

# On Toleration

(continued from the previous number)

Mitsuhiko Sekiya

—In relation to the fundamental points of the problem :

‘ How should the Christian education be ’—

- I. Examples of intolerance experienced by some Christian personages of modern and contemporary protestant world.
  - 1) Case of Abraham Lincoln.
  - 2) Case of Albert Schweizer.
  - 3) Case of Kanzō Uchimura.
- II. Consideration on Tolerance, the result of which will be related to the fundamental attitude of Christian education.
  - 1) What is implied here in the word ‘ Christian education. ’
  - 2) Intolerance of believers being a great scandal (hindrance) in understanding true Christianity.
  - 3) Remarks on the twofold usages of the word ‘ scandal. ’
  - 4) What should the right tolerant attitude be ?
  - 5) Biblical grounds of such attitude as above mentioned.
  - 6) Conclusion. Compatibility of faith and human culture, its necessity—postulate for constructiveness and richness of Christian education.

# The Emperor System and the Way of Thought of the Japanese Christians

—As a problem of personality development in modern Japan—

By Kiyo Takeda Cho

Since Meiji Restoration the Emperor system was re-established and re-emphasized by the government along the line of the national policy to establish the absolute monarchy, and in order to mold the Japanese people as the obedient subjects of the Emperor, education was nationally organized under the authority of the Imperial Rescript on Education of 1890. Thus for the majority of the people the Emperor system has become not merely a political system but a kind of idol or absolute authority which gives the centre of value and meaning of life, and has determined the way of thought and the nature of personality development. Through the history of Protestantism in Japan, for Christianity the Emperor system has been one of the most serious obstacles to penetrate into the heart of the Japanese culture. Even the Christians themselves have been often tainted by this earthly authority in their way of thought and attitude towards community or national life, though at this point many felt contradiction and were impelled to struggle. Therefore how the Japanese Christians have struggled with and found solution to this problem is one of the crucial points in examining the nature and problem of their thinking.

In order to examine this question I prepared questionnaire on this subject and asked about 200 the Japanese Christians of all generations (from those who were born in the early part of Meiji period to the post-war generation) and of various kinds of profession to answer. Fortunately there was a very good response, and I received both answers to the questionnaire and the general remarks and opinions on Emperor system. Besides this I had personal interviews with some outstanding Christian leaders and common church members.

The present paper is an analysis of the ideal types of the way of thought of the Japanese Christians with the use of these materials.

Three general types were distinguished :

- (1) Traditional affirmative type
- (2) Co-existential type
  - (a) Affirmative type with Christianity as medium
  - (b) Negative type with Christianity as medium
- (3) Confrontational negative type.

# Religious Beliefs and Social Thoughts of Students of a Representative Governmental University

—Studies with Autobiographies as  
the Materials of Research, II—

Yataro Okabe

In the first report which appeared in ICU Bulletin of Educational Research, Vol. II, the "Religious Beliefs of the Students at Four Christian Universities" was the topic treated. The present report is given in contrast to it. In the four Christian universities as a whole, 35% of the student body were Christians. In the representative governmental university with which the present report is concerned only 4% (the number of subjects in this investigation is 100, so 4% means 4 subjects) are Christians. For these Christians, Marxism presents a problem in maintaining their religious belief. All four subjects thus refer to Marxism in one way or another. Five percent appear to be Buddhists, but excepting one they express no real belief in Buddhism and they even harbor antipathy towards it. For them Marxism does not present a problem. Among the Christians one is a Catholic, and among the Buddhists only one expresses faith in Buddhism, the facts which are rather surprising. Twenty-five percent of the students express social thoughts. Among them 3% believe in Marxist ideology, and one says he is going to be a dialectic materialistic revolutionist. These put together 4% constitute the same proportion as that of Christians. Other than these, 1% is favorable to Marxism, 6% are strongly influenced by Marxism and communism but wish to retain some reservations about committing themselves to these ideologies. There is also one who is quite anti-Soviet as he hates the ways of the present student movements. In this report many rather detailed descriptions of religious beliefs and social thoughts are given in the hope that they may be useful to educators of university students.

## On Cooperation and Competition(Preliminary Report)

Kazutaka Furuhata

The present article is a part of the introduction to the author's experimental study on cooperation and competition in small face-to-face groups. The concepts of cooperation and of competition have a great significance for the understanding and control of social process, because we are confronted with situations involving such concepts as far as we carry on social life. In spite of the fact that we are taught to act cooperatively in usual interpersonal and intergroup relations which help us to make success in life, only a few of us are able to actually succeed. And this situation prevails, because our social system is highly competitive.

Even in classroom situation, this phenomenon is seen very often; for example, the class is usually set up in order that only a few of its pupils may achieve the goal which, in turn, is strictly circumscribed by their teacher. However, we must not neglect to make efforts to nurture cooperative attitude among pupils, and it is very important to know how we might promote cooperation and how we might utilize the effects of cooperation and competition as motivation in learning. For the purpose of investigating into these questions, the author surveyed experimental studies on cooperation and competition. These included such studies as those

The author then considered the implication of these laboratory investigations on cooperation and competition as concrete social processes. As a result, it was found that such characteristics as productivity, cohesiveness, stability of organization, group morale and so on are seen more frequently in cooperative situation than in competitive situation. Although we cannot immediately apply this finding to the actual educational situation, because the studies concerned dealt with specifically controlled laboratory experiments, the finding might suggest new ideas towards improving interpersonal relationships. At the same time, we should proceed to further our investigations into problems on cooperation and competition which are found in extensive social settings.

# Philosophical Foundations of Democratic Education

—A Syllabus—

Gunzo Kojima

- I. The necessity of this study.
- II. Basic concepts which underline democracy.
  - A. The dignity of man.
    1. What is dignity?
    2. Origin of the dignity.
  - B. Freedom, equality, and love of mankind.
  - C. The principles of conduct which make democracy possible.
    1. Respect for individuality.
    2. Spirit of tolerance.
    3. Spirit for intelligence and rationality.
    4. Leadership in the democratic society.
    5. Public welfare.
- III. Democratic education.
  - A. The problems of democratic education.
    1. The nature of education and the democratic spirit.
    2. The nature of democratic education.
    3. The aims of democratic education.
  - B. The methods of democratic education.
    1. Motives which guide or influence methods of education.
    2. Methodological principles.
    3. Where democratic education takes place.
    4. The ideal educator in action.
  - C. Social conditions under which democratic education becomes possible.
    1. The organization and structure of institutions must permit democracy.
    2. An “organization to equalize opportunities for education” is an important democratic institution.
    3. Educational institutions must encourage democracy.

## Reflections on Prof. Lauwerys' Visit

Daishiro Hidaka

Dr. Joseph Albert Lauwerys, Professor of Comparative Pedagogy of London University was invited under joint sponsorship of Kyushu University, British Council and ICU from early September through October 1956. He gave public lectures and led discussion groups and made tour of observation. His lectures in Tokyo on Morals, Democracy and Education were subdivided into Introduction ; Custom and Law ; Equality ; Reason and Science ; the Individual and the Community ; and Freedom and Harmony. Among the impressions left among us by Dr. Lauwerys, the author reports some of the strongest :

- (1) Japanese people were encouraged not to be disheartened by "the spiritual blows of defeat."
- (2) One way out suggested on over-population problem in Japan was more industrialization and more trade.
- (3) The new industrial revolution with atomic and other technical development at our disposal would require more and better trained technicians and scientists.
- (4) Japan seems to be over-producing college and university graduates with unbalanced distribution among schools of science and letters.
- (5) England plans to increase over 5 years 50% more of the science and technical graduates, a need in comparison with USSR.
- (6) National cooperation would be required in meeting the economic and social needs arising from advance in industrialization and production of goods. British attempts have been social security system, betterment of wage and tax systems, etc.
- (7) The scientific and technical development and the resultant public productivity may be put to proper use by good, true and sincere people dedicated to service to mankind and God. Efforts should be directed to education of such people.

Book Review : Tunis Romein, "Education and Responsibility" University of Kentucky Press, 1955

Minoru Akita

Education is deeply concerned with developing a quality of responsibility in man. The author wants to make clear the problem of responsibility in a free society in transition and to give the right and proper position to the Christian idea of education by comparing and contrasting some of the outstanding contradictory world views in American education today.

The contents are as follows: I) Progressivism, 1) Progressivism in Outline, 2) A Pragmatic Concept of the Nature of Man, 3) A Progressive Solution to the Problem of Developing Responsibility. II) Classical Humanism, 4) Classical Humanism in Outline, 5) A Greek Concept of the Nature of Man, 6) A Classical Solution to the Problem of Developing Responsibility. III) Educational Reconstructionism, 7) Educational Reconstructionism in Outline, 8) A Social Concept of the Nature of Man, 9) A Radical Solution to the Problem of Developing Responsibility. IV) Education, the Community and Christian Faith, 10) Education, the State, and Christian Faith, 11) Reformation and Thomistic Concepts of the Nature of Man, 12) Education and Neo-Reformation Christian Faith, 13) A Theological Solution to the Problem of Developing Responsibility, 14) Education, the Community and Christian Faith.

The broad historical and theoretical perspective and the solid foundation of this book deserves high evaluation. However, this study made in that part of the world where the Christian tradition is deeply rooted has something incompatible for us, the Japanese, who lack such tradition. We feel that our approach to education from the Christian point of view is inevitably different from this study, but the author does give us important suggestions for solving our problems.