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## Around the Problem of "Umgang"

*Sumie Kobayashi*

Among many educational works of Theodor Litt (1880-1962), "Das Bildungsideal der deutschen Klassik und die moderne Arbeitswelt" has not yet been introduced to Japan, I understand. This was published at first "als Heft 15 in der Schriftenreihe der Bundeszentrale für Heimatdienst in Bonn" and appeared as a separate volume in 1959, the 3 edition of which has come to my hand recently.

As I have realized that it is valuable enough to summarize the content of this book partly and add some of my opinion relating to what the author says, I dare to do this here.

The following is the essence of his standpoints:

"Das humanistische Bildungsideal, das als Vermächtnis des klassischen Zeitalters auf uns gekommen ist, wird von Theodor Litt unter dem Gesichtspunkt geprüft, wie weit es noch unserem Zeitalter angemessen ist. Es werden an ihm diejenigen Züge aufgewiesen, in denen es diesem Zeitalter widerstreitet. Es wird aber auch das ins Licht gerückt, was in der Ideenwelt der Klassik 'an Ahnungen kommender Entzweiung und Weisungen zu ihrer Bemeisterung' enthalten ist. Nur so kann die Frage beantwortet werden, wie die 'Menschlichkeit' auch unter den Bedingungen des modernen Arbeitslebens zu retten ist."

According to his opinion, "Die Menschlichkeit" should be always maintained and developed through "Umgang", "Begegnung" or "Kommunikation" between oneself and others—subject and object. This relation consists of both antinomy and identification. Modern arts and sciences and "moderne Arbeitswelt" are becoming more

and more isolated from "Umgangswelt". But any scientist (any technician or any labourer) could hardly be indifferent to "Umgangswelt" after all. If some one were a real worker, not a mere labourer, he should be more and more a real partner of "Umgangswelt".

In the opinion of Goethe, "handwork" might be a most excellent way to "Umgangswelt." In this respect, he was a representative advocate in modern ages and Kerschensteiner was worthy of the name as a most influential successor of the former in the same point.

Litt conceives that there should also be a relation of antinomy and identification between "Arbeitswelt" (or arts and sciences) and "Umgangswelt" and at the same time, there should be just the same relation between "Das Bildungsideal der deutschen Klassik and die moderne Arbeitswelt."

Although I do not know whether Litt's "Dialektik" as above-mentioned might be unconditionally supported by every man, I myself am very much inclined to admit his above-mentioned views in general.