

The Fundamental Spirits of Democracy

Gunzo Kojima

The modern democracy as an institution has its rise in the Western world in the 18th century, as it is clear in the Virginian Constitution, the Declaration of Independence of America and the Declaration of Citizens' Rights in the French Revolution. In the Universal Declaration of Human Rights in 1948 reached the world current of democracy at its height. The leading conception of the Universal Declaration of Human Rights is a high appreciation of fundamental human rights—the notion of liberty and equality of man.

Under the influence of the world movement of democracy, Japan established her new Constitution in 1946. The difficulty of Japanese democracy is that it is in lack of the spiritual basis which fosters the democratic way of thinking.

First we have to find out what makes the impartial dignity of man possible. Man is not a mere biological creature but is endowed with a spirit by which he is able to criticize the natural order and to transcend his biological nature. Nevertheless he is not able to create this natural order itself. Here he faces the Absolute, his Creator. The true conception of the fundamental human rights is realized only in man's relation to the Absolute.

So far as man is the created being, he is relative and his freedom and equality are also relative. The notion of man's equality lies in man's sharing the finiteness with one another before the Infinite. His freedom, therefore, is limited by his sympathy for others, by the spirit of public welfare. The liberty and equality along with sympathy for the fellow human beings is the true conception of personality, which gives man the impartial dignity. Building up a true personality is the basis of democracy and it makes democracy vital.

On Toleration

—In relation to the fundamental points of the problem : ‘How should be the Christian education’—

Mitsuhiko Sekiya

- I. Twofold meanings of Toleration ; ‘toleration of thought’ and ‘toleration of religion.’

The thesis is written in the meaning of the latter.

- II. Has the problem of Toleration been solved yet ?

At first, this is briefly considered from the point of view of religious liberty, regarded as one of the human rights in civil community.

- III. Next, Toleration is considered from the point of view of Man.

Primarily, the objective must be analyzed. Three directions are recognized between those who (in)tolerate and those who are (in)tolerated.

- 1) Non-believers of religion toward the believers
(or non-Christians " Christians)
- 2) Believers of religion " the believers
(or Christians " Christians)
- 3) Believers of religion " non-believers of religion
(or Christians " non-Christians)

The principal problem of this study is on the 2nd relationship of the above-mentioned.

In this thesis, the word ‘religion’ relates with ‘Christians’ and the word ‘Christian’ mainly implies all the Protestant believers.

Consequently the main objective of this study is ‘the toleration or intolerance among Christians in the contemporary era.’

(The following will be discussed in the subsequent number.)

Righteousness in the Old Testament

—In relation to the problem of education and Christianity—

Minoru Akita

We must not overlook that the ethical vitality in Christianity has been the potential power for the formation of humanity in the West. This study is an approach to the very root of this ethical power of Christianity through the historical and theological understanding of the concept of righteousness in the Old Testament, which clearly denotes the strained interrelationship of faith and morality—the characteristics of the Old Testament.

I. The etymological and climatic background of righteousness in the Old Testament.

II. The moralization of righteousness by the prophets.

The conception of the absolute righteousness of God, of justice of judgment (Amos), of mercy (Hosea) and of holiness—the accomplishment of righteousness of God (Isaiah).

III. Righteousness of man (Deuteronomy)—the ethics under the Grace.

IV. God's righteousness and salvation.

i) Love of salvation through righteousness of judgement (Jeremiah)—paradoxical significance.

ii) Man's individual responsibility in righteousness (Ezekiel).

V. Righteousness as God's work of mercy and redemption upon the human history.

The life in God's righteousness and redemption—"a servant of Yahweh" (The Deutero-Isaiah).

VI. The contribution of the priests to the prophetic faith in rationalization and moralization of the laws and the cults.

VII. Dynamic power of ethical tension in the Old Testament fulfilled by realization of God's Love of salvation in Jesus Christ.

Here we see the spiritual basis for the formation of personality (education).

A Study of Autobiographies, and Studies with Autobiographies as the Materials of Research, I

—Religious Beliefs of the Students at Four Christian Universities—

Yataro Okabe

The author is strongly impressed that, in order to understand pupils and students, their autobiographies are very useful. Thus he has gathered many autobiographies and is making the study of them, as well as undertaking research with the autobiographies as materials. One of the things the author has found in the course of dealing with the autobiographies is that if students hear good examples of autobiographies beforehand, the quality of their autobiographies which they write show improvement.

As one of the studies using autobiographies, the author searched for the religious beliefs of the students at four Christian universities, A, B, C, and D. A is a Catholic university for men ; B is a Catholic university for women ; C is a Protestant co-educational university ; and D is a Protestant junior college for women. The autobiographies were written when the class on educational psychology at each of the universities began, and they were interpreted from the point of view of educational psychology at the end of the classes.

The data having to do with this study is as follows.

The class at "A" university had 66 men, among whom 12 or 18% were Catholic ; the class at "B" university had 28 women, among whom 9 or 32% were Catholic ; the class at "C" university had 10 men and 19 women, or 29 students in all, among whom 10 or 34% were Christians ; and the class at "D" college had 40 women, among whom 26 or 65% were Christians. In all, the number of autobiographies is 163, and among them 57 or 35% are by Christians, Catholic or Protestant. The number of Christians in each of the four universities is very great in comparison with that in a governmental university.

The study quotes several examples of the descriptions on the religious beliefs of the students which appear in their autobiographies. It shows that each university has its characteristics. It is also found in this study that where as in governmental universities in Japan, the question of social ideology constitutes one of the outstanding problems, in the Christian universities religion is both a topic of interest for individual salvation and for social improvement.

Education for International Understanding in Japanese Textbooks

Tori Takaki

1. The present article is a preliminary report on the above research which deals with changes, from the point of view of education for international understanding, which took place in the textbooks published in the past fifty years.
2. About eighty textbooks on the compulsory education level published since 1903, when nationally produced textbooks came into use, are to be examined; and they include textbooks in Shūshin or moral lessons and history textbooks published prior to the Second World War and social studies textbooks published since the War (except for those in geography).
3. Every specific mention of various foreign countries, of various areas of the world, of the world as a whole, as well as of international organs both in the written content and teaching aids are to be taken into consideration. And the quantitative part of the study is to be done in terms of number of lines, counting only those which are more than half a line.
4. As the criteria for the textbook examination, those appearing in "A Model Plan for the Analysis and Improvement of Textbooks and Teaching Materials as Aids to International Understanding" issued by the UNESCO are to be used.
5. The article reports on the partial result of the research having to do with a set of Shūshin textbooks published around 1913 and another set of similar textbooks published around 1942.
6. The above result along with a perusal of some textbooks published since the Second World War make possible the hypothesis that, except for the textbooks in use during the Second World War, Japanese textbooks published during the past fifty years make progress toward presenting education for international understanding such as the UNESCO fosters.

Audio-Visual Activities in Modern Universities

Mitoji Nishimoto

In the seventeenth century education began to look more to life, and in the following centuries, especially after Pestalozzi (1748-1827) education has put more emphasis on life. In the twentieth century increasing emphasis has been laid on life experience in education, and great changes have been made in elementary schools, while a few changes are going on in secondary schools and still fewer in colleges and universities.

The traditional education which emphasized mainly book learning has been handed down for many centuries from ancient times through the Roman Empire and the middle ages to the present day university education. Under such a system the library has been an integral part of university education. There are about forty university libraries of more than one million books in the world. The Tokyo University has a stock of 1,696,293 books in its central and departmental libraries while the Kyoto University has a stock of 1,325,339 books.

The library, which was once primarily a book storage for a university, has begun to offer various services to professors and students. The audio-visual services are one of the recent developments in American university libraries.

In Japan, university libraries are very slow in developing audio-visual activities, with only one university, International Christian University, having an audio-visual center. ICU started its Audio-Visual Center in 1953 with two full-time professors, two assistants, one technician and one secretary. It is independent from the university library, but the two cooperate with each other. ICU is enthusiastically pioneering new educational activities in the audio-visual field which are being followed with interest by Japanese educators.

Education for International Understanding and Cooperation

Daishiro Hidaka

1. A comparison of the contents of past textbooks and those of the present shows a transition from nationalism to international cooperation.
2. The Fundamental Law of Education says: "...Education aims at the creation of culture universal and rich in individuality...." This idea holds true for each individual and nation. The concept of "international" does not deny the individualities of people, but presupposes them. It implies the world-wide correlation among different nations based on their individualities.
3. Universality in human nature is classified as follows: 1) natural conformity as biological beings, 2) mental capacity to create culture as *humanus*, 3) value-consciousness as rational beings, on the basis of which dignity of personality, freedom, equality and justice can be logically explained.
4. Diversity in human nature results from the historical, geographical and social conditions. Language as a tool for mutual understanding sometimes tends to lead to misunderstanding. Respect for the individuality of man and consciousness of its limitations are required.
5. The irrationality of human nature should properly be dealt with. Sufficient time for the human mind to develop is needed in education. Politicians should deal with actual obstacles. Teachers should protect and develop the potentiality of political freedom of children. The present situation of international political organizations should be clearly explained to the pupils.

Book Review : "Educational Philosophy"

by Kazuo Kinoshita

Kazuie Sanuki

The author apparently wants to make clear the principles of education with the critical eyes from both historical and social points of view.

The main part of the volume consists of ten chapters, i. e. 1) Educational philosophy. 2) Human nature as the object of education. 3) Society as the environment of education. 4) Aim of life. 5) Morality. 6) Freedom. 7) Democracy and education. 8) Knowledge and truth. 9) Views of the life and the world as the bases of education. 10) Perfection of personality (character). The author considers that education is the encouragement of self-realization of an individual, which constitutes the aim of life, as well as the function of society to preserve and develop itself. In this context, the author examines the conditions of education.

The study deserves appreciation for its wide scope both historical and social. But it is open to criticism as to its system of argumentation, its ambiguities in the meaning of education and the educator-learner-relationship, and its insufficiency concerning the methods and curricula in education.