

Universal History in Japan:

History for the Earth and the Cosmos

Osamu Nakanishi and Nobuo Palette Tsujimura

This chapter tells us the story of how cosmic, global and peace studies came together in Japan to form a new field of macrostudy that is called universal history. Its origins are different from those that Westerners call cosmic evolution and Big History, but it has much in common with them. The story began almost a century ago and involves three generations of Japanese scholars, professors and students who worked together and sought to promote peace by understanding the big picture.

Osamu Nakanishi

On 18 September 1931, the Manchurian Incident began the Second World War. I was born in Japan the next year, and saw the defeat of my country as a middle school student fourteen years later. The war made a big impact on my life. I was born the fifth of ten children in Osaka. My father, 中西荒治郎 (Arajirō Nakanishi), was a detective before and during the war. Afterwards, he became a metals trader.

Like other students, I had been taught the imperial history of Japan, which sought to legitimize the rule of the Emperor's family. 昭和天皇 (Shōwa Tennō), the Emperor 裕仁 (Hirohito), was considered the living god and the 124th emperor in the more than 2500 year line from 神武天皇 (Jimmu Tennō), the first legendary emperor of Japan. Hirohito was the 3rd emperor after the Meiji Restoration (1868), which had transformed Japan into

a military and industrial power with overseas colonies. However, I once overheard my mother, 鈴江 (Suzue), whisper to my father: ‘The 3rd ruined our country’ – soon after the Emperor declared Japan’s surrender on the radio on 15 August 1945. She had to whisper it, since any criticism of the Emperor and his sacred war had been forbidden. This small incident became a turning point in my thinking. Our generation learned the cost of political vanity.

Like many Japanese families we experienced post-war starvation. I worked to survive in the daytime, so I had to quit middle school. In 1947, I was able to attend middle school at night, and then high school in the evening too. I began to learn that there had been Japanese activists who had opposed the war. These dissidents had genuine conviction, since opposition to the war often meant death.

It came as a great shock for me to read memoirs like those of 徳田球一 (Kyūichi Tokuda, 1894–1953) and 志賀義雄 (Yoshio Shiga, 1901– 1989), who wrote 獄中十八年 (Eighteen Years in Prison), which came out in 1947. Tokuda and Shiga were activists of 日本共産党 (the Japanese Communist Party) who resisted even torture in prison. Later, Marx and Engels influenced my historical understanding, but the ones who led me to first learn about communism and socialism were those brave Japanese activists. My teachers and these books opened my eyes to what was going on around me. For me, communism stood for peace against wars before everything else. That was the reason that I got interested in the Soviet Russia.

I wanted to study law and become a politician, but my dad was against it. As a detective, he might have learned that it was hard to judge others and decide their destiny. I attended university, as did my older and younger brothers. From 1952 to 1956, I studied

the Russian language and the Soviet Union at the Osaka University of Foreign Studies.¹

I began my graduate studies at the University of Tokyo in international relations while working as a journalist for the Soviet News Agency and NHK (Japan Broadcasting Corporation). I purposely chose international relations instead of political science. This might seem like a small distinction, but there is a big historical difference in Japan. Many political scientists had supported and justified Japan's policy of foreign expansion by military force during World War II. In contrast, international relations was a new study, which only began after 1945 in Japan, and its scholars sought to achieve world peace, not just a national peace on one country's terms.

My mentor was one of the most famous historians in Japan, 江口朴郎 (Bokurō Eguchi, 1911–1989), who specialized in studies of the Soviet Union and of the contemporary world. He and his colleagues established international relations as a comprehensive discipline. Influenced by Marxist historical theory, which was in the mainstream of Japanese historiography at that time, they worked under the pledge of 'No war ever again'.

One of the most influential books that I read at that time was *International Politics* (1969, 1973) by American social scientist Frederick Schuman. It was a study that put international relations in the wide context of the universe and human evolution.² This began my thinking about not just global issues, but also about broader issues of more cosmic dimensions.

While attending doctoral courses, I became a lecturer of Russian language and International Politics at Hosei University in Tokyo (1966–1974) and an associate professor at Kanagawa University in Yokohama (1974–1977). Finally, I settled as a

professor at Soka University in Tokyo in 1977.

Soka University had been founded in 1971 as a humanist institution of higher learning. I came there to help realize one of Soka's founding principles: 'Be a fortress for the peace of humankind'. I taught courses on Russian society, international relations, international society, and global studies. My undergraduate courses usually drew 100–200 students, and sometimes as many as 500, along with undergraduate and graduate seminars. I also served as the Dean of the Faculty of Letters (1994–2001) and Deputy Vice President (1998–2001).

At the same time, I worked as an educator in China: as an advisory professor at Shanghai Normal University, a visiting professor at Wuhan University, and a special researcher of the Center of Japanese Studies at Peking University in Beijing. I also worked as a visiting professor at Moscow State University in Russia and as a visiting scholar in the United States at Columbia University in New York City and Rutgers University in Newark.

I married 節子 (Setsuko Takebe) in 1957. We have two sons, 伸樹 (Nobuki), who is an associate professor at the Sanford-Burnham Medical Research Institute in San Diego, California in the United States, and 知樹 (Tomoki), who is a professor in the Graduate School of Mathematics at Nagoya University in Japan.

Much of my work has focused on developing a comprehensive view of history and how this knowledge could be used to promote peace. My efforts departed from those of traditional historians by starting at the beginning of time and moving to the present...and into the future. The theories that I've developed relate to what I call 地球共同体論 (Global Communes), as well as to our collective experience and learning.

There were many factors that led me to this macroperspective. It was a process that grew over time. Initially, as described above, I was influenced by the grand narratives of Marx and Engels, Eguchi's aspiration to create a new comprehensive discipline for peace based on history, and Schuman's vision of international relations' origins in the ultimate context of cosmic and human evolution.

The launching of *Sputnik*, the first artificial satellite, in 1957, reinforced my interest in the cosmos. Years later, I wrote about this formative time during my graduate studies: 'Seen from space, we humans understood that the Earth was a small, globular and floating object in the cosmos and everything on the Earth, including humans, made up a global commune. I began to become a thinker of that cosmic and global commune.'³ In my worldview, 'commune' is a complex and nuanced concept that refers to unified zones of existence on Earth and throughout the cosmos, a concept that involves an integrated and holistic view of nature.⁴

During my life, this sense of awe in our existence has grown. In 1973, I made my first visit to the United States and went to the Grand Canyon. Its magnificence stirred me. My heart went out to a life of the Earth and each human in the vast universe. I realized the need to consider humans in a universal context. Then I learned of Arnold J. Toynbee's comparative study of civilizations (1972, 1975). Toynbee's perspective over a long timescale gave me a chance to reconsider the traditional timescale of international relations, which usually dealt with just the 500 years after 1492.

American president Ronald Reagan's 'Star Wars' or Strategic Defense Initiative in 1983 gave me a sense of crisis, so I established 国際地球宇宙平和研究所 (the International Institute for Global & Cosmic Peace, IIGCP) in 1986, in order to prevent

wars on the Earth from expanding into space.⁵ My mentor, Bokurō Eguchi, passed away in 1989, so I wrote a book in gratitude to him, highlighting this need for a larger view of peace: 国際関係論—地球・宇宙平和学入門 (International Relations: A Study for Global and Cosmic Peace, 1990).

I was also interested in how former Soviet intellectuals coped with the collapse of the Soviet Union and I found Russian philosopher Alexander Chumakov (2005) particularly interesting, since he put multi-aspect globalization into a holistic process over the long term, considering Earth as an open (geo, bio and socio) system in the cosmos. I coined the term コスモナイゼーション (cosmonization), which had been inspired in part by Russian Global Studies.⁶ In 2010, I unified my life studies in the book, ロシア革命・中国革命・9.11—宇宙地球史の中の 20—21 世紀 (The Russian Revolution, Chinese Revolution and 9/11: The 20th to 21st Centuries in Universal [Cosmic & Global] History).

A common goal of historians is to identify stages of development. The periods that I came to outline nest inside of each other like matrushka dolls and cut across the ‘natural’ and ‘human’ worlds. I used my new term, ‘cosmonization’, to describe the emergence of the cosmos and Earth, as well as to define the expansion and unification of the human life zone in the cosmos.

Therefore, my First Period of Cosmonization begins with the Big Bang and runs to the launch of *Sputnik* in 1957, while my Second Period of Cosmonization lasts from then until today. I define ‘globalization’ as the emergence of humans, as well as the expansion and unification of the human life zone. So my First Period of Globalization starts with the formation of Earth and lasts until the arrival of Columbus in the Americas in 1492, the Second Period proceeds from 1492 to *Sputnik* in 1957, and the Third Period runs from

1957 until today.⁷ This periodization does not relate to any traditional Japanese model; it's my own original concept.

My periodization is a blend of international relations, global history, and cosmic history. Precisely because my motivation has come from the search for peaceful resolution of conflict, I acknowledge much of our history has been one of conflict, or at least of dialectic – of opposing forces resulting in new stages of development. While this is true in cosmic and pre-human evolution, it stands out perhaps most starkly in our recent history.

Both the First and Second World Wars (1914–1918 and 1939–1945) are so called because they were of world significance and transformed the international order of human society, even though they did not take place all over the world in terms of geographical areas. The formulations of 'World War I' and 'World War II' are commonly accepted by historians worldwide, although I date the Second World War, not from the Eurocentric view of the German invasion of Poland in 1939 but instead from the Japanese invasion of China in 1931, eight years earlier.⁸ I also see these world wars as only two in a larger chain of continuing conflict.

In order to distinguish my paradigm from the standard model, I refer to these conflicts as 大戦 (Great Wars) instead of 世界大戦 (World Wars). I classify the wars in Korea (1950–1953), Vietnam (1955–1975) and Afghanistan (1979–1989) as Great War III, because these conflicts led to the decline of the two leading global powers – the USA and the USSR. I tentatively classify the wars in the Persian Gulf (1990–1991 and 2003–2011), 9/11 and other attacks, and Afghanistan (2001 to the present) as Great War IV, which I believe will continue until peaceful coexistence between the Arab nations and Israel takes

place.⁹

In the Middle East, Jewish and Arab peoples have gotten on well together before, and even now, many get along and support each other. Palestinians consider themselves indigenous to Palestine, as do the Israelis; both are fighting over the same territory. In order to solve the conflict, they must change their mindsets. Putting their situation in a cosmic perspective makes this possible.

Over 13 billion years have passed since the origin of the universe, 4.5 billion years for the Earth, and 4 billion years for single-celled organisms. Humans emerged in Africa 7 million years ago. Groups of humans moved around the Earth; land belonged to nobody but to all living things. The development of sedentary agriculture 8 thousand years ago led to claims that land is ‘mine’ or ‘ours’, while surplus food production split rich from poor. Disputes among peoples began. This has been going on until today. Humans have a certain degree of difference in diet, language and color of the skin by virtue of where they live, but they are all brothers, sisters and friends who can live together.

We have to remember that the reason why humans survived and evolved in the natural world is because they have helped each other, even though they sometimes had conflicts. This cosmic view reminds us that humans must devote themselves to solve their disputes. I consider all humans as earthlings and don’t separate them by race or nationality. When I do separate them, it is by the languages that they speak.¹⁰

As humans go further into outer space, they will be better able to see how irrational national boundaries are. How do you extend Zambia or El Salvador into space?! As I have reminded my students at Soka University:

Seen from space, wars on Earth are not a big deal. Once the Japanese fought over Kawanakajima [a contested alluvial plain on Honshu Island in central Japan], but no one fights over ownership of that place today. If people take a cosmic perspective, they will consider fights on Earth silly. We international relations scholars know the fundamental solution of territorial disputes: It is the abolishment of national boundaries!¹¹

The primary human challenge of the 21st century will be to solve contradictions that have been traditionally solved by violence. We should learn from the past and create new ideas, movements and systems appropriate for the new century, ones in which environments, economies, societies, politics and cultures are better unified.

What I propose as a new science appropriate for the 21st century is 宇宙地球学 (Universal Science). Universal Science will analyse the becoming and development of the universe, the birth and evolution of life, symbiosis among living things, lifestyles of humans, change and development of science and technology, art, and so on. It will accomplish this by means of natural and social sciences merged with the perspective of universal history. As I see it, Universal Science will contribute to global and cosmic peace and human happiness.¹²

In my configuration of existence, universal science unifies two disciplines: 宇宙地球史 (universal history) and 地球宇宙平和学 (global and cosmic peace).¹³ Universal history situates the Earth as an object floating in the cosmos and argues that the history of human life is not only of the Earth but in the cosmos as well. Global and cosmic peace illustrates the problems that have arisen in the process of universal history, and then presents solutions for them.¹⁴

辻村伸雄 (Nobuo Tsujimura) was one of my last students who went on to doctoral studies at Soka University. He referred me to the emerging domain of Big History in the Western lands.¹⁵ It was interesting to see that others were on a path similar to the one that

I had found.



Image 1: Osamu Nakanishi (right) and Nobuo Tsujimura (left), Yokohama, Japan, 2011.
Photograph by 辻村慎 (Makoto Tsujimura).

Nobuo Tsujimura

I was the first of three sons born to 辻村惠二・千恵子 (Keiji and Chieko Tsujimura) in 1982 in Nagasaki, Japan. My family have been members of 創価学会 (Soka Gakkai, The Value-Creation Society) since my grandparents' generation. This association was derived from 日蓮仏法 (Nichiren Buddhism) and was founded in 1930 by two progressive educators, 牧口常三郎 (Tsunesaburō Makiguchi, 1871–1944) and 戸田城聖 (Jōsei Toda, 1900–1958). They were proponents of peace, and, as a result, were sent to prison for their refusal to accept the talisman of 国家神道 (State Shinto), because it meant their acceptance of the Emperor's divinity and the war. The *Lotus Sutra* is one of Nichiren

Buddhism's central texts. It describes life as something that exists in one's own life and throughout the universe – cosmic existence. In some respects, this is similar to the way that scientist and inventor James Lovelock regards the Earth – life on a large scale that he calls 'Gaia'.

The work by the president of Soka Gakkai International (SGI), 池田大作 (Daisaku Ikeda), especially his book, 青春対話 (Discussions on Youth), helped me overcome some difficult high school challenges. I then went on to Soka University, where I met my academic mentor, 中西治 (Osamu Nakanishi). I was impressed by his lectures. One of his favorite statements at the start of a course was: 'The purpose of lectures at university is to give you completely new intellectual stimulation. A lecture should make you a different person before and after it.'

Acceptance by other professors didn't matter to Nakanishi, because he thought that a university teacher must tell about their unique insights, which no one else could do. That was a reason why he was respected by his colleagues. He often said to us: 'One university does not need one more teacher of the same opinion.' He was the most popular teacher in the Department of Sociology. He would tell us: 'Inquiry into knowledge exists to light a fire of hope inside the people'. This stuck a chord with me, so I decided to enter his seminar and went on to study with him in graduate school.

Nakanishi had developed his own system of macrohistory and was president of the Institute for Global & Cosmic Peace (IGCP), of which I had been a member for several years. He always asked us with smile at the start of a new graduate seminar: 'Well, now, how should we understand and deal with the present state of our global commune today?' – as if we were ministers of a world government.

In 2005, our sociology society at Soka University devoted an issue of its journal, ソシオロジカ (*Sociologica*), to the subject of globalization. As editor, Professor Nakanishi advised me to study global history and contribute to the journal. So I looked over the literature, found David Christian's *Maps of Time*, studied Big History, and wrote an article.¹⁶ I expanded this study into my thesis and, in order to introduce Big History to the public, I wrote an article for 地球宇宙平和研究所所報 (the *Journal of the Institute for Global & Cosmic Peace*).¹⁷

First, in 2005, I proposed a new discipline for a unified grasp of history as a whole, which I called '地球宇宙史' (Global and Cosmic History). As a start, I arranged the confusing usages of the word 'globalization' into three sets of definitions:

- Globality: Global interconnectedness, global spread or expansion.
- Globalization: The process of strengthening global interconnection.
- Globalism: All phenomena of global human activities that include strengthening and weakening global interconnectedness.

Second, I reviewed trends related to global history that are common in the academic world. Most are about human history. However, global history should not be limited to human history.¹⁸ What is important are not objectives but methods. For this reason, I titled my two articles as being 'methodological'.

Third, I added the cosmic perspectives of planetary scientist 松井孝典 (Takafumi Matsui) and David Christian to present a new and holistic framework of human history placed into global and cosmic interactions: Global and Cosmic History.

My thesis is that globalization is just a process and that we should focus on the whole phenomena. The surface of Earth is an archipelago in what I call the 地球海 (Global Blue), which is my term for all the seas on the Earth as one. Thus, all the continents can be regarded as great islands. This idea was first conceived by economic historian and now politician, 川勝平太 (Heita Kawakatsu), but without the new terminology.¹⁹ I took his concept and then named it 地球海 (Chikyūkai), which was a pun for 地中海 (Chichūkai), which means the Mediterranean in Japanese. I translated 地球海 as ‘Global Blue’ in English, so that we could imagine a single ocean without territorial thinking as seen from space. This all relates to how the historian Fernand Braudel (1966, 2004) saw the Mediterranean as a total complexity that united the different seas, lands and civilizations with three-layered time-scales, based on environments. I wondered if it could be applied to grasp a total complexity of the Earth. At that time, I sought what enabled me to get out of ‘gravitational sphere’ of methodological nationalism.²⁰

Global and Cosmic History is a comprehensive discipline that places human life (from a daily human life to the life of humanity as a whole) into the context of the interaction between the Earth and the cosmos. It is a total history that narrates how humans and humanity have lived and communicated socially and ecologically with the Earth and the cosmos, both in mind and body. It places human history in a universal context, beginning with the Big Bang. Global and Cosmic History is also a general framework to synthesize disciplines.²¹

Though I had not so written in my articles and thesis, I had another inspiring source that suggested a connection between global and cosmic phenomena. One day, in 2005, my friend 稲垣茜 (Akane Inagaki) said to me: ‘Women live together with the Moon’

(implying menstruation). This shook me. It broke down the usual four-layered structure of international relations, which consists of local, national, regional and global layers. She recognized that her life-zone also included the Moon.²²

Synergy between Nakanishi and Tsujimura

Professor Nakanishi developed a comprehensive knowledge of history, sought peace for humanity, and expanded his frame of reference to a cosmic scale. He did all this from his base in the discipline of international relations.²³ His efforts came to fruition in stages. In 1986, he founded the IIGCP, which first showed the flag of ‘Global and Cosmic Peace’. In 2001, he and Nobuo Tsujimura met at Soka University. Tsujimura had his own Buddhist background with a high affinity for a cosmic perspective. Their efforts flowed together after that point.

They began to study globalization, global history and global studies, and their work began to transcend international relations. At that time, Professor Nakanishi made a joke to his students: ‘I don’t need international relations any more. I give it to you!’ Tsujimura then introduced them to western Big History. Thus, their universal history has evolved through interaction and synergy.

Among their projects, Tsujimura categorized Nakanishi’s periodization into four streams, determined by the focus of each period, which they discussed and further revised. They also augmented their definitions of cosmonization and globalization.²⁴ It was another dawn for Big History in a corner of the Earth, in Japan, which enriches the process of ‘cosmo-globalization’.

All the disciplines are essentially cosmic history because they have been generated in the cosmos. All scholars read historical records of/in the cosmos.²⁵ Of course, theories in each discipline should be first argued within their respective domains, but the question of how to combine such theories into an overall picture should be formulated in the larger domain of Big History as well. In one case, an astrophysicist will do it, while in another, an archaeologist. Different scholars will weave together diverse stories from different specialties. This is how various big historians will fertilize Big History. Both collaborative and general studies of history will go far beyond the domain of literally recorded history and into cosmic expansion of historiography.²⁶

Table 6.1: Nakanishi's periodization of universal history, refined with Tsujimura.

cosmization	globalization	human life zone	scientific and technological revolution	great revolution	great war
The First Period of Cosmization		The Cosmos emerged and began to expand. The Earth emerged and expanded.	The Birth and Growth of the Cosmos and Earth (Pre-Human) Age		
	The First Period of Globalization	Humans emerged and began to spread all over parts on the Earth.	The Human Age	The Challenge Hunting Era The Farming Breadwinning Era	
	The Second Period of Globalization	Colonies reached the Americas in 1492, beginning the unification of humans who had spread all over the Earth.	The Agricultural Revolution began ca. 10,000 years ago.	The Industrial Revolution began when Watt invented the steam engine.	The First (Bourgeois Revolution) Period of the Modern Age
			The Industrial Revolution began when Watt invented the steam engine.	The American Revolution The Independent Revolution began. The French Revolution The Democratic Revolution began. The Russian February Revolution The Russian October Revolution The Revolution for Peace and Socialism began.	The Second (Proletarian Revolution) Period of the Modern Age
				The Chinese Revolution The Independent Revolution continued in the USA.	The Japanese Feudalistic System The Versailles-Washington System → The Yalta-Potsdam System
				The Information Technology Revolution began in later part of the 20th century and advanced rapidly in the 1970s.	The Great War I, 1914-1918: The European and Asian War
				The Cold Rights Revolution in the USA.	The Great War II, 1937-1945: The Asian, European, African and Pacific War, starting from the Manchurian Incident
The Second Period of Cosmization	The Third Period of Globalization	The Soviet Union launched the first artificial satellite, Sputnik in 1957.		The Collapse of the Soviet Union	The Great War III, 1950-1990: The Cuban War, the Vietnam War and the Soviet-Afghanistan War
				The 19th (Progressive Revolution) Period of the Modern Age	The Yalta-Potsdam System → The 21st Century's Global Order
					The Great War IV (Fetters), 1990- the present: Wars on the Persian Gulf, Sri Lanka civil war, etc., the U.S. - Afghanistan War

Table 6.1: Osamu Nakanishi's periods of universal history, refined with Nobuo Tsujimura.

¹ The Osaka University of Foreign Studies merged with Osaka University in 2007. As a result, the program was renewed as the School of Foreign Studies at Osaka University.

² Although first published in 1933, Frederick Schuman produced several editions of *International Politics* with much new content. Nakanishi read its seventh and final edition, which came out in 1969; the Japanese edition was produced in 1973.

³ Osamu Nakanishi 2011-a: 23.

⁴ Nobuo Tsujimura, e-mail to Osamu Nakanishi and Barry Rodrigue, 30 May 2012.

⁵ The IIGCP was reorganized as the IGCP at the 15th anniversary of its foundation, in 2001, and obtained non-profit status the next year. Osamu Nakanishi served as president until April 2012, when he transferred the position to 浪木明 (Akira Namiki); Nakanishi came back as president in June 2013. The IGCP website is at (www.igcpeace.org/).

⁶ Osamu Nakanishi 2005.

⁷ Osamu Nakanishi 2012.

⁸ Osamu Nakanishi 1999: 192–204; 2003: 145–148.

⁹ Osamu Nakanishi 2011-b: 70–71; 2012. Nobuo Tsujimura 2011-b: 78.

¹⁰ Osamu Nakanishi 2012. We often miss a basic fact that the one of reasons why humans have been able to survive is because our total amount of cooperation has exceeded our conflict. The number of parents who bring up their children is more than the number of parents who kill their children. The fundamental driving force of humanity can often hide in what is considered natural. —Nobuo Tsujimura.

¹¹ Once Nakanishi told this story in China and was told: ‘That’s a communist way of thinking!’ Later Nakanishi said in fun: ‘Little did I dream that I would be criticized as a communist in a communist country!’ —Nobuo Tsujimura.

¹² Osamu Nakanishi 2012; 2014.

¹³ When we began our work, we reviewed English terms for the disciplines and made adjustments. The English translation of 宇宙地球史 was changed from ‘cosmic and global history’ to ‘universal (cosmic and global) history’ and was then contracted to ‘universal history.’ Recently, ユニバーサル・ヒストリー, its Japanese transcription, was adopted as the Japanese term. The English translation of 地球宇宙平和学 was also changed – from global and cosmic peace studies to global and cosmic peace. At last, Nakanishi, in 2012, unified them into one concept – universal science. He wrote: ‘Universal history is the condensation of universal science.’ I understand this to mean that, although universal science is naturally transdisciplinary, Nakanishi seeks to lay the foundation of universal science through universal history, since his proficiency is in historical methods, as was that of his mentor, Eguchi, who sought to lay the foundation of international relations through history. —Nobuo Tsujimura.

¹⁴ Osamu Nakanishi 2011-a: 81–82.

¹⁵ We studied David Christian’s periodization in, *This Fleeting World* (2008), in my graduate seminar during my last year at university. —Nobuo Tsujimura.

¹⁶ Nobuo Tsujimura 2005.

¹⁷ Nobuo Tsujimura 2007.

¹⁸ If we focus only on global history, like Bruce Mazlish’s ‘New Global History’ (the ‘new globalization’ after World War II), then we miss issues that relate to larger scales of history and the discussion is shared with only a small segment of historians. Compare to Mazlish 2005: 37.

¹⁹ Heita Kawakatsu 1999-a: 116–117; 1999-b: 27–30.

²⁰ Further development of a concept like ‘Global Blue’ might enable us to better approximate methodological globalism or Earth-centrism. Cosmic phenomena, for their part, come out as unity with dynamic diversity, like a jazz session. —Nobuo Tsujimura.

²¹ Professor Nakanishi (2006) reversed my order of global and cosmic, because global history is part of cosmic history (the cosmos existed before the Earth); see note 13. —Nobuo Tsujimura.

²² Nobuo Tsujimura 2011-a: 8.

²³ One day Nakanishi told us: ‘Philosophy included all science in one system. Then it branched, along with development of science. It is generally said that philosophy is the father of science and history is the mother of science. I have said that international relations marries the father with mother again.’ Another day he told us: ‘Eguchi Sensei was a historical philosopher. He couldn’t be regarded a historical scientist.’ It was my understanding that Eguchi had not been just an apolitical analyst but essentially a pragmatic thinker seeking for meanings, potentials and solutions in history. Professor Nakanishi regarded the first mission of the Eguchi School to be reunification of all the disciplines for achieving peace: ‘The Eguchi School’ and ‘our school’ were his favorite phrases when he referred to Eguchi and his disciples. —Nobuo Tsujimura.

²⁴ The process of making a first draft of Professor Nakanishi's periodization was described in Nobuo Tsujimura 2011-b.

²⁵ Takafumi Matsui 2005: 26, 179–181.

²⁶ Nobuo Tsujimura 2007: 120; 2011-a: 9–10.