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LA THÉORIE DE LA LIBERTÉ CHEZ BERGSON

Hisaaki Katayama

Le fondement de la philosophie bergsonienne est une idée de la liberté. L'effort philosophique de Bergson était consacré toute sa vie à montrer la certitude du fait de la liberté.

Il montre d'abord, dans son premier livre, "Essai sur les données immédiates de la conscience", que les déterminismes ne valent pas dans le domaine de la vie, du flux de la vie intérieure, de la durée pure. Il critique sévèrement aussi le temps mathématicien. Ainsi a-t-il trouvé le temps vrai et la liberté dans la vie de conscience. La liberté est la manifestation de notre spontanéité, la détermination de soi-même du moi profond.

Le problème de la liberté, dans son deuxième livre, "Matière et Mémoire", reste toujours au centre de l'intérêt de Bergson derrière la considération du rapport entre l'esprit et le corps. Les pages à la fin de ce livre le prouvent. L'objet de ce problème n'est pas seulement la conscience humaine, mais la relation entre la conscience et l'action et la manière dans l'ensemble de l'activité des vivants. La liberté de la conscience individuelle se développe à celle de l'individu vivant. Il s'agit ici du vivant-dans-le-monde, ou de son indétermination. Le choix, la reconnaissance attentive, et la translation et la rotation sur elle-même de la mémoire montrent le fait de la liberté.

Le point de vue tout neuf, que l'on pourrait appeler cosmologique, est trouvé dans "Evolution créatrice". Bergson fait ici un saut de la liberté psychique à la liberté cosmologique. Il fait, en même temps, un pont entre ces deux libertés. Le but proprement dit de cette oeuvre est l'approfondissement de la racine même de la nature et de l'esprit par la synthèse de la théorie de la connaissance et la théorie de la vie. Mais l'élan originel de la vie est la liberté elle-même, la liberté créatrice.

Dans son dernier livre, "Les deux sources de la morale et de la religion", on ne peut plus apparemment trouver le développement du problème de la liberté. Mais le fond de la morale et de la religion ouvertes est en effet l'émotion de la liberté. Quand Bergson mentionne la démocratie, il n'oublie pas de faire en remarquer le caractère religieux.

La vocation philosophique de Bergson est ainsi éclaircir le fait de la liberté. Mais c'est le soulignement de l'effort qu'il ajoute toujours à cette vérité.

DIE WAHRHEITEN, DIE GANZEN PESTALOZZI BEHERRSCHTE

von Prof., Hideo Shiga

Goethe sagte, dass „Das Erste und Letzte, was vom Genie Gefordert wird, ist Wahrheitsliebe. Doch ist es nicht nur zum Genie, im ganzen wäre es kein Denker, der die Wahrheit forscht nicht. Denn Gedanken oder Wissenschaften sind ohne Wahrheit blosse Rangierung leerer Begriffe. Unserer Thema „Pestalozzi“ war auch einer solchen Wahrheitsforscher. Wahrhaftig gäb's wenig irgendeiner Wahrheitslieber, Wahrheitsforscher und wer das Wort „Wahrheit“ so oft gebrauchte wie Pestalozzi. In diesem Punkte können wir heissen, dass war Pestalozzi ein Pan-Wahrheitist, der seine eigenen Idee hatte. Wenn lesen wir Pestalozzis Werke mit etwas vorsichtig, dann werden wir bemerken, dass das Wort „Wahrheit“ auf hohen Range in dem Beste 10, steht die Pestalozzis Wortsätze d. h. Gott, Liebe, Wesen, Anschauung, Natur, Bildung, Menschlichkeit, Freiheit, Gut und Wahrheit.

Pestalozzi schrieb in „Tagebuch über die Erziehung meines Sohnes“, dass „der Wahrheit alles gegeben“. Wir mögen sagen, dass von diesem Satze kommt alle Wörter „Wahrheit“ und seine Wahrheitsbegriffe aus. Für Pestalozzi war die Wahrheit absolut, und er hatte die „Wahrheitsbegriffe“ auf verschiedenen Bedeutung, ja zuweilen es auf seiner eigenen Bestimmung gebraucht. Daher ist das Wort oder der Begriff „Wahrheit“ Pestalozzis oft schwer zu verstehen. Darum nehme ich seine Hauptwerke auf, die das Wort „Wahrheit“ oft steht, d. h. „Die Abendstunde eines Einsiedlers“ und „Meine Nachforschungen“ oder „Wie Gertrud ihre Kinder lehrt“ usw, und ich will forschen, darin in welchen Bedeutung der „Wahrheitsbegriff“ gebraucht hat, und noch dazu will ich feststellen, dass was die Wahrheit war, die ganzen Pestalozzis beherrscht hat.

ON THE CONCEPTIONS OF THREAT

Masayuki Nobechi

Particular personality theories differ in their conceptions of threat. There is nothing inherent in the frames of reference themselves, for example in association learning and phenomenological points of view, to suggest necessarily different sources of threat in us.

On the other hand, however, it seems to be true that most or all major theories of personality have some concepts about threat in common. And some of them implicitly or explicitly illustrate threat for us and make it central to the development of defenses and pathological behavior. That is to say, we can find various kinds of the theories concerning threats, and at the same time can find the fundamental patterns of them. Similarly, although there are variations in how the coping mechanisms are viewed by different theoretical systems, there is probably more similarity than difference between them, and most points of view recognize some connections between the way in which a person learns to manage impulses and affects and the faculty of his adjustment.

As Lazarus pointed out, what seems to differentiate the theoretical points of view most clearly is how they conceive of the various sources of stress or more particularly, what are the major forces to which a person responds that produce stress.

In consequence of this, we tried to consider some sources of threat as conceived in different personality theories. The personality theories which we treated in our article are Freudian theorists such as Freud, Jung and Adler, Neo-Freudians such as Fromm, Sullivan, Spitz, Kardiner, Horney, association learning theorists such as Miller and Dollard, phenomenological theorists such as Lewin, Rogers, Goldstein, Snygg, Combs, Maslow and Lecky. We can find, despite of divergences among the theories, that there is one fundamental formal model of threat that seems to apply to all of them.

A STUDY OF VARIABLES INFLUENCING ON THE 'LEVEL OF ASPIRATION'

A comparison between different experimental procedures (time limit method vs. work limit method)

Kiyoshi Akita

We have aimed to analyse the effects of different experimental procedures on the setting of the level of aspiration (LOA), and additionally to pursue the effects of variables on personality, degree of practice, and motivation in this paper.

Subjects have been 12 girls from the second-year class of a girls' junior high school who belonged to one of three sub-groups (consisted of 4 cells) of introversion, neutral, and extroversion as a result of Y-G character test.

In setting of LOA on the additive-work, each individual has been given at random the following 4 experimental procedures; that is oriented time limit (TLO), non-oriented time limit (TLN), oriented work limit (WLO), and non-oriented work limit (WLN) method. The difference of oriented (O) method and non-oriented (N) method depends on whether she has been given or not a knowledge of past achievement (P) and LOA. Moreover, we have divided each procedure into the main test and sub-test by means of the instruction.

Results obtained are as follows;

We see a general tendency of lifting P and LOA in the O method more than in the N one, and also in the TL more than in the WL, though both are not statistically significant. In addition, examined carefully in each trial, we are not able to get any significant difference among 4 procedures.

In reference to a variable of personality, the orders of lifting P and LOA are extroversion, introversion, and neutral character successively.

Generally speaking, there is an increasing tendency in LOA after success for the sub-group of extroversion, and is no change in the tendency for the sub-group of introversion. The tendencies of LOA after success are correspondent to the tendencies after failure that show the fall for the former and the resistance to go down for the latter.

As a function of the number of practice, we have seen the rise on P in the additive-work and therefore the same tendency on LOA. However, it has been seemingly to result in the fall of motivation in a setting of LOA and a work-willing, and to give the detrimental effect on the other variable.

We have obtained the effect of the difference between the main test and sub-test on the strength of motivation as was expected.

We have not arrived at a sufficient conclusion from the above-mentioned results, but at least could not deny a significant role of the variables about experimental procedure, personality, motivation, etc. on the setting of LOA. We only showed some problems in this experimental study.

THE EXCAVATION OF THE YOYAMA (余山)
SHELLMOUNDS IN THE CHIBA (千葉)
PREFECTURE (PART I)

Nakao Sakazume

As members of the Anthropological Institute of the Tokyo University, we have excavated the Yoyama shellmounds in Chiba Prefecture in the spring of 1940. This site is near Choshi (銚子) City situated at the mouth of the Tone (利根) river and the most famous one in Japan. Many scholars have excavated here since the middle of the Meiji (明治) Era, and found abundant kinds of rare or excellent remains. This place is in the sand-dunes, and the remaining condition of every relic is very good. We have then searched the untouched part of the site and found two dwelling places at least and five human skeletons buried in such a crenched style as the general style of the other bones of this country. One of them has born a shell armband on one of his upper arm.

In this report we have only explained on these two topics; another report on natural remains and bone or shell artifacts will be prepared for the next issue of this print.

STATISTICS IN THE FOUNDING AND GEOGRAPHICAL DISTRIBUTION OF ORDINARY TEMPLES OF THE JŌDO SECT THROUGHOUT JAPAN

Chōshū Takeda

At Present there are efforts being made to study how and when a great many temples which are widely distributed in villages and towns in Japan were founded and also what local regional character they have had. These temples usually do not have old documents but instead, they often legends about their origins. By the folkloristic study of them we can grasp the general outline of their founding, by type. The older the legends are, the better sources they are for study. The *Remonshōja-kyūshi* which was thought to be edited at the end of the seventeenth century has recorded the legends of the establishment of six thousand Jōdo temples throughout Japan. According to our study we find most of those temples still existent. So initially I extracted out of the legends of those temples concerning their foundings and made a list of them by classifying and arranging them geographically.

By the legends in this list the temples of Jōdo Sect were mostly founded in the latter half of the sixteenth century in all regions. These are, of course, not historical facts but only legends. The period mentioned, however, is the "sengoku jidai" ("the period of civil war") and it is the reorganizing in the feudal system. Therefore, though legends, it means a great deal that common temples that many have existed until today were founded in this period.

For the sake of convenience in dealing with the historical materials, I began my study with the Jōdo Sect.

A COMMENTARY OF THE
KITANO-TENJIN-KONPON-ENGI (北野天神根本縁起)

Masaaki Kassai

Many legendary tales of Kanko (菅公) have been told since the Fujiwara (藤原) Era, and they were compiled in the form of a history in the Kamakura (鎌倉) Era.

This historical story was painted in a scroll painting for the first time between the year 1219 and 1221. Kitano-Tenjin-Konpon-Engi, the scroll painting is often called, means a fundamental text of History of Kitano-tenjin Shrine.

This legendary history consists of many episodes that have been told since Fujiwara Era, the author of this commentary intends to trace the history of its compilation by picking up each episode, and through a comparative study of each of them, to trace the changes of the form of worship to Kitano-Tenjin.

The source-books of Kitano-Tenjin-Engi are Kenyō-taikairon-jo 顯揚大戒論序, Kanke-bunsō 菅家文章, Takusenki 託宣記, Jōzōden 淨藏伝, Nichi-zōsyōnin-Meido-ki 日藏上人冥途記, Honchyo-monzui 本朝文粹, Ôkagami 大鏡, Kojidan 古事談, and Fusōryakuki 扶桑略記, that cites some of above-mentioned books.