to find in military education and which is rather conspicuous by its absence in the Bushido course of instruction, is mathematics. Chivalry is uneconomical; it boasts of penury.

The hackneyed expression to describe the decadence of an age was “that the civilians loved money and the soldiers feared death.”

“Less than all things,” says a current precept, “men must grudge money: it is by riches that wisdom is hindered.”
Hence children were brought up with utter disregard of economy. It was considered bad taste to speak of it, and ignorance of the value of different coins was a token of good breeding.

Luxury was thought the greatest menace to manhood and severest simplicity of living was required of the warrior class, sumptuary laws being enforced in many of the clans.

Money and the love of it being thus diligently ignored, Bushido itself could remain free from a thousand and one evils of which money is the root.

“It is the parent who has borne me: it is the teacher who makes me man.”

“Thy father and thy mother,”— so runs our maxim— “are like heaven and earth: thy teacher and thy lord are like the sun and moon.”

### Self-control

It was considered unmanly for a samurai to betray his emotions on his face. “He shows no sign of joy or anger,” was a phrase used, in describing a great character. The most natural affections were kept under control. A father could embrace his son only at the expense of his dignity; a husband would not kiss his wife,—no, not in the presence of other people, whatever he might do in private!

Indeed the Japanese have recourse to risibility whenever the frailties of human nature are put to severest test.

Discipline in self-control can easily go too far.

It can well repress the genial current of the soul.

The acme and pitch of self-control is reached and best illustrated in the first of the two institutions, the institutions of suicide and redress.

### The Institutions of Suicide and Redress

Of these two institutions (the former known as *hara-kiri* (seppuku or kappuku), self-immolation by disembowelment, and the latter as *kataki-uchi*), many foreign writers have treated more or less fully.

Seppuku was a refinement of self-destruction, and none could perform it without the utmost coolness of temper and composure of demeanour, and for these reasons it was particularly befitting the profession of bushi.

This was the Bushido teaching—Scar and face all calamities and
adversities with patience and a pure conscience.

Redress (Revenge)

"What is the most beautiful thing on earth?" said Osiris to Horus. The reply was, "to avenge a parent’s wrongs," to which a Japanese would have added "and a master’s,"

The forty-seven Ronins

The master, Asanotakuminokami (1667–1701) of the forty-seven samurai was condemned to death: Because he was insulted by Kirakouzunosuke and he cut at him with a sword in the Edo Castle. It was prohibited to pull out the sword in the Edo Castle where Tokugawa Tycoon lived. Immediately Asanotakuminokami was returned his land and done hara-kiri. He had no court of higher instance to appeal to; his faithful retainers addressed themselves to vengeance, the only Supreme Court existing; they avenged against Asanotakuminokami. They in their turn were condemned hara-kiri by common law. All the forty-seven samurai were done hara-kiri—but the popular instinct passed a different judgment, and hence their memory is still kept as green and fragrant as are their graves at Sengakuji in Tokyo to this day.

The Sword = the Soul of the Samurai

Bushido made the sword its emblem of power and prowess. When he reaches man’s a state, at the age of fifteen, being given independence of action, he can now pride himself upon the possession of arms sharp enough for any work. The very possession of the dangerous instrument imparts to him a feeling and an air of self-respect and responsibility.

Constant companions, they are beloved, and proper names of endearment given them. Being venerated, they are almost worshipped.

The swordsman was not a mere artisan but an inspired artist and his workshop a sanctuary. Daily he commenced his craft with prayer and purification, or, as the phrase was, "he committed his soul and spirit into the
forging and tempering of the steel.” Every swing of the sledge, every plunge into water, every friction on the grindstone, was a religious act of no slight import.

As it laid great stress on its proper use, so did it denounce and abhor its misuse.

The popular apothegm—"To be beaten is to conquer," meaning true conquest consists is not opposing a righteous foe: and "The best won victory is that obtained without shedding of blood," and others of similar import—will show that after all the ultimate ideal of knighthood was peace.

(8) The Influence of Bushido

As the sun in its rising first tips the highest peaks with russet hue, and then gradually casts its rays on the valley below, so the ethical system which first enlightened the military order drew in course of time followers from amongst the masses.

The innumerable avenues of popular amusement and instruction—the theatres, the story-tellers booths, the preacher's dais, the musical recitations, the novels,—have taken for their chief theme the stories of the samurai.

The samurai grew to be the beau ideal of the whole race. "As among flowers the cherry is queen, so among men the samurai is lord," so sang the populace.

Debarred from commercial pursuits, the military class itself did not aid commerce; but there was no channel of human activity, no avenue of thought, which did not receive in some measure an impetus from Bushido.

Intellectual and moral Japan was directly or indirectly the work of Knighthood.

The Precepts of Knighthood, begun at first as the glory of the elite, became in time an aspiration and inspiration to the nation at large: and though the populace could not attain the moral height of those loftier souls, yet Yamato Damashii, the Soul of Japan, ultimately came to express the Volksgeist of the Island Realm.
Nitobe mentions the Japanese sense of beauty; the cherry blossom is the favourite of the Japanese and the emblem of the Japanese. He then compares the cherry blossom to the rose.

The refinement and grace of its beauty appeal to our aesthetic sense as no other flower can. We cannot share the admiration of the Europeans for their roses, which lack the simplicity of our flower. Then, too, the thorns that are hidden beneath the sweetness of the rose, the tenacity with which she clings to life, as though loth or afraid to die rather than drop untimely, preferring to rot on her stem; her showy colours and heavy odours—all these are traits so unlike our flower, which carries no dagger or poison under its beauty, which is ever ready to depart life at the call of nature, whose colours are never gorgeous, and whose light fragrance never palls.

Nitobe quotes Norinaga Motoori’s (1730–1801, a scholar of ancient Japanese thought and culture) famous poem.

Isles of blest Japan!
Should your Yamato spirit
Strangers seek to scan,
Say—scenting morn’s sunlit air,
Blow’d the cherry wild and fair.

(10) 
**Is Bushido Still Alive?**

Were Bushido a mere physical force, the momentum it has gained in the last seven hundred years could not stop so abruptly.

Unformulated, Bushido was and still is the animating spirit, the motor force of our country.

The influence of Bushido is still so palpable that he who runs may read.
Deep-rooted and powerful as is still the effect of Bushido, I have said that it is an unconscious and mute influence.

When the conditions of society are so changed that they have become not only adverse but hostile to Bushido, it is time for it to prepare for an honourable burial.

With us, the edict formally abolishing feudalism in 1870 (collectly, 1871) was the signal to toll the knell of Bushido. The edict, issued five years later, prohibiting the wearing of swords, rang out the old, the unbought grace of life, the cheap defence of nations, the nurse of manly sentiment and heroic enterprise, it rang in the new age of sophisters, economists, and calculators.

Like its symbolic flower, after it is blown to the four winds, it will bless mankind with the perfume with which it will enrich life.

10 Training and Position of Woman— the Bushido Ideal of Woman

We understood the samurai spirit of Bushido. Masahiko Fujiwara, Professor of Ochanomizu Women's University wrote the best-selling book, The Dignity of the Nation written originally in Japanese and published by Shinchosha. The heading of "The Revival of the Samurai Spirit" in Chapter 5 of this book is "The samurai spirit develops the emotions." Prof. Fujiwara writes:

"Without a coordinate axis, vectors are not enough for you to figure out where you are. The spiritual form or framework that functions as the basis of our decisions and our acts—our morality, in other words—is the human equivalent of a coordinate axis. For more than 20 years now, I have believed that we need to revive the samurai spirit to serve as the spiritual form to foster such emotions."

The English translation edition deleted some parts of the original book was published in 2007. He deletes the parts of his traveling in India in the nine—

teen nineties. Although Inazo Nitobe writes "The Training and Position of Woman in one chapter of Bushido, Fujiwara does not write about women in Bushido at all.

How is the training and the position of women in Bushido? It is a fact that some men as well as Fujiwara advocate that Bushido should be revived today. How did Nitobe mention Japanese women in Bushido? Can we affirm the following?

In the Bushido ideal of woman, however, there is little mystery and only a seemingly paradox. I have said that it was Amazonian, but that is only half the truth.

The Bushido ideal of womanhood was pre-eminently domestic.

These seemingly contradictions—domesticity and Amazonian traits—are not inconsistent with the Precepts of Knighthood, as we will see.

Bushido being a teaching primarily intended for the masculine sex, the virtues it prized in woman were naturally far from being distinctly feminine.

Bushido similarly praised those women most who emancipated themselves from the frailty of their sex and displayed an heroic fortitude worthy of the strongest and the bravest of men. Young girls, therefore, were trained to repress their feelings, to indurate their nerves, to manipulate weapons—especially the long-handed sword called *nagi-nata*, so as to be able to hold their own against unexpected odds. Yet the primary motive for exercise of this martial character was not for use in the field; it was twofold—personal and domestic. Women owning no suzerain of her own, formed her own body-guard. With her weapon she guarded her personal sanctity with as much zeal as her husband did his master's.

The domestic utility of her warlike training was in the education of her sons, as we shall see later.

Girls, when they reached womanhood, were presented with dirks (*kai-ken*, pocket poniards), which might be directed to the bosom of their assailants, or, if advisable, to their own.

Accomplishments and the gentler graces of life were required of them.
Music, dancing, and literature were not neglected. Some of the finest verses in our literature were expressions of feminine sentiments; in fact, woman played an important role in the history of Japanese belles-lettres.

Dancing was taught (I am speaking of samurai girls and not of geisha) only to smooth the angularity of their movements.

Music was to regale the weary hours of their fathers and husbands; hence it was not for the technique, the art as such, that music was learned: for the ultimate object was purification of heart, since it was said that no harmony of sound is attainable without the player’s heart being in harmony with itself.

*: Naijo, the inner help

Woman’s surrender of herself to the good of her husband, home, and family, was as willing and honourable as the man’s self-surrender to the good of his lord and country.

Self-renunciation, without which no life-enigma can be solved, was the key-note of the loyalty of man as well as of the domesticity of woman. She was no more the slave of man than was her husband of his liege-lord, and the part she played was recognized as naijo,” the inner help.”

In the ascending scale of service stood woman, who annihilated herself for man, that he might annihilate himself for the master, that he in turn might obey Heaven.

The point I wish to make is that the whole teaching of Bushido was so thoroughly imbued with the spirit of self-sacrifice, that it was required not only of a woman but of a man.

I do not hesitate to state that she was not treated as man’s equal; but, until we learn to discriminate between differences and inequalities, there will always be misunderstandings upon this subject.

In view of the manifold variety of requisites for making each sex fulfill its earthly mission, the standard to be adopted in measuring its relative position...
must be of a composite character; or to borrow from economic language, it
must be a multiple standard.

It (Bushido) tried to gauge the value of woman on the battle-field and by
the hearth.

There she counted for very little; here for all.

The treatment accorded her corresponded to this double measurement: as
a social-political unit not much, while as wife and mother she received
higher respect and deeper affection.

Nitobe mentions;

"strange to say, the lower the social class—as, for instance, among small
artisans—the more equal was the position of husband
and wife. Among the higher nobility, too, the difference in the relations
of the sexes was less marked, chiefly because there were few occasions to
bring the differences of sex into prominence, the leisurely nobleman
having become literally effeminate." 169

"It (Bushido) tried to gauge the value of woman on the battle-field and by
the hearth. There she counted for very little; here for all. The treatment
accorded her corresponded to this double measurement: as a
social-political unit not much, while as wife and mother she received
highest respect and deepest affection. Why, among so military a nation as
the romans, were their matrons so highly venerated? Was it not because
they were *matronae*, mothers? Not as fighters or lawgivers, but as their
mothers did men bow before them. So with us. While fathers and husbands
were absent in field or camp, the government of the household was left
entirely in the hands of mothers and wives. The education of the
young, even their defence, was entrusted to them." 170

The postwar generation can clearly know that the ideal of women in
Bushido written by Nitobe is opposite from the realization of the gender
equality society as today's world wind. The most Japanese women in the

p. 214.
170 Ibid. pp. 243-245.
postwar generation certainly do not want such the ideal of women.

Masahiko Fujiwara (2005) says that Japanese moral values are very high. From the end of the Sengoku period (Warring States period, 1467–1568) to the Azuchi–Momoyama age (1568–1600) Japanese people have the excellent morals and the same was true of the Meiji period. The virtues and the strength of character which are the fruit of moral instruction “are here something which the Japanese are born with. Even poorest people have them.”

Moreover, Fujiwara says that the Japanese have high moral level till the start of the Showa period (1926–1989). Kanzo Uchimura and Inazo Nitobe, both of whom were Christians, went to the United States and they were struck by the high moral level of the Japan they had left behind.

“The high moral sense, which seems to be programmed into the DNA of the Japanese, was subject to gradual erosion in the postwar years, but has lately been brutalized by the money-worship spawned by the free-market economy. Even if we have to sacrifice economic growth, we must restore our emotions and forms to preserve our high moral value. It is by getting an example of moral character to the world that the Japanese can make their contribution to humankind.”

As this book has been best selling and had many editions in a short period in Japan, many Japanese perhaps has welcomed and agreed to the author’s opinion. But did the Japanese men virtually have so high moral sense? And the great majority of Japanese women prefer to live in the post-war years.

Ruth Benedict (1887–1948), professor of anthropology at Columbia University and one of the most eminent anthropologists of the twentieth century writes about Japanese couples in her book, *The Chrysanthemum and the Sword*.

“After his marriage he may have sexual pleasures elsewhere without

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being in the least surreptitious about it, and in so doing he does not infringe upon his wife's rights nor threaten the stability of his marriage.

His wife has not the same privilege. Her duty is faithfulness to her husband. She would have to be surreptitious. Even when she might be tempted, comparatively few women in Japan live their lives in sufficient privacy to carry off a love affair... Japanese women are therefore certain kinds of freedom about sexual matters, the more, too, the lower-born they are... When they are of ripe age, they may throw off taboos, and if they are low-born, be as ribald as any man... The man also has his exuberances, as well as his areas where great restraint is required. Drinking in male company, especially with geisha attendants, is a gratification which he makes the most of. Japanese men enjoy being tipsy and there is no rule which bids a man carry his liquor well...

Classical Buddhism which was born in India requires extreme repayment of obligations and drastic renunciations and brands personal desire as an evil. This is included in Japanese Ethical code, too. The Japanese code, however, is so generous to the pleasure of the five senses. Even if Japan is one of the Buddhist countries in the world, Japanese Buddhism sharply contrasts with the teachings of Gautama Buddha and of the holy books of Buddhism. For example, homosexual indulgences were the sanctioned pleasures of men such as the samurai and the priests whose partners were boys. Adult men could not be partners because they considered the passive role to be beneath their dignity.

"In the Meiji period (1868–1912) when Japan made so many of her customs illegal in her effort to win the approval of Westerners, she ruled that this custom should be punishable by law. It still falls, however, among those 'human feeling' about which monalistic attitudes are inappropriate. It must be kept in its proper place and must not interfere with carrying on the family." 173

In the last part of his best selling book, The Dignity of the Nation, Fujiwara

173 Ibid. pp. 187-188.
says that “each and every Japanese must master beautiful emotions forms and so preserve Japan as a nation with dignity. This is the true meaning of having been born Japanese, and it is our obligation to humanity.”

But can Japan in the present truly become a nation with dignity? What Ruth Benedict mentioned almost goes for the present Japan.

“Only the upper class can afford to keep mistresses, but most men have at some time visited geishas or prostitutes. Such visits are not in the least surreptitious. A man’s wife may dress and prepare him for his evening of relaxation… The pictures of the girls of the house are displayed outside and men commonly spend a long time quite publicly studying the pictures and making their choices.”

11 Creating Women Leaders through Education

(1) Terakoya

The primary and secondary education is an indispensable for a small and resource-poor country like Japan. The high level of knowledge of the populace served as our national engine of prosperity in the past, and the same will be true in the future. In Japan education for boys and girls are successful.

In the 8th century court ladies started to use kana syllabary and produced the greatest works of Heian literature. *Tale of Genji* or *Genji Monogatari* is as elaborate a novel of romantic love as any great novel any country in the world has ever produced.

During Edo (1600–1868) period, education and literacy in Japan had grown to levels unusual in a pre-industrial society. It is said that 50% of the Japanese could read and write at the end of Edo period. Because there were innumerable Terakoya (literal meaning temple-shack) all over Japan in Edo

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period. Only Edo (Tokyo) has thousands of terakoya. Terakoya was the place where the samurai, a Buddhist priest, a Shinto priest or a doctor taught ordinary people reading, writing and abacus. Their contribution to Japanese education was remarkable. In London only about 20% can read and write even in London at the same time.

(2) **The Iwakura Mission**

The Government of Japan established the Mombusho (Ministry of Education) in 1817. After then every educational matters were brought under the control and supervision of the Mombusho. The Mombusho tried to translate literature on education to know educational circumstances in the advanced countries. And most of the missions to Europe and other countries were also sent under Mombusho’s supervision.

Overseas study during the Meiji period was encouraged. Four years after the Meiji government was established (1868), on November 12, 1871, a delegation of 48 senior members of the government including Iwakura Tomomi (1825–1883), Okubo Toshimichi (1830–1878), Kido Takayoshi (1833–1877), and Ito Hirobumi (1841–1909, Meiji Japan’s first prime minister, (See geisha Sadayakko in INTRODUCTION), accompanied by just over 60 students including three girls, set sail from Japan on the two-year around-the-world study tour of the United States (Washington, D.C. then to Britain, France, Belgium, the Netherlands, Russia, Prussia, Germany, Denmark, Sweden, Austria, Italy, and Switzerland. On the return journey, they visited Egypt, Aden, Ceylon, Singapore, Saigon, Hong kong, and Shanghai as part of the Iwakura mission or Iwakura Embassy (Iwakurashisetsudan). The mission was named after and headed by Iwakura Tomomi. This was very important to modernize Japan after a long period of isolation from the West. Several as well as the three girls out of 60 students were left behind to complete their education in the foreign countries.

The original modern educational system was established in 1872 in Meiji period. The Education Order of 1872 set as its goal universal literacy. For reasons of that, terakoya in the Edo period disappeared. Meiji Government was to extend this and create a universally educated population.
Several thousand foreign teachers and advisers (oyatoi gaikokujin, foreign employees of the Meiji period) were hired to assist Japan in its quest for modernization in the 1870s and 1880s. There were 2,299 oyatoi gaikokujin between Meiji Restoration (1868) and 1870.

(3) Umeko Tsuda (1864-1929) and Women's Education

Umeko Tsuda was the youngest, only six years old among the three girls who went to the United States with the Iwakura mission in 1871. She was born as the second daughter of Tsuda Sen, a progressive agriculturist and strong proponent of the westernization and Christianization of Japan. She was volunteered by her father as the youngest member of the Iwakura mission. She stayed behind the United States and studied in the American education until she was eighteen years old. About one year arriving in the United States, she asked to be baptized as a Christian. She lived in Washington, D.C. with Charles Lanman, the secretary of Japanese legation, and his wife Adeline. They did not have their children, they welcomed her like their own child. They were Episcopalians, but they decided she should attend the nonsectarian Old Swedes Church.

She came back to Japan in 1882 and experienced cultural problems adjusting to the inferior position of women in Japanese society. She was hired by Prime Minister, Ito Hirobumi as a tutor for his children. Then she started to work in a girls' school. In those days women's education was intended to polish them as ladies and train them to be obedient wives and good mothers. She was not happy. Then she returned to the United States and studied in two colleges.

The early twentieth century saw the establishment of a number of women’s schools. After she returned to Japan, she published dissertations and made speeches about improving the status of women in Japan and in 1900 founded Joshi Eigaku Juku (Women’s School for English Learning), later to become Tsuda College. Tokyo Women’s Christian University was launched in 1981, with Nitobe as its first president and Yasui Tetsu as dean (she would succeed Nitobe as president). In 1929 Kawai Michi took the helm at the new Keisen Girls' School (now Keisen University).
Jinzo Naruse (1858-1919) and Japan Women's University and S. N. D. T. Women's University in India

Jinzo Naruse was born in Yamaguchi Prefecture on June 23, 1858. He was first a teacher of the elementary school. And he became a Christian. He was very eager in teaching profession but gave up teaching and started to mission as a priest. At the same time, he studied about women's education. He founded a church and Niigata Women's School and became the principal. Then he studied at Andover Theological Seminary and Clark University in Worcester, Massachusetts in the United States. He came back to Japan and became the principal of Baika Women's School. He published *Women's Education* to educate women as human beings or citizens. He became a pioneer in the field of higher education for women in Japan and one of the few great thinkers and educators of the Meiji period, and had many friends among the foremost philosophers and educators of the world.

Naruse organized a committee of prominent supporters. Okuma Shigenobu (1838-1922) was a Japanese politician and the eighth Prime Minister (June 30th 1898-November 8th 1898) and the seventeenth Prime Minister (April 17th 1914-October 9th 1916) of Japan. He was an early advocate of Western science and culture in Japan. After his political retirement, he founded the *Tokyo Senmon Gakko* in the Waseda district of Tokyo (now, Waseda University) in 1882 and became president. He was impressed by Naruse's plan to found Women's College. Okuma also had felt the necessity of higher education for women.

Following the Meiji Restoration (1868), Japan began to evolve into a fully-fledged capitalist economy, at the same time hurrying toward the national objectives of greater wealth and a strong army, higher production and more industry. At 28, Shibusawa Eiichi (1840-1931) visited the world exposition in Paris and encountered with the capitalist economics of the West. It was his turning point and he came to play a guiding role in the business world and as a result of it he became pioneer of Japanese capitalism. He was persuaded by Jinzo Naruse. With the help of these outstanding leaders of the time Naruse founded Japan Women's
College (now, Japan Women's University) as a non-sectarian institution, stressing independence and freedom of thought in 1901. Naruse had "three education principles" which are: "true conviction," "cooperation and service" and creativity. "Symbol of the university is Ohfu." Oh" is cherry blossom and "Fu" is maple. Cherry blossom means "born in spring" and maple means "autumn harvest." This symbol was created in 1934. Naruse Hall where the entrance and other ceremonies are held is in the center of the campus.

Jinzo Naruse gave an influence on the foundation of S.N.D.T. (Shreemati Nathibai Damodar Thackersey Women's University.

In 1896 Dr. Dhondo Keshv Karve established an ashram for widows and helpless women at Hingne near Pune.

"He realized that to make these women self-sufficient, self-reliant and self-confident, schooling was essential at the ashram. Karve launched a programme of schooling at ashram, which latter became regular school for girls and women. In a society governed by age old customs and conservative attitude towards women, an institution of this type was found to face social and economic difficulties. He had a dream of establishing women's university and his friends sent him a booklet on the Japan Women's University at Tokyo. In December 1915 Karve in his presidential address to the National Social Reform Congress at Bombay announced his decision to shape his dream into reality and in 1916 the first college started with the enrolment of five students which gradually took shape as women's university. Karve did not wait for the Government permission to funds. The vision of Maharashi Karve and the foresight of Sir Vithaldas Thackersey led to the establishment of the first Women's University in India. Recognizing the pioneering work of Dr. Karve Vithaldas Thackersey made a generous contribution of Rs. 15 lacs to commemorate the memory of his mother, Nathibai. In 1920 after the great benefactor's mother Nathibai, the University was named Shreemati Nathibai Damodar Thackersey Women's University."  

S.N.D.T. Women’s University has three campuses – two at Mumbai, Churchgate and Juhu and one at Karve Road, Pune now.

(5) **Women's Education in India and Japan**

In Japan the influence of missionary education was more obvious in Japan. Many educationists converted to Christianity. Social reformers in India and educationists in Japan advocated women’s education. In Japan the main aim was to compete with the West and later nationalism or loyalty towards the emperor became the main purpose in school education.

In India the early reformers were mainly Hindus who advocated women’s education for the purpose of progress of the country and opened girls’ schools. Pandit Ishwar Chandra Vidyasagar became pioneer of women’s education in India. He was a Sanskrit scholar who did not have strong connection with English education. He pleaded for women’s education to raise the age of marriage.

“He (Vidyasagar) set up more more than 40 schools for women between 1855 and 1858. In Western India M.G. Ranade and G.G. Agarkar, in North India Arya Samaj, in South India, especially in Andhra, Viresalingam Pantulu, played an important role in the promotion of education among women. Similarly, in Japan, the pioneer of women’s education, Fukuzawa Yukichi (1835-1901) who also had the support of the government when Mori Arinori became the Minister of Education, advocated female education for the advancement of the country. . . . Fukuzawa Yukichi wrote two critiques of Kaibara’s *Onna Daigaku*. One of these was based on J.S. Mille’s essay on *The Subjection of Women*, which was titled as *Shin Onna Daigaku* (The New Greater Learning for Women) . . . . He wrote one hundred essays on women.”

**The Heavens do not create one person above another, or below another**

Fukuzawa’s life took turn in 1860, when he was 26. Hearing that the shogun

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was to send a mission to America, he approached naval secretary Kimura Settsu no kami Yoshitake, appointed plenipotentiary for the mission, and persuaded Kimura to take him along as a valet. As a result, Yukichi traveled to the United States. Viewing Western culture with his own eyes on this journey was a valuable experience for him. Fukuzawa is known as the founder of Keio University. This university had its beginning in October 1858. Yukichi gave generously of his knowledge and wealth to any cause that would help Japan take its place in the modern world. In 1872 he published *Gakumon no Susume* (An encouragement of learning). The famous first line of the book, "The Heavens do not create one person above another, or below another," is said to have been inspired by the phrase "All men are created equal" in the American Declaration of Independence. *Gakumon no Susume* signaled to ordinary Japanese the end of the class system and the advent of a new era, and helped nurture a modern mindset. Although he was a great advocate of women's education, he advocated a separate curriculum for girls since he believed that girls were biologically weaker than boys. He valued grace and elegance in women. Women must not womanly etiquette, not become aggressive and impertinent. They must not forget traditional refined arts such as the tea ceremony, flower arrangement, calligraphy, painting and poetry. He advocated female education not only for the country's progress, but also because they regarded it as a means of producing "good wives and good mothers.

"In India Swami Dayanand Saraswati openly wrote that the main aim of education was to produce "good Aryan mothers and wives."

"Dayanand founded the Arya Samaji Movement in Bombay in 1875. Many *gurukuls* and schools were started by the Arya Samaji even after the death of Swami Dayananad Saraswati. These *gurukuls* idealized Vedic education as against western culture and propagated principles of self-confidence, self-help and self-reliance... Dayanand did not believe in co-education. The leaders of Arya Samaji later opened large number of girls schools throughout northern India. Like the Japanese intellectuals, Dayanand too emphasized on the importance role played by women as mothers.

Arya Samaji's insistence on women's education helped a lot the
course of women’s upliftment.”

The Brahmo Samajists under the leadership of Keshav Chandra Sen were westernized, but no one converted themselves to Christianity. Mahade Gobind Ranade supported women’s education but not at the cost of traditional values.

Keshav Karve founded in 1907 the Mahila Vidyalaya with the assistance of Deccan Education Society and founded in 1916 the first women’s university modeled on Japan Women’s University which later became the S.N.D.T. Women’s University. Karve’s wife assisted him in his work by encouraging widows to take to education and then get employment.

“In 1901, Tagore started a school in Santiniketan where both men and women could study. He established a university—Viswabharati in 1921. However, in spite of being considered a progressive thinker, and one who glorified women in his writings, and highlighted the sad plight of women, Tagore never considered women to be men’s competitors…”

The leaders of the National Movement Annie Besant, Swami Vivekanand, Mahatma Gandhi, Sarojini Naidu, Margaret E. Cousins, Rajkumari Amrit Kaur and Jawaharlal Nehru led the movement for the liberation of women and were also advocates of women’s education in India. The movement for the emancipation of women was led by women leaders in 1920s. In 1914, Annie Besant wrote: “If India wanted to progress, national schools for boys and girls should be established. She started the Central Hindu College in Benaras. While an advocate of women’s education Annie Besant glorified traditional Hindu ideals.”

Higher Education in India

The level of higher education in India is very high. IISc (Bangalore), The level of universities like IIT (7 campuses), AIIMS (Delhi), IIM (5 campuses), Jawaharlal Nehru University, Delhi University and Calcutta University are equivalent to the leading universities in the developed countries.

But the rate of literacy was low: 65.4% (2001) ( male: 75.9%, female: 54.2% / city: 80.1%, rural area: 59.2%). There is also a widening gap between private and public secondary school. And the dropout rate of an elementary stage is very high.

Among top 10 out of world Billionaires 2008 there were four Indian businessmen. In India on one hand there are three hundred million emergent middle class; on the other hand there are three hundred million poor people who have to live by less than one dollar a day.

India is vivid differential society.

(7) Compulsory Education in Japan and India

In Japan rate of school enrolment in 1878, males were 57.6%, Females 23.5%. The compulsory education was spread steadily to all regions of Japan and all sectors of society. By the early twentieth century Japan had a well-established system of compulsory state education.

In India the Indian Constitution stated more than fifty years ago:

The State shall endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of thirteen years. Education of girls has been high on the national agenda since Independence. Education of girls is noticed in the last decade in the approach to the education of girls and women.

Education of girls is increasingly being seen as a basic human right and a crucial input for national development. The percentage share of girls in the total has shown a steady increase since Independence at all levels of education (See the following Tables 1 and 2 for the elementary).

During 1950–1 to 1997–8, the percentage share of girls among the children enrolled at primary stage went up from 28% to 44%, from 16% to 40% at middle stage; from 13.3% to 36.7% at secondary /higher secondary level, and from 10% to 36.6% in higher education.

But gender disparities within the education sector are far from having been overcome. In India the dropout rate at an elementary stage is still so high.
TABLE 7.1

PERCENTAGE OF GIRLS IN SCHOOL ENROLMENT OF GIRLS AT ELEMENTARY STAGE, 1950-1 to 1997-8

<table>
<thead>
<tr>
<th>Year</th>
<th>Primary stage (classes 1-V)</th>
<th>Middle stage (classes VI-VIII)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1950-1</td>
<td>28.1</td>
<td>6.1</td>
</tr>
<tr>
<td>1960-1</td>
<td>32.6</td>
<td>23.9</td>
</tr>
<tr>
<td>1970-1</td>
<td>37.4</td>
<td>29.3</td>
</tr>
<tr>
<td>1980-1</td>
<td>38.6</td>
<td>32.9</td>
</tr>
<tr>
<td>1990-1</td>
<td>41.5</td>
<td>36.7</td>
</tr>
<tr>
<td>1997-8</td>
<td>43.6</td>
<td>40.1</td>
</tr>
</tbody>
</table>

Source: Department of Education (various years). Ministry of Human Resource Development, Government of India

TABLE 7.2

PERCENTAGE OF GIRLS IN TOTAL ENROLMENT BY GROUPS AT ELEMENTARY STAGE 1997-8

<table>
<thead>
<tr>
<th>Category</th>
<th>Primary stage (classes 1-V)</th>
<th>Middle stage (classes VI-VIII)</th>
</tr>
</thead>
<tbody>
<tr>
<td>All communities</td>
<td>43.62</td>
<td>40.12</td>
</tr>
<tr>
<td>SC</td>
<td>42.59</td>
<td>38.49</td>
</tr>
<tr>
<td>ST</td>
<td>42.82</td>
<td>37.09</td>
</tr>
</tbody>
</table>

TABLE 7.3

181 Ibid., p. 38.
**DROPOUT RATE AT ELEMENTARY STAGE IN INDIA**
1960-1 to 1997-8

<table>
<thead>
<tr>
<th>Year</th>
<th>Primary (classes 1-V)</th>
<th>Middle (classes 1-VIII)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>1960-1</td>
<td>61.7</td>
<td>70.9</td>
</tr>
<tr>
<td>1970-1</td>
<td>64.5</td>
<td>70.9</td>
</tr>
<tr>
<td>1980-1</td>
<td>56.2</td>
<td>62.5</td>
</tr>
<tr>
<td>1990-1</td>
<td>40.1</td>
<td>46.0</td>
</tr>
<tr>
<td>1997-8*</td>
<td>38.2</td>
<td>41.3</td>
</tr>
</tbody>
</table>

*provisional figures

Source: Selected Educational Statistics (relevant years), Department of Education, Ministry of Human Resource Development, Government of India

**TABLE 7.4**

**NUMBER OF LITERATES, 10 YEARS AGE, JAPAN AND INDIA**
PRIMARY SCHOOL EDUCATION (STANDARD IV ONLY)

<table>
<thead>
<tr>
<th>Year</th>
<th>% total population</th>
<th>Boys</th>
<th>Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>1901</td>
<td>5.35</td>
<td>9.83%</td>
</tr>
<tr>
<td></td>
<td>1911</td>
<td>5.93</td>
<td>10.56%</td>
</tr>
<tr>
<td>Japan</td>
<td>1901</td>
<td>81.48</td>
<td>90.55%</td>
</tr>
<tr>
<td></td>
<td>1910</td>
<td>98.04</td>
<td>98.83%</td>
</tr>
<tr>
<td>India</td>
<td>1921</td>
<td>7.16</td>
<td>12.21%</td>
</tr>
<tr>
<td>Japan</td>
<td>1921</td>
<td>99.90</td>
<td>99.0%</td>
</tr>
<tr>
<td>India</td>
<td>1931</td>
<td>9.50</td>
<td>15.59%</td>
</tr>
</tbody>
</table>

182 Ibid., p.40.
In India the rate of literacy was about 1% for men and less than 1% for women in 1901 as the following Table 5. The Parsi were only 0.03% out of Indian population but the rate of their literacy was very high for men and more than 50% for women. The Jain and Buddhist showed comparatively higher percent for men. The Hindu were 70.6% out of total population and the rate of literacy was 9.4% for men and 0.5% for women. As a result the whole rate of Indian literacy in the early of 20th century was very low.

**TABLE 7.5**

RELIGION AND RATE OF LITERACY IN INDIA
(FROM CENSUS 1901)

<table>
<thead>
<tr>
<th>Types</th>
<th>Population(%)</th>
<th>Ratio</th>
<th>Rate of Literacy</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Hindu</td>
<td>207,108,868(70.6)</td>
<td>50.8</td>
<td>49.2</td>
</tr>
<tr>
<td>Sikh</td>
<td>2,192,366(0.8)</td>
<td>56.6</td>
<td>43.4</td>
</tr>
<tr>
<td>Jain</td>
<td>1,434,036(0.5)</td>
<td>51.9</td>
<td>48.1</td>
</tr>
<tr>
<td>Buddhism</td>
<td>9,476,752(3.2)</td>
<td>49.4</td>
<td>50.6</td>
</tr>
<tr>
<td>Parsi</td>
<td>93,969(0.03)</td>
<td>51.2</td>
<td>48.8</td>
</tr>
<tr>
<td>Mohammedan</td>
<td>61,692,709(21.0)</td>
<td>51.6</td>
<td>48.4</td>
</tr>
<tr>
<td>Christian</td>
<td>2,919,215(1.0)</td>
<td>51.7</td>
<td>48.3</td>
</tr>
<tr>
<td>Others</td>
<td>8,596,991(2.9)</td>
<td>49.6</td>
<td>50.4</td>
</tr>
<tr>
<td>Total</td>
<td>293,414,906(100.0)</td>
<td>50.9</td>
<td>49.1</td>
</tr>
</tbody>
</table>

In Japan, at first the period of compulsory education was four years, and everyone had an opportunity to study in the system regardless of one’s social status, sex, and whether one was rich or poor, as long as the student paid tuition and other necessary expenses.

The system developed under the centralized government, and national authorized textbooks came to be used in 1903. Compulsory education was

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extended to six years in 1907. Until the end of World War II in 1945, education policy based on nationalism was emphasized. At the time, male and female students studied in different classrooms. The syllabuses in schools, and even universities, were developed to support the prevailing ideologies of prewar Japan. The Supreme Commander for the Allied Powers (SCAP) and his administration, both known by the acronym SCAP, hoped to break central control of education, giving local authorities a decisive role in education. They aimed to introduce a school system modeled on the US schooling pattern with a point of entry and multiple exits into employment and higher education. In March 1946 a US education mission arrived in Japan to draft plans for the reform and extension of education. The reform package which this mission produced was based on the US model. It imposed a 6-3-3-4 pattern, providing six years of elementary education, three years of middle school, three years for high school and four years for a full university course: the first nine years of education would be compulsory. The occupiers sought to decentralize control of the schools system. Japanese education officials had no fundamental objections to the SCAP proposals on education, although they were unhappy about devolution of control over the schools and they tried to delay their implementation on financial grounds. SCAP was determined to put the new education structure in place as soon as possible, so that it might begin to fulfill its political function. On this occasion, they tolerated no Japanese obstruction and imposed the changes in April 1947. The new School Education Law was enacted in 1947, by which the current school system was found. Under this system, six years of elementary school and three years of junior school were made compulsory. Advanced education, offered but not compulsory, was three years of high school and four years of university.

The impact of the education reforms on postwar Japan has been enormous. The elitism of the prewar system was rapidly eroded in 1940 only 7% of the population went to high school; by 1955, under the reformed system, the figure had exceeded 50% rising to over 95% by 1986. One of the principal sources of Japan’s postwar economic growth has been the quality of its workforce. The education system, as reformed by the US occupiers, has been one of the prime factors in achieving this by extending high levels of education into the prewar system.
The percentage of high school graduates who go on to universities was 48.2% in 1998, according to a Ministry of Education study. The figure was 10.3% in 1960, which means about five times more students are entering universities than 40 years ago. Nearly 100% of junior school graduates go on to high school. Some say that high school should also be compulsory.

The percentage of America high school graduates going to universities is around 50%, which is the highest in the world. Japan ranks second followed by France, Germany, and the United Kingdom.

In 1989, the percentage of female students who went on to universities exceeded that of male students and has continued to do so until today. All Japanese can read and write now.

In India 44% of children enrolled in Grade 1 leave before reaching Grade V, and 63% of those originally enrolled do not reach Grade VIII because of mainly poverty. 50% of girls drop out before completing primary education. This heavy rate of dropouts has remained stable over the last three decades. The ratio between middle and high schools is better and indicates that those who survive eight years of schooling have a higher chance to survive longer.

(3) Children of Prostitutes in India

There are seventeen agencies in Uttar Pradesh, Orissa, and West Bengal that work with the children of prostitutes. The central government has released an amount of Rs. 3,689 million during 1998-9 for this. A few NGO in other states are also working with this population without using the government.

"These children have a variety of impairments and disadvantages that translate into special educational needs. If these special educational needs are not met, these children are often at risk of repeating or dropping out of the school because of poverty, hunger, malnutrition, environmental or cultural reasons, and because of minor impairments that impede their performance. Their educational problems only be solved by a more
sensitive and responsible education system.”

Even there are help from the central government and NGO, it seems not to be enough for the children of prostitutes to get education in the present conditions.

(9) **Crimes committed against children**

In India illiterate poor parents and their children are prone to be cheated and there are indescribable social evils and crimes against children. According to the report published in 2005 on *Trafficking in Women and Children in India* written by Nair Sen, 44,476 children were reported missing in India, out of which 11,008 children continued to remain untraced. India, being a major source and destination for trafficked children from within India and adjoined countries has, by conservative estimates, three to five lakh (lac) girl children in commercial sex and organized prostitution.

India has the second highest national total of persons living with HIV/AIDS after the Republic of South Africa. According to National Aids Control Organization (NACO), there were an estimated 0.55 lakh HIV infected 0–14 year old children in India in 2003. But it does not seem that many people do give enough attention to the problem of child and child abuse. Parents, caretakers and the police do not put children before all in India. The police sometimes do not even lodge First Information Reports (FIR) of missing children.

In Japan the percentage of people who have confidence in the police is 68% in March 2008. In May 1995 it was 87%. But in India how much percentage of people can have confidence in the police?

In India the National Crime Records Bureau (NCRB) reported data on offences against children as the below. The NCRB data is only indicative in nature as it is based on the reported cases. And the majority of cases of child abuse are

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not reported.

TABLE 7.6

INCIDENCE OF CRIMES COMMITTED AGAINST CHILDREN*

* National Crimes Records Bureau, Ministry of Home Affairs, Govt. of India (2005): Crime in India

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Crime Head</th>
<th>Year</th>
<th>% Variation in 2005 Over 2004</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rape</td>
<td>2532</td>
<td>3949</td>
</tr>
<tr>
<td>2</td>
<td>Kidnapping &amp; Abduction</td>
<td>2322</td>
<td>2571</td>
</tr>
<tr>
<td>3</td>
<td>Procurement of Minor Girls</td>
<td>124</td>
<td>171</td>
</tr>
<tr>
<td>4</td>
<td>Selling of Girls for Prostitution</td>
<td>5</td>
<td>36</td>
</tr>
<tr>
<td>5</td>
<td>Buying of Girls for Prostitution</td>
<td>9</td>
<td>24</td>
</tr>
<tr>
<td>6</td>
<td>Abetment of Suicide</td>
<td>24</td>
<td>25</td>
</tr>
<tr>
<td>7</td>
<td>Exposure and Abandonment</td>
<td>644</td>
<td>722</td>
</tr>
<tr>
<td>8</td>
<td>Infanticide</td>
<td>115</td>
<td>103</td>
</tr>
<tr>
<td>9</td>
<td>Foeticide</td>
<td>84</td>
<td>57</td>
</tr>
<tr>
<td>10</td>
<td>Child Marriage Restraint Act</td>
<td>113</td>
<td>63</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>5972</td>
<td>11633</td>
</tr>
</tbody>
</table>

Though India made exciting progress economically, the crimes against children rose steeply between 2002 and 2005. Wealth has not reached people of the bottom of the social ladder yet.

Ms. Jyotsna Chatterji, Associate Director, Joint Women’s Programme who represented India at the 28th Vienna International Congress says that the increasing incidence of prostitution in metropolitan cities, urban areas and market and business centers, in India is a result of the growing demand for the prostitutes and lack of employment opportunity to avoid deprivation on one hand, and poverty on the other. The increase in tourism and the lure of high profits from this traffic trade has encouraged the exploitation and seduction of girls and women from poor sections and tribal communities and even other sections of the society who has never practiced this profession but became victims because of poverty.

The girls are sold by their families, kins or family friends to the pimps. The pimps sell them to brothels. The pimps collect the girls from the remote and drought prone areas promising them a good job in the cities or marriage as some girls whom I interviewed told me. It goes without saying that she is clear that the pimps who initially lure and collect the young girls are not the real owners of the brothels. They are merely procurers who are employed for this purpose. The real owners are businessmen, gangsters, the underworld, etc..

The girls are taken to the cities such as Bombay (Mumbai), Calcutta (Kolkata), Madras (Chennai), Delhi, etc. The girls are also kidnapped from villages and international checkpoints on the Bangladesh and Nepal borders and are brought to the markets for sale. It is said that the police connive at or even with most of the cases.

"The Statesman," an Indian daily dated Match 5, 1984 (Calcutta edition) reported that the flesh trade operate in two ways. First, there are persons engaged in interstate trafficking and women change hands like any other commodity; the only difference is that the transaction takes place in the utmost secrecy and the "goods" are put in transit as soon as possible for distant markets.

Secondly, a woman seeks divorce from her husband on the grounds of his cruelty, drunkenness or immorality by signing on a stamped paper executed by a notary. And she will marry again, contracted by signing a stamped paper. She goes from one man to another legally. She is illiterate and cannot read the paper which she signed. She is easily exploited by her father, brother or husband, who are parties to this kind of trade. A poor father finds the sale of a daughter an easy way to feed the starving family.

A greedy husband sell his wife, marry again and then sell the new wife also
to get dowry (property and money that a woman traditionally gives to her husband when they marry in India).

"The Statesman" dated January 19, 1984 (Calcutta edition) carried a report on the rescue of five women and girls between 12 and 25 years of age by the railway police, from an international gang taking the victims outside the State of West Bengal for sale. This gang was found to have sold more than 200 girls at prices varying between Rs.1,000 and Rs.4,000 in the past four years.

India enjoys the distinction of having a large number of child prostitutes in the world. The Arabs have traditional links with cities with a great number of the Muslim population like Hyderabad, Bombay (Mumbai), the Malabar Coast in Kerala. There is also child prostitution under the veil of temporary, easily dissolvable marriages. Because Muslim husbands have the right to have plural wives and to divorce their wives easily by a one-way way.

In India the parents have the duty to make their daughters marry and they are under the strong social pressure against keeping a daughter of marriageable age at home. Some destitute parents sell their daughters because they cannot afford to pay their marriage expenses including dowry.

The late Mrs. Sarula Mudgal, president of the Women's Organization, Kalyani, which worked among prostitutes in G. B. Road in Old Delhi pointed out that only two years ago (1990) there were a few minor girls in Delhi's Kothas (brothels). Brothel keepers who were unwilling to invite trouble from the police pressed the minors in the city due to the mushrooming of hotels of all types and massage parlors, beauty parlors and restaurants. But "the Saturday Statesman" (November 7, 1992, 'Teeny Boppers in the Fresh Trade' written by Divi Arora) reported around 1992, G. B. Road, the red-light areas became a different look.

"...minor girls dressed in mini skirts, baggy trousers, T-shirts and jeans with latest hairstyles move out in the streets to catch the tourists' fancy. Brothel keepers deliberately encourage Western look instead of the traditional sari to attract local as well as foreign customers. Government run social welfare organizations are functioning but their number is so small that they can hardly attend to the welfare of the sex workers, who are multiplying every year. Some of them, for example, Sister Shalini of the Indian Social
Institute along with some other colleagues, are distributing free condoms and launching a campaign to educate prostitutions about AIDS. 187

About 10 years ago Indian Government statistics put the number of people infected with HIV at 3.5 million, indicating approximately three out of every 100 Indians were infected with the virus which leads to AIDS. Almost 9 out of 10 of those people were below 45 years old.

Many men who come from villages to work in the big cities are leaving their wives behind. As a result of Indian urbanization and industrialization, the movement of men from villages to cities causes a demand for prostitution. India has many seaports. Almost all the seaports are the centers of prostitution. Sexually starved sailors are led by the pimps to the red-light areas. There are also men who visit cities for work and business. And they demand prostitutes during their short stay as my interviews show them.

It is a fact that there have been frequent complaints against the police that they get regular shares from the flesh trade. The Bharat Patita Udhar Samiti had a long drawn-out battle with the police over this issue a few years ago in Delhi. In 1986 due to intervention of the chief of the crime branch in Delhi Police, the entire police force of 200 in charge of a part of red-light areas in G. B. Road in Delhi was replaced with a new police force. It was said that things improved for some time but revived again after some months.

In 1986 the prostitutes protested for the first time in public. The prostitutes of Central Bombay chose a symbol day, December 30, 1986, exactly 30 years since Parliament enacted the SITA. Women who had placards stood demonstrating in front of Victoria Terminus Railway Station (now renamed Chhatrapati Shivaji Terminus) with slogans like "Stop Police Harassment," "Issue License," "Open School for Our Children," "Provide Free and Better Medical Care in Red-light Areas," etc.

In recent years several Women's Social Organizations have come up in different states in India. They are active, to protect the interests and protest against their exploitation by the brothel keepers, prosecutors, pimps, madams and police. These organizations are taking interest in the

rehabilitation of those who gave up the trade and want to find their new lives like aforesaid Babanma, a former devadasi. She was saved by the women's organization and was given the rehabilitation to stop the past life and earn her daily bread for herself.

In India some prostitutes themselves have also started their union of associations with the help of the social workers in the states and have come out in the streets, staging demonstrations, to resist their exploitation and to represent their grievance before the government.

In Japan a movement which regarded the selling and buying of sex as a violation of human rights and tried to abolish the legalized prostitution system, was followed persistently by a few Japanese groups since the Meiji Era. The efforts of these groups proved fruitful. In 1956 after World War II, the prevention law to abolish prostitution was enacted. But the prostitution cannot be gotten rid of by a single law. Though the red light districts disappeared before long, the new sex industries have begun to appear in Japan one after another. And after the prevention law to abolish prostitution was enacted, Japan developed into an economically big country after the war. Japanese men started to take tours to foreign countries. The Philippines, Thailand, South Korea, Sri Lanka and Hong Kong were some of the primary Asian destinations for organized sex tours from Japan. The Japanese sex tourists frequently went to Bangkok and other parts of Thailand to buy women and children as young as 12 and 13.

As I have already mentioned, in Japan, the sex industry has rapidly spread: "Soaplands," telephone clubs, rental rooms, adult shops, peep rooms, "Pinsalo" (pink saloon), cabarets, bars, Geisha houses, striptease, fashion massages, delivery health, etc. "No Pan Shabushabu" restaurant (waitresses with no underpants serve Japanese food, Shabushabu). There is even a service to deliver prostitutes to the house like delivering pizza. (See the case of Kenji).

Pornographic movies are being showed in the cities. Pornographic videos and magazines are sold here and there.

Japan was the world's biggest producer of child pornography. 1000 illegal pornographic tapes are produced in Japan every month. 19.3% of Tokyo high
school boys are interested in using the Internet to access pornography. Pornography can be accessed through computer networks.

In November and December 1997, a survey polled 1928 high school and university students as well as 1244 parents of high school students in Tokyo, Osaka, Mie, Fukuoka and Okayama prefectures. Of students who have used the Internet several times, 51.1 percent of male university students and 46.2% of male high school students have accessed pornographic material on the Internet. 4% of female university students and 8.2% of female high school students have accessed pornography. Of students who said they knew of the Internet, 80% responded they were aware they could access pornographic material. Due to the growing use of the Internet by teenagers soliciting sex, child prostitution is rising in Japan.

The girls under 18 solicited sex mostly by using web sites to contact cell phones users. More teenage girls begin to market their body for easy money. When teenage girls sell sex to older men, they call it Enjo Kosai or “charitable relations.” High school girls are called "a brand" or "top-brand articles" by themselves or older men. The cyber crimes is on the rise among young girls. They consist of child prostitution in Japan. The police discovered 169 cases of child prostitution on Japanese Web sites in the first year of 2007 from the 26 cases recorded in the same period last year.

About India, Dr. Gilada (Indian Health Organization) shows that 70% of women are forced into prostitution and 20% of these are child prostitutes. A survey conducted by Indian Organization of a red light area of Bombay (City population 10 million, Prostitute population 100000) shows:
1. 20% of the one lakh prostitutes are children.
2. 25% of the child prostitutes had been abducted and sold.
3. 6% had been raped and sold.
4. 8% had been sold by their fathers after forcing them into incestuous relationships.
5. 2 lakh minor girls between ages 9 years–20 years were brought every year from Nepal to India and 20000 of them are in Bombay (Mumbai) brothels.
6. 15% to 18% are adolescents between 13 years and 18 years.
7. 15% of the women in prostitution have been sold by their husbands.
8. Of 200 million suffering from sexually transmitted diseases in the world 50
million
were in India.
9. 15% of them are devadasis.

In India once women became prostitutes, it will be stigma in their future. But in Japan it will not be so much stigma and if they want to marry, they can marry without much difficulty. If they want to stop prostitution, it is also possible. There is not a world of difference between professional and nonprofessional girls. In India people tend to watch other people's behaviors. The sense of one's privacy in India is less than in Japan. The invasion of one's privacy in India will be more than in Japan. In Japan even if some college girls have a part time job as prostitutes in their spare time, if they don't tell anyone, nobody will know about it. But in India prostitutes do not have any more freedom to choose than in Japan (Japanese prostitutes) and Indian Prostitutes' lives are much harder and crueler. In India each prostitute is deprived of her earnings till the price which was paid to buy them is procured. She can not utter a word of dissatisfaction. Prostitutes are kept in sophisticated cages by their owners. The child prostitutes who are minors and virgins are kept under strict vigil in reserve as they are in great demand in India. They have to live in a really unhygienic condition with very little food.

The most important red light areas have been enjoying the police protection in India. The Indian policemen themselves go to the brothels for girls. In India the police, the brothel owner, and pimps share the major part of earnings of the prostitutes and the rest of it that percolates down to the prostitutes is a mere pittance. The number of the women police must be increased. Prostitutes in India have to fight against all social problems including their acute poverty. Their existence shows the acute epitome of Indian society and a gender bias.

The helpless children are turned into mere pawns in the criminal syndicates which lead to a steady deterioration of morals. India has economically developed rapidly. The government should ban totally this inhuman practice..

About education Amartya Sen, the Nobel Prize Winner in Economics, reports that the recent initiative of the Indian government (in late 2004) to give primary education to boys and girls who come from the poorer families.
"This initiative, which followed directly from the Indian Supreme Court's visionary decision to cover this right among the entitlements of children, has favourable potential in simultaneously addressing the twin problems of child undernourishment and school absenteeism. It has much success in states (such as Tamil Nadu) where it has been in use for many years, and it is beginning to have positive effects where it is just introduced. Investigations by the Pratichi Trust team in West Bengal record higher school attendance and a high level of satisfaction from the poorer families."188

Japan has no particular gender bias in nutrition or health care or school education, but men do seem to have considerable relative advantage in securing high leadership positions in administration or business.