

## On Whitehead's "The Aims of Education"

Sumie Kobayashi

Alfred North Whitehead (1861-1947) was evidently one of prominent philosophers in modern times. Besides his abundant writings on philosophical problems, he left a book published in 1929, "The Aims of Education," which is consisted of ten chapters including some addresses and essays written between 1912 and 1928, and in which most of his explicit educational theory is contained.

This thesis is to refer to the first four chapters and to give my impressions of those. I quite agree with what Lord Lindsay of Birker says in the reprint (1932) of "The Aims of Education": "These essays express the views of a great man, whose immense knowledge, with accomplishments in all fields of human enquiry, were combined with a singular gift of direct intuition, an extraordinary freshness of view."

The main lines of Whitehead's educational vision are, as H. W. Holmes summarizes in "The Philosophy of A. N. Whitehead" edited by P. A. Schilpp, 1941, the Living Process of Education, the Living Utility of Education, the Living Rhythm of Education, and the Living Quality of Final Educational Ends. These four main lines are most conspicuously expressed in the first four chapters with which I deal. I dare say that Japanese educationalists should learn much from the compact wisdom of those pages.

# The Old Testament Background of *Agapē*

Minoru Akita

This article aims at studying the Old Testament background of *Agapē* that is a central conception of Christianity in search of a clue to the basic understanding of the position and significance of *Agapē* on the formation of humanity.

1. Preface: *Erōs* and *Agapē* in the human formation.
2. Etymological meaning of *Agapē* compared with *Erōs* and *Philia*.
3. The meanings and usages of the Old Testament Hebrew words meaning love, 'hb, rhm, and others.
4. The beginning of understanding of love in the Old Testament—God's elect.
5. The undercurrent of God's love in the Old Testament—its historical view.
  - i) The righteousness of God and love (Amos).
  - ii) The sincerity and love (Hosea).
  - iii) The holiness of God and love (Isaiah).
  - iv) The inclusiveness of God's Grace, and the ethics under the Grace (Deuteronomy).
  - v) Human existence and a hope to the new covenant (Jeremia).
  - vi) Love of redemption and a new personality (Deutero-Isaiah).
6. Love as God's vital power and man's new life of love.

# An Analysis of Fukuzawa Yukichi's Concept of Man

Kiyo Takeda Cho

Keio Gijyuku University, the oldest modern private university in Japan, is celebrating its Centennial this year. Fukuzawa Yukichi (1834—1901), the founder of Keio Gijyuku, was a guiding star of the “Bunmeikaika” (Enlightenment) movement in the Meiji period. His famous phrase “heaven did not create men over other men” became a popular slogan for the emancipation of men and women from the feudalistic concept of man and society.

He has referred to his thought as “Jitsugaku” which means a combination of utilitarianism, positivism and pragmatism, with especially great importance attached to the role of reason in the development of scientific ability and knowledge. He eagerly adopted the 19th century concepts of Western civilization but excluded Christianity. He was completely irreligious and materialistic. For him superstitious religions and Christianity were no different. His materialism is not the dialectical materialism of Karl Marx but is more uniquely Japanese, reflecting the nature of the materialism in the heart of common Japanese people, while, at the same time, showing the influence of the 19th century materialism of the West. Moreover, his way of thought has had a strong impact on the modern intellectuals of Japan.

This essay aims to analyse the nature of his understanding of man mainly with respect to the following two points:

a/ Fukuzawa's concept of “God” or “gods” and “heaven” as the basis of his value concept. Here the irreligious or materialistic nature of his thought is examined.

b/ Fukuzawa's paradoxical concept of man which viewed man from two poles. He believed in the dignity, equality, and rights of man. On the other hand, he sometimes seemed to reveal a kind of Buddhist pessimism in his references to man as an insignificant worm. Yet his fundamental view of man is basically optimistic and rationalistic.

This analysis examines not only Fukuzawa's way of thought but also the dominant irreligious and materialistic value concept which always has been an undercurrent along with the surface nationalism in the modern educational thought in this country. This is one of the hidden obstacles to the healthy penetration of Japanese cultural soil by the Christian concept of man.

# Comparative Education in the U. S. A., Great Britain and Germany (1)

—a study on the methodology of Comparative Education—

Tetsuya Kobayashi

From the post-war reform of education Japan has been given a clear object lesson of the dangers of implementing foreign systems of education without real consideration and insight into the reasons behind the evolution of those systems. Therefore it is not without reason that recently Comparative Education has been getting much attention in Japan.

It is not an easy matter to study Comparative Education, however. First of all one is confronted with the diversity of the concept of Comparative Education. In a sense, this diversity is inevitable in such a newly developed subject. The diversity is seen even among the terms used to describe the subject in each country. Such term seems to reflect the special character of the learning of each country. The diversity is also caused by the different circumstances under which the comparative study of education in each country has been done. Of course, all countries are nowadays confronted with many common problems, and we see the tendency in which Comparative Education in all countries shares the same interests, attitudes and methods. Here we might find a clue for general agreement on the concept of Comparative Education. Before trying to reach such agreement, however, the author wants to trace the historical development of Comparative Education in each of three major countries, i. e. the U. S. A., Great Britain and Germany, which have contributed to make Comparative Education an admitted academic subject, and wants to try to understand the interests, methods and concepts of their studies with the consideration for the political and educational conditions behind them.

The present study consists of four chapters; the first three being concerned with a historical sketch of the studies on Comparative Education in each of three countries respectively, the last being a conclusion in view of the recent development in these countries. In this volume, however, only the first two chapters are contained; i. e. chapter one on the development of Comparative Education in the U. S. A., and chapter two on that

in Great Britain.

In both countries, Comparative Education has developed in this century, in particular since the First World War, anticipated by the important works of their nineteenth century forerunners who were connected with the movements for establishing the national systems of education in these countries.

In the U. S. A. the practical values of Comparative Education has been recognised since the beginning of this century when American educators started to take an important part in the U. S. world politics through their international educational activities. By investigating the works of Dr. P. Monroe and others in the International Institute of Columbia University, the interests, methods and concepts of Comparative or International Education in the U. S. A. in the period between about 1910 and 1940 will be analysed in the light of the political and educational background of that time. Special attention will be paid to Dr. I. L. Kandel, as it is he who established the clear methodology of Comparative Education in the U. S. A. by his works published between about 1910 and 1940, in particular those published in 1930's and the famous "Comparative Education" (1933). His methodology is to study the national systems of education particularly in the major Western countries in the light of political, social and cultural forces, in particular of nationalism. This method will be discussed in relation to political background.

The development of Comparative Education in Great Britain has been parallel with the British imperial policy which has recognised the importance of educational policy in it since about 1920. Thus since its establishment in 1932, the Institute of Education of the University of London has served as a centre of educational activity in British imperial policy and has contributed to the development of Comparative Education in Britain. Important contributions to Comparative Education have appeared in the Year Books of Education which have been published in cooperation with the Institute. Among the contributors (and also editors) was Dr. N. Hans who has done much for Comparative Education in Britain, and who has been one of the outstanding scholars in this field. His major work "Comparative Education" (1949) shows in a clear form his methodology which is to study the factors and traditions underlying national systems of education. By investigating his works published since the end of the 1920's in the light of political and educational background, the author will trace the formation of his methodology and discuss it.

# Patterns of Child Rearing and Personality: Part I

Akira Hoshino, Takao Sofue, Hiroko Sue  
and Yoshikazu Imai

This is the first part of a report on research which has been undertaken by a psychologist, the senior author, and three anthropologists. The second part contains empirical studies of the child rearing pattern and personality development made at a rural community in the central Japan.

In Japan there has been done no significant work in the field of culture and personality, particularly of child rearing patterns and personality development, whereas many fruitful studies on the subject have been undertaken by anthropologists and psychologists in the U. S. since the 1930's. However, some attempts have been undertaken recently in Japan in two kinds of studies; 1) experimental and critical studies of patterns of feeding, weaning and toilet training which were expressly pointed out as important factors in children's personality development by psychoanalytic researchers, 2) supplementary studies following the studies previously done by foreign researchers on parent-child relationship.

The authors have been interested in relationships between traditional child-rearing patterns in rural areas in Japan and personality types of Japanese people. They have attempted to make an intensive and collaborative investigations at a hamlet (buraku), in Kaida-mura (village) of Nagano-ken (prefecture) in central Japan, where a specific way of handling children has been the custom for a long time. Use is made of a basket of straw, which is called "Ejiko (Izumi, or Koshiki)", in which an infant is swaddled and kept all day long. The custom is not so commonly seen at present as in previous days. However, it calls the authors' attention to a similar use of a cradle among the American Indians who have been studied extensively by American anthropologists.

The procedures, results and discussions of the research at the hamlet will be reported in the next issue of this journal. The following are contents of the present review of articles and books previously published in this field.

1. Child-rearing patterns in terms of training of basic habits :
  - i) Feeding and weaning
  - ii) Toilet training
  - iii) Restriction of Motions
  - iv) Physical contact between mother and child
2. Child rearing pattern and socialization processes of children.
  - i) Communication as means of socialization
  - ii) Family as a milieu of socialization
  - iii) Patterns of discipline (or sanction)

### 3. Conclusive remarks.

In Chapter 1, the Freudian theories on child development, particularly those of Erikson and Ribble, are introduced, and anthropological studies related to child-rearing practices in primitive cultures made by Sapir, Benedict, M. Mead, Kardiner are reviewed. The work of Gorer, La Barre and Benedict, who studied Japanese, are specially referred to. The views of Orlansky, Sewell and Haring who were critical toward psychoanalytical theories on the basis of their own empirical observation are quoted, the results of a study of "the psychological influences of child rearing pattern" done by Ishiguro and Asahi (Japanese child-psychologists) are introduced. Tables are presented showing the time of completion of weaning among Japanese children on the basis of findings by Japanese anthropologists and pediatricians.

As to customs of swaddling child and use of cradle, analyses of Erikson, Honingman and Kluckhohn are cited in order to construct a hypothesis concerning the psychological influences of the use of "Ejiko" upon development of Japanese rural children. Probable effects of close physical relationship between Japanese mother and child, which is observed in such phenomena as "Soé-ne" (sleeping together) or "Ombu" (carrying on the back) are compared with mother-child physical relationships in Western countries.

In Chapter 2, the significance of child-rearing patterns, which enforce children obtain certain behavior patterns required by their society and culture, is considered after certain theoretical views of psychologists, sociologists and anthropologists on the functions of family are introduced. Child rearing patterns are shown to differ from one culture to another, from one family to another, depending upon sex, age and sibling relation of children, family structure and status, occupation, education and personality of their parents. Studies on patterns of discipline and those on the effect of parental attitude and personality of children are especially reviewed. Anthropological, sociological, sociological and psychological studies are briefly described in terms of three points: method, patterns observed, and relations between cultural patterns and personality development.

In conclusion it is the authors' feeling that the importance and significance of early child-rearing patterns should not be overestimated and one should carefully observe the whole processes of socialization, which continue through late childhood and adolescence with gradual change, in order to determine the cultural components of personality development in any culture.

# The Motives to Select Natural Science as Career

Nozomu Yamaoka

The reasons why young people would choose natural science as their career may be found mainly among following cases :

1. Their gifted inclinations.
2. Influence of environments.
3. Expectation or desire of their families.
4. Advice of their friends or intimates.
5. Guidance or influence of their school teachers.

In addition to these principal reasons, some other complementary stimulants may be mentioned :

6. Awakening in heavenly revelation.
7. Inquiry into the biographies of famous forerunners of science.
8. Putting credit in fortunetelling.
9. Conversion from some other science.
10. Defiance to their weakness in science.

Short sketches from the lives of some representative scientists, especially chemists, are given in this paper as illustrations of the principal five cases above mentioned.

## Some Reflections on the Revisal of the Curriculum of the Elementary School and the Junior Secondary School

Daishiro Hidaka

1. The revisal of the curriculum has been needed by the inner and outer situation of Japan for last ten years which demands education to cultivate the moral values of the people and to promote science and technology among the nation, and by the disappointed result of ten years experience which was revealed by the two Ministerial surveys on scholastic ability of the pupils.

2. The Curriculum Council, in which the auther has presided since 1957, submitted to the Minister of Education a report "On the Improvement of the Curriculum of the Elementary School and the Junior Secondary School" in March, 1958. The report consists of five parts, i. e. the fundamental principles of the report, the revisal of the curriculum of the elementary school, that of the junior secondary school, the provision of specified hours for moral education, and the principles of moral education.

3. The fundamental principles of the report are such as follows; (1) a systematic teaching of moral education should be provided in specified school hours, (2) teaching of Japanese and Mathematics in the elementary school should be improved, (3) subjects concerned with science should be improved, and in the junior secondary school a new subject, Technology, should be set up, (4) in the last year of the junior secondary school the curriculum should be flexible in accordance with the future courses and aptitudes of the pupils, (5) the co-relation of the curriculum should be secured between the elementary school and the junior secondary, and the efficiency of teaching should be secured by clarifying the main points of teaching, (6) the clear minimum state standards should be established.

4. Assaults have been made to the report, particularly around the recommendations on moral education. The Council, however, made this report from pure educational point of view without any political bias. Moral education should be based on the moral values underlying the Fundamental Law of Education, i. e. the spirit of human dignity and the community ethics based on it. Its instruction should be carried on both intellectually and practically. The necessity of moral education at school should be emphasised in view of social climate of Japan where lacks the elements in favour of the spirit of human dignity.

# Democratic Man

—a sketch—

Gunzo Kojima

The objective of democracy is the reign of justice over the human relations. In other words, it aims at the establishment of human relations based on the spirit of dignity of man—the establishment of justice on earth.

To see the actual world, however, there are unending bitter struggles among individuals, groups, and nations who, professing to establish justice, strive toward giving universal validity to “themselves.” In such cases all the anti-forces are regarded the vicious enemy of justice to be destroyed. Even the liquidation of undesirable man is justified in the name of justice.

In democracy the establishment of justice in human relationships means the rightful settlement of each situation in which relationships exist. Democratic man must, therefore, be able to cooperate with other man for the common end of realizing justice on the equal standing as man. For this purpose he is required to offer everything good he has—knowledge, techniques, virtues, etc.

Democratic man must thus be a man of principle. To be a man of principle, however, requires of him limitless patience, humility, tolerance, self-devotion and all other virtues. As the prerequisite to be democratic, he must recognize the finiteness of human being, and yet he must have full conviction that ultimately justice rules over human relations, and with this conviction must courageously and hopefully endeavor to achieve his duty.

It is the democratic man who, when opposed to others, neither compromises with others by withdrawing his opinion nor settles the matter by violence, but turns to the Absolute for the source of ultimate judgment.

# A Report on the UNESCO Conference and My Research Trip to Europe and America

Mitoji Nishimoto

At the request of the Ministry of Education and the Japanese National Commission for UNESCO, I attended the UNESCO Conference on Television and Adult Education in Marly-lu-loi near Paris during May 12-22, 1958.

Leaving Haneda May 2, I arrived in Copenhagen via the North Pole route the following day. During two days in Denmark, I was guest of the National Broadcasting Station and the Magleass Folk High School. In Amsterdam, I visited the Dutch Broadcasting Stations at Helvsium, the Hague Peace Palace, the International Peace Tribunal, and the Amsterdam Art Museum. In Brussels, I visited the National Broadcasting Station and the World's Fair.

At the UNESCO Conference, there were more than sixty representatives from twenty-one nations: twelve nations in Western Europe, six in Eastern Europe in addition to Canada, the United States, and Japan. I served as a vice-president of the Conference.

After the Conference and many visitations to National Radio and Television Stations and other institutions in Paris, I went to England and visited the BBC, the British Council, Oxford and Cambridge Universities, etc.

I flew to Boston June 1 and stayed three days, then to New York for ten days. In New York, Dr. Roy E. Wenger, a professor of Kent State University of Ohio, and my former colleague at ICU, joined me. Together, we drove to Princeton, Philadelphia, Haverford, Bryn Mawr, Gettsburg, and to Oxford, Ohio. Here we stayed with Dr. James W. Taylor of Miami University and currently a member of the ICU faculty. Dr. Wenger and I were guests of the Edgar Dales in Columbus, Ohio. Returning to Kent, I stayed with the Wengers.

From Cleveland, I flew to Ann Arbor and spent much time in various departments of the University of Michigan and the National Educational Radio and Television Center.

After a few days in Chicago and Evanston, I flew to San Francisco where I visited the Asia Foundation, the University of California, and San Jose University. After two days in Honolulu, I flew back to Haneda on July 7, concluding my round-the-world trip in sixty-six days.

More specific and detailed information of my findings in the field of Audio-Visual Education, especially in the television aspects, is recorded in the Japanese language article in this Bulletin.