ABSTRACTS

A Critical Review of the Clinical Study Plans of Education and the Search for Possibilities of an Ethnographic Approach to Schooling

How Can We Accomplish the Two Expectations Simultaneously, “Establishing a New Science of Education” and “Solving Problems Occurring at Educational Settings”?

Akira SAKAI (Ochanomizu University)

There are two expectations to the clinical studies of education recently brought to light. One is to effectively solve problems occurring at educational settings, and the other is to refresh the framework of educational sciences and establish a brand new plan. We cannot neglect either because they are related to the social meanings of educational sciences as well as to their theoretical progress.

How can we plan the framework of clinical studies of education by responding appropriately to these two expectations? This paper tries to find an answer by reviewing the existing plans presented by Hayao Kawai and Norio Sumeragi, and by examining possibilities of the ethnographic approach to education.

By inspecting the two plans, we found both of them contained some difficulties as well as some contributions to the development of new studies of education. The plan presented by Kawai tries to respond to the people’s desire for solution of problems occurring at educational settings.

But from the point of view of establishing a new educational science, the plan has some weakness for its academic integrity. On the other hand, although the plan of Sumeragi is coordinated properly from the viewpoint of hermeneutics, it does not offer us any concrete approaches to analyze data nor does it seem to respond to the strong desire to treat problems seriously.

In order to set another way to establish clinical studies of education, we try to introduce ethnographic approach in the framework presented by Sumeragi. The theoretical foundation of ethnographic approach is based on interpretationism which was shared in his hermeneutic plan. The ethnographic approach can offer more concrete ways for analyzing data collected in the field.

But ethnographers do not discuss the matter of how to treat difficulties confronted by the members in the field. We try to get meaningful suggestions from an approach suggested by a clinical anthropologist, Kleinmann, A. One possible way to manage this task that we recommend is to have the ethnographer and members of the field cooperate and reconceptualize the problems and difficulties, which are attached to the diverse cultural definitions.

We can look forward to publishing the outcome of these ethnographic studies based on this clinical approach one after another. It will contain a detailed description of the process of cooperation between the field members and the ethnographer along with its meaningful results.

Key words: clinical studies of education / ethnography / clinical knowledge / clinical anthropology.
"Clinical Wisdom" in Rudolf Steiner's Theory of Education
—— Focusing on the Relationship Between Teacher and Children ——

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The Waldorf School was founded by Rudolf Steiner in Stuttgart in Germany 1919. Today, more than 700 Waldorf Schools spread to countries all over the world. Based on the belief that "metal and physical harmony is essential", practical problems have been fundamentally resolved by the teachers' endeavors and by the relationship between the teachers and children in these schools. Rudolf Steiner's Theory of Education which serves as the ground of the practices at Waldorf schools rings a precious alarm bell toward present conditions in our country. In Japan, there is a dangerous tendency to leave clinical education problems to the "mind specialists" rather than to the teachers.

The purpose of this paper is to clarify the concept of "Clinical Wisdom" in Rudolf Steiner's theory of education, focusing on the teacher vs. children relationship.

First, the existence of the teacher at school is discussed. A psychoanalytical teacher is denied his theory of education. The relationships that psychoanalysts may have with the patients should not be brought into schools. What is important is the creation of the educational relationship with the children based on the teachers' wholesome way of thinking and living. In such a relationship, a teacher is required to share everyday life with the children at the school.

Second, some analyses are made on teachers' actions in accordance with the development and temperament of children. As for the former, children's development is divided into three stages: infancy, childhood and adolescence. A teacher needs to face children conforming to the characteristics of each developmental stage. As for the latter, a child's temperament is largely divided into four categories: the melancholy quality, the multiple blood quality, the bile quality and the mucus quality. To be in accordance with the temperament of each child is indispensable for the teachers. The function of the teacher is based on the principle of homeopathy.

Lastly, the characteristics of the relationships between teachers and children were analyzed by setting the three principles that compose "Clinical Wisdom" as the analytic criteria. These principles are "Cosmology", "Symbolism" and "Performance" as Nakamura(1992) pointed out.

The three principles are found in the existence of the teacher at school, and in the functions that the teacher adapted to meet the demands of each temperament and developmental stage. As the result of the consideration, this paper states that the three principles of "Clinical Wisdom" are working in the relationships between teachers and children in Rudolf Steiner's theory of education. In other words, the "Clinical Wisdom" has merged with the educational practices and into the teacher's every–day actions toward children's characters.

Key words: Steiner / Waldorf School / Anthroposophy / Development / Temperament
Reconstruction of Educational Research and Teacher Education as Seen from a Clinical Research — Focusing on the Teacher Education of Faculty of Education and Regional Studies Fukui University —

Kenichi MATSUKE (Fukui University)

Through clinical research, this paper attempts to reconstruct the contemporary problem in educational research and teacher education.

The clinical research includes the mutuality’s viewpoint and the generation’s viewpoint in education. Education, meaning in the sense that both the child and the teacher develop. Thus, there is the necessity of schools of various generations to interrelate in order to promote mutual development.

Furthermore, the clinical research points out the reexamination of the relation between theory and practice, and the importance of the narrative in educational practice. Educational practice is supported in “theory in practice” which Donald A. Schon says. Moreover, the educational applications that were narrated based on the records are essential for it to be actually applied.

Next, in this paper, two practice sessions of Fukui University’s teacher education is reconstructed, using the concepts of “mutuality” “generation” “theory in practice” and “narrative” in education.

The 1st practice session of the faculty education is called a “lifepartner” enterprise. While the college students attend lectures, they also assist truant children. The lectures explain about truancy, and conduct debates among the students, as well as reflect upon the subject. The board of education ties up with a university and then introduces a truant child to a student, pays his transportation expenses, and attends university lectures. The 2nd applies graduate school education.

The graduate school was established in Fukui University for incumbent teachers. The lecture of this graduate school is given at an elementary school or a junior high school. The subject which the school is tackling is taken up at the lecture. A graduate student also tackles school reform simultaneously, reflecting on educational practice. The graduate student, in addition to dealing with the child in class, also considers school reformation.

Key words: teacher education / clinical research / mutuality / generation / theory in practice, narrative, collaboration, partnership
Searching for the Wisdom in the Practice of Care-and-Education (HOIKU)

Makoto TSUMORI (Honorary Professor, Ochanomizu University)

Requested by the editor to write about the clinical approach in pedagogy, I chose the title of this article” Searching for the wisdom in the practice of care-and-education”. I started my career as a psychologist during the Second World War, then became the one who spent every day in the practice of care-and-education in the latter half of my life. In the1950's and 60's, when positivistic science was gaining strength in psychology, I was engaged in the experimental study of children. But I found that children in experimental situations did not seem to be leading fulfilling lives, and that the teacher, who applied the program according to a predetermined manual, was dissatisfied with it which affected the pleasure of interacting with the children. For many years I had been searching for a new method to help better understand the child’s world through direct contact with the children themselves. When participating with young children, we feel the natural flow of the play, while the structured programs based on the positivistic science causes an artificial break in the continuity of the play. I was aware of another kind of knowledge existing in the practice : the insight, resulting from adult participation in the children’s activities, led to mutual enjoyment. The adult and the child become partners, both agents of creating the situation.

In 1983, I spent every day in a private school of forty children from birth to twelve years of age, with special needs. Based on my twelve years experience with children, I postulated the viewpoints of a caring adult, as follows : 1) To meet a child with affection 2) To understand the behavior of a child as the expression of his or her inner world 3) To create a moment with children while participating together 4) To reflect : on what the adult experienced. When the following morning comes, a new meeting begins and a new day unfolds.

The experiences basic to the growth of children are as follows ; 1) the feeling of security 2) the feeling of participating as an agent 3) the feeling of mutuality 4) the feeling of ego strength.

These words do not correspond to the physical entity ; but have many alternatives, since they are relative terms.

In this article I tried to give examples of creating wisdom by participating with the children. 1 Phenomena
Unlike scientific data, phenomena in the practice, received from a child, which sometimes seem to be insignificant, are sometimes apt to be overlooked unless we carefully examine the details.
2 The process of expressing the inner world of children in play — a case of a boy who started playing on the first day of my career of a practitioner
3 Importance of finishing playtime to the end — a case of discovering the meaning of the peculiar behavior : for example, eating half the lunch and throwing the rest on the floor.
4 To shed preconceptions of labeling — a case of the play of an autistic child, for example
5 The subjective interpretations of the adult and the child which tend to occur at the same time — a case of a girl who experienced the death of a grandfather
6 To create the ‘present’ while participating — for example, starting the integration of a child with a handicap into a kindergarten
Heterochrony—a case of a crying girl
Seeking to participate with the community— a case of one-year-old child crying violently

The characteristics of the wisdom created by participation between adult and children: it is uncertain because both are agents, and the future is uncertain. The validity of the practice cannot be determined objectively; it is important that the child continues to live with hope for the future.

Key words: early childhood care-and-education / wisdom in practice / expression and understanding / reflection / clinical science
The Identity Formation of High School Girls in the Present

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A peculiar sub-culture of high school girls known as “kogyaru” in Japanese, has invaded Japanese society in the 90’s.

Features of the sub-culture thought of as “unconventional” include the miniskirt, loose socks, and dying the hair brown or blond. Since it has shown off a sexual charm which has tarnished the image of the high school girl student as “honest and modest”, it has been criticized from various angles. Furthermore, even the opinion that school education is impossible for these girls has sprung up.

In this study, several points were clarified through an ethnographical investigation toward the private girl high school with the typical “kogyaru” sub-culture style.

The points are described as below. Generally, there is the common misconception that this school is a “gathering of juvenile delinquents”, but in fact, most students (about 90% of them) had been bullied and experienced problems of low achievement during their junior high school days. The development and adoption of the “kogyaru” style is strongly motivated by those problems.

However, there is a social, hierarchical distinction which deeply lies behind the style, and it develops to the advantage of the upper-class students. Therefore, such a sub-culture do not constitute the resistance of the working class. Although such a situation is accepted as linking to the showy sub-culture and disorder of the school, in fact, it is motivated by the request of an intimate interpersonal relationship.

The ways of support towards “kogyaru” students might have 2 directions. They are, to offer a school for them to develop an interpersonal relationship; secondly, to offer opportunities of practice such as how to make communications with others through guidance in dialogue.

Key words: Kogyaru / Sexuality / Identity / Class / Sub-culture
Lyceum Movement: Reassessed
— Mutual Instruction in Concord Lyceum in 1830’s-40’s —

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The purpose of this paper is to reassess the Lyceum Movement focusing on mutual instruction in Concord Lyceum. Concord was one of the towns where Lyceum had been established by its citizens from 1826.

Lyceum was originally founded in 1826 by Josiah Holbrook as a ‘Society For Mutual Education’. (From 1829, Holbrook used the term ‘mutual instruction’ instead of ‘mutual education.’) Until 1835 there were 3,000 towns in the United States with lyceum associations where mutual instruction had been held by its citizens. While Lyceum Movement flourished between 1826-the early 40’s, there were disagreements between the idea of a state-controlled public education and the idea of education as a private affair or town-supported public education. This period was just before the establishment of the public education system which was organized by the centralized control of the state. Lyceum Movement during this period has never been assessed from the standpoint of what kind of educational thought encouraged Lyceum to develop mutual instruction. This paper attempts to clarify that mutual instruction implies the educational thought which was not included in the public education system.

Firstly, by examining the article and the pamphlet written by Holbrook, this paper suggests that mutual instruction had purpose to encourage citizens to improve themselves and learn from one another. Especially, the ways for mutual instruction were discussions, lectures and reading.

Secondly, through analyzing of the detailed records of Concord Lyceum, this paper clarifies that the citizens of Concord who associated themselves with Lyceum founded Concord Lyceum through town meetings. In Concord Lyceum, mutual instructions were held in the form of a meeting, i.e. lecture, discussion, which was opened to the public. The mutual instruction meeting provided various subjects for its members. Each member could share useful knowledge and express his or her own opinion, and learn the different opinions of other members. Mutual instruction did not merely encourage individual learning but supported citizens of Concord to improve one another through interaction and discussion.

In conclusion, the knowledge, experience and science which were acquired in Lyceum and cultivated by each member contributed to the improvement of the member of the town through mutual instruction. The educational thought of mutual instruction on which Lyceum Movement was based is different from another educational thought on which the public education system was based, thought the latter prevailed in the late 19th century.

Key words: Lyceum Movement / mutual instruction / Concord Lyceum / town meeting / public education / private education
投稿要領

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