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Osaka University

SUMMARIES

The Educational Situation under "Kyoikurei" *Yoshihito Shirato*

When we consider the establishment of the Public Education System in Japan, the important point is how the educational situation used to be under "Kyoikurei"(教育令). Take for example, "Namaze-mura(生瀬村), Arima-gun (有馬郡), Settsu" (摂津), where they had no Popular Rights movement.

In 1882 the first elementary school in this village was founded on fund of their communal forest and subscription assessed on them. Inhabitants of the village had to bear the heavy expenses for the publid education, but on the other side the school played an important role in maintaining good order in the village community.

In 1884 eighty percent of children of school age attended three-year elementary course in this village, and it was the same in other parts of Japan. This fact shows that the primary education had already taken root among the people. On the basis of these, was the public education in Japan instituted.

Kanto-Fujin-Domei (関東婦人同盟) —First Attempt to Organize the Mass of Women from the Proletarian Viewpoint in Japan

Shizue Takui

Kanto-Fujin-Domei (July 3, 1927—March 31, 1927) was the first organization in our country whose aim was to organize the great mass of women from the class-conscious viewpoint. As far as the present writer knows, it has not yet received full investigation. The aim of this essay is to point out the characteristics and defects of the guiding principles of Kanto-Fujin-Domei and to discuss the problems concerning them, through the historical survey of the organization from its formation to its dissolution.

At that time 'Fukumotoism' was taking the place of 'Yamakawaism' both in the Communist Party and the proletarian movement under the Party's influence. The appearance of Fujin-Domei was based on Fukumoto-

ism's policy towards women.

Fukumoto understood that the proletarian movement was in a transition period from the 'unionistic political' to the 'socialistic political' struggle. So he attached more importance to the activities of the Labor-Farmer Party than those in labor unions. Fujin-Domei was expected to play a leading role among women who were forbidden to form and join a political association in those days.

Under the bourgeois democratic slogan Fujin-Domei tried to unite women of almost all social strata, but in fact nobody but women influenced by the Labor-Farmer Party could join the organization, because it adopted the 'Separation and Union' theory (分離結合論). When its movement began to get on the right track, the Communist Party's Fukumotoism was criticized in the 1927 Program of the Third International. So Fujin-Domei under the Party made its way to dissolution.

But, judging from the fact Fujin-Domei united the great mass of women including petite bourgeoisie at the preparatory stage of formation, there was the objective base on which the mass of women could be organized under the hegemony of proletarian women, in Japan where they were deprived of all democratic rights. Therefore, it can be said that the complete denial of Fujin-Domei was wrong.

Kanto-Fujin-Domei left some questions in the relation with the Party and the women section of other unions. And the lack of theoretical examination of them may be counted among the causes of the delay of the 'women movement' after the last War.

On the Formation of the Northern Sung Dynasty—Especially on the Army Recognization at the Time of the Dynasty Formation

Mitsuo Nukumizu

It is said that the Northern Sung Dynasty established itself on the userpation of the Later Chou (後周) army. The change of political power, however, was made with utmost smoothness, causing no cruel battles or structural reformation of the army as might have been the case.

For the Chao-Sung (趙宋) who had learned the rises and falls of each of the Five Dynasties incorporated independently and designedly the army of Chou Dynasty to that of the Chao-Sung during the accession of Kung-

ti (恭帝) in A. D. 959. and removal of the Chou generals (i. e. Pei-Chiu shih-ping ch'üan 杯酒釈兵権) in the second year of Chien-lung era (建隆2年. A. D. 960.).

The process was as follows.

(1) Dismissal of the officers who opposed the Chao-Sung from the central military government and summon of the Chao K'uang-yin (趙匡胤) men from the countries.

(2) Concentration of the Tien-ch'ien-chün (殿前軍) at Ch'ên-ch'iao (陳橋), except for the Later Chou generals. (who held finance and army in their territory as Chieh-tu-shih 節度使).

(3) The new institution of the Emperor's body guards and incorporation of the Later Chou's into the general army.

(4) Commisions of the officers who let Chao accede to the Emperor to the posts the central commanders in Shih-wei-ssŭ (侍衛司).

(5) Replacing the weak soldiers with strong ones in Shih-wei-ssŭ.

By a series of above treatments, dismissal of the former generals out from the army organization (Tien-ch'ien-ssŭ and Shih-wei-ssŭ), the establishment of the Army i. e. San-ya (三衙) and the formal appointment of Chieh-tu-shih given to the chief post of San-ya were realized.

Historical significance of this realization is as follows.

- Consolidation of the army in order to conquer still independent states in mainland China
- Reformation into the unified state with bureocratic system under the control of despotic Emperor from dominating system which was the immature and unstable in that era.

Calvin and Servet

Norio Sunahara

On October 27, 1553, Michel Servet was burnt in Geneva, which many scholars have studied from the theological standpoint. But there are still so many questions unanswered in this matter. The problem does not seem to be solved from this standpoint.

In this treatise, I will investigate it from the political standpoint. Why did Servet begin to have doubt on the Trinity? It is observed from the political state of Spain in the sixteenth Century. And why had Servet come to Geneva? He could have sensed that he was hated by Calvin.

This must be investigated from the political state of Genava at that time. In 1553 Calvin was most troubled. It war in this critical year that Servet came and was arrested by Calvin. Some think that Servet came to support Anti-Calvinists. This view is more reasonable.

Out of this solution, however, another essential quetion, that is, whether his persecution was due to rebellion against Calvin, arose. But there is no proof for this tn the historical documents.

Servet was persecuted for his belief consequently. Can it be allowed or justified that a man is persecuted for his belief? Demand for toleration came from Basel, not from Geneva. But it was too feeble for the people to be convinced of their errors.