

Democracy and Doctrine

Gunzo Kojima

Democracy is first of all considered as a political system, the characteristic of which is "Government by all the people governed." Democracy is a way of thinking which cannot exist without the idea of freedom. However, "rule" or "government" imposes some kind of restrictions upon those who are governed. Moreover, there is no society free of restrictions of any kind. Hence arises the problem of relationship between freedom and restriction in democracy.

Freedom in a democratic society should not be realized in sacrifice of freedom of others. Freedom in such a society should be shared by every people equally. Herein lies the basic foundation for justification of restrictions. In other words, a democratic society is a society in which people voluntarily accept the restriction. This is made possible only when all the people fully understand the necessity of restrictions. Therefore, it is imperative to develop and form among people the common interest in establishing the democratic human relations, that is, relationship befitting the dignity of man. The very function of democratic education is the endeavor to develop and form such interest.

Thus it is a matter of great importance to seek after the common denominator and prerequisite for the existence of democratic society, namely the doctrine in democracy. This doctrine should not oppress the freedom but should support the protest against the infringement upon the freedom. Since it is the ethical postulate for each free individual to realize the freedom equally, this doctrine means the ethics of "being interested in and considering" the freedom of others.

Thus what makes the democratic political system possible in its essence is the above-mentioned ethics in democracy which forms the core of the democratic doctrine. Such doctrine requires the conversion of our view of man, that is, the conversion from the naturalistic view of man which is bound by the inveterate self-assertion to the view of man which tries to understand man in relation to the transcendental being which envelopes both ego and others.

Three Approaches to the Adoption of Modern Science in Japan

—Focusing on Yukichi Fukuzawa, Hiroyuki Kato
and Masahisa Uemura—

Kiyo Takeda Cho

During the Meiji period a revolutionary development occurred in the field of academic learning and science in Japan. There was a transition from the ethical teachings of Confucianism, the basic ideology sustaining the feudalistic social structure, to modern Western science, introduced by the Enlightenment movement of the Meiji Era. However a single approach to the adoption of modern science was not followed. On the contrary a variety of approaches were taken which evidences the nature of the problem which has confronted modern science in Japan.

In this paper I have compared three typical approaches to the adoption of modern science which are expressed in the writings of Yukichi Fukuzawa of Keio University and a liberal, Hiroyuki Kato, the first president of Tokyo University and a nationalist, and Masahisa Uemura, a leading Protestant of the Meiji period.

I. Preface

II. Establishment of modern science by Yukichi Fukuzawa

- a) Independence of science from government.
- b) Method of cognition and academic inquiry: by observation and rationalization and to govern nature by the discovery of the law of nature.
- c) The significance of "Jitsugaku" advocated by Fukuzawa.
- d) Scientific truth and man.

III. The Problems in Hiroyuki Kato's adoption of Darwinian evolutionism

- a) Kato's concept of natural law by evolutionism.
- b) Men as slaves of natural law in the theory of evolutionism.
- c) The relation of the individual to the nation as an organic relationship.
- d) Inconsistency of scientific truth in Kato's science distorted by the irrationality of the Emperor's absolute authority.

IV. Man and science in the thought of Masahisa Uemura: A Christian criticism of the above two concepts of the nature of science.

Principles of Froebel's Philosophy of Education

Kazuie Sanuki

This article tries to understand Froebel's philosophy of education systematically and its significance to present-day education.

F.'s outlook of the world as the metaphysical foundation of education is defined as panentheism. He presupposes that all the things are in God and divine. God, the divine which is the only one root of the things is the law, life and unity which unfolds all the implicit moments within itself up to their foremost extremity, and in these extremities holds their unity. The three categories in the process of this unfolding are 1) unity, 2) individuality and 3) diversity.

Human nature is regarded as divine and thus good in the main, whereas its negative side is regarded as mere privation of the positive. The ultimate end of education is to unfold the divine in man from its implicit form to the explicit one, and thus to reveal the divine. So education aims 1) to develop the unique individuality of a man and that in harmony with the individualities of others, and 2) psychologically to bring a vague presentiment of the divine to a clear conviction and knowledge, and thus to build up the self-active personality. Objectives of education are 1) piousness in emotion, 2) clearness in mind and 3) nobleness of conduct.

F. points out two methods of education: 1) the method in which the educator passively follows the self-development of a child by himself, and 2) the method in which the educator prescribes norms from the outside. F. gives the priority to the former. Hence his child-centered education. As to subject-matter F. mentions specifically play, labor (up to childhood), religion, natural science including mathematics, and language (in school).

Present-day significance of F.'s educational principles has two phases, positive and negative. Positive phase: F.'s stress upon 1) the unity in diverted individualities, 2) child-centeredness, 3) self-activity, and 4) resort to the life as the ultimate root of all the things. Negative phase: F.'s too romantic and too optimistic understanding of human nature. This phase should be examined further by such view of man as that of the existentialism for example.

Ethos of Profession

—On politics as a vocation—

Ken-ichiro Kawase

Many educational issues concern moral-education and professional-education today. These two areas connect in the professional ethics. Main problem of it lies in the following question: What is the necessary condition for a profession to be a "calling" (Beruf) in the meaning of Luther's usage? In this article we shall deal especially with the ethos of politics as a vocation, following Max Weber's essay with the same title.

There is some tension between politics and ethics. The ethics (of good will) absolutely demands every person without exception to follow it. Nevertheless, true politician can not follow these demands unconditionally as far as he realizes that he is responsible for means and results of his political conduct. Here arises the conflict between two orientations of ethics—"ethics of ultimate ends" (Gesinnungsethik) and "ethics of responsibility" (Verantwortungsethik). The term "ethics" in common usage means the former. Every political conduct which simply orients to the former principle tends to result in irresponsible fanaticism, because it fails to realize that there are no proper means to the ultimate ends at all, and yet it tries in vain to get it immediately. Therefore, rational consideration on the relationship between ends and means is one of the indispensable elements of real ethics in the world. But on the other hand, a simply technical rationality never produces responsibility.

True and real ethics can be founded only on the combination of these two elements. We may call them "ethos of consistency" (Wertrationalität) and "ethos of rational means" (Zweckrationalität). Trying all possible means in the given conditions, and then making decision according to one's own belief; these are the decisive conditions for a man to have the "calling for politics"—not only for politics but for any other professions.

Comparative Education in the U. S. A., Great Britain and Germany (2)

—A study on the methodology of Comparative Education—
Tetsuya Kobayashi

The object of this study is to trace the historical development of the study of Comparative Education in the representative countries and to understand their methodology in the light of political and educational background. In the last volume, the author treated the historical sketch of comparative education in the U. S. A. and Great Britain. In the present volume, he further discusses the development of Comparative Education in Germany and also makes the general survey on the recent trends of this field of study in the post-war world.

In Germany or German speaking countries, the comparative study of oversea education was paid more attention among the German educators in the atmosphere of internationalism of the post-First World War period. The establishment of Comparative Education as an academic discipline was due to the positive studies by those scholars like S. Hessen and T. Becker on one hand, and also to the philosophical works by those like E. Krieck and A. Fischer on the other hand. This fact has had an effect on the special characters of German Comparative Education. F. Schneider, one of the representative scholars of this field, aimed in his "*Triebkräfte der Pädagogik der Völker*" at searching for the factors of education of various nations. He shows how these factors form the characters of education of each nation and develop them. He further intended to find out the educational norms; in other words, he wanted to contribute to the unification of European civilization through his comparative study of education in much speculative way.

The post-war change of the world has made much effect on the study of Comparative Education just as the First World War made a quarter century ago. Education has become much crucial point of human civilization, and the comparative study of education has been given more attention. There has been much development in this field. The different countries agree in setting up the institutions for the study of Comparative Education such as the research institutes, the periodicals and university chairs. Though national and individual differences on the methodology still exist, the commonness of the interest, attitude and method appears increasingly among the studies in Comparative Education of different countries. Of course, this is due to the common interest of educational affairs of the present world, and the international cooperation of the specialists of this field encourages this tendency very much.

Report on the Emotional Stability Test used in a College Entrance Examination

Yataro Okabe and Atsuko Furusawa

The purpose of this investigation is to attempt to find a prognostic scale of adjustment within college life. The test is intended to predict the possibility of adjustment through measuring emotionality in a personality.

The test which is now used was newly constructed from the items of the Minnesota Multiphasic Personality Inventory and items of the original form of the Emotional Stability Test which was standardized in Japan in 1931. The test consists of two-scales, 60 items for E-scale and 15 items for L-scale. Each questions is to be answered by "Yes", "No", or "?". The test was administered to applicants of the International Christian University at the entrance examination of each year from 1956 to 1958. The number of subjects was 539 from 1292.

I. Results of the administration of the test.

The distribution of scores of E-scale (539 students) skewed toward lower scores. The range of score distribution is from 0 to 31. The mean is 9.4 and the standard deviation is 5.4. The reliability of the test which is computed by the split-half method is .76. It is pretty low because the error of measurement is estimated larger.

II. Problem students showed by the test.

From 536 subjects, twenty-six problem cases were collected through seven teachers and advisers on the psychiatric and psychological viewpoints. The control group was provided by twenty-six well-adjusted students on the same points.

The data is examined from the two points, one, to compare the scores between two groups, and the other, to employ an item analysis. The mean of the score of the problem group is higher than that of the non-problem control group. But it is doubtful if factors of maladjustment can be discovered in an individual who has a statistically deviate score and it is also doubtful if the test can predict an individual with maladjusted problem. From the point of item analysis, some items are not always useful to find problem cases. This result suggests that items should be selected to increase the accuracy of the E-scale for a prognostic scale of adjustment.

In spite of these limitations, the emotional stability test can present a certain emotional pattern of a problem group. The test may stimulate an insight into problems of maladjusted students in college and may also provide an objective basis of clinical approach to them.

A Study of the Postwar Changes of the Women's Status in Japan

Kimi Hara

The women's status in Japan, so to speak, has been elevated in a zig-zag course with the progress of the modernization of the country since the Meiji Restoration in 1868. The ideal image of woman in each age was greatly affected by the aim of the country. It is needless to mention those drastic changes in the political, legal, economic, social and educational fields brought about with the termination of World War II, but, first of all, the writer takes a brief review of the postwar changes of the women's status in Japan.

Though educational and occupational opportunities have been greatly expanded for women, in reality, women are still discriminated and given pressure from different directions. It is said that the emancipation of women in Japan has struck against a wall. The writer, in hopes of locating where problems exist, has investigated 350 graduating university female students in six leading universities in Tokyo including three women's universities and three coeducational ones. The questionnaire included such questions as whether they will go to graduate schools or take up a job; what kind of job they will take; why they choose such a job; how they evaluate the social status of the Japanese women; how they depict their ideal images after 10 years from now, etc. In conclusion, it can be said that mainly because the women's status has struck a far more stable balance than existed immediately after the end of World War II, those young educated women are less eager and less conscious of elevating their status than the older generation revealed in another study. The chief obstacles which hinder the promotion of women's status, according to those young women students, are lack of their strong professional consciousness and of understanding on the part of men.

Some Impressions of the 10 th General Assembly of Unesco at Paris

Daishiro Hidaka

I attended the 10 th General Assembly of Unesco held November 4 through December 5, 1958 at Paris as one of the delegates from the Japanese Government. This is a report on my impressions of the meeting.

1. The address of Dr. Sarvepalli Radhakrishnan, Vice-president of India, gave us the deepest impression among the speeches delivered at the meeting.
2. At the general meeting hot debates were made regarding the representation and voting privilege of the Nationalist China. The most serious consideration must be given to this issue by the Japanese who are in critical relationships with both Communist China and Nationalist China.
3. We discussed about the propagation and effectivation of elementary education in
 - i) Latin American countries
 - ii) African countries
 - iii) Arab countries
 - iv) Asian countries

I renewed profound gratitude the Japanese pioneers in elementary education in this country since Meiji era.

4. The problem of mutual understanding between the Western and Eastern Cultures, the Unesco project since 1956, was reviewed in relation to the natinalistic education of many Asian countries.
5. In view of the language barriers at the meeting, I felt the necessity of reconsidering the modern language education.
6. Also on the agenda was the promotion of A-V Education.
7. A kind of dissatisfaction I felt at the meeting was that modifications and amendments recommended by the delegates on the draft were rather ignored because of the time limit.
I hope due consideration will be given to them when drawing up the final draft.

On My Trip to India

Sumie Kobayashi

There was held the Tenth International Conference of Education at the Central Institute of Education, Delhi, India, 28 December, 1959—6 January, 1960, under the auspices of the New Education Fellowship (N.E.F.) and its Indian section. The main theme and its subjects for group discussion were as follows :

The Teacher and His Work—East and West

- (1) The Gandhian Contribution to Education
- (2) Philosophy and Practice of Teacher Education
- (3) Administration, School Inspection and In-Service Education
- (4) Education in Home and School for Full Responsible Living
- (5) The Place of the Sciences in Modern Education

The writer attended the Conference representing the Japan's section of N. E. F.

This is to give an outline of the Conference and to put in addition some of the writer's impressions of India.