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On the Relation of Humanism and Education.

Sumie Kobayashi.

The problem of humanism is aged and still controversial one. This thesis is to clarify what humanism means and how it should be related to education.

Though humanism has had a long and notable career, with roots reaching far back into the past, so-called Renaissance humanism was first and foremost a revolt against the other-worldliness of mediaeval Christianity, to make the best of life in this world. There is no doubt that contemporary humanism includes the most enduring values of Renaissance humanism. "Humanitas" was pursued by the latter as its contents and ends. But it is to be understood that contemporary humanism in the broadest sense, is not only an offspring of Renaissance humanism, followed by "Neuhumanismus" in "Sturm und Drang" which may be denoted by the word: "Ein jeder sei ein Grieche."—aber "auf seine Art.", but includes so-called humanitarianism and pragmatism and the like (naturalistic, scientific, democratic, or Marxist humanism, etc.)

Generally speaking, all kinds of humanism have constituted a certain revolt against whatever stand in the way of freeing and developing humanity. Yet through the history of humanism some religious roots of it shouldn't be overlooked and moreover, even religious, e. g. Christian humanism has been claimed to exist.

The thesis insists that education of to-day should depend on the basis of sound humanism. The thesis also insists that the individualistic and aristocratic features of both Renaissance humanism and Neuhumanismus on the one hand and those of social, humanitarian and democratic humanism on the other, should be indispensable foundations for new education, bewa-

ring of the philistinised formation of democratic education. The thesis insists again that the ideal of the well-rounded personality and the stress on every man's enjoying whole-heartedly his national and international life, should be aimed by new education all the time, under the condition of social reform in every aspect.

The meaning of the philosophical methodology and a try to study it historically and systematically

Manjiro Yamamoto

Methodology has two aspects: as organ with which to acquire truth and as principle upon which truth to be founded. From this point of view, methodology is to be classified into three grades; formal logic, scientific logic, philosophical logic. The philosophical logic is still more to be divided into three grades; epistemological, ontological and philosophical in a narrower sense. Among these methodologies, the former is to the latter each other what the method as organ is to the method as principle. Therefore the philosophical methodology in a narrower sense is in the highest grade of all.

This philosophical methodology is to be divided into two parts; theory of elements and theory of methods. The former is the basic ground of the latter. Then the theory of elements is the narrowest or ultimate philosophical methodology. We are trying to study this ultimate one historically and systematically.

The ultimate one, after all, consists in the point of view or standpoint from which to find truth. First we try to find it outside of us. And then inside of us. At last in the communication of each other.