

# 京都大学 教育学部紀要

## VIII

### 論 文

精神薄弱児の人格発達に関する研究  
知能検査繰返しによる得点増加に関する研究  
行動科学の発展と東洋人性学の立場  
価値の概念とその検証法  
流 行  
大衆社会における人格形成と自己統制  
図書館資料の蔵置形態とその分化  
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性格教育における美と崇高  
教育批判の問題  
経験・基礎・系統

英 文 要 約  
彙 報

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# 京都大学教育学部紀要 VIII

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### Personality Development of the Mentally Retarded Field Research in Shigaraki Home (2)

TSUNEO TAKASE

Co-workers BUNRO FUJIMOTO  
HIDEO KOJIMA  
HIROKO HIGASHI  
SEI OGINO  
HARUYOSHI OSAWA

In a previous study we approached the subject with an emphasis on the educational value-system in the institution, the formal-informal group organization, and the inner personality world.

The purpose of this study is more restricted. It is to make clear the process of personality development in the light of self-acceptance. We believe, in this study, personality development means to make efforts to actualize oneself, self-acceptance is one of the basic strata which congruent personality development depends upon.

Self-acceptance, we think, has four conditions :

- (1) One must have some kind of definite self-concept, which is the Kernel of one's concepts of self or the central principle of one's behavior.
- (2) The self-concept must be objective as well as subjective.
- (3) One must put both positive and objective values on the objective-subjective self-concept. And one must accept one's self as it is.
- (4) One must have an eager desire and make efforts to actualize one's self.

Besides we must take up the *trotzdem* character of one's self when we approach it in the educational-psychological area. The *trotzdem* character makes one overcome one's negative self-concept and endeavour to actualize the positive one.

In order to approach the problems, we studied some cases by the interview method. Fourteen cases were chosen through discussion between the teachers (including the director and nurses) and us. The criteria for the choice were based on the degree of progress in their work and in their social life. Seven had made remarkable progress, while the other seven had made none. After choosing, we interviewed the subjects, teachers, parents, employers of pottery factories, etc. and got information about their behavioral changes, self-concept and self-acceptance.

Records were analyzed by pre-decided check-items. We decided on five types; three in non-progress cases and two in progress cases. The characteristics of each type is as follows :

Type 1. There is not a consistent and central self-concept, and the self has no meaning for the person (non-progress group).

Type 2. There is the ability to be objective and positively self-evaluative to some degree about

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their work, but they are by in large unaware of their many important problems (non-progress group).

Type 3. There is quite a definite, consistent self-concept and positive self-evaluation. But it is hardly more than self-satisfaction (non-progress group).

Type 4. The self-concept is "I am working in a factory. I take an important role in it." This self-concept seems only a repetition of the encouraging comments of others. There are doubts and if the environment changes, the self-concept may change easily (progress group).

Type 5. There is a consistent self-concept. As they are quite objective, they have both positive and negative self-evaluation. They worry about the negative side, but do not make any effort to overcome it and actualize themselves.

Among these groups there was none which really accepted and actualized themselves. Though cases of type 5 are the highest stage of self-acceptance in our study, their self-acceptance is not a real one that satisfies the above four conditions.

In order to find out the reason of the above facts, we must make clear the following problems, towards which we will direct our future studies :

- (1) Is it essentially possible for the mentally retarded to accept themselves?
- (2) Is it possible for a person mentally retarded to grow into a self-accepting person if the education that makes him positively aware of his own self can be improved?

### **A Study of the Increase in Scores in the Repetition of Intelligence Tests**

**KŌJIRO SUMIDA**

The purpose of this study was to repeat the Kyoto-University NX 8-12 Intelligence Test with about 400 subjects under various conditions and to analyze the results.

The following results were obtained :

- (1) Test-repeating produced an increase in SS scores generally.
- (2) This increase was higher on the scores of 4-month and 8-month test-retest intervals.
- (3) The lower intelligence group showed more increase than the higher.
- (4) There was no significant difference of increased score, not only between the sex groups (men, women) but also between the memory sub-test score groups (high, middle, low).
- (5) Reliability coefficient has a little relationship with the SS scores made at the retest in various conditions.
- (6) Sub-tests scores including numerical factors were little advanced in comparison with other subjects.
- (7) It is suggested that some experiments may be made in the design and construction of the tests.

## Behavioral Science and Oriental Ethology

KŌJI SATŌ

We can trace the lineage of American behavioral science from the ideas of the Institute of Human Relations of Yale University, of Lewin's group dynamics, and of the Department of Social Relations of Harvard University, but it is broader than social sciences and integrates biological sciences. It may be characterized as the interdisciplinary study of man, aiming at the general theory of human behavior.

The writer is interested to see American behavioral science in reference to European ethology. Tinbergen compared modern European ethology with American behaviorism. But ethology has another meaning in J. S. Mill's usage. It is the science of the formation of character, national or collective as well as individual. It is said to be the science which corresponds to the act of education in the widest sense of the term. Then this ethology in a sense comes close to modern behavioral science. The writer wishes to call attention to its relationship with Oriental wisdom on human nature, which covers medicine, psychology, philosophy, religion and arts (fine arts as well as the martial arts such as fencing, archery, *judo*).

These Oriental teachings are closely interrelated, with personality training, which consist in the promotion of psychological and bodily adjustment, as the nucleus. These problems may be reduced to the central problems of *Zen* and *Ki*. The writer suggests a number of concrete problems to investigate, by integrating such Oriental wisdom and Western scientific conclusion and methodology.

(The topic will be discussed in detail in Vol. 5, No. 1 (March 1962) of *Psychologia-An International Journal of Psychology in the Orient*-, a journal written all in English and published by our Faculty.)

## The Concept and Identification of Values

ESYUN HAMAGUCHI

Today the decisive definition of values and the final methodology to identify them are not yet firmly established in the Behavioral Sciences. The present paper aims at (1) putting various concepts of values in order mainly from the standpoint of man's selective behavior, and (2) pointing out some essential conditions in the research on values and proposing a theoretical scheme for the analysis of them.

Value concepts of different kinds may be included in the "value-complex." It consists of the conception of the desirable in individuals or culture (*values* in a narrow sense), desideratum and valuing, and the processes of selection and evaluation. The interrelationship between these components is considered as follows: the individuals (valuers) who are in a given choice situation of action may *select* among their *desiderata*, that is, the objects of *valuing*, or may choose an adequate alternative way to get them from among many, depending on or based upon their own definitive

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*values* for selective commitment which have been settled through the processes of *evaluation*.

As for the *values* defined culturally and regarded as the core of the "value-complex," some points are discussed.

1. They are viewed in two phases — the socio-cultural system and individuals. *Values* in the former phase are the norms for the system to be maintained and in the latter phase the standards or codes for selection by individuals.

2. The latter concept, as Clyde Kluckhohn defines, is closely related to the Theory of Action by Parsons and others. It is also true that his functional definition is not always perfect in comparison with Catton's revised and operational definition.

3. *Values* have some important properties in common: their determination of the permissible "cost" in selection, and their self-evident nature.

4. Value system is classified into two types. One is the value hierarchy based on pattern integration as Albert reports on the Navaho culture, and the other is the subjective and situationally relative system of individuals founded on functional integration.

5. Value-orientations, the basic values in culture, are generally believed to be the fused conception of both the existential and the normative from the structural viewpoint as Clyde Kluckhohn suggests. However, when we give our attention to their processual directionality and variations within a culture, the critical concept newly-defined by Florence Kluckhohn is to be noticed as functional and dynamic.

The significance of Catton's theoretical hypotheses on *desiderata*, *selection*, and *valuing*, and of von Mering's theory on the processes of *evaluation* for value studies are praiseworthy.

In the next place, two requisite conditions for identification of *values* are pointed out. They are (1) the involvement of choice situations, and (2) the projective representation of responses. Among several methods to investigate *values*, the Picture Technique by Goldschmidt & Edgerton seems to be the only one to meet both conditions, though it must be amended in many parts. Any given *values* identified can be placed in the categories or on the continua of value characteristics. These are the categories of modality and content, and the continua of extent, intensity, salience, stability, generality, and relatedness.

## Die Mode

TOSHIAKI SHIGEMATSU

I	Vorwort
II	Die psychische Erklärung der Mode
III	Die soziale Erklärung der Mode
IV	Die eigentümliche Züge der Mode
V	Die sozial-historische Erklärung der Mode
	Die primitive Gesellschaft
	Die mittelalterliche Gesellschaft
	Die neuzeitliche Gesellschaft
VI	Die Mode und die gegenwärtige Massen-Gesellschaft
VII	Nachwort

## Socialization and Self-Control in Mass Society

SHŌZAN SUIBANO

Our purpose is to consider what are the desirable goals of socialization in mass society. In my conclusion, we advanced such proposals on the ways of life in alienating society that the goal of the desirable socialization is to make up a **mature personality** and to have abilities of self-control, because mechanisms of self-control in personalities and creative functions of adaptation to the world are very important for the equilibrium of personality and its re-organization.

Next we shall explain the content of each section briefly.

(1) Analysis of the crisis in our society.

As Lawrence K. Frank defines our society as the patient, great trends of *anomie* come into our society.

(2) The traits of mass society.

Mass society is characterized by three traits. First, standardization of culture makes us mediocre; second, social organizations expand on a large scale and peoples feel self-alienated increasingly; third, decline in social control produces many forms of deviant behavior.

(3) Social *existence* analysis.

Social *existence* analysis will form a vicious circle of psychogenetic approach or Socio-cultural background approach. By this approach, we consider all behavior as the result of the self's function or self-concept. Therefore, deviant behavior and delinquencies are results of failures in self-control.

(4) Socialization and self-control.

As George H. Mead says, the self arises from the interaction of ego with others. But it is more desirable to find the *real self* behind ourselves. On this point, my thinking derived valuable suggestions from Carl R. Rogers' theory of phenomenological therapy.

(5) The functions of self-control.

Self-control is formed in our personality by internalization of *social control*. Therefore, boys who have highly developed super-egos are defended from delinquent temptations, conversely weak-ego(self)-controlled boys are apt to fall into delinquency.

(6) Recovery from alienation.

In order to recover from alienation, we have to first recover **consciousness** from being self-alienated, and then to develop the function of **self-control**, finally to reorganize **control=gratification** as in the period of youth.

**Development of Departmentalization  
of Library Materials**

**CHIKAO OGURA**

It has been realized more and more, in Japan, that the subject departmentalization of library materials and activities has become one of the most significant forms for making the library a more useful tool in service of all the interests and professions represented by the community. Among the larger public libraries in this country there appeared, so far, many which have introduced this organization in limited fields. There have been, for example, separate rooms for the humanities, the natural sciences, and the social sciences or sections divided in a large reading room for those subjects. Lately a strong tendency toward departmentalization has been in evidence.

The writer of this paper has tried to analyze the problems which the public libraries are all encountering in adopting this organization and found the historical development of grouping, separating and departmentalizing library materials very interesting in studying the factors which resulted in the subject departmentalization. So I have tried to trace back to the latter part of the nineteenth century when the traditional system of *fixed location* of library materials was replaced by the new one, the *movable location*. This fact was considered by the writer as one of the prototypes of grouping books in libraries by their subjects.

It is hard to say whether subject departmentalization has its direct origin in *movable (relative) location*, but it is noteworthy that the new system of subject classification of books on shelves of a library called attention of librarians to the consideration of library organization which divides the library materials into subjects. The subject open-shelf system and also the subject departmentalization of a library appeared a little later on the history of *movable location* and both were connected closely with the subject classification of the books.

It is one of the most characteristic features in Japanese public libraries which adopted subject departmentalization that most of them have a tendency of providing special emphasis upon particular interest areas and more adequate all-around service to adults rather than the subject departments based upon the library's classification. One of the major interests for the writer of this paper is that the *subject's* color has been fading in its original meaning, the theme or themes of a book, in the development of the organization of subject departmentalization.

**The Legal Nature of the German University  
—In Relation to Academic Freedom—**

**HIDEAKI TAKAGI**

In this study I discuss the problem, whether the German universities are *die öffentliche Anstalten* or *die Körperschaften des öffentlichen Rechts*.

All German universities are established and administered by the state (*die Länder*). In this



point they seem to be the governmental institutions (*die öffentliche Anstalten*) which should be as a rule controlled by the state.

But the actual administration of the universities is left to their own organs (rector, dean, senate, faculty, etc.) under the necessity of maintaining their academic freedom, which is guaranteed in the constitutions. They, therefore, seem to be self-governing corporations (*die Körperschaften des öffentlichen Rechts*) which are independent of the state.

What are they in the substance? One answers that they are and/or should be *die Anstalten* and another says *die Körperschaften*. I agree with the latter. Because the universities could maintain academic freedom more completely by being the corporations (*die Körperschaften des öffentlichen Rechts*).

### A Study of the Right to Education of Parents from the Positive Law Viewpoint

ICHI SAGARA

The purpose of this paper is to clarify the Right to Education of Parents in various regulations of positive law. In 1951, the theory on Right to Education of Parents was introduced in Japan by Dr. Kōtarō Tanaka in his essay on *The Right to Education from the Standpoint of Natural Law*. Until then, neither jurist nor educational scientist ever discussed this matter in Japan.

Today, not only articles on the Right to Education of Parents are included in the Civil Code, but they are included in a Bill of Rights within the Constitutions of many countries. The reason for this is that the Right to Education of Parents is one of the basic and most important of human rights. More and more even the details of the Right to Education of Parents tend to be included in these articles. On the basis of the theory of the Right to Education of Parents there is christian ideology. We, therefore, can find no such articles in the Constitutions of countries which belong to Communist or so-called "People's Democracies," except in the German People's Democratic Republic. This is due probably to the fact that the Right to Education of Parents is under the strong influence of the political ideologies of the respective countries. It is the belief of the writer that such a Right as that described here should be emphasized more insistently in order to promote the family education in Japan.

### The Demonic in Education —An Ontological Approach to the World of Education 3—

SHŪJI WADA

Consciously or unconsciously, every educational theory has in itself a metaphysical interpretation of human nature and history. To go beneath the surface of different theories and to settle fruitless conflicts between them, we have to criticize their metaphysical presuppositions and turn our attention to investigate the very dynamic of life and history.

The most characteristic features of life and history are their "indeterminability" and "am-

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biguity." In other words, the inner dynamic or the drive for life can be characterized as the unity of form-destroying and form-creating power (P. Tillich). And people call a creative power which is super-natural, ambiguous and also destructive "the Demonic" or *das Dämonische*.

I analyze the structure and functions of the demonic in Socrates, Goethe, Dostevsky and other thinkers and with the help of Kierkegaard and Tillich's analyses, I explain the process of actualization of the demonic with relation to the theological interpretation of human evil. I further suggest that the conquest of the demonic or the creative formation of the dynamic in life must be based on the recovery of faith, the conquest of the ontological alienation, i. e. man's original sin.

Faith means obedience to the word of God, the *Logos* of whole beings. Education as the process of the creative conquest of the demonic is to find the reason for being and to promote the rationalization of life and history with it. Tillich says that the fundamental *logos* of human life is "love", "power" and "justice" and to find the relation between them is the unavoidable prerequisite of creative ethics.

I try to analyze the ontological structure and relation of these three concepts and suggest that the ideal of the educational world is the dynamic unity of love, power and justice and that without seeking this unity, every human effort of love, power and justice would become contradictory in itself and change into satanic destructiveness.

### The Principle of Reality

YŪKICHI SHITAHODO

I analyze "the Principle of Reality" or *das Realitätsprinzip* from the anthropological point of view in this thesis. This principle gives the basis to life-centered education or *die Erziehung zur Realität*. The fundamental structure of the principle of reality can be said to be *le contact vital avec la réalité* and I try to explain this, correlating with different strata of human beings: material (nature), life, consciousness, spirit, and transcendence.

In this study I depend upon the works of W. Cannon, S. Freud, J. Bergson, K. Lewin, F. Minowski, C. Rogers and S. Kierkegaard.

### The Beautiful and the Sublime in Character Education

TAKESHI ODA

#### 1. Kant's theory of character education

In Kant's anthropology, the concept of character points out the self-awakening state of man. It is an educational value for a man to be a man of character.

According to Kant, character building is like a kind of conversion. To be a man of character is to be a new man through a conversion experience. However, Kant attached importance to the basic stage of character building. In his pedagogy, he emphasized obedience, sincerity and socia-

bility in the child's being.

Kant indicated the beautiful state of character with the word "the beautiful soul." The word "the beautiful soul" leads me to Friedrich von Schiller. My attempt is to compare Kant's theory with Schiller's theory concerning the problem of character education.

Kant and Schiller had a controversy. In character education, Kant recognized the primacy of "the sublime soul". "The beautiful soul" contains the sensible causing Schiller to protest with Kant.

## 2. Schiller's theory of character education

According to Schiller, "the beautiful soul" is the state of man which harmonizes the rational with the sensible. Kant emphasized the conflict of the rational with the sensible. In contrast with Kant, Schiller emphasized the harmony of the rational with the sensible.

In Schiller's esthetic education theory, a man of character harmonizes the rational with the sensible. The functions of individual culture are to protect the sensible from the interference of the rational and to guard the rational against the power of the sensible.

Schiller called the state of spiritual freedom "the sublime soul." In character education, Schiller's ideal image of man is "the beautiful soul". Moreover, "the beautiful soul" must be transformed into "the sublime soul" in the human crisis.

A man of character is rigorous towards himself and generous to others. Schiller's point is that the rigorousness towards himself and the generousness to others are built up through esthetic education.

## On Educational Critics Presented in American Recent Education

SUSUMU IKEDA

What I presented here is a sequel to the article that I wrote in the last number of this bulletin. I am aiming at setting up the objective critics of educational issues in this paper. It seems to be necessary for developing further the educational system now in use, and also for reforming the worn out system. No system continues forever, and is dissolved into a new system at some time. Particularly in remaking the old system to the new, the critics of the educational system play an important role, which is to give the right ability to judge the situation fairly to people in the society. Criticism is not for defending the old system, but for making the new, and only sometimes for abolishing the old. There would no freedom to the *righteous* without the right to criticize education rigorously. The educational system in Japan is not so tranquil as is generally considered. It is filled with various kinds of problems worthy of public criticism which we should not ignore. Reviews on our educational system have been left too much to the judgements by professional educationalists who seem to be speaking only in defence of the present educational system in Japan which has been produced under the pressure of the Occupied Forces. Strange to say, any kind of criticism of the educational system is rejected by the progressive groups in Japan, for the reason that it is in danger of being misused by the conservatives, namely Japanese and American imperialists. In this way, to all appearance we have no freedom to criticize and it

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can be said that everything in Japan is in lag under the mask of democracy.

Now is the time to eliminate our educational lag. I should say, our educational system is dysfunctional in relation to our society. The focus of critics of education is at this point. It is also the case with the American education. The critics of educational condition in the States mainly speaking criticize the Dewey-cult and point out the weak side of American education in the age of Sputnik-impact. I intend to get a right suggestion from them in criticizing the education in Japan. The case in America seems to offer something to be learned. At the beginning, I have discussed the perennial critics presentation, and then the points of view which appeared in criticism done by Mr. Rickover, Mr. Lieberman and the weekly magazine, *Life*, by which I could be well informed on the weak points of American education. I think the critics are correct on the academic degeneracy in American schools, especially in high schools. Particularly the intellectual weakness in mathematics, natural sciences and foreign languages in America is, sorry to say, a well-known fact which we Japanese also should not neglect. However, fortunately the American people have courage and righteousness enough to criticize their own weak points, among whom educational critics are well set up, based upon the wholesome public opinion. What makes the criticism sound and fair would be said to start from the comparative study of the issues, and, in other words educational criticism is one of functions that comparative education should carry out. We Japanese students, also would have to make the educational criticism active and fair among the Japanese public, which should not be monopolized by the professional educationalists or educators alone.

### Experience, Fundamentals, and System

TSUGIO AJISAKA

Experience is a characteristic principle of the pragmatic philosophy of education. We can see it in Dewey's Book *Experience and Nature, Art as Experience, Experience and Education*.

I start by evaluating some points in Dewey's educational thought. *Creative Intelligence, How We Think, Democracy and Education* are introduced to make his principles clear.

No one doubts that our learning begins from experience. Without experience it is almost impossible to expect any fruitful effects of learning. But experience must be organized or systematized by the power of fundamentals in order to have a value for every person. This is the meaning of intellectual discipline. Intellectual disciplines are fundamental because they are fundamental in modern life. It is not a mere traditional influence, but a strong realistic appraisal of modern world to point out the three R's as indispensable skills in elementary education.

At this point Dewey's principle of subject matter shows its weakness. He says in his *Democracy and Education* "..... The notion that the essentials of elementary education are the three R's mechanically treated, is based upon ignorance of the essentials needed for realization of democratic ideals." Such an explanation gives misunderstanding very often and we have no need to spend much of our time to learn fundamentals. But the three R's are realistic skills for our modern intellectual disciplines.

For this purpose, I took an historical approach to secure the process of learning from experience to fundamentals. I developed *Pestalozzi's* principle of *Anschauungskunst* — *Zahl, Form,*

*Wort.*

*Wie Gertrud ihre Kinder lehrt, über die Idee der Elementar Bildung, Methode* are introduced.

Fröbel's *Menschenerziehung* especially his principle on *Mathematik, Sprach und Sprachunterricht* are also introduced.

My conclusion is; we must harmonize experience and fundamentals into an organized system to perform the intellectual learning, discipline, more exactly.

昭和36年度 教育学部 講義題目  
教育学研究科

科	目	講 義 内 容	教 官
教育学教授法	研 究 院 共	教育の人間学的基礎—前年度に引き続き、人間の全体構造を究明し、教育学の基礎を明らかにする。	下 程 教 授
	研 究 院 共	ギリシヤの人間の形成—プラトンを中心として—	三 井 講 師
	演 習 院 共	教育人間学の根本問題— Böhme: Das Geheimnis der Seele 等の講読を通じて教育人間学の根本問題を考究する。	下 程 教 授
	演 習 院 共	Rousseau: Émile.	柴 田 講 師
教育哲学	講 義	現代の哲学および教育哲学の概観を行ない、次に教育哲学の体系を展開する。	高 坂 教 授
	研 究 院	Democracy および Humanism の系譜と本質— ギリシヤ以来の Democracy および Humanism の歴史をたどりつつ、現代に至り、その本質を明らかにする。	高 坂 教 授
	演 習 院 共	Hegel: Phänomenologie des Geistes (Das unglückliche Bewusstsein から)	高 坂 教 授
教育史	講 義	西洋教育史通説 (近世を中心とする)	篠 原 教 授
	研 究 院 共	明治教育史の問題点—日本の近代教育の形成に関する歴史的な諸原因を思想史的、治政史的、経済史的な諸条件との関連をもとに分析し考察する。	本 山 助 教 授
	研 究 院 共	明治初頭から末年にわたる近代日本の成立期における人間と思想の問題を取り扱いたい。世代論的な見方をいれて、流動性に富むこの時期の性格を明らかにし、更に比較思想史的方法をとりたい。	源 講 師
	演 習 院 共	Herbart: Umriss pädagogischer Vorlesungen.	篠 原 教 授
比較教育学	講 義	比較教育学概論—比較教育学につき、その目的、性格、方法などに概論的に論及し、各論的問題のありかを検討するものである。	池 田 教 授
	研 究 院 共	日本近代教育の成立に影響をおよぼした外国教育文化の比較研究—近代日本の教育体制及び内容の編成に如何に諸外国教育文化が影響を与えたかを検討、蘭、米、英、独、ソ連、中国などにおける近代教育発展史の研究と併せて、比較研究的分析を行なう。 ゼミナール方式で運営し、教育史、教育課程コースと共同研究をする。	池 田 教 授
	研 究 院 共	近代教育におけるドイツ的状况の比較研究的分析—19世紀以降の教育の場におけるドイツ教育の諸流派およびその他国への影響を、ドイツ的状况のもとにとらえて、比較教育史的に分析研究する。	池 田 教 授
	研 究 院 共	比較思想史の方法—前期 (比較社会史的分析) ①幕藩体制と西欧の身分制国家。②明治維新と西欧のブルジョア革命。③明治国家と西欧の初期ブルジョア国家。	上山 講師(人文)

京都大学教育学部紀要Ⅷ

	研究	院 共	後期（比較思想史的分析） ①江戸時代の儒学と西欧の盛期スコラ哲学。 ②尊皇攘夷思想と西欧の啓蒙思想。③ロマン主義と自由主義	小林 講師
	演習	院 共	比較教育研究発達史—比較教育学は従来如何にして生じ、そして今日にまで発達してきたかを論ずる。	池田 教授
	演習	院 共	比較教育史の研究—Meyers: Education in the Perspective of Hisotry に表われたる考え方を一つの比較教育史として考察し、比較教育史のあり方を検討したい。	東 講師
	演習	院 共	比較教育学の諸問題—比較教育学の諸問題を Schneider その他の文献を中心として演習研究する。	
教育課程	講義		教育課程概論—教育計画全般についての基本的課題を研究する。特に教育の目的の設定、内容と方法の関連について論ずる。（併せて道徳教育のカリキュラムについて述べる）	鯨坂 教授
	研究	院	経験性と系統性—最近の我国の学校教育の中心課題の一つである本問題について原理的な分析を試み併せて進歩主義と本質主義との批判に及ぶ。	鯨坂 教授
	研究		米国における大学一般教育 ①ハーバード大学の一般教育 ②コロンビア大学の一般教育 ③シカゴ大学の一般教育	小田 助教授
	演習	院 共	Dewey: Reconstruction in Philosophy の講読と併せて experimentalism の基本問題を扱う（前年度のつづき）	鯨坂 教授
	演習	院 共	Hutchins: The Higher Learning in America.	小田 助教授
教育指導	講義		教育指導概論—教育指導の意義、領域、原理及び方法の概要を講述し、特に道徳教育の研究（道徳指導）に重点をおく。	片岡 教授
	研究	院 共	西田幾多郎著「善の研究」をテキストとして道徳教育の理念を明らかにし、指導の方法としての純粹経験を究明する。	片岡 教授
	研究		個人指導論—教育指導の方法として counseling を中心とする個人指導法を究明する。	石井助教授(学生)
	研究		集団指導論（グループ・ワーク）—学校教育及び校外生活における児童・生徒の指導にグループ・ワークの理論及び方法を考察する、内容概略下のとおり。①小集団指導と集団治療の理論②生活指導におけるグループ・ワーク③校外における集団活動とグループ・ワーク	蜂屋 講師
	演習	院 共	Kant: Über Pädagogik.	片岡 教授
教育心理学 第 1・2	講義		教育心理学概論—世界における教育心理学の景況を顧慮しつつ、我国における問題点並びに処理の方法を概観する。	佐藤 教授
	講義		臨床心理学概論	倉石 教授

講義題目

研究	院	禅の人格心理学的研究—禅の人格心理学的研究を中心として、東洋及び西洋の人間形成の技術を比較検討し、新しい方法論を探求する。	佐藤教授
研究	院共	現代心理学の動向—教育心理学研究の背景として、現代心理学の諸領域の動向を、個々の具体的な研究をとりあげながら、概観を試みる。	佐藤教授
研究	院共	教育心理学研究法	倉石教授
研究		視聴覚教育概論—その歴史及び現況を概説すると共に視聴覚教育の基礎的諸問題、とくに映像化と言語化の相互関連性について考察する。	芋阪助教授
研究		市場行動の心理学—市場行動とは何か、その体系化を試みると共に産業活動の心理学的諸側面を概説する。	芋阪助教授
研究		発達心理学—遺伝の問題、知覚の発達、言語の発達、思考の発達、社会性の発達、運動機能の発達等の諸問題を乳児期、幼児期、児童期、青年期について概説する。	梅本助教授
研究		学習心理学—学習の意義、条件づけ、強化、消去、転移、忘却、学習法（分散、集中、全体、部分）等の問題を概説する。	梅本助教授
研究		集団の心理—集団の構造と機能を社会心理学的に追求する。	高瀬助教授
研究	院共	小児発育生理—小児の身体及び精神発育、並びに小児生理の概論、更に小児栄養を附加して小児の生理及び発育の特徴、小児の養護並びに精神衛生等につき教授する。	小西助教授(医)
研究	院共	精神医学—序論、疾病分類、分裂病、綜鬱病、癲癇、心因性反応（神経症）、精神病質人格、精神薄弱、器質性精神疾患について講ずる。	鳩谷助教授(医)
研究	院共	精神衛生—教育上必要な児童の人格の理解を臨床心理学的側面から解明することに重点をおいている。したがって人格の形成を促す遺伝力及び幼少時からの環境影響力などを論じ、実際の教育の上でそれを如何に生かすかを論ずる。	黒丸講師
演習	院	教育心理学コロキウム {全体 週2時間 個別 週2時間	倉石教授
演習	院共	英書講読—知能論及び教授機械関係論文講読	芋阪助教授
演習	院共	英書講読—大学院を中心として教育心理学の最近の諸問題についての文献講読及び研究法の実習を行なう。	梅本助教授
演習	院共	独書講読—Wellek : Die Polarität im Aufbau des Charakters 1950.	高瀬助教授
実習		一般実験—心理学的測定法の体得を主眼とし、そのために精神電気反射の精神疲労その他小單元による実験を約20種行なう。	芋阪助教授 芋竹内講師
実習		テスト実習—知能、性格、その他の基本的テストについて解説及び実習を行なう。	高瀬助教授 高河合講師
実習		統計実習—教育心理学における基本的統計技術（因子分析を含む）を実習する。	梅本助教授 梅野講師



京都大学教育学部紀要Ⅷ

	実習		臨床実習—臨床心理学における面接、診断、治療等について実習を行なう。	倉石教授 石瀬講師
	講義	文共	心理学概論	園原教授(文)
教育社会学 第 1	講義		教育社会学概論—①社会と教育との関係、教育学と社会学の密接な関係。②教育の観点からみた個人と社会の関係。③社会発展の原理、類個的動機と種的動機的作用。④社会の発展と人格形成、人格性 of 社会学的解明、社会性と個人性の問題。⑤社会の類型と人格形成との関係。	重松教授
	研究	院	現代社会と教育—いわゆる Mass Society における人間の自己疎外の問題を人格形成との関連において究明する。	重松教授
	研究	院共	都市社会と価値観の形成—現代大都市の構造と機能を明らかにし、それが都会人の価値観形成にどのように関連しているかを講ずる。	渡辺助教授
	研究		産業組織の社会学—産業組織体の諸類型とその中にみられる人間関係の在り方について述べる。	渡辺助教授
	研究		学級集団	木原講師
	研究		社会階級と社会階層	野崎講師
	研究		社会構造とパーソナリティ	橋本講師
	研究		放送概論—放送の理論と実際について編成並びに各種番組にわたって解明、マス・コミュニケーション・メディアのうち、放送(ラジオ・テレビ共)に対する知識を深める。	牧講師
	演習	院共	Freyer : Soziologie als Wirklichkeitswissenschaft.	重松教授
	演習		社会調査—社会調査の方法を概説したのち、本年度は特にサンプリングと尺度化の理論と実際について説明する。	渡辺助教授
	講義	文共	社会学概論—社会学方法論・社会関係・社会集団等の諸領域にわたり、主要問題若干を抽出して、やや詳しく説述する。	白井教授(文)
	講義	文共	社会学概論	池田助教授(文)
	演習	院共	Bergson : Les deux sources de la morale et de la religion.	作田助教授(教養)
教育社会学 第 2	講義		社会教育学概論—青少年に対する社会教育に主眼をおいて、社会教育の概説を述べる。	姫岡教授
	研究	院共	家庭環境と人格形成—文化・社会(とくに家庭環境に重点をおき)・パーソナリティの関連の問題を講ずる。	姫岡教授
	研究		マス・コミュニケーションと教育—人間形成に与える強大な社会環境としてのマス・コミュニケーションと教育手段としてのマス・メディアの利用状況及び方法について概論を行なう。	森口助教授
	研究		マス・コミュニケーションの理論	加藤講師
	研究		青年教育史	桜井講師
研究		コミュニテニイ・オーガゼーション論	柴田講師	

講義題目

	演習	院共	青年社会学の問題—青年社会学の基本的問題を演習式にとりあつかう。	姫岡 教授 森口 助教授
	演習	院共	現代社会における余暇の諸問題—急速に大衆化した余暇を社会的及び教育学的に研究する。(Veblen: The Theory of the Leisure Class; Larrabee & Meyersohn: Mass Leisure 等をテキストとする)	森口 助教授
図書館学	講義		図書館学概論—図書館学上重要な課題となっているものについて順次概説する。	小倉 助教授
	研究		図書館資料の収集と管理—図書館資料の概念、蔵書構成の諸過程、図書選択の基準、書誌調整の問題などを研究する。	小倉 助教授
	研究		公共図書館と地域社会—地域社会の実態分析を基にした公共図書館活動の形態を研究する。	西藤 講師
	研究		レファレンス・ワークの機能と形態—図書運用上に占めるレファレンス・ワークの意義と機能を考究し、図書館の性格を基にした形態上の相違を研究する。	岩塚 講師(図)
	研究		学校図書館の運営と読書指導—学校図書館運営上の諸問題ならびに児童生徒に対する利用上の指導・読書指導に関する実際について研究する。	松本 講師
	演習	院共	印刷および図書の発達を図書館史に関連せしめつつ演習を行なう。Steinberg: Five Hundred Years of Printing; Predeek: A History of Libraries in Great Britain and North America.	小倉 助教授
教育行政法	講義		教育行政法概論—教育法規の意義および本質、優良法規の特質、教育法規の基本原理等について述べ、次に教育法規の体系、教育法規の分類等について詳細に講述する。教科書は相良惟一著「教育法規」。	相良 教授
	研究	院共	教育行政に関する諸問題(主として国家と教育の関係について) 随時新聞記事等を教材として使用。	相良 教授
	研究		教育行政学の諸問題	兵頭 助教授
	研究		教育財政—わが国の近代的教育制度の成立に伴う教育財政の発達の歴史的考察ならびに主として義務教育費に関連した財政問題の理論的・実証的研究。	山口 講師
	研究		学校調査—教育政策の樹立、その結果の評価等、教育行政に必要な調査の基本的方法を明らかにし、既に行なわれた教育行政関係の調査の主なるものについて、その方法を具体的に検討し、かつフィールド・サーベイを行ない実践的に究明したい。特に本年は調査項目に重点をおきたい。	味岡 講師
	演習	院共	仏書講読—Dieltinkaitis: La Liberté scolaire et l'Etat	相良 教授
	演習	院共	英書講読—Campbell & Gregg ed.: Administrative Behavior in Education.	兵頭 助教授
	演習		独書講読—Heckel u. Seipp: Schulrechtskunde.	兵頭 助教授
講義	法共	行政学	長浜 教授(法)	

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	講義	法共	行政法第一部	杉村 教授(法)
	講義	法共	行政法第二部	須貝 教授(法)
	講義	法共	労働法	片岡助教授(法)
	講義	経共	経済原論一部	青山 教授(経)
	講義	経共	経済原論二部	岸本 教授(経)
	講義	経共	財政学	島 教授(経)
教職科目				
教育心理学	義講		(道徳教育の研究1単位を含むものとする)	倉石 教授 梅本 助助授
職業心理学	研究		(教職専門科目の職業指導に代えることができる)	加藤 講師
特殊教育	研究		精神薄弱児の教育	糸賀 講師 田中 講師
特殊教育	研究		肢体不自由児の教育	早瀬 講師 安原 講師
教科教育法概説	講義		①学習と教授との関係 ②学習指導の諸方法	小田 助教授
国語科教育法	講義			塚原 講師
社会科教育法	講義		①社会科の誕生 ②小学校の社会科 ③中学校の社会科 ④高等学校の社会科	小田 助教授
自然科学概論	講義		(数学科教育法・理科教育法に必須)	沢 瀧 講師
数学科教育法	講義			奥川教授(教養)
理科教育法	講義		物理 化学 生物 地学	高橋 教授(理) 可知 教授(理) 北村 教授(理) 速水 教授(理)
農業科教育法				伝田 講師(農)
英語科教育法				安藤助教授(教養)
フランス科教育法	演習	文共		G. Frontier 講師
ドイツ語科教育法	演習	文共		C. Kaempf 講師
教育実習	実習		市内中学校・高等学校において行なう。 大学院学生及び4回生を対象として養護学校において行なう。	
特殊教育実習	実習			
博物館学	講義	文共	「考古学序説」をもって、これにあてる。	有光 教授(文)

論文題目

昭和36年度修士論文題目

氏名	論文題目
石 附 実	ナショナリズムと教育——明治中期における「国民主義」と「国粹主義」の思想と行動
大 橋 岑 吉	フレーベル教育学の理論的基礎
柴 野 忠 義	社会心理学の枠組に関する一考察——w・ヘルパッハによる——
藤 本 正 信	テスト不完についての研究——テスト不安尺度の信頼性と妥当性を中心として——
堀 内 英 雄	視聴覚的情報の伝達に関する実験的研究
山 口 正 子	明治における近代公教育の成立——森有礼の思想とその教育政策を中心に——

昭和36年度卒業論文題目

氏名	論文題目
阿 満 利 磨	ウィリアム・ジェームズの真理観について——その人間観についての序説——
赤瀬川 忠	教育公務員の人事行政と勤務評定
池 本 一 郎	暗記学習に於ける全習法と分習法の比較研究
今 野 時 男	歎異抄私観——悪人正因ということ——
大 石 孝 雄	国家と教育に関する一考察：国家教育権存在の根拠
大 西 孝 雄	大衆社会における余暇状況の動向
大 山 五 郎	フランスに於ける教育改革の動向と問題の考察
岡 田 敏	Tonga における Nativistic Movement について
岡 田 米 蔵	夜間学生の疲労について
貝 路 忠 春	義務教育費の地域差の問題点
覚 道 よね子	童話とは何か
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# Kyoto University Research Studies

## in

### Education

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