

京都大学 教育学部紀要

VII

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比較教育学方法論試論
A Comparative Note on Educational Reviews in
Japan and the United States

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1961

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English Abstracts

History, Society and Education — Centering on Dewey's Theory —

Tsugio Ajisaka

In former study I analyzed Dewey's concept on aims of education. In this study the same problem was discussed again, but from the different point of view.

In the first chapter I tried to see the meaning of "Individuals, Old and New." The lost individual and the lost public were taken up. "The Public and its Problems" and "Freedom and Culture" were introduced.

In the second chapter I tried to analyze Dewey's historical thought and judged that Dewey is strong in scientific method. He is strong in believing that the present is most important and real, but weak in conducting the past and future.

My opinion is to harmonize them in comprehensive and purposeful designs.

On the Problem of Generations

Ryoen Minamoto

Both in primitive and civilized society, "generation" is a common phenomenon. A generation is generally supposed to be a similar age group that has common social experiences. And human culture is transmitted from generation to generation. In this sense, the phenomenon of generation is a fundamental fact of human life.

But reflecting on the past, we immediately note that only in a few countries such as Germany and Russia the problem of generations was consciously and earnestly taken up as important. After the First and Second World Wars, this became an urgent problem, in the West and also in Japan. When we keep our eyes upon these facts, we can understand that the problem of generations occurred in the rapidly changing countries. The fact that the problem of the generations is consciously taken up, shows the emergence of a new generation which differs in their feelings, in their methods of thinking, and in their pattern of behavior from the older one.

After observing this fact I have tried to illustrate the intellectual history of the changing period by adopting the concept of generations in the first section of this article. The reason why I attempted this, is because I cannot be satisfied with the philosophy of history of either the Neo-Kantian School nor the Marxist School, and further I expect to be greatly influenced by the past experiences of mankind in facing practical and current historical situations.

Today, we Japanese are suffering from the conflict and the gap between older and younger generations. The spiritual order of the past was destroyed and new values are not yet established. It seems as if there were no channels between the two generations. To bridge them is thought to be most important but to realize this bridge is most difficult. I tried to make a theoretical and practical

reflection on this problem in the second section.

When we think about this problem philosophically, the concept of "experience" becomes a central problem because the phenomenon of the conflict of different generations occurred on the grounds of the heterogeneity of the experience of each generation. Once John Dewey confronted this fact and criticized traditional education which constrains the past experience for younger generations. Adopting the concept of "growth", he insisted on the principle of continuity of experience. Though I owe much to his idea, I cannot agree with him. As the result of my study of history, I am convinced that the history of mankind is not an incessant growth, nor an eternal continuity. Against his principle, I would put forth the chance for continuity within discontinuity. This continuity contains even the possibility of complete severance. The generation is then the time-space where this chance can be realized. This occurred to me as a result of the idea of "Begegnung" of Martin Buber and O. F. Bollnow, and thus the problem of a teacher as a mediator between generations becomes the central problem in the last part of my article.

The Truth and Freedom in Existence
— An Ontological Approach to the World of Education (2) —

Shuji Wada

1) Education usually means "the making" of a man, or elevating him to his ideal stage. Therefore, education presupposes the firm and unchangeable idea of man and optimistic belief in continuous development of his human potentialities. But these presuppositions have been destroyed completely in the postwar world. So, it is necessary to reconsider the problems of education in relation to this world-wide nihilistic atmosphere. And this is nothing but the necessity of an existential approach to educational problems.

2) Existentialism, especially that of Sartre, has three characteristics; historically it is the philosophy of an age of crisis, in atmosphere it is the philosophy of anxiety, and practically it is the philosophy of heroic resistance. It teaches that we can really exist only in the moment of our resolution.

3) Therefore, pedagogically speaking, it destroys the optimistic belief in the traditional kinds of education which are based on the idea of continuous progress of life, and it demands new forms of education corresponding to the discontinuous side of human life. O. F. Bollnow counts "warning", "encounter", "engagement" etc. as such existential forms of education.

4) Heidegger's notion of existence (Ek-sistenz) is quite different from that of Sartre. I analyze the differences of the two and suggest that there can be two types or periods of existentialism, from that of anxiety to that of hope.

5) I try to trace the necessity of this conversion by analyzing the meaning of truth and freedom in existence in Heidegger's thought and indicate that the problems of existence, especially that of nihilism, must be reconsidered on an ontological basis, not on a basis of subjectivity.

6) Heidegger says nihilism comes from the thought process of objectification of life and the recovery of ontological thinking is necessary for the conquest of nihilism.

7) In education, this conversion in thinking stands for the conversion from the manufacturing treatment of beings (Bildern) to the loving protection of beings (Schonen). We have already seen this kind of educational idea in Plato's metaphor of the cave as the awaking of the Being in beings, and I

think the most important category for it is silence. For, where there is silence, there can be concentration of the mind, careful and respectful listening. In mutual listening, there arises the true dialogue and real encounter. And in encounter with "Thou" man can awaken his existence and he becomes to be an "I".

8) But we must restrain ourselves from the simplification that objective thinking is false and must be replaced by ontological thinking. By analyzing again the nature of truth and freedom in existence, I try to explain that the latter is only coming back to the ground of the former and the former is structurally brought forth by the latter.

9) This is the necessity of re-conversion in existentialism, that is, the restoration of dynamic contact with reality, the problems of the manner of realization of existence in a concrete, historical situation. And here the traditional forms of education should take back their just power and proper position. I agree with Bollnow's opinion that the most important task of our time is to explore the relation between the awaking of existence and the concrete formation of life.

10) I also agree with E. Spranger's and W. Flitner's approach to education, correlating with strata of life. But it seems to me to contain unavoidable conflicts between the demands of each stratum of life. So, I think the only way to adjust these conflicts is to find the principles or ground uniting and running through the different strata of life, and perhaps this may be done by a simultaneous ontological approach from both sides, that is, the awaking of Being in beings and the formation of beings in the light of Being.

The Redundancy of Expression in Science and Education from the Standpoint of Human Communication

Ryoji Osaka

Though the utilization of audio-visual materials in modern education has been very common, the theoretical foundation of the audio-visual methods is not so firmly established that we must strive to build it. The information theory which has rapidly developed in telecommunication gives us some light upon our fundamental problem. It seems very useful to adopt the concept of redundancy in order to analyze the message exactness.

1: Introduction. 2: Etimological description of redundancy. 3: Information theory and a definition of redundancy. 4: Characteristics of redundancy. If real entropy increase, then redundancy and communicability decrease. 5: Analysis of the representations. Many examples from textbooks, scientific essays, and verbal messages are presented. They show various levels of redundancy. Philosophical treatises and mathematical treatises in ideological science are quite different in the degree of redundancy. 6: Discussion. The "expression" need exists or not? Do redundancy of letters depend upon the polarization of voice organs? Signal to noise ratio must be considered in understanding messages. An important problem is on the relation between expression of a sender and understanding of a receiver. The effectiveness of audio-visual methods is based on bi- or multi modal representings of a single information, in other words, modal redundancy.

On the Effect of Interpolated Recall and Recognition

Takao Umemoto

The purpose of this study is to analyze the effect of interpolated recall or recognition upon later measurement of retention. This is what has been treated as a problem in the fields of investigation of a) change of memory trace, b) measurement of reminiscence, and c) recitation effect.

Six experiments are reported here, in which following variables were manipulated; 1) the time of interpolated recall (1', 2', 3', 5', 7'), 2) the time of interpolated recognition (as same as in recall). 3) the number of items in recognition table (30, 45, 60, which means twice, thrice and four times of items in original list), 4) the constellations (isolation or crowdedness of materials) of recognition table, 5) interactions of interpolated recall, recognition and later recall or recognition.

The original list, which is common to all conditions, is composed of 15 items: 5 nonsense figures, 5 nonsense syllables and 5 two-place numbers. Each items were presented for 3 seconds, each lists for three or four times. Later recall or recognition were held ten to fifteen minutes after presentation. Eighth grade children served as the subjects in groups for these experiments.

Followings are main results obtained:

- a) Recall immediately after presentation has a slightly facilitating effect upon later recall.
- b) Recognition immediately after presentation has a slightly inhibiting effect upon later recall.
- c) As the time of interpolated recall immediately after presentation increases, the mean number of correct items in later recall increases to some extent.
- d) The increase of the interpolated recognition time has no regular influence upon later recall except between one minute and others.
- e) As the number of items in recognition table increases to twice, thrice, and four times, the mean number of correct response in later recall decrease.
- f) In the case above subjects having more errors in the first recognition showed less correct responses in the later recall, than subjects having less errors.
- g) These effects of interpolated recall and recognition upon later recall vary according to stimulus materials. Nonsense materials suffer more recognition effect than numbers (meaningful material).

From these results the following interpretations were made; the facilitating effect of interpolated recall was interpreted in terms of confirming of right items, and establishing a set for later recalls. The inhibiting effect of interpolated recognition was interpreted in terms of incidental learning of irrelevant items in recognition table. Thus the difference of structures of recall and recognition was analyzed.

A Theory of Modal Personality

Konosuke Fujimoto

The concern for the character structure which is shared by most members of the same culture have been had from long years ago. It was since the concept of culture and personality was reconsidered by anthropologists in 1920 before and after that the scientific study for it was begun. To cite the eminent studies, there are 'National Character' by R. Benedict and M. Mead, 'Basic Personality

Structure' by A. Kardiner, 'Social Character' by E. Fromm, 'Modal Personality' by A. Inkels and D. J. Levinson. All of these concepts may be represented by Modal Personality, I think. Because, it refers to relatively enduring personality characteristics and patterns that are modal among the adult members of the society.

'Modal Personality' is a important concept and a sharp tool for the contemporary education in Japan which aims the formation of democratic personalities. Because, for its purpose, we must know the traditional character structure which is shared by Japanese people, its determinant factors, and its roles in sociocultural context. At the same time, it is necessary to compose a relatively standardized analytic scheme of Modal Personality. This is a subject of this essay.

To analyze modal personality of Japan, we can refer some excellent theories. I briefly introduced the meanings of this concept in Kardiner, Fromm, Inkels and commented respective strong points and weak points in them. Each concept is very operational, so we can use of them in various societies and cultures. Now, I have no space to mention about them.

The 'Modal' is statistical concept, so a modal personality structure is merely one that appears with considerable frequency. It doesn't mean a psychological uniformity. Inkels takes account of the fact that there are actually a great variety of individual personality characteristics and patternings in any society. Therefore, it is alike the concepts of real culture patterns and culture construct patterns by Linton, I think. Inkels emphasizes the empirical, operational approach to personalities and to compose an explicit, standardized analytic scheme, that is, a universally applicable system of concepts and descriptive variables in terms of which modal adult personality structures can be described and compared. For, the clinical-idiosyncratic mode of analysis commonly used, have been made difficult intersocietal comparison and cross-cultural generalization.

The main functions of Modal Personality are to play roles of establishing, maintaining and changing ideologies and then become psychological energies for social process. Therefore, the personality variables in the analytic scheme should be psychologically significant, in the sense that play an important part in determining the individual's thoughts and behaviors, and socially relevant, in the sense that they influence the individual's readiness to maintain or change the existing sociocultural system.

Thinking thus, it is evident that the conception of personality as a relatively stable system organized along a peripheral-central "depth" dimension must be ready in background of the analytic scheme. But individual psychology haven't yet provided any personality theories that meet the above criteria to a satisfactory degree. This is the one of questions of analysis of modal personality structures. In this paper, I attempted to standardize a analytic scheme of Modal Personality by using Fromm's basic needs structure, the need for Relatedness, Transcendence, Rootedness, Sense of Identity, and Frame of Orientation and Devotion. But, at present, we had better not try to make any more detailed schemes. Because, premature standardization, on the other hand, may seriously impair the flexibility and inclusiveness of analysis, and its worst leads to rigorous measurement without concern for the theoretical meaning or functional significance of the variables measured. After this, it is better to standardize the scheme analyzing actively modal personality structure in Japan, I think.

An Analytic Study Of Intelligence Test Performance On High-intelligence Group

Kôjiro Sumida

English Abstracts

The purposes of this experiment were (1) to get informations on the differences of test performance between high-intelligence group and unselected group, (2) to get informations for test-constructions which the select of high-intelligence group from normal group, (3) to ascertain Heim's assertions about speed and power test problems.

About 1,000 students from two universities and two colleges in Kyoto where tested with Kyoto Univ. NY15- intelligence test in order to get informations on the intelligence structure of high-intelligence students (low limit of Standard Score was 61).

Results were as follows ;

(1) Correlations between speed and test-performance on both group, were .729 and .419 respectively. (2) As a result of factor analysis, the factorial differences of two groups were very small. (3) Judging from scores of both groups, the subtests of NX15- were classified 3-patterns. (4) The differences between G (mean SS=65.3) and P (mean SS=52.1) group were very large on the subtest of reasoning, spatial relation. (5) Sex differences within the high-intelligence group were negligible small. (6) The differences of abilities between the literary-course students and science-course students were not clearly discriminated.

The suggestion from above mention results ;

1. The speed factor effects intelligence test performance of both high-intelligence group and unselected group as Heim's assertion. 2. Differences of the test performance between both groups are influenced by the difference of speed of problem solving, power of problem re-construction, and selection of correct cues for problem solving. 3. From the standpoint of test-construction, reasoning and spatial subtests play important roles for discrimination of high-intelligence group, and speed test is very useful for the selection of high-intelligence group out of unselected groups.

Some Basic Functions of Universities in the Fields of Adult Education in U. S. A.

Kenji Moriguchi

I could have an opportunity to visit U. S. A. and have stayed in Ann Arbor, the site of the University of Michigan, for one school year, from 1959-1960. The main task of this paper is to introduce some representative aspects of the adult education in U. S., especially the basic functions of the universities in the field of the adult education, from the comparative view with the "social education (Shakai-kyoiku)" in Japan.

1) Socio-historic background of the adult education in U. S.

It is quite difficult to generalize the main characteristics of the adult education in U. S. as well as its general cultures, because of great varieties in each State and part within the country. We, however, may be able to point out some remarkable characters, namely the feeling of individual and local independency which seems to have grown up from her socio-historic background. In another word, the emphasis is placed on the individual and community needs rather than national-wide social needs.

2) The concept of "Adult Education" in U. S.

We can find some difference in the meaning between the term of "adult education" in U. S. and "Shakai-Kyoiku" in Japan. The counter part of "Shakai-kyoiku" seems to be the school education.

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On the other hand, we cannot recognize such clear distinction between the adult education and the formal school education in U. S. as ours. For example, "The programmes are, to an overwhelming extent, concerned with courses which either provide 'credits' towards degrees, at both college and graduate levels, or are designed to increase professional qualifications" in the university extension and others, as Robert Peers Mentioned about. In brief, the term of adult education in U. S. seems to mean "all kinds of educational activities for adults and their communities."

3) Basic functions of universities in the adult education in U. S.

- a. The short history of the university extension
- b. University extension services

Most of universities in U. S., especially established by the State, have the division for the adult education and extension services. In this paper, I introduced some examples of the university extension services, mainly the case of the University of Michigan, with the emphasis on the relation between the university and community.

c. Radio and TV services in universities

Though I could not appreciate the general concern for educational programmes through the commercial broadcasting stations in U. S., I was much impressed with the fact that many of universities were making use of these media for adult education with great efforts. Compared with Japan, there seems to be much more expectations for utilization of educational radio and TV in school education and informal adult education, because of serious teachers' shortage.

d. Others

I mentioned about some aspects of university services for adults in such fields as the Agricultural Extension Services and daily contacts with communities and citizens through its facilities and school events.

4) Some representative activities for adults in some communities.

At first, the public school adult education is introduced. Then, I picked up some activities which seemed to be helpful for understanding the special characters of American adult education, from the view-point of "what some communities have done for themselves."

Teachers' Duties and Rights in Federal Republic of Germany

Toshihiko Shimizu

In this paper I refer to the legal status of teachers and their duties and rights in West Germany.

In the school administration of West Germany, *Länder* have the highest authority to administrate. Teachers of each schools are generally government officials of *Länder*. Therefore, they are controlled by *Beamten-gesetze der Länder*. The following are teachers' duties and rights:

1) Duties

- a) Basic duties: loyalty to all people, lawful act in performance of their duties and right attitude in and out of their services.
- b) Duties as government officials: suitable residence to their services, keeping secret on their duties and to be upright.

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- c) Duties as educators: to teach and to bring up pupils, to have obligatory school hours and so on.
- 2) Rights
- a) General rights: aids (including salary, allowance) and protections by the administrative authorities.
- b) Rights as government officials: marking of their official posts, reading of personnel records, co-operation in the personnel councils and the right to organize.
- c) Rights as educators: freedom to teach, kept within the regulations of school administrative authorities, and the right to hold a conference.
- d) Guardianship by the laws: the right to put in a demurrer and to go to law.

Thus, teachers in Federal Republic of Germany have duties and rights as well as other government officials excepting their particular duties and rights as educators, but they are restricted, especially in the political activities.

Personnel Administration of Compulsory Education Schools in France

Suzuko Murata

It is to raise the level of efficiency of personnel through democracy that a modern state looks to personnel administration. From this point, now I will discuss the distinctive characteristics of personnel administration in compulsory education schools in France. The total number of teachers of compulsory education schools in France, registered about 160,000 in 1958 and they were teaching 420,000 children in seventy hundred primary schools. Owing to the nature of public education in France, the educational administration is centralized. In relation to it, teachers are forced to be nonreligious who are adopted from among the graduates of men and women normal schools which established by every department. Training of teachers, conditions of adoption, regulations for appointment, retirement, salary and pension are exactly the same everywhere in France. This is a distinctive characteristic of French personnel administration in compulsory education school. Now I shall discuss some of the important aspects of this characteristic.

Employment and posting of teachers: primary school teachers in France can be grouped in four categories, namely, instituteurs, stagiaires, remplacements, suppléants. It is the characteristic of the employment system of France that the national government has a strict control, both direct and indirect, over the examination for service, only those who pass the examination will be employed as qualified. Within the first term immediately after graduation from a normal school, an applicant should take that examination. Once he is employed, he is obligated to serve in public education for a period of ten years.

Salary: Teacher in France has a good social standing. The salary schedule adopted on October 18, 1946 is still in use.

Teacher's Efficiency Rating: Teacher's efficiency rating through inspector system based on the government ordinance of March 3, 1952 is practice in this country. The results of efficiency rating are used as the reference materials for general supervision and guidance of individual teachers, and for the determination of promotion and assignment of jobs.

Punishment: Teacher has the freedom of speech as a citizen. There is no regulation prohibiting teacher's political activities. Teacher has the right to organize union under the protection of law.

The above is an outline of the personnel administration of school teachers in France. The national government has a control over the personnel administration which operates smoothly and efficiently,

due to the following reasons: (1) the strict examination to screen qualified teachers, (2) the importance attached to teacher's efficiency rating, (3) The nation has a good social security system, and teachers in this country are respected as men of high social standing.

A Trial Essay of the Methodology of Comparative Education

Tadashi Kaneko

In these days, especially since the First World War, the study of comparative education has been noticed as a part of educational science.

At present two great tendencies of its study are seen; the one is the theoretical generalization, the other is the practical specialization. Historically the latter has developed earlier as a descriptive study of foreign education in which the advantages of the foreign educational systems would be imported in order to make up for the short-comings of its own. The former tendency has been characterized as follows; it makes efforts to understand the characteristics of the educational policy and systems, its general principles or substantialities through the comparative method, considering, on one hand, the underlying principles which govern the development of all national systems of education, on the other, the types or morphological forms educational system and policy.

Today these tendencies are isolated from one another. Moreover few trials of their combination have been made up to now.

Therefore, in the present treatise, the author discusses the necessity for the unification of these tendencies and thinks two missions of comparative education in correspondence to the two characteristic sides of education itself which are the theoretical and the practical. Comparative education as the theoretical science gives the educational science the more universal and objective theories, materials and values or makes hypotheses for the execution of the education plans. Comparative education as the practical science suggests more practicable and successful measures to the plans and policies by the thorough consideration of the special situations of a country. Thereby it promotes the educational reforms and improvement. The latter applies the hypotheses acquired by the theoretical science to the practical field and thereby verifies them. He considers such a circular process—hypothesis making→its verification→hypothesis . . . As this process goes on further, the hypotheses will become more objective and universal. Therefore we can get the better, suitable and objective comparative criterium and at the same time the more practicable, successful plans and measures.

From this judgement, the author wants to put stress on the method of study by thinking usually certain special educational affairs from the three points of view, that is, historical relationship, geographical one and that of educational affairs to other factors in both the theoretical plane and the practical. He refers to this point as a core of this treatise in the introductory chapter and the second. The first chapter shows the five periods of the history of comparative education ranging from the appearance of national educational systems to that of comparative study of education. Moreover, from another point of view, he classifies three kinds of approaches, i. e. 1) the descriptive approach, 2) the analytical approach of the factors relating to the national character. 3) the sociological, culture-morphological approach.

In the last complementary chapter, he outlines the existing state of the system of comparative education study in the world and discusses the necessity of establishment of the more effective and integrated global system of comparative study in the world.

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| | 研究 | | 児童福祉論(矯正教育を含む) | 柴田講師 |
| | 研究 | | 社会病理学 | 桑畑講師 |
| | 研究 | | 新聞学 | {平井講師 藤原講師 |
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| | 研究 | | 教育財政 | 山口講師 |
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| | 講義 | 法 共 | 労働法 | 片岡助教授(法) |
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| | 講義 | 経 共 | 経済原論二部 | 青山教授(経) |

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| | 講義 | 経共 | 財政学 | 島教授(経) |
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| 教職科目 | 講義 | | 教育心理学 | { 寺 阪 助 教 授 高 瀬 助 教 授 小 田 助 教 授 塚 原 講 師 小 田 助 教 授 沢 瀉 講 師 奥 川 教 授 (教 養) 木 村 教 授 (理) 後 藤 教 授 (理) 宮 地 教 授 (理) 宮 本 教 授 (理) 伝 田 講 師 (農) 山 田 講 師 (経) 大 浦 助 教 授 (教 養) G. Fontir 講 師 C. H. Kaempf 講 師 |
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| | 演習 | 院 4回生 | 教育実習 (市内中学校・高等学校) | |
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(註) 「院」は大学院の授業、「院共」は大学院と学部との共通授業である。

「文共」「法共」「経共」は文学部・法学部・経済学部との共通授業である。

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 荻阪良二 本山幸彦
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 住田幸次郎 宮城宏

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Kyoto University Research Studies in Education

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