

The Dignity of Man as the Fundamental Idea of Democratic Education

Gunzo Kojima

Education aims at making man as he "is" what he "ought to be." Therefore, his outlook on life plays the decisive role in thinking how he "ought to be."

Democrat outlook on life is based on the idea of dignity of man. The Universal Declaration of Human Rights says in part: "All human beings are born free and equal in dignity and rights." Here we see that the dignity of man is not a relative but absolute value.

It is a widely-accepted idea that "Reason" is the basis of human dignity. Its typical form is moral philosophy of Kant. It finds the ultimate basis of human dignity in the consciousness of moral law on the part of man, and not in the Creator who created man as a reasonable being.

Dignity of man can be established not when man relies upon his own capacity and effort, but only when man encounters the absolute transcendental Being through the denial of his existence.

Infinite dignity of man is conferred to man when the effort of man which is denied on this side is recovered from His side "Nevertheless." Thus, the man who is subjectively finite comes to be related with the Infinite.

This way of thinking would be most appropriate to understand the dignity of man as the fundamental idea of democratic education.

Christian Basis of the Human Education

—One study concerning Pestalozzi's

“Evening Hour of a Hermit”—

Minoru Akita

Preface

1. The problems of man in the modern age
 2. The Christian answers to the problems of man
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1. The idea of man in the modern age
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- II. The Idea of Human Education by J.J. Rousseau
1. Rousseau as the founder of the human education in the modern age
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- III. Basic Characteristics of the Idea of Human Education expressed in Pestalozzi's “Evening Hour of a Hermit”
1. Pestalozzi and modern thought
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- IV. Pestalozzi's view in his “Letters of Early Education”
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The Concept of Man in Educational Thought of Arinori Mori

—on two axes of “Individual” and “Nation”—

Kiyo Takeda Cho

When we look over the total life of Arinori Mori, the leader of education in Meiji Period, we find two contradictory aspects of his thought. Earlier he was very progressive and democratic, proclaiming individual freedom and dignity of man, while later he became very nationalistic. In 1872 when he was in America he published “Religious Freedom in Japan,” together with “The Religious Charter of Empire of Dai Nippon.” Here he says that among many important human concerns, religious freedom and liberty of conscience are the most vital ones. And he bravely criticizes the prohibition of Christianity by the Japanese Government and in order to secure these sacred rights of man he proposes “the established laws” and “universal education.” This document is the earliest and most thorough proclamation of freedom of religion and conscience in the history of this country. “Education in Japan” which he edited dealt with the question of future education of Japan. On his return to homeland, Mori organized Meirokusha (the forerunner of academy) with the leading scholars including Yukichi Fukuzawa, and contributed a great deal to the enlightenment of the people in this period.

But in the latter half of his life when the formation of the absolutistic modern Japan was taking positive steps, we find Mori as a very nationalistic and reactionary leader of national education. He was so eager to mould the total Japanese people in the pattern of the faithful subjects of the Emperor’s nation. He even proclaimed that education is not for the pupils themselves, but for the nation. His method was mechanical adopting those of military training. This emphasis which he introduced into teacher training determined the formation of the so-called inhuman, double-personality type of the Japanese teachers.

The present essay seeks for the true nature of this typical bureaucratic thinker, Mori’s educational thought and his understanding of man revolving on these two contradictory axes, namely, “individual” and “nation.”

A Study on the Experience of Evacuation

Yataro Okabe • Tomoko Maki

I. Purpose

The experience of evacuation in the World War II was a very uncommon experience for children who are now about from 20 to 25 years. Evacuation was a great event on history of education in Japan, but the record on it is very scanty. The purpose of this study is to find out the problems which had been occurred by evacuation.

II. Method and Materials

As the method of this study, we take the autobiographies of students, in order to see the facts from pupil's side. Materials are 200 autobiographies of students of a representative national university.

III. Results and Interpretation

The data having to do with this study are as follows : among 200 students, there are 100 students who described the experience of evacuation. (50%) The record on a mass evacuation is 43 and a private evacuation is 78.

The results of analysis on their general impressions of evacuation are as follows :

plus (good).....	19.6%
minus (maladjusted)	44.1%
plus and minus.....	31.4%
mentioned only the fact of evacuation	4.9%

A. Mass Evacuation

- 1) The experience of primary frustration—especially hunger,
- 2) Homesickness—hospitalism
- 3) Distrust in teachers
- 4) Adjustment with fellows—the most serious experience—obstracism

B. Private Evacuation

- 1) The beautiful nature and rural life
- 2) Adjustment to community life—Isolation from rural life, children's consciousness of the social status.
- 3) Change of schools—emotional insecurity.

It can be thought that a mass evacuation is a very good opportunity for training, but in fact, it had not so good effect. Children's personalities were gradually swayed by the pressure of group life. The experience of moderate frustration is necessary to children for having frustration tolerance but the experience of excessive frustration produced abnormal personalities. By the medium of this study, we can understand plainly that good education of children is impossible without cooperation of parents. Through the experience of evacuation, some children were able to have opportunities for growth of their personalities, but most of them felt unstable with new environment. A shortage of materials and an absence of thoughtful educational consideration might be two great causes that led evacuation to undesirable conditions.

On Cooperation and Competition (Second Report)

Kazutaka Furuhashi

In the preliminary report the author tried to survey the experimental study on cooperation and competition. In the present article the experimental study on this subject designed by the author himself is mainly treated. The purpose is to study how each small group reveals its cooperative or competitive behavior under the cooperative and competitive situation.

The small groups (two persons per each group; 13~14 ages) consist of identical and fraternal twins (16 pairs; 4 pairs), those who accept each other (16 pairs), and who reject each other or are mutually indifferent (16 pairs). They were divided into the two groups—cooperative and competitive—(8 pairs each) according to the same instruction as M. Deutsch's.

The block-design and certain puzzle-solving were chosen as tasks for them. The amount of problem-solving and communication were taken as the measures. Immediately after the experiment the questionnaire of SCT type were distributed to them and their results were analyzed. In addition to that their general behavior was observed, the atmosphere of the situations, pressure, their attitudes to the task etc. were rated. The findings are as follows: though it is possible to set experimentally the cooperative or competitive situation, the cooperative or competitive behavior are very much concerned with the matter of human relations in a real situation. For instance, even though the individuals are put in the experimental cooperative situation, it is frequently observed that they do not show much cooperative behavior, if they are not intimate each other. But in general more communication and interaction are found in the cooperative groups than in the competitive ones. In such a situation the difference in the amount of the problem-solving between the two individuals in the same group and there more friendliness and greater percentage of group functions among individuals in cooperative situations. The interaction between the twin partners lies between that of the intimate pairs and indifferent pairs.

Therefore, when we utilize the cooperation and competition in the classroom situation, the effort for improving human relations would be necessary at the same time.

A Pilot Study of the Value Orientations of the Japanese Rural People (1)

Clyde and Florence Kluckhohn's Theory of Value
Orientations and Its Application to Some
Japanese Farming Communities

Kimi Hara

The ultimate purpose of this research is to locate dominant and variant value orientations of the Japanese rural people so that we can compare on the basis of the same criteria the Japanese culture with other cultures whose value orientations have been already discovered. Florence Kluckhohn's unique questionnaires translated and revised to some extent by the writer to meet the Japanese situation without changing the original meanings of the questionnaires were given to three farming communities in the vicinity of Tokyo as a pilot study. They are Kodaira-machi in Kitatama-gun, vegetable-growing area, Komae-machi in Kitatama-gun, rice-growing area and Naruki-machi in Ome City, mountain village. As the next step Japan Proper is divided into five parts; one rural community is chosen from each of the five regions and the same questionnaires will be given to them in order to find out the value orientations of the Japanese rural people. An intensive community study will be carried on alongside with the survey of value orientations.

This paper, first of all, points out the significance of the study of value orientations as a means to resolve conflict of cultures and misunderstanding between nations. Then Clyde Kluckhohn's concepts of values and value orientations are clarified with explanatory remarks concerning Florence Kluckhohn's scheme of value orientations which is constructed on the major assumption that "there is a limited number of common human problems for which all peoples at all times must find some solution." Five basic human problems are selected and twenty-three situational questions are devised on the basis of those crucial problems.

Lastly, next to the findings of the dominant and variant value orientations of the three rural communities, a critical analysis of the pilot study is made and implications of the value orientations of the three farming communities are discussed with various speculations.

Start of the New Education and Today's Problems

Daishiro Hidaka

I. General situation after the War.

1. Density of Japanese population became one of the thickest in the world because of the loss of many territories.
2. Devastation in the War brought great financial difficulties to Japan.
3. But she was given the most precious gift, democracy.

II. Educational policy of the Occupation.

1. Purge of the pre-war militaristic and ultranationalistic persons and contents of education.
2. Guidance for the new education.
3. Forming of Education Reform Council.

III. Start of the new education.

1. Recommendation of the Education Reform Council on December 27, 1946.
 - i) 3 years' extension of compulsory education.
 - ii) Its enforcement from April, 1947.
2. Difficulties of its enforcement.

Because of i) financial stringency and ii) lack of necessary preparations.
3. Nevertheless, we had to enforce the program, since i) the people aspired for the extension and ii) Occupation Force urged us to prompt it.

IV. Today's Problems.

1. Democratization of Japanese education lacks spiritual background.
2. Moral principles of our youths are confused.
3. Scholastic abilities of school children have lowered.
4. Promotion of the education for scientific techniques is needed to tide over the difficult situation.