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Ideal for Education as Humanity

*Naoshige Imai**

Professors: I am very glad to express my opinion concerning humanities at this Congress. I want to speak about the subject, "What is humanity?" I wish to discuss the problem by dividing it into three parts. First, humanity and culture. Second, humanity and education. Third, humanity and law.

I. HUMANITY AND CULTURE

The ideal of humanity is to make men what they should be. Humanity should develop Man as much as is reasonably possible. Human beings are endowed with many idealistic qualities and seek things such as truth, beauty, good, holiness and justice in our character. We should cultivate and develop these idealistic qualities. The cultivation of these characteristics is called culture: sciences, moral codes, fine arts, religions, laws, and other spiritual products and cultural properties. Culture is produced by Man's efforts to attain his ideal humanity. Man should be good, truthful, beautiful, religious. Reason, the essential ability of the mind, has forced Man to seek these ideals. Culture is said to be the result of Man's efforts to realize his ideals. Thus, human beings can be called men of culture, suitable for the name human beings, or men of humanity.

II. HUMANITY AND EDUCATION

As the ancient Greek philosopher Aristotle said, "If a man lives alone, he may be a god or a beast." This is a wise saying in that it reveals fundamental human characteristics. The great German scholar of jurisprudence, Otto Gierke, said, "Man can be a person on account of the fact that he is living in a society." If a man lives alone, apart from others, without being taught or guided, he may be a wild animal but still have an intrinsic capacity yet to be developed. Man can be said to be like a precious stone; if not polished, the stone cannot expose its brilliance and cannot become a jewel. If

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The following is from the original manuscript in English of a report which Professor Imai made at the World Congress of Humanities which was held in Atlanta, Georgia. He also made the same report at the Conference of the Japanese Academy of Political Science and Law at Kansai University in Osaka, Japan.

a man is not trained by education, he cannot develop his intrinsic good nature.

The great Swiss pedagogue Pestalozzi said, "Man is something to be educated." In other words, Man is something to be cultivated. Education and cultivation are the most important things for a man. If a man is to be a complete person, he must be educated. Education serves to make Man a person, that is, a Man of humanity. Education is the most important thing to be performed in order to make Man into a complete person. Person means a man of humanity, that is, a man of personality. Through education, Man can become a complete person, namely, a man of humanity.

III. HUMANITY AND LAW

A. *Law and Justice*

In general, the idea of law is said to be justice. The law is provided to realize justice in society. Then what is justice? Justice can be said to be humanity. As the great Roman jurist Ulpianus said, *suum quique tribuere, ea denu[m] justitia est*. That is, everyone is endowed with his natural ability and legitimately should be given his reward worthy of his merit. Each of us should develop his natural talents to the utmost, both by his own efforts and by the help of the state or the world. The law aims to attain this goal and so restrains and excludes everything contrary to this aim.

Humanity is said to develop all good human ability to its utmost, so the aim of law can be called humanity. The law must be suitable for humanity. If the law is contrary to humanity, it must be abolished or excluded, for such a law is an evil law.

B. *The Relationship Between International Law, National Law and World Law (law of humanity)*

At first, by social classification, we can divide the law into international and national. International law is superior to national law, for international law represents a wider field of humanity than national law. The objects of international law should be all human beings; national law, however, has parochial, vested interests.

Humanity must develop good natural character in human beings. At present, there are 145 sovereign states in the world, and every state only insists upon its own interests. Troubles and disputes continue despite the establishment of the United Nations in 1945.

To realize humanity fully in this world, I hope that the World Federation will be established as soon as possible, and the United Nations should be the instrument for this development. We should be planetary citizens and global people. Two hundred years ago, Benjamin Franklin said, "I wish the day will soon come when I can say, 'this is my country and I am a citizen of this country,' wherever I may go." Franklin was a very wise and farsighted person. The World Federation should not be an empty dream. When the World Federation is finally established, world law will be provided. Present day international law will make room for world law and will ultimately expire. At that time, humanity will have been legally realized to the highest degree.

According to Professor Mirkiné-Guetzévitch, the constitution which provides that international law and treaty are superior to national law should be called the International Constitution. I would wish to call a constitution, one which provides that fundamental human rights and the public welfare of all people in the world should be respected most of all, the Humanistic Constitution or the Constitution of Humanity. This law of humanity should be superior to any other law. It should reflect the character of the law of Nature, or the law of God, and this law should be the supreme law in the human world.

