

教育紀要

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A Comparative Study of Articles on Education in the Constitutions of Different Countries

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The purpose of this paper is to compare articles on education in constitutions of nearly all the countries, that is eighty-five of them, in the world. Generally speaking there are only a few constitutions which do not contain such articles. The articles on education are included usually in a Bill of Rights within the constitution. The reason for this is that education is one of the basic and most important of human rights. More and more even the details of educational affairs tend to be included in these articles. Such a trend can easily be detected in more than one-half of the contemporary constitutions which have been either enacted or revised since the end of the Second World War. Two reasons may explain why this trend is becoming stronger. First, education has in recent times seemingly been respected in most countries. Second, the responsibilities and functions of the state in respect to education have come to be strongly recognized. The following fifteen subjects are chosen in order to find similarities as well as differences in the articles of education. They are freedom of education, academic freedom, the right to enjoy education, compulsory and free education, education and religion, private education, family education, the organization of educational administration, educational finance, educational objectives, teacher personnel, women's education, language and education, the protection of cultural treasures, and special programs of education. On the basis of this comparison the articles of the different countries are divided into groups. Interestingly enough striking differences are found in the characteristics of educational articles between the free countries and the countries which belong to the Communist or so-called "People's Democracies." For example, large differences are found between these two groups of countries in the content as well as in the method of treatment of such subjects as freedom of education, academic freedom, religious education, family education and so forth. These differences are due probably to the fact that programs in education are under the strong influence of the political ideologies of the respective countries. It is the belief of the writer that such a comparison as that attempted here will prove to be fruitful and promising in the study of comparative education as well as in the comparative study of constitutions.

The Contents and Methods of Education

Tsugio Ajisaka

The attempt made in this brief paper may be called a typological approach to theories of contents and methods in education. Its purpose is to gain some knowledge about the background of the progressive education which greatly influenced Japan during the post-war period. To do this the writer, like many others, has paid attention to John Dewey and his followers. At the same time he thinks that any single philosophy is always formed not by itself but always with reference to many other philosophies, including those especially in opposition to the philosophy being developed. Thinking that this is particularly true with the philosophy of progressivism, which has been the shining light of twentieth century education, he has examined essentialism and perennialism in relation to progressivism. A helpful guide for such an approach, the writer thinks, is *Patterns of Educational Philosophy* by Theodore Brameld. The writer on the whole agrees with Brameld except for the following two points: In the first place, the writer thinks that one should be careful about the use of the term "philosophy" by Brameld. But the writer hopes that he himself is not misconstruing the significance of Brameld's own intention. Secondly, the writer is interested in the methodology of essentialism, especially in the method of thinking developed by Morrison.

In Section One the position of progressivism is examined with particular reference to the characteristics of experimentalism. In Section Two the position of essentialism is discussed in relation to the exposition of H. Morrison's theory of the method of learning. In Section Three some positive aspects of the position of perennialism are pointed out. These are summarized in a consideration of problems concerned with the relationship between that which changes and that which is constant, with the relationship between the past, the present, and the future. This part of the discussion is much indebted to A. N. Whitehead. The objectives of the foregoing three theories of education are integrated in a direction suggested by reconstructionism. Even essentialism has its place as a theory of method in this integration. Lastly, it is argued that the contents of the curriculum are based on the educational reality which emerges at the place where the developmental process of the child, the social situation, and the historical current meet.

The Structure of Empathic Communication as Viewed from the Standpoint of Educational Psychology

Masashi Masaki

1. There emerges in the educational process between teacher and pupil a human relation which may be called "empathic communication." It is basic for human growth. Although there is little doubt about the emergence of such an educational experience among superior teachers, its analysis is extremely difficult. However, an inquiry into its structure is strongly required since it is one of the basic problems in educational psychology.

2. The first point of inquiry is to find a sphere in which empathic communication is formed. It can be found neither in the realm of unconsciousness as defined by S. Freud nor in the peripheral sphere, "das Sphäre," as defined by E. Kretschmer. A sphere called "spirit" (Geist) has to be taken up for consideration. This is a sphere which has been neglected in the history of psychology. But it now has to be considered as an important problem even for extremely practical purposes such as the improvement of psychotherapy. This "sphere" is especially important for the discussion of empathic communication among people in educational practice. The "spirit" though different from "body" and "psyche", when integrated with the latter, forms a sphere in which the emergence of empathic communication can be found.

3. The second point of inquiry is a concern with the conditions for the change which is brought about by empathic communication. Some are the conditions of maturation, others are social conditions. However, since the focal point of interest is the inquiry into the processes of ego-insight and of ego-perception, the psychological structure of these conditions is primarily considered in this study.

4. Changes brought about within a person by empathic communication are at the same time changes in value consciousness. In the third point of inquiry an attempt is made to find out what these values are and to analyze the anxiety which is an important condition for the emergence of these values. In other words the third point discusses the ways in which a person overcomes anxiety and enhances his inner growth of personality.

5. In point four of the inquiry a program of educational method is taken up to find ways by which to enhance this inner growth of personality through empathic communication. The teacher's personality and attitude are important conditions for such an educational method. In his recent book, Professor A. T. Jersild also takes up this problem as one for the personal concern of the teacher. In this present study quotations are also made from two outstanding teachers in order to clarify the nature

of the subjective conditions which are conducive to the emergence of empathic communication.

A Structural Analysis of the Conjugal Family

Michio Nagai and Yoshio Hara

In present day Japan there is much discussion as to whether or not we should maintain the "new family," sociologically called the "conjugal family," prescribed by the new constitution. However, since the arguments pro and con are colored by wishes and hopes and are not determined by a scientific understanding of this type of family, there is much confusion and ambiguity. This paper attempts only to clarify some of the basic structural aspects of the system without attempting to suggest any definitive policy in regard to its maintenance or abolishment. The analysis is influenced largely by that of Talcott Parsons in an essay on this subject in his *Essays in Sociological Theory* and also by Parsons and R. F. Bales, *The Family*.

1. **The conjugal family in the kinship system.** Even the conjugal family does not exist by itself but is related to other conjugal families. So a unique kinship system is formed out of the combinations of many conjugal families. There are four major characteristics in such a kinship system: (a) the separation of the family of orientation in which a person is born as a child from the family of procreation which he or she establishes with his spouse upon marriage; (b) the structural importance of marriage by which is meant the priority of the marriage principle to any other kinship principles such as the descent line, sex difference, and age order; (c) multilineality of the system, that is, any line of descent both in the ascendance and descendance of each side of the couple is considered equally important; (d) consequently, the openness of the system, in other words, that every marriage brings together not only two persons of different families of orientation but also consanguine relatives of both parties.

2. **Relationship between the occupational system and the conjugal family.** Both the emergence and structure of the conjugal family are directly related to the structure of the modern occupational system. Two points are made in this connection. First, the separation of each conjugal family from other conjugal families is facilitated by the high mobility both horizontal and vertical of the modern occupational system. Second this in turn is related to the multilineality principle in which both male and female members are treated equally. In other words since the marriage is the only bond in the separated conjugal family, the wife is considered as an important and indispensable partner of her husband. Although it is often said that the increase of female workers in the occupational system has helped to equalize the kinship status of both sexes, the facts seem to indicate that this is not too important.

3. **Structurally defined human relations in the conjugal family.** The structure of the conjugal family is such that unique human relations are formed in the system.

Two examples are given. First, differentiation of the sex role is required by this system. Since the conjugal family is a small unit where occupational activities are sharply segregated from household affairs in contrast to the large family in which both are combined, the separation of sex roles becomes necessary. Consequently, contrary to the common notion that both men and women play the same role in modern society, the occupational role is nearly exclusively carried on by the husband, "the breadwinner," while the homemaker role is played by the wife. Second, the obligation "to be in love" is important. The family of procreation is sharply broken away from the family of orientation causing a great strain for the member leaving the latter. Since this feeling of strain could weaken the solidarity of the family of procreation the obligation "to be in love" is structurally indispensable to maintain the unit's integrated character.

Some Analytical Studies of Mental Abilities

Ryoji Osaka and Shigeo Okuno

Experiment I

We have already made a factor analysis of a natural group, using samples which had previously been chosen for the purpose of the standardization of the Kyoto University NX9-15 Intelligence Test. (see Bibliography of the test) For this experiment the same samples were regrouped into two sets. The first set is composed of the "O" (old) group and the "M" (middle) group. These two groups are the same in the distribution of the standard scores ("SS") but different from one another in chronological ages ("CA"). The second set is composed of the "OB" (old bright) group and the "OD" (old dull) group. They are the same in CA but different from one another only in the mean for SS. A factor analysis was made for each of these groups separately. (See Tables 7 to 26 of the present report) Little significant difference was found between the structure of factors in the natural group which was studied previously and that of each of these groups. In both cases the following four factors were analyzed: "G" (general reasoning); "V" (verbal); "S" (spatial); "N" (number). The structure of factors in this intelligence test does not change according to the difference in mental ability and that in CA. In other words, differentiation in mentality is not recognized in this respect. However, the element of communality increases in proportion to the increase of CA. Some sex differences are found in the factors N and V.

Experiment II

Standardized achievement tests were given to eighth grade children in the following subject matters: Japanese language, social studies, mathematics, science, and English. The results of the tests were compared to the scores of the sub-tests within the Kyoto University NX9-15 Intelligence Test. (See Tables 27 and 28.) Correlation matrixes were formed out of this comparison. (See Tables 29 and 30). The correlations between different subject matters were much higher than we expected. Viewed from the standpoint of factor analysis some subject matters with reference to the loading of S, N factors have special characteristics. However, in general, no special factor characteristic was found in any of these subject matters. This is probably due to the fact that the G factor is strong and to the nature of the evaluation form of the achievement test.

(English summaries translated from the original by Frederick Philip Harris and Michio Nagai.)

編 集 後 記

編集委員会の方々のお勧めにしたがつて、編集事務にあつたが、一つには私自身の力の不足、一つには、はじめから計画的に仕事をしなかつたために、紀要の出来上りが満足すべきものにならなかつたことをお詫びしたい。だが、進歩とはいえないにしても、この巻には、第一巻に比べると、少くとも三つの点での変化がある。大学院学生の執筆参加、英文要約、および装幀がそれである。編集して見て、こんど考えてゆくべきだと思つたことの第一は、この紀要を教育研究の広場として、もつと値打があるものにするために必要な諸種の工夫だつた。大学院学生だけではなく、学部学生、卒業生、学部関係者も執筆者に加えるべきではないか。併せてこの紀要の主題である教育学とは何か、という学問論も必要であるし、もつと些細な文体、縦書、横書などのスタイルについても考えるべきだろう。お詫びと共に、これらの宿題を次の編集事務担当者に申し送りたい。

(永井 道雄)

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