

## ETHICS AND SAFETY

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### Moral strength and safety culture. Revitalizing the West in view of Japanese conceptions

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#### Abstract:

This paper examines the unique and long-standing tradition of Japanese safety culture based upon the foundation of Japan's samurai culture and its Bushido code of honor, focusing on its ethical aspects. It also raises the issue of the usefulness and availability of Far-Eastern, particularly Japanese, martial arts traditions in the context of safety culture. In the trichotomous categorization of 'pillars of safety culture,' with said pillars being (1) mental and spiritual; (2) organizational and legal; and (3) material pillar; Far-Eastern heritage can prove especially advantageous for the first pillar. The author argues that despite the geographical and cultural distance, Far-Eastern martial arts, particularly Japanese *budo*, might turn out to be a source of inspiration and revitalization for the Western safety culture, especially in light of its current crisis of values.

In view of new ethical challenges of the globalization era [Bauman 2007] and the increase of varied threats stemming from the current crisis of values, another threat arises, one that Spengler dubbed “the decline of the West” [Spengler 1991]. This issue is also the subject of serious deliberation for other European American thinkers, for instance Richard M. Weaver [Weaver 1996] or Patrick J. Buchanan [Buchanan 2002]. With this in mind, we should take the time to refresh our perspective of the ethical roots of culture, and within it, safety culture. The author of this paper concentrates on presenting the Far-Eastern specificity of safety culture, with particular emphasis on this phenomenon in the Land of the Rising Sun. One of the reasons for this approach stems from the remarks by Kishore Mahbubani which could relate to the level of safety culture. The issues of safety culture are the subject of study of Marian Cieślarczyk [Cieślarczyk 2010: 96; 2011], Stanisław Jarmoszko [2010], Juliusz Piwowarski [e.g. Piwowarski 2012], and out of foreign authors: Nick Pidgeon [1991] and V. V. Begun [Бегун 2004]. The concept of safety culture will be elaborated on below. Returning to the relation by Kishore Mahbubani, it is as follows: “Since 1960... the populace of the United States increased by 41 %. In the same time,

the number of violent crimes increased by 560 %, the number of children born out of wedlock by 419 %, the number of divorces by 400 %, the number of children raised by a single parent by 300 %, and the number of suicides among juveniles by 200 %. Moreover the results of school competency tests decreased by 80 points.” [after: Dryden, Vos 2003: 295]. This data is certainly not representative, but it is symptomatic, so it may prove beneficial to consider inspiration flowing from the East, in a way returning to the old tradition of turning East for knowledge: *ex Oriente lux*.

Moreover, certain doubts that occasionally emerge need to be refuted. The objections some observers have in this case boil down to answering this question: Can the cultural circle of Japan, so mentally distant from ours, be in any way a source of models to follow for Western people, or at least a frame of reference for a comparative and creative reflection on strengthening local safety culture?

The phenomenon of safety culture has been a part of man's life probably since the very beginning of any form of social engagement. Juliusz Piwowarski states that safety culture is the entirety of material and non-material elements of mankind's established output that serves to cultivate, reclaim and raise

the level of security of certain subjects [Piwowski 2012: 6].

As Marian Cieślarczyk notes, these elements can be categorized into three groups, or pillars, as he calls them:

1. Mental and spiritual pillar,
2. Organizational and legal pillar,
3. Material pillar [Cieślarczyk 2010: 96; 2011].

The strength and potential of the first pillar is a great asset of Japanese safety culture that stems from the samurai tradition. It is a great asset of the tradition in question because when the first pillar grows weak, the other two, no matter how evolved they may be, slowly become useless. Their influence on man's security may in fact be dysfunctional, or even destructive. Let us not forget that the main cognitive category of securitology (security studies) is in fact the antonym of security: danger. As it is both hard to predict and difficult to control, oftentimes danger assumes such proportions that it can be counteracted only collectively. In such undertakings, separate individuals may often be doomed to fail. On the other hand, a cooperation of a group of people is only effective when the community's ethical culture (as an element of the first pillar) is well developed. From a praxeologist point of view, the moral strength of the descendants of the samurai tradition is a good prognostic for overcoming the threats that may occur.

So let us pose a question: Why should the geographical distance from Europe of the safety culture in question constitute an obstacle in trying to incorporate into the Western reality certain ethically, praxeologically and securitologically valuable elements of Japanese culture?

One of the elements contributing to the differences between the Western and Far-Eastern (Indian, Chinese and Japanese) cultural circles [Huntington 2003: 21] is the fact that when we wish to build something new, often we first demolish what is already there (we "pull Bastille down"). Whereas the Far East adheres to a code of "building the new on an old foundation." This tendency can be observed in Hindu India as well as Confucianist and Buddhist Asia, including Japan. Respecting traditions and drawing inspiration from its strength is a strong asset of the East (as well as something that distinguishes it from the West). But does this factor preclude further deliberations? The West remembers its traditions too; more than one "anachronism" turned out to be a neglected treasure. Family tradition is one such example, today a declining reservoir of the most "subsidiary" of social energies; another is a genuine respect towards the elderly and the wisdom they could share with those far less experienced.

In the eyes of superficial observers, it appears that the Far East underappreciates individual human beings in favor of emphasizing the importance of the community. However, the opinion by Mencius, a renowned follower of Confucius, as it is cited below, opposes such notions. "Mencius said, 'People have this common saying, >>The kingdom, the State, the family.<< The root of the kingdom is in the State. The root of the State is in the family. The root of the family is in the person of its Head'" [Mengzi 2002: 352]. This quotation, cited from *The Four Books*, which are canonical for Confucianism, is rather self-evident. At the same time, it is a fundamental element of the social organism philosophy in the Far East, including Japan, where the framework of the Empire was formed upon the basis of Buddhism, Confucianism (with its inherent Taoist elements) and Shinto, as well as certain religious and philosophical elements of the Indian heritage [Piwowski, Piwowski 2007: 20–30].

The two factors mentioned above: the seemingly overwhelming impact of the community on the individual and building the new on old foundations, do not in fact constitute relevant obstacles in applying the Eastern heritage to developing safety culture in the West. Especially now that the Western excess of individualism and the connected crisis of values as well as the increasing consumerism lead to squandering the output of the Western culture and to decreasing the grade of its safety culture to a level that could potentially pose a threat to Europe and America.

Let us now consider the "pros" that argue for the universality and usefulness of the standards that are rooted in the samurai culture, which allow to interpret and apply Far-Eastern patterns outside their place of origin.

The safety culture of the Land of the Rising Sun is strongly related to the development of Japanese military clans known as *buke*, and the military administration of the Empire based on their potential. This allows us to retrace its abilities in a long-term, seven-centuries-long *ex post factum* experiment. In its typified version this paramilitary culture is characterized by features that get even stronger in the face of danger:

- Integrity,
- Kindness,
- Perfectionism,
- Responsibility,
- Self-control,
- Courage and sacrifice,
- Hierarchy,
- Orientation towards effectiveness,
- Loyalty and other characteristics of family devotion comprising the social environment as a whole.

1. As far as safety culture goes, Japanese canons in its second and third pillar are almost entirely... the result of European output. This output was adapted with a true samurai determination during the great modernization that was undertaken in the Empire in the second half of the 19<sup>th</sup> century. The second phase of this process came after World War II, among others, in the form of the American “Total quality management” system, which was devised by William Deming and perfected by the descendants of the samurai of the Japanese Archipelago, including Ishikawa Kaoru (1915–1989) and Taguchi Genichi (1924–2012).
2. Japanese traditions in the field of safety culture have been transferred into the organizational culture of such world tycoons as Panasonic, Toyota, Honda and Mitsubishi, and currently are successfully applied all over the world – outside Japan. These traditions are connected to the perfectionist concept of *kaizen*, pioneered by Masaaki Imai (b. 1930) [Masaaki 2006], and to related Japanese methods of quality improvement. It all impacts human security [Michałowska 2010] and the security of certain organizational processes. “It should be noted that their potential is at the disposal of the whole humanity...” [Piwowarski 2011a: 383]. Let us not forget that Japanese science, economy and organizational culture are currently on the forefront of the world.
3. The fourth reason is connected to the point of view of peace<sup>1</sup> and war<sup>2</sup> studies. Cultural circles are facing an extended alternative of cooperation resulting in peace, or lack thereof which might lead to war. The latter possibility may be prevented by a global increase of safety culture, based upon an in-depth understanding between cultures. For the West, understanding, or even applying some elements of Far-Eastern ethics and the safety culture that is rooted in it, is one of such eventualities.
4. The fifth reason for trying to apply samurai safety philosophy is the revitalization of our own systems of values, which are oftentimes routine, by employing Far-Eastern perspective. It could in fact refresh native traditions. One favorable

factor is the possibility of finding numerous analogies between various systems of values that mankind has developed within different cultural circles. As Cynarski notes, “the views of [certain authorities,] mystics on the spiritual reality and the absolute Truth are – regardless of the [philosophical and] religious system they practice – identical.” [Cynarski 2006: 24; 2000; 2002; 2003; 2004; 2008].

5. Japan set an example as far as using the accomplishments of a “foreign” culture goes. The 19<sup>th</sup>-century predecessors of *Shin Bushido* (New *Bushido*) came from Japanese samurai families and combined the Western Christian ideas with a Chinese-born, neo-Confucianist culture assimilated by Japanese military clans. Those precursors included Nitobe (1862–1933), Uchimura (1861–1930), and Kingo (1860–1951). It would be hard to explain why analogous processes of using valuable achievements of “other” cultures would not work in the other direction and thus be inaccessible to Westerners [Cynarski 2000].
6. What also, in its own way, substantiates accepting elements of Japanese culture as useful in the context of the Western culture, is the enormous expansion of the spontaneous popularity of *budo* martial arts.<sup>3</sup> *Budo* martial arts have a positive impact on improving safety culture in its individual and collective aspect, in all corners of the world where they are practiced, not only in Japan. This expansion progressed in two phases: at the turn of the 19<sup>th</sup> and 20<sup>th</sup> century, and more dynamically in the second half of the 20<sup>th</sup> century, after Japan reclaimed its independence.

We should also note that in the areas of the world under totalitarian, communist rule, *budo* made it possible to regain the prospect of individual development and to access a space of freedom dictated by the *Bushido*<sup>4</sup> philosophy, independently of the doctrine imposed by the regime.

For the sake of balance we must also point out that *budo* has served a similar function in the “free” West. The escalation (stimulating) of consumerist attitudes, stripped of any great ideas that would make life meaningful, as well as egotistical individualism lead to a certain form of enslavement. This enslavement brings to mind putting people

<sup>1</sup> Irenology (Gr. *eirene* – peace) – peace studies.

<sup>2</sup> Polemology, or conflict studies, are a scientific discipline dedicated to studying war; the causes, sources, determining factors of wars and armed conflicts. Their primary tenet is the belief that getting to know war (conflicts) leads directly to knowing peace. The term was coined by a French scholar, sociologist and economist Gaston Bouthoul (1896–1980). Notable proponents include Pitrim Sorokin and Quincy Wright.

<sup>3</sup> This term reflects the way for a student of martial arts to follow. *Buo-* means ‘military,’ ‘war.’ The Japanese word *buke* means military clans. Japanese *dō* means ‘way,’ or a lifestyle which can lead to self-improvement [Cynarski 2000].

<sup>4</sup> “*Bu-shi-do* means literally Military-Knight-Ways – the ways which fighting nobles should observe in their daily life as well as in their vocation” [Nitobe 2002: 34–35].



back in the very cave that Plato once wanted to free us from. For its serious, involved adherents, Far-Eastern philosophy distributed by Japanese *budo* is an effective antidote for “mental diseases of affluence” with which Western man comes into contact. All the more so that native philosophical and religious systems have lost some of their moral strength through routine, or even torpor. They can be revitalized, however, by employing a new point of view, so that the West, too, will be able to “build new on old foundations.” In this way, by reviving the first pillar of safety culture with ideas from the Far East, or rather their analogies, we are able to restore freshness and power to Western ideas.

For there are no significant differences between the virtues of *Bushido* [Piwowski 2011b: 9–19] and cardinal virtues, alongside theological virtues [Katechizm Kościoła Katolickiego 1994], of the Western civilization. The former include: integrity, courage, kindness, respect, honesty, loyalty, family devotion and self-control. The latter, justice, fortitude, prudence, temperance and faith, hope and charity.

However, according to *Bushido*, virtues are internalized in the process of a wide-ranging training. This notion is mirrored in the *karada de oboeru* method (which is Japanese for “learning with one’s whole body”). Hence *dojo budō* is known as “a place where human mind is perfected in the sweat of one’s brow.”<sup>5</sup> Here the moral strength that Roman M. Kalina, a scholar in physical culture, mentions, is forged. “Praxeologists distinguish... moral force, from the current scientific term of force,” Kalina writes. “They associate this moral force mostly with issues of effectiveness of actions both in armed and non-armed conflict.” [Kalina 1997; 2000: 75].

Tadeusz Kotarbiński, a renowned Polish praxeologist, very evocatively presented an idea that is equivalent to the notion of “learning with one’s whole body.” According to him, “combat... is extraordinary at education as both sides of the conflict try to place their counterpart before tasks of ever-increasing difficulty. Hence it is the great school of mastery.” [Kotarbiński 1957: 549].

Karate master Masutatsu Oyama spoke of this version of *budo* in a manner strikingly similar to Kalina’s. He believed karate was a form of self-defense of a weaker opponent against the stronger one’s domination.<sup>6</sup> It seems that Polish scholars, like the aforementioned Tadeusz Kotarbiński or

Jarosław Rudniański can claim quite a decent input in this field. Their observations and remarks can be viewed as arguments for the usefulness of Far-Eastern ideas for the purpose of revitalization the moral strength of the West. For, as Rudniański notes, “the moral strength of the team and unity is one of the necessary conditions to oppose an adversary who has greater strength in numbers or resources” [Rudniański 1983: 144], as well as other serious threats, for instance natural forces. Although “this kind of force [is] not sufficiently recognized by science, [it] has a strange appeal that is hard to explain even today. Thus individuals and teams of great moral force are able to effectively oppose much stronger adversaries” [Rudniański 1983: 145]. It can be concluded that the current crisis of values whose range seems global, is the biggest threat to the first pillar of safety culture and its inherent moral strength. “Learning with one’s whole body”, rooted in the Japanese model of *karada de oboeru*, may be a tool to counteract the lowered potential of moral imperative, while the origins of *karada de oboeru* are connected to practicing samurai *budo* combat systems, which were in turn based on the moral regulations of the *Bushido* code of honor. As Rudniański states, “drawing upon historical and systemic analyses of current studies of a few social and behavioral disciplines, one could assume that individuals of significant moral strength are both resilient to all ways of psychological ruination and capable of employing prosocial behavior” [Rudniański 1983: 155]. We can surmise that strong psyche and spirituality (which has become the subject of scientific study relatively recently, as has safety culture) are indicative of moral strength [Socha 2000].

In order to draw practical conclusions from the argument, let us turn to a member of the Western civilization and an authority on the issues of spirituality: a Christian monk, a spiritual master who followed a monastic way of living, Thomas Merton.

According to him, searching for great moral strength, one that is available to those who reach (or at least endeavor to reach) unity with the utmost form of reality: the Absolute, is an age-long goal of human existence. He writes in his *Asian Journal*: “I believe that our renewal consists precisely in deepening this understanding and this grasp of that which is most real. And I believe that by openness to Buddhism, to Hinduism, and to these great Asian traditions, we stand a wonderful chance of learning more about the potentiality of our own traditions, because they have gone, from the natural point of view, so much deeper in this than we have.” [Merton 1973: 343].

<sup>5</sup> From the author’s private conversation with *budo* master Soho Hayakawa (10 dan wado), Summer 1997.

<sup>6</sup> These words commented, among others, on the situation of Okinawa at the beginning of the 17<sup>th</sup> century.

Placing this thought in the context of *budo* martial arts (which also allows for the internalization of Merton's message), it is worth citing the words of karate master Oyama Masutatsu. He believes: "people turn to Karate for a way to make a small protest against the excessive organization of our time. Today large organizations determine the fate of all humanity; the big nations run everything. Under such conditions, it is not surprising that people train themselves in the Karate way for the sake of restoring some of the dignity of the individual human being" [Oyama 1979: 5]. The founder of the *Kyokushin-karate* fighting style adds: "No matter how strong the rival, the just will always win [in the end]" [Oyama 1979: 59]. He continues to state that karate, as well as *budo* as a whole, must be a just martial art. "Human beings worthy of the name ought to be willing to challenge wickedness with justice, even to the death if necessary. Without the willingness to stand up for justice in this way, what is life worth?" [Oyama 1979: 59]. This quote from the modern karate master, who became widely known in the mid 20<sup>th</sup> century, proves that he was no stranger to virtues of the *Bushido* code, which are shaped in a holistic training<sup>7</sup> [Ambroży 2004] of *budo* martial arts and which have been cultivated for centuries to this day among samurai and the descendants to the idea of Japanese military clans – *buke*. Master Oyama Masutatsu considered himself an heir to the samurai heritage as well. Here he mentions integrity (and justice) – *gi*, courage (*yu*) and the willingness for self-sacrifice – *jikogisei* – for a just cause. As Takeshi Takagi, a scholar in samurai traditions, notes: "It is true that *Bushido* is the product of feudalism... But the spirit still remains and cannot be vanquished. One cannot irretrievably undo all acts based on justice. One cannot completely decry faithfulness and patriotism. What is wrong with such notions as 'glory' or 'honor'? We do not condemn acts of courage nor knightly spirit. We do not mock someone who wants to protect their good name. We do not reject loyalty, modesty, reliability nor control, which are the characteristics held close by the samurai. On the contrary, these very qualities make the Japanese potential victors in the race towards greatness. They are of use in times of war and peace. They are the true essence of the knightly spirit that is characteristic of all eras

<sup>7</sup> In the context of holistic and systemic approaches Cynarski cites Jean A. N. Condorcet, who praises Aristotle's "excellent model for observing with accuracy, and describing according to system, the objects of nature, as well as for classing those observations, and catching with readiness the general results they exhibited." [Condorcet 1795: 101, after: books.google.pl; see: Cynarski 2006: 21].

and all cultures."<sup>8</sup> [Takagi 2004: 168]. Also Wojciech Cynarski underlines the universality of the values that can be drawn from the *Bushido* heritage, as well as the fact that they transcend the historical and cultural context that bred them: "nobility in the 21<sup>st</sup> century has a different dimension and meaning than it did in the ancient or feudal times. For nowadays nobility is not inherited. A knight of today is an aristocrat of the spirit, a person seeking knowledge, wisdom and higher values, a man observing the rules of ethics" [Cynarski 2009: 77].

As a digression of sorts, made during the consideration of the common values, intercultural transfer and the potential that the Far-Eastern inspiration may bring for safety culture, let us cite one more evocative quote from Mahbubani: "in the first century AC Asia was responsible for 76.3 % world GDP, while Western Europe – only for 10.8 %. A thousand years later this performance was similar and equaled 70.3 % and 8.7 % respectively... The promotion of the West progressed very fast, during the last two centuries. Throughout most of the documented history of mankind Asia, the world's most populous continent, also had the biggest economy. In view of these facts the following prognosis of the Goldman Sachs should not prove surprising: in 2050 the four biggest economies in the world will include, aside from the United States of America, three Asian countries, that is China, India and Japan." [Mahbubani 2012].

We also ought to remember how the president of Singapore diagnosed current times at the end of the twentieth century. He warned the Singaporean parliament: "The traditional Asian notions of morality, society and duty, which helped us survive in the past, give way to [modern] Western, individualistic and egoistic attitudes. [The president] stated that it was essential to establish basic values, shared by various ethnical and religious groups that inhabit Singapore" [Huntington 2003: 564–565]. He then pointed to the following issues: "placing society over the individual [the primacy of the common good], supporting family as the basic cell of society [the first stage – the foundation of social education], resolving important problems by achieving a compromise rather than inciting strife, underlying racial and religious tolerance and harmony [the supremacy of social complementarity over divisions]" [Huntington 2003: 564–565].

Thus shaped, moral strength determines the magnitude of possibilities and durability of safety culture, when it is reached through the power of its first pillar. An oscillator after a fashion, inter-cultural transfer may be a catalyst for the development of this

<sup>8</sup> Translated from the Polish edition.

pillar that, in this age of supremacy of consumerism, is at risk. In the context of the growing dilemma: "to be or to have," [Fromm 1997; Marcel 1998; Jan Paweł II 2005: 41], although safety culture rooted in the noble Way of the Warrior is far from dominant in social awareness, it remains an effective opposition to consumerism [Mucha 1999] and becomes a reliable alternative [Filipiak 1999; Ortega y Gasset 1995] to a mundane lifestyle, able to revitalize the culture of the West.

Summing the above disquisition, should be stated that premises excluding possibility of using the conception based on Japanese traditions to revitalize security culture of the West are false. Substantiation of the above statement was given in consecutive points of the article, however as arguing clearly for it should be also considered following arguments:

1. Referring once again to the conception of Marian Cieślarczyk, one may notice, that while the last, material pillar of security culture is associated with physical measures of preventing threats, the first two of them, mental and organizational, one may risk the ascertainment, are superior over the third and at the same time they are invisible to the eye and therefore elusive. Arguments of those, who focus on differences between cultures of West and East are unreliable and may only indicate superficiality. When this superficial way of perceiving cultures that is based only on differences visible to the eye, one may notice that between people of all races and cultures there are more resemblances than differences. For the security culture it is very important observation. Searching for similarities may turn out to be a way of understanding, cooperation and world peace. International Theological Commission gave expression to that in the study *In Search of a Universal Ethic: A New Look at the Natural Law*, which while enumerating resemblances between specific religious systems, underlines their wisdom and repeated, common for them ethical fundaments, derived from *ius naturale* [In search... 2010: 17-26].
2. Basing on abovementioned similarities, one may start seeing those differences, that allow to draw benefits from experience of other cultural circles and may be an inspiration within searching for solutions related to building the security culture. Undoubtedly a role model for western countries may become Japan, which society assimilated in nineteenth century European solutions, adopted them to culture and conditions of their country and in a very short time achieved a new model of safety culture, based on efficient combination of tradition and modernity.
3. One should deeply analyze directions of Thomas Merton [1973], following the thought of Far Eastern masters of martial arts, such as Masutatsu Oyama and in a real way that is based on specific action (i.e. martial arts training or any other passion), start cultivating the ethics of authenticity [Tylor 1991].
4. One should also seriously treat warnings included in works of Oswald Spengler [1991], Patrick Buchanan [2002; 2011], and Richard Weaver [1996]. Confronting them with presented in the article observations of Kishore Mahbunani, one may draw a conclusion that it is highly advisable for the Western society to revise their approach to existence of proportions and balance between community and individuality in order to prevent squandering the intellectual and material output.

Taking under account presented arguments, the use of Japanese conceptions, which already are being popularized in modern world, should be considered from the praxeological point of view as a creative and relevant element of strengthening the position of Western culture.

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## Moralna siła i kultura bezpieczeństwa. Rewitalizacja Zachodu w świetle koncepcji japońskich

**Słowa kluczowe:** kultura bezpieczeństwa, *budo*, *Bushido*, sztuki walki, relacje międzykulturowe, wartości

### Streszczenie

Celem niniejszej pracy jest przedstawienie charakterystycznych cech dalekowschodniej, w szczególności japońskiej kultury bezpieczeństwa w kontekście potencjalnej użyteczności wybranych charakterystyk tamtejszego dorobku dla kultury bezpieczeństwa zachodniego kręgu kulturowego.

Kulturę bezpieczeństwa, autor rozumie jako ogół materialnych oraz pozamaterialnych elementów utrwalonego dorobku człowieka, które służą kultywowaniu, podnoszeniu bądź odzyskiwaniu pożądanego poziomu bezpieczeństwa, przejawia się – za Marianem Cieślarczykiem – w trzech filarach: mentalno-duchowym, organizacyjno-prawnym oraz materialnym. Japońska kultura bezpieczeństwa cechuje się wyjątkowo silnym pierwszym – można stwierdzić, kluczowym filarem, wyprowadzonym z tradycji samurajskiej.

Geograficzna i kulturowa odległość Japonii od szeroko rozumianego Zachodu stanowi źródło wątpliwości co do możliwości odniesienia dalekowschodnich osiągnięć cywilizacyjnych do europejskich i amerykańskich warunków. Sednem różnic kulturowych dla omawianego przypadku jest odmienny stosunek do wcześniejszych tradycji, które na Wschodzie są konsekwentnie kultywowane, podczas gdy na Zachodzie – przewyżczone. Ta Dalekowschodnia konsekwencja powinna stanowić źródło twórczej inspiracji, choć na Zachodzie także dają się odnaleźć analogiczne sposoby odnoszenia się do przeszłości. Inną cechą, która uznawana jest za charakterystyczną dla kultury wschodniej, jest rzekome faworyzowanie zbiorowości kosztem jednostki. Ponieważ jednak jednostka stanowi podstawę tej zbiorowości, jej deprecjacja jest wyłącznie pozorna, co uwidacznia buddyjska i konfucjańska literatura. Biorąc pod uwagę powyższe, stwierdzić należy że japońskie wzorce mogą stanowić cenny punkt odniesienia w obecnej sytuacji kryzysu wartości w zachodnim świecie, pokrywającego się z kryzysem wspólnotowości.

Przypomniano charakterystyczne dla tradycji japońskiej administracji wojskowej cechy: prawość, życzliwość, perfekcjonizm, odpowiedzialność, samokontrola, odwaga i gotowość do poświęceń, hierarchiczność, nastawienie na skuteczność, lojalność i rodzinna bliskość. Należy zwrócić uwagę, że japońskie kanony bezpieczeństwa w filarach drugim i trzecim są w większości europejskiej proveniencji. Ponadto są one z powodzeniem stosowane w ogromnych japońskich koncernach, przyczyniając się do umocnienia pozycji Japonii jako przemysłowej potęgi. Sięgnięcie do argumentów z dziedziny polemologii i irenologii, pozwala stwierdzić, że międzynarodowa współpraca oraz wzajemny



międzykulturowy szacunek są niezbędne dla bezpieczeństwa międzynarodowego. Niezwykle istotna w tym kontekście okazuje się także możliwość czerpania inspiracji z zasobu kultury samurajskiej przez znajdującą się w kryzysie kulturę zachodnią. Przykłady udanej międzykulturowej inspiracji oraz transferu, dotyczącego sposobów kultywowania wartości, znaleźć można przy tym w historii Japonii. Wspomniano też o idei *Shin Bushido* (Nowego *Bushido*), gdyż nie bez znaczenia jest tutaj fakt ogromnej, ogólnoswiatowej popularności japońskich sztuk walki *budo*. Uprawianie sztuk walki stanowi jeden ze

środków swobodnej ekspresji indywidualnego dążenia do doskonałości.

Biorąc pod uwagę wspólne czy podobne treści kulturowe, można dostrzec, że konkretne elementy *Bushido*, mogą się okazać przydatne w rozwoju kultury bezpieczeństwa. Przykładem tego może być koncepcja „uczenia się całym ciałem” – *karada de oboeru*, która sprzyja kształtowaniu „moralnej siły”, stanowiącej składową pierwszego filara kultury bezpieczeństwa.

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