

The Ortholinon Principle and the Concept of Community in Chikuro Hiroike's Thought

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1. Introduction

Among the central features of the moral theory of Chikuro Hiroike are its introduction of the concept of 'ortholinon' (meaning a line of benefactors) and the emphasis on gratitude to them that forms a core principle of his moral philosophy. The concept itself derived from the Eastern virtues of 'loyalty' and 'filial duty', but Hiroike tried to attach new meanings to these traditional virtues.

So here we will examine the ortholinon concept from the viewpoint of Hiroike's perspective on the community, and also reconsider its contemporary significance. Since Hiroike originally formulated the concept under the influence of Eastern traditions such as the Confucian idea of family and country and the unbroken line of succession of Japan's Imperial family, those from other cultural backgrounds may not find it easy to understand it fully. However, Hiroike thought the ortholinon principle should be applicable to other cultures and tried to propagate it as a universal theory.

As a historian, Hiroike recognized that the orderly development of the community has marked significance for the happiness of individuals, and he emphasized morality as an essential element in integrating people. Here I will extend his definition of ortholinons to include their role as moral agents who inherit the moral and spiritual values of a community and pass them on to the next generation. Hiroike tried to make the Confucian virtues of loyalty and filial duty applicable to those from different cultural backgrounds, and this article seeks to build on his work in this area.

First, then, we must examine the ortholinon principle in some detail, before providing an overview of Hiroike's concept of community. Once this has been done, we can reassess the role of ortholinons in the community.

2. An outline of the ortholinon principle

The ortholinon principle is one of the core concepts of Hiroike's theory of Moralogy. In his view, lines of succession could be found among the important benefactors of mankind, and he named such figures *ortholinons* (*dento* in Japanese) as a general technical term, classifying such lines into three categories; national, family, and spiritual (he also identified other benefactors in the workplace or local community, terming them quasi-ortholinons). He argued that recognizing the benefits bestowed by ortholinons and expressing gratitude to them were important elements of moral practice.

In conventional Japanese usage, *dento* means *tradition*, but Hiroike used it as a technical term with a new meaning as the core concept of his moral theory. He also coined the term *ortholinon* in English as a translation of this redefined *dento*.

It is to represent the above notion that the new word ortholinon has been introduced with Moralogy. First I tried to express this idea in Japanese by *onjin* or *onkeisha*, but I found neither of these could express its true meaning, so I decided to adopt *dento* with a novel sense. Next, I looked for some suitable European equivalent and chose to call it *succession* or *line of succession* in English; but then I foresaw much difficulty in using this in an English translation of this book; I feared lest the readers should misinterpret it, because the essential meaning of *dento* could not be fully covered by either *succession* or *line of succession*. I came to the conclusion that any further search among the current European languages would be futile, so I finally decided to coin a new word—*ortholinon*, derived from Greek which is one of the mother tongues of modern European languages. Etymologically *ortho-* is derived from the Greek word *ὀρθός* meaning straight; while *linon* *λίνον*, meaning thread, is the original Greek word for the English word *line*. These two put together to form a new word would express exactly the meaning of the Japanese word *dento*. Thus decided to use *ortholinon*¹⁾.

This ortholinon concept is influenced by the Buddhist notion of the four favors received from parents, from all the people (the community), from the king (the nation), and from the Three Treasures (Buddha, Dharma and Sangha). Hiroike explained that expressing gratitude and returning favors (*hōon*) to ortholinons were among the most important elements of moral practice. This idea is clearly derived from the concepts of loyalty and filial duty found in the Confucian tradition.

Hiroike, however, maintained that his concept of returning favors to ortholinons was quite different from conventional concepts of loyalty and filial duty. He argued that loyalty and filial duty manifested themselves in conventional contexts mostly in actions performed in return for personal favors, but that while such conduct was usually regarded as constituting the practice of morality, it was in fact based on human self-centeredness and so was morally imperfect. It also meant that if those who felt personal gratitude to benefactors later came to believe that their interests or feelings were being slighted, their attitude could easily change to one of discontent or even antagonism. They might start to neglect their original benefactors if they came to expect that others would provide them with greater personal advantages.

Since Hiroike believed that conventional expressions of loyalty and filial duty were imperfect, he argued that returning favors to ortholinons should be based on gratitude for public rather than personal benefactions. Each type of ortholinon had its own relationship to a particular community. The national, family and spiritual ortholinons, and the quasi-ortholinons corresponded with the national, family and spiritual communities, and various others respectively. As leaders, all ortholinons dedicated their lives to maintaining and developing their communities.

Since Hiroike came to view ortholinons as comprising lines of benefactors who worked to maintain and develop communities, he believed that gratitude to them should be a matter of recognizing their public efforts. The direct way to express gratitude to ortholinons was to return favors to them spiritually and materially. But joining collective efforts to maintain and develop a community for the future could also be regarded as an indirect act of expressing gratitude, because it would be in accordance with the hopes of the ortholinon associated with that community.

Since the ortholinon principle relates so closely to the maintenance and development of the community, we must now examine what Hiroike understood by the term 'community'.

3. Hiroike's idea of the community

Hiroike did not use the term 'community' in his major work *Toward Supreme Morality: A Treatise on Moral Science (Dotokukagaku no Ronbun)*, preferring words like 'group' or 'organization' instead. But since these seem to express the same meaning, we can safely use what he wrote in the *Treatise* to illustrate his ideas about the community.

The significance of the community' for the existence and development of individuals

Hiroike argued that mankind formed communities to promote the continued existence and development of individuals, and that since maintaining and developing communities was regarded as essential for this purpose, each member placed a high value on the community and came to wish to contribute to it spontaneously. As he wrote:

Mankind formed groups for the sake of self-preservation and development. Members cared much for their respective group, since its preservation and development agreed with the purpose of their own preservation and development, and consequently it became a habit for individuals to devote, or even to sacrifice themselves for the good of their group. Thus all individuals came to adapt themselves to the will of the group and to obey the group's commands.²⁾

The scope of the community

In Hiroike's thinking, the concept of the group covers a wide range of communities from the family to the universe, meaning that we belong to various types of community simultaneously. This seems to have much in common with modern communitarianism.

We human beings are necessarily destined to be born into, and continue our existence in, various kinds of communities, such as the universe, the world, the state, the family, the school, and government or business organizations. We cannot avoid, therefore, being restricted by the laws, customs, and public morals of the community in which we live, for our lives and property are guarded and kept safe by reason of the unity of the community.³⁾

Homogeneous association by instinct as a starting point for community

All individuals need to cooperate with one another to create a community in order to preserve and develop their lives. At the primitive stage, the motivation for the formation of community is the instinctive drive for self-preservation and self-development, including biological instincts such as eating and reproduction. Homogeneous communities are formed at this stage, the protoplasm of society being the family, linked by kinship.

The necessity of morality as the basis of social entities

Human beings initially developed communal life based on the instinct of self-preservation, then, and the first stage saw the formation of family groups

based on the reproductive and gregarious instincts. These gradually coalesced and expanded to become clans, tribes, races and finally nations. As groups thus grew in size, collective knowledge accumulated within them as collective experience increased.

But as such homogeneous groups, where all members thought alike, began to expand, they were forced to include those with heterogeneous views. Heterogeneity worked to the group's advantage at this stage, helping to maintain and develop them by providing a greater variety of experience and knowledge.

The object of society is for each animal or human being to obtain a convenient environment for perfecting its or his existence and development. If so, it is natural that the homogeneity of the members in each group is sought through associations of the same kind or homogeneous associations. It is also profitable for the development of the group, however, to contain heterogeneity, so it is also highly necessary for the social composition to develop heterogeneous associations between different kinds.⁴⁾

As heterogeneous associations spread, humankind needed not only individual minds but also group ones, whose hallmarks were union, co-operation, mutual aid, solidarity, confederacy and unity. Such a group mind was the necessary basis for the happiness of all members and could be seen as morality. To maintain and develop a group, internal harmony is absolutely necessary, and only morality can provide this. So as society develops, morality becomes the main factor of social cohesion.

What we call union, co-operation, mutual aid, solidarity, confederacy and unity are all expressions of the group mind, led from the social instinct and gregarious instinct of animal and man, and from the viewpoint of social composition and social control, all these expressions of the group mind are considered to be moral, and form the basis of happiness for every member of society.⁵⁾

It is natural, therefore, that the happiness of mankind is to be attained at the point where the development of society and the development of culture, as well as their respective inner harmony, have attained perfect harmony. Harmony here cannot be attainable except by morality. However prosperous or strong an organization or society may be, if it were founded only or too heavily upon instinct or knowledge, that organization will collapse before long.⁶⁾

Social solidarity and individual freedom

Since a sense of social solidarity is indispensable to a society composed of heterogeneous people, it is no surprise that evidence for the trend by which it was gradually shared more and more widely can be found in many places, since this sense derived ultimately from various aspects of the law of nature, mutual dependence and mutual aid, which can be found not only in nature but also in the human society.

All phenomena in the universe are related to one another. Man as part of the universe is therefore related with all of the universe and also to himself, as men among men.... It is said, therefore, that the idea of solidarity is derived from the law of nature and naturally ought to agree with this law.⁷⁾

This does not mean, however, that we must always behave collectively in every situation. Solidarity should be based on an awareness of our responsibility to society, which each person retaining individual freedom. In other words, social solidarity should not be compelled. Every individual is expected to act possessed of the consciousness of the need for solidarity and the self-responsibility to acknowledge this.

If anyone thinks that, as the idea of solidarity develops, we must always behave jointly in all cases whether right or wrong, he is greatly mistaken. Solidarity is the idea of responsibility towards society. It is a moral sense and the attitude of wishing to sacrifice more or less in everything. On the other hand, each of us has freedom as an individual. We have therefore only to admit our own destiny and act in the best possible manner in relation to it, whatever morality or faith other people, or even the whole of society, may profess. We have only to follow our own beliefs, and practice supreme morality, for instance, employing the proper method for obtaining everlasting happiness, irrespective of other's mental activity and conduct.⁸⁾

The necessity of supreme morality for the unity of the community

Morality may be required for the unity of community, but it should be supreme, not conventional, morality. Even where people exert themselves for the interest of the community, this may still be done simply be in pursuit of their own private interest. Since their motives remain egoistic in nature, these can easily change and create conflict where interests or feelings happen to come into collision. In such cases, the community will usually become unstable, creating opportunities for disunion.

As the fundamental motivation of their deeds is selfish, however, they often find themselves in conflict with each other on account of the

differences between their sentiments or interest. Every organization, therefore, large or small, always contains an element of its own destruction, being plagued with continuous complaints and disturbances within. The meeting or parting of one organization and another is also based on the same selfish principle as the members within an organization meet with and part from one another; and a combination or league of organizations is no more perfect than unity inside an organization is, so there will not be a single day when the security or happiness of all its members will be realized.⁹⁾

4. The community as a historical entity—the importance of family and state

All communities are formed through a historical process. Hiroike respected communities as historical entities and put a high value on their historical continuity. He insisted that, of all communities, the family and state are the ones most essential for the existence, development, security and happiness of humankind. This conclusion derived from his view of social development, since he regarded the family as a community founded on the reproductive, feeding and gregarious instincts, and believed that the state represented the ultimate development of the family. These two types of community are special for humankind because they are united by comprehensive bonds, both spiritual and physical, while all the other various types of communities are formed on the basis of partial bonds.

Generally, the first fundamental in ensuring continued human existence, development and happiness, lies in the fact that man has founded his family on the basis of the reproductive, feeding and gregarious instincts. The family has laid the basis of human society, so that this family organization will never perish, no matter what may happen to mankind in the future. The ultimate development of the family is the state. In human society, the family organization and the state organization have been formed from the fusion of all the spiritual and physical elements of mankind as a natural result of man's desire and pursuit of continued existence, development and happiness, unlike other organizations that have been established under one certain condition or several conditions.¹⁰⁾

Hiroike insisted that the stability created by the preservation and development of the family and the state is absolutely essential for the happiness of humankind. With regard to the family, among the factors included in his definition of happiness were family unity and the prosperity of one's descen-

dants, as well as good health, longevity, and fortune. The prosperity of one's descendants is a distinctive value widely shared in East Asia, and Hiroike viewed Japan's Imperial family and the descendants of Confucius as archetypal examples of this.

In the case of the state, he emphasized continuity of development and strongly opposed radical revolution. This explains why, while acknowledging that existing states may have many problems, he insisted that these should be tackled by incremental reform, arguing that since the current situation of any state had come about through a unique historical process, it was impossible to carry out radical reform that ignored this historical background. Thus he opposed radical revolutions which destroyed existing regimes even where these had notable failings. As a student of the past, he believed history showed that revolution inflicted considerable damage not only on the ruling class but also on ordinary people. So he claimed that, instead of radical revolution, the gradual improvement of society, allied to reforming the spirit of the people in accordance with supreme morality, was the only way to bring about peaceful and effective social change.

In supreme morality, argument will not be made about the forms of national polity, government system, politics, laws and customs, but every effort will be made solely for the purpose of reforming their spirit according to supreme morality. The reason for this is that such things as national polity, government system, politics, laws, or customs having been established conventionally in the process of the history of each country, any argument or contention about their propriety will only cause useless dispute and so decrease the happiness of the populace. In other words, as a monarchy, a republic, a capitalist state, a democracy, a state with partial suffrage, or a state with universal suffrage has been formed through the process of its own history, it is not possible to effect a radical reform whatever evils the state may contain within itself.¹¹⁾

Given the high value that Hiroike places on the historical continuity of communities here, ortholinons are essential to them, since their role is to transmit the spiritual values intrinsic to the community. National ortholinons are the symbolic personages who embody the spirit shared by the people and so gain their respect. Hiroike viewed the imperial house of Japan as a paradigm of the national ortholinon, and he emphasized the morality that all the emperors inherited from their earliest ancestress, Amaterasu Omikami. He claimed that this moral spirit, together with the concomitant moral conduct passed down across the generations, were the key factors which had enabled

Japan's Imperial Family to retain the respect of the people and so maintain their position for such a lengthy period of years.

Hiroike believed that other nations also had their own national ortholinons. In monarchical countries, the emperor or king was to be seen as the national ortholinon, while in republics, the president fulfilled this role. Ideally speaking, national ortholinons should succeed to, and embody, the founding spirit of a country, and should be expected, as rulers, to love and take care of its people.

5. The transmission of values in a community

This idea of the community has similarities to more recent communitarian thinking. Though there are various schools of communitarianism, they all tend to stress the core value of the community, namely the public or common good, and insist that people formed communities in order to pursue and fulfill that good.

Amitai Etzioni, a leading thinker and activist in the communitarian movement, argued that communities are based on two key factors.

Communities are based on two foundations, both of which reinforce I-Thou relationships. First, communities provide affective bonds that group people into social entities resembling extended families. Second, they transmit a shared moral culture from generation to generation, as well as constantly reformulating this moral framework over time. In effect, then, the presence of groupwide affective bonds and a shared moral culture are what define and differentiate communities.¹²⁾

So, in Etzioni's view, communities are characterized by affective bonds and a shared moral culture. In other words, members of a community should share its core moral values and be linked by spiritual ties based on them. Such shared moral cultures are handed down from generation to generation, though they may change with the times. Etzioni's idea of community includes not only traditional communities formed historically but also associations established by the voluntary participation of individuals, such as NPOs or labor unions. In all such cases, it is important for the maintenance and development of the community that all its members shared the core values and have close ties based on them. A historical view of the community that emphasizes the transmission of moral values across the generations is one of characteristics of Etzioni's thinking.

Hiroike's view of the community is similar to Etzioni's in that both see

moral values as playing an important role and as being handed down by successive generations of the community. While Hiroike put more emphasis on the nation than on any other community, communitarianism generally regards it as one of a hierarchical system of communities ranging from the family to the global level, with each having roughly equal weight (though there are some differences here among the various schools of communitarianism).

Etzioni defined the family as the most fundamental community and put a high value on it as a model of a community tied by affective bonds. This view is similar to Hiroike's, but as regards the nation, Etzioni emphasized society at large rather than the nation as the 'community of communities'. Hiroike, by contrast, placed more emphasis on the importance of the nation from the viewpoint of the existence and development of individuals; this is indeed one of the key characteristics of his moral theory.

6. Ortholinsons as transmitters of values

Hiroike's view of the community led him to stress the respect that owed to ortholinsons for their significant role in transmitting the core moral values of communities, which he thought should be sustained and developed continuously. When treating of the family, he emphasized the prosperity of one's descendants as an important element of happiness, and, in *Toward Supreme Morality*, highlighted the fact that the imperial house of Japan and the descendants of Confucius have endured down to the present day, praising them as archetypes.

The significance of the family ortholinson consists in ensuring not only biological continuity by inheriting and passing on genes, but also cultural and spiritual continuity through discipline, education and ritual. In Japan, ensuring the continuity of the family system (*Ie*) was long regarded as an important element of moral conduct. If there was no male child to take over the family, a male was sought out for adoption into the family in order to preserve its name and ancestral rituals. This shows that importance that the Japanese family system placed on cultural and spiritual continuity.

The Imperial house of Japan not only preserved the blood continuity of family, but also served as the symbol of Japan as a historical existence. Hiroike developed the concept of the national ortholinson from this Japanese paradigm, but he also tried to make it a more universal one, applicable to other countries. A symbolic figure with the power to bind a people together is usually required if any country is to maintain its unity. Ideally, then, the national ortholinson ought to be a person worthy of respect, possessing both moral authority and the power to unify.

Hiroike believed that wherever a people accepted the authority of an ortholinon of this kind, the continuity of the nation was enhanced. In a monarchy, such authority depends mainly on blood lineage, but judged in the light of historical experience, such a system is often unstable; many dynasties in Europe and other regions have been overthrown or subjugated by another ruling house. Hiroike, as a historian, investigated why the imperial house of Japan alone had enjoyed an unbroken line of succession for such a lengthy period and tried to show that the main cause here was the morality that each successive emperor inherited and passed on. This was one of the starting points for his development of the ortholinon concept. He explained how morality and the practices based on it lay at the root of the continuity of Japan's imperial house. Successive emperors loved the people and behaved mercifully, so the people revered them highly. This kind of mutual relationship became the foundation of the stable and orderly development of Japan. Hiroike insisted that a moral mind and spirit, as well as proper moral conduct, are required for rulers everywhere, and must form the basis of the stable development of all national communities.

Other types of ortholinon play a similar role as transmitters of the moral values intrinsic to a community. National, family and spiritual ortholinons occupy a central place and play a unifying role for the nation, family and spiritual community respectively. They can be recognized as a line of figures who contribute to the formation, maintenance and development of a community. If its members share a sense of respect and affection for their ortholinon, the community can enjoy stability and steady development. The elevated moral stature of the ortholinon educates community members and creates a stable society through reverence and placing a high value on respect. In this sense, the ortholinon is the spiritual pillar of the community.

A distinctive feature of Hiroike's ortholinon concept is the attention he paid not only to individual character but also to a succession of individuals of good moral character. In other words, an ortholinon is succession of figures embodying the moral values intrinsic to the community. Thus with the family, moral values are taught to children by their parents or other family members. In East Asia, which was strongly influenced by Confucianism, ensuring the family succession was regarded as an important point of conduct, with ancestral rituals and family businesses being handed down across the generations.

With regard to the nation, ideally speaking, its ruler, emperor, king, queen, or president can, as national ortholinon, act as the transmitter of the nation's intrinsic spiritual values and so should be an individual of elevated character who embodies the spirit in which the nation was built. Of course, not all rulers

fit this ideal and history shows us many examples of oppressive and tyrannical rulers. Hiroike acknowledged this fact but still felt that rulers had, at least, some reason for being supported by people under any circumstances. One interpretation of this position is that moral authority has a close relationship with shared moral values.

7. National ortholinons as transmitters of shared moral values

While Hiroike held up the imperial house of Japan as a perfect model of the national ortholinon, he also supposed that it was possible, despite differences of national structure and polity, to apply the same principle to other nations. All heads of state were to be regarded as national ortholinons because their conduct as rulers was essential to the happiness of the people. Hiroike thought that all rulers had a certain legitimacy and virtue derived from their position and that, without it, they could not gain the support of the people or retain their high position.

The national ortholinon is represented either by the sovereign of a state such as, for example, an emperor, king or president; or by the family or household of an hereditary sovereign. In supreme morality, therefore, an imperial household, a king's house or the president is respected, being identified with state. Because the national happiness is attained by the governing activity of the sovereignty, the person who hold the sovereignty, whether he may be an emperor, a king or a president, should be identified as or with the national parent. In supreme morality, therefore, not only the Japanese imperial house but also the rulers of the states other than Japan are each respected as the leading exponent of a rightful national ortholinon.¹³⁾

The significance of the principle of the national ortholinon can thus be defended from the viewpoint of legitimacy. Rulers of all states need legitimacy to obtain their position. In the case of a hereditary monarchy, the blood line provides this, but in a constitutional monarchy, the approval of the people based on the constitution is required. In Japan today, Article 1 of the Constitution defines the position of the emperor thus: 'The Emperor shall be the symbol of the State and of the unity of the people, deriving his position from the will of the people with whom resides sovereign power.' This concept of 'the symbol of the state and the unity of the people' can be applied to rulers of other constitutional monarchies.

Generally speaking, as a symbol the monarch is expected to be a person of virtue who embodies the moral virtue intrinsic to the nation. The Japanese

Emperor and the holder of the British Crown, who is also Supreme Head of the Church of England, are archetypes here. Other kings and royal family also represent the spiritual virtues of a nation through their participation in rituals, and in social and cultural activities. In particular, most of them eagerly engage in charitable activities and serve as exemplars in taking care of the socially vulnerable. Their conduct in caring for them and sharing their pain encourages others to perform similar actions.

But what about Heads of State in a republic? Here, legitimacy derives from the fact that such figures are elected by a fair democratic process. Of course, since they need to win tough election campaigns, they make many enemies as well as gaining many supporters. But, even so, they should demonstrate not only political idealism and the ability to govern, but also the integrity required to gain a certain level of general support. Hence leader of republics are also required to be spiritual icons. Ideally their spirit should have an intimate connection with the basic philosophy of building the nation. One example of what this looks like in practice can be seen in the following extracts from the inaugural address of U.S. President Barack Obama in 2008.

My fellow citizens: I stand here today humbled by the task before us, grateful for the trust you have bestowed, mindful of the sacrifices borne by our ancestors. I thank President Bush for his service to our nation as well as the generosity and cooperation he has shown throughout this transition.

We remain a young nation. But in the words of Scripture, the time has come to set aside childish things. The time has come to reaffirm our enduring spirit; to choose our better history; to carry forward that precious gift, that noble idea passed on from generation to generation: the God-given promise that all are equal, all are free, and all deserve a chance to pursue their full measure of happiness.

Our challenges may be new. The instruments with which we meet them may be new. But those values upon which our success depends—honesty and hard work, courage and fair play, tolerance and curiosity, loyalty and patriotism—these things are old. These things are true. They have been the quiet force of progress throughout our history.

What is demanded, then, is a return to these truths. What is required of us now is a new era of responsibility—a recognition on the part of every American that we have duties to ourselves, our nation and the world; duties that we do not grudgingly accept, but rather seize gladly, firm in the knowledge that there is nothing so satisfying to the

spirit, so defining of our character than giving our all to a difficult task.

“Let it be told to the future world...that in the depth of winter, when nothing but hope and virtue could survive... that the city and the country, alarmed at one common danger, came forth to meet [it].”

America: In the face of our common dangers, in this winter of our hardship, let us remember these timeless words. With hope and virtue, let us brave once more the icy currents, and endure what storms may come. Let it be said by our children’s children that when we were tested we refused to let this journey end, that we did not turn back nor did we falter; and with eyes fixed on the horizon and God’s grace upon us, we carried forth that great gift of freedom and delivered it safely to future generations.¹⁴⁾

President Obama focuses here on the spiritual virtues handed down through the course of U.S. history and talks about the tough road taken by past generations. He begins his address by expressing appreciation of the work of the nation’s ancestors and of his predecessor, President George W. Bush, before going on to make repeated mention of the spirit and values of the American people. He emphasizes the core moral values, such as freedom, equality, fairness, industry and service, that American society has transmitted across time since the country’s founding, and makes a direct appeal Americans about the importance of preserving these values. He also asks them to be faithful to their duty to themselves, the nation and the world.

In his peroration, he quotes words first spoken during the great crisis of the War of Independence, and calls on Americans to pass on the spirit they embody to their descendants. He thus reaffirms the continued importance of the values inherited from their ancestors and points up their responsibility to hand them on to future generations. This attitude of respect for the nation’s founding spirit is a theme of many of the inaugural addresses of successive presidents, and it is necessary for a president to embody it if he wishes to be certain of the people’s support.

In other countries too, political leaders must exemplify the political ideals that are relevant to moral values shared by the people. Ideally they are expected to possess a superior character that entitles them to government office. Putting aside partisanship, most Heads of State declare that they respect these values, and this attitude is passed down by successive leaders regardless of their political persuasion.

In this way the idea of a national ortholimon can be applied to all nations if its role as the central element in transmitting the shared moral values

intrinsic to the nation is recognized.

8. Conclusion

We have seen how it becomes easier to understand Hiroike's ortholinon concept if we relate it to his view of the community. He believed that the sustainable development of the community is essential both for the happiness of its individual members and social stability, and that the development of the community requires the ortholinon who embodies its intrinsic moral values to play a key role in unifying it. Such a figure should be respected by all the members of the community.

Though such thinking is derived from the Confucian idea of loyalty and filial duty, we also saw how Hiroike tried to develop it by introducing the ortholinon concept to make it more universally applicable. Many questions remain, of course, about whether the ortholinon concept can be accepted by those from other cultural backgrounds, and this matter clearly needs further attention. Nonetheless it can be argued that Hiroike's view, which emphasizes the continuity of community based on spiritual virtues, has several implications for today's world.

One of these is that we all share the obligation to inherit the legacy of past generations and pass it on to future ones, meaning that we have responsibilities to both our ancestors and descendants. In particular, the former provide us with moral values we are expected to pass on to the latter. Ortholinons play a significant role here as ideal transmitters of such values. Even though these do, of course, need to be reformulated periodically to keep them in line with the times, they should nonetheless retain sufficient consistency to allow them to continue to constitute the community's identity.

As a result of today's serious global environmental problems, the concept of sustainable development is attracting increasing attention and our responsibility to future generation is becoming more widely recognized. There is also a growing awareness of the historical continuity of the global community. Chikuro Hiroike's ortholinon concept emphasizes the importance of shared moral values transmitted by communities across time, a powerful reason to encourage us to make the effort to re-evaluate this concept from a contemporary point of view.

Notes

- 1) Chikuro Hiroike, *Toward Supreme Morality: An Attempt to Establish the New Science of Moralogy*, (The Institute of Moralogy, 2002) III, pp. 111-112. Its Original Japanese

title *Dotokukagaku no Ronbun* (1928), literally, *A Treatise on Moral Science*.

- 2) Hiroike [2002], I, p. 392.
- 3) Chikuro Hiroike, *The Characteristics of Moralogy and Supreme Morality* (The Institute of Moralogy, 1942), p. 73. Its Original Japanese title *Shinkagaku Moralogy oyobi Saiko Dotoku no Tokushitsu* (1930).
- 4) Hiroike [2002], I, 413.
- 5) Hiroike [2002], I, 416.
- 6) Hiroike [2002], I, 449.
- 7) Hiroike [2002], I, 423.
- 8) Hiroike [2002], I, 433.
- 9) Hiroike [2002], III, 333.
- 10) Hiroike [2002], 130-131.
- 11) Hiroike [2002], 343.
- 12) Amitai Etzioni, *Next: The Road to a Good Society*, (Basic Books, 2001), pp. 5-6.
- 13) Hiroike [1928], III, 132.
- 14) <http://www.whitehouse.gov/blog/inaugural-address> (White House website)