EDITORIAL

When our *Psychologia* was started, the editor was suggested by an American representative psychologist to invite Chinese psychologists to contribute their articles to our journal, and this summer an American woman psychologist who visited Japan eagerly wished to enter into Mainland China and requested Dr. Tomi Wada Kora and the editor to introduce her to some representative psychologists there. As the channel of communication between psychologies of the United States and the Soviet Union has been opened, so it is quite natural that the psychologists of the United States and other countries have shown interest to get information about the psychological activities of China, both in Mainland and in Taiwan. Prof. Pan Shuh of Academia Sinica, Peking, and Prof. Hsiang-Yu Su of Taiwan National University, Taipei, wrote about psychological activities of each area in their journals from last year to this year respectively. Accordingly the editor invited them to contribute their articles and they willingly accepted it. It is a great pleasure for the editor and would be so for the readers of *Psychologia* in the world that this issue could publish papers from China, Mainland and Taiwan.

The Chinese has the largest population in the world with about 600,000,000 people and has her long cultural history of more than 3,000 years with a number of flourishing ages. Compared with the religiosity and intellectuality of the Indian people and the simplicity and emotionality of the Japanese people, the Chinese is rather realistic and practical in her way of thinking and living. At the present time, however, three different aspects of Chinese realism should be distinguished: first, that of Mainland China, adopting the ways of the Soviet Union; second, that of Taiwan, following the American way of thinking; and third, that of ancient China, which can be seen most clearly in Zen (Chan) and Laotzu's teachings. It cannot be denied that each of these three aspects has its own merits and dangers. The realism of Zen and Laotzu has been highly appreciated by the Westerners, and it is quite sure that they belong to the highest wisdom of mankind in the world's history, but nevertheless we must frankly recognize that there have been some dangers which are related with the negativity and retardedness of Asia. In order to break that retardedness and open a new era, they need to seek stimulation and supplement from the Western culture, as the Western culture has to learn not a little from these Oriental wisdoms, as Dr. Suzuki told us regarding *On*. Mainland China is learning the way of reconstruction from the Soviet Union, and Taiwan is following the American way of thinking. But it seems that both Mainland China and Taiwan have not paid much attention to the highest realism of their ancestors. The situation is not so different in Japan also, for Western visitors were often struck by the fact that the great majority of the Japanese people, including intellectuals, has no special interest in this traditional treasure. Zen in China had Golden Ages in Tang and Sung dynasties, and after that it has shown considerable regression. Zen has its own emphasis on "now and here," but in order to become the highest principle of living for the modern man, it must integrate the historical and ethical point of view of the Western culture (such as in Christianity and Marxism). Dr. Hajime Tanabe, Professor Emeritus of Philosophy, Kyoto University, compared Christianity,

Marxism and (Japanese) Buddhism as the principle of the New Age, and discussed the necessity to integrate them or compensate each other, and urged the cooperation of the United States, the Soviet Union and Japan as the representatives of these patterns of culture. But China as a whole has these three aspects in herself. Then it would be a great problem in the world history to see if the Chinese people can integrate these three principles in the future to establish a new culture of the highest level. The task of this integration, however, will be not only the problem for China, but also for the United States, Japan, and other countries of the world. It is not accidental that Dr. Thomas Hora contributed a paper on Zen and Tao to this issue. Their truth was discussed in the previous numbers and will be taken up often in the future. There may be many ways of exchange and stimulation between cultures. Dr. Van Meter Ames told about the possibility that Zen, imported to America, would be fed back to Japan in new style and rejuvenate the Japanese Zen.

Most of other papers are from the fields of social and industrial psychology. Dr. Kiriha-
ra is the pioneer in Japanese industrial psychology and it was very fortunate for us that he could recover from his long illness and finish his manuscript. Mr. Misumi is one of the central figures of the Society for the Study of Group Dynamics in Japan, and he reported about some of their researches. Mr. Hirota traced the development of social psychology in Japan briefly. The contribution of Mr. Kanungo and Mr. Dash will be compared with the article by Mr. Kuroda in the previous issue.

The attached photograph for foreign subscribers is that of "Nyoirin-Kannon" (cintāmanicakra avalokitêvara) of Chuguji Temple near Horyuji, Nara. Dr. Bollnow, Professor of Philosophy, University of Tübingen, mentioned about this statue in his impression of Japan. He pointed out three things, which moved him most deeply during his visit to Japan: first, this statue; the second, *Noh* play which he could see in Kyoto; and the third, the cemetery in the deep forest of Mount Koya. He compared the Nyoirin-Kannon of Chuguji, which expresses the clearness of serene wisdom, liberated but concentrated, with the statue of the 'penseur' by Auguste Rodin, which looks like stiffened by apparently strained exertion of self-reflection. This "Nyoirin-Kannon" is one of the masterpieces of Japanese Buddhist statues.

KOJI SATO, Editor.