This article was downloaded by: [York University Libraries]

On: 06 November 2014, At: 09:01

Publisher: Routledge

Informa Ltd Registered in England and Wales Registered Number: 1072954 Registered office: Mortimer House, 37-41 Mortimer Street, London W1T 3JH, UK

Religious Education: The official journal of the Religious Education Association

Publication details, including instructions for authors and subscription information:

<http://www.tandfonline.com/loi/urea20>

RELIGIOUS EDUCATION AND HUMAN WELFARE

Katsuji Kato Ph.D.

Published online: 10 Jul 2006.

To cite this article: Katsuji Kato Ph.D. (1917) RELIGIOUS EDUCATION AND HUMAN WELFARE, Religious Education: The official journal of the Religious Education Association, 12:3, 195-199, DOI: [10.1080/0034408170120304](https://doi.org/10.1080/0034408170120304)

To link to this article: <http://dx.doi.org/10.1080/0034408170120304>

PLEASE SCROLL DOWN FOR ARTICLE

Taylor & Francis makes every effort to ensure the accuracy of all the information (the "Content") contained in the publications on our platform. However, Taylor & Francis, our agents, and our licensors make no representations or warranties whatsoever as to the accuracy, completeness, or suitability for any purpose of the Content. Any opinions and views expressed in this publication are the opinions and views of the authors, and are not the views of or endorsed by Taylor & Francis. The accuracy of the Content should not be relied upon and should be independently verified with primary sources of information. Taylor and Francis shall not be liable for any losses, actions, claims, proceedings, demands, costs, expenses, damages, and other liabilities whatsoever or howsoever caused arising directly or indirectly in connection with, in relation to or arising out of the use of the Content.

This article may be used for research, teaching, and private study purposes. Any substantial or systematic reproduction, redistribution, reselling, loan, sub-licensing, systematic supply, or distribution in any form to anyone is expressly forbidden. Terms & Conditions of access and use can be found at <http://www.tandfonline.com/page/terms-and-conditions>

even live today is the self-giving way, abandoning the policy of developing the things of life solely as tools of gain, and definitely adopting a program of common service and enriching efficiency, finding the self in realizing the life of all.

Modern life has so polarized humanity that none can live to himself. There is only one way in which any life can be enriched without impoverishing another and that is by living for one another. And such a life is possible only to those trained—educated—to see and feel the values that lie in the life of all, that make self interest really suicidal.

Religious education claims its primacy in the interests of men today not for the preservation of religious traditions, nor principally because of the rights of the individual to his religious heritage but because the salvation of society lies this way and no other, no other sort of society is possible but one in which the individual lives under religious motives. Such a society is possible only as lives are trained for this life and the training is so important that it ought to be the first concern of society today.

RELIGIOUS EDUCATION AND HUMAN WELFARE

KATSUJI KATO, PH.D.*

This present age seems pre-eminently to be an age of world consciousness. Not only has the modern invention of improved means of communication caused the rapid shrinkage of the earth, but the events that have occurred within the last few years have created in us a certain type of consciousness which we may well call world-consciousness, or, to use the more popular term, international mind. We no longer are satisfied to be conversant with affairs of our immediate community or even of any one nation, but we now crave knowledge concerning the affairs of the entire world. With the birth of this consciousness, there emerges a new meaning in the phrase "human welfare", the relation of which to religious education I now venture to discuss.

In view of the present world situation, one of the primary factors in human welfare is the "ability to get along well", not merely as a matter of the individual earning his comfortable living, but more as a matter of mutual helpfulness between the individuals in a given community. The concept of community here used may best be understood to mean the entire world, and not, as is customary merely

*Dr. Katsuji Kato, native of Japan, Ph. D. of the University of Chicago, 1915, is the Japanese Secretary of the Committee on Friendly Relations Among Foreign Students, in co-operation with the student department of the International Y. M. C. A.; author of "The Psychology of Oriental Religions" and a member of the Council of the R. E. A.

a group of individuals limited by either geographical or social conditions. We are given this great world with millions of human beings as a unit and not as a complex of heterogeneous groups irreconcilably differing from each other in structure and function. The differences are superficial, and although these differences may be the result of natural evolution, indicating a natural necessity, yet there is ample ground for our fundamental belief in one God and in the principle of human brotherhood.

Psychologically interpreted, this view of the individual extending his interests to the affairs of the entire world and thereby, realizing the principle of human unity, is a natural outcome of mental development. Here the *socius* is not a member of the family, not a friend merely, but the whole world comprising many individuals. To have reached this stage of social development signifies the maturity of the human mind. An immature mind is incapable of fully appreciating this *socius* in a sense larger than that which refers to its immediate associates. The attainment of this world consciousness, then, is a mark of the normal social development of the individual, and in the rise of this new world-vision religious education finds an unprecedented opportunity for actualizing its ideals. This is the time when religious education can definitely contribute to the highest development of humanity, by helping to remove narrow and provincial views of social and individual life and creating the truly international attitude.

PLANS FOR ADVANCING WORLD BROTHERHOOD.

If this statement, general and brief as it is, of the opportunity confronting the workers in religious education is at all acceptable, it naturally calls for specific adjustment of our methods to the vital needs of the world today. Instead of presenting you with any theoretical study of the subject, I take this occasion to offer the following four concrete suggestions for immediate action on the part of the Executive Council:

(1) *A plan of making more systematic and effective use of international materials.* A special propaganda must be instituted in order to produce a suitable literature containing the materials here in question. The Bible has hitherto been used almost exclusively, and, of course, parts of the Bible have been utilized by wise teachers toward this end. But the more important biblical teachings bearing on this problem must be interpreted in the light of the present-day social order. Such an interpretation may well be secured by a systematic and effective use of international materials. This does not imply in the least any effort to minimize the use of the biblical

material, but simply means an intelligent addition, in order to meet the needs of the age. The so-called missionary material has done much to meet this need, but it has covered only one phase of the present situation. An interesting experiment, more from the point of view of international peace, is the program of the American School Peace League whose object is "to promote, through the schools and the educational public of America, the interests of international justice and fraternity." It may be well for the Religious Education Association to think seriously of the way in which religious education can adequately incorporate into its program the ideal here stated.

(2) *Promotion of the international spirit* among the parents, teachers, religious workers and the specialists in religious education. This is a corollary of the first point. The use of international materials will remain ineffective until the educators are in the right spirit. This will come about rather slowly, I believe, but a definite campaign may well be undertaken by our Association.

(3) *Practical means of creating and developing social consciousness* among the masses of people in every part of the world. An adequate program of religious education must include this apparently uneducational aspect, which yet can be carried out in a scientific and educational way. More frequent and effective use of local conferences and closer co-operation with various agencies for international peace and friendship may be made in order to bring about the effect. The demand of the age seems to have added greater significance to this popular religious education, for we see to-day, aside from the movements that are organized specifically to carry on peace propaganda, various organizations of religion and education assuming added responsibilities to contribute to this end. Therefore it seems quite natural for the Religious Education Association to enlarge its program on this point.

Here I may be permitted to mention the tremendous burden that I personally feel in the agitations of some states in the Union to discriminate against the oriental residents in America. The organization of such a movement as the "Asiatic Exclusion League," or the passage of such legislative acts as the "Anti-Alien Land Law" in California, or the presence of such discriminatory clauses in the naturalization law as "The provisions of this title shall apply to aliens being free white persons and to aliens of African nativity and to persons of African descent,"—all these facts constantly irritate the sensitive orientals, and may easily lead to serious catastrophe unless we make definite endeavors to meet the situation. A good example of a movement to meet this situation is found in the work

of a few Christian student leaders of America to promote the cause of Christian friendship among the 6,000 foreign students now enrolled in the colleges and universities of this country. From the standpoint both of Christian strategy and of the future welfare of the nations sending their sons of promise to America, any service rendered to these choice students is bound to bear manifold fruit in the days to come. The Religious Education Association can certainly launch a program which would give re-enforcement to movements of this kind.

(4) *A wider service of the Religious Education Association in promoting its cause among other nations of the world.* Here I wish to discuss my proposition only as it relates to the country of my own nativity, although my fundamental conviction is that the Association ought to expand the sphere of its influence not only in one or two nations but in all the countries of the world, and especially in the countries that stand in strategic relations to America and the rest of the world. I advocate that the Religious Education Association can perform a very great service, both from the standpoint of religious education, technically so called, and also of international friendship, by inviting the interested leaders of Japan to organize an organization similar to ours and to carry on a propaganda for scientific study of the principles and methods of religious education. The need for a Religious Education Association in Japan has long been felt, but owing to the absence of proper stimulus, it has never been realized. I understand that the Association had some correspondence a few years ago with educational leaders of Japan with reference to this very matter, but there was no definite result. Ten years ago, the Sunday school forces of Japan were united into a national Sunday School Association, affiliated with the World's Sunday School Association.* This organization has gradually been developing and the opening of a Teacher Training Institute in Tokyo last year may be regarded as expressing the need of Japan to-day. I feel, however, that the Sunday school movement is not the whole of religious education, and in order to bring it into its proper perspective, a more comprehensive Religious Education Association must be organized, correlating all forces in Japan that deal directly with the problem of moral and religious education.

It seems to me that the time is now ripe in Japan for the organization for which I now make appeal. Only in November last, a conference very significant from this point of view was held in Tokyo. Over 150 high school principals of the Empire met in the capital to discuss such problems as "Originality of High School Pupils" and "Religious Culture of High School Pupils." The report

of this conference shows that the majority of the principals present favored the view of absolute separation of education from religion. The reason why so many educators did not see the relation between education and religion was, according to numerous criticisms and comments that appeared in newspapers and magazines later, because they themselves did not have moral and religious culture adequate to become teachers of morals and religion. Such a situation is plainly indicative of the dire need for the organization of a Religious Education Association in Japan. Dr. D. B. Schneder, a member of our Association and president of North Japan College, in an address before the Conference of Federal Missions in Japan, states that he sees an encouragement and stimulus to the Christian workers in Japan in the recent accomplishments of the Religious Education Association of America, although he feels that what America has thus far accomplished is suggestive rather than normative for the situation there. Another strong reason proving the need for a systematic movement of religious education may be seen in the lack of any adequate conception of moral and religious education on the part of those who are directly responsible for the training of children. Without stopping to multiply instances, I submit the following outline for the consideration of the members of the Council:

(1) Let there be appointed a special Council on Extension or Co-operation with Religious Education Associations of other countries, whose primary interest is to study how best the American Association can co-operate with other countries in order to realize the maximum of efficiency resulting from the interchange of investigations and experiments.

(2) Let this Council take measures to outline the scheme of extension work, raise funds, appoint special representatives to travel abroad and prepare suitable literature for mutual exchange of relevant knowledge.

(3) Let there be an especial emphasis placed upon the adequate program of this extension work so as to pave the way for the World's Federation of Religious Education Associations, uniting all the forces in religious education in every country, for I believe that by this means we can create the new world order, thoroughly permeated with faith in God and love to man. This, to my mind, is one of the ways in which religious education can contribute to human welfare.