

On Schleiermacher's Dialectic Lectures – as a Basic Theory of his “Christian Faith”

Kenji Kawashima

As for having taken the influence of Pietism, Schleiermachers' thought is shown everywhere in his “Christian Faith”. For example, the emphasis of the subjective emotion. But, the “Moment”, where not only the subjectivity but intersubjectivity are contained, is also presented again and again in it. That the relations with others are contained in the emotion cannot be explained from only a side of “Christian Faith”. But one can understand it well when Schleiermachers Dialectic Lectures are examined at the same time. In this thesis, the problem of Dialectic Lectures texts is examined first, because Schleiermacher has not published a definitive edition of Dialectic Lectures and I'll show that the important lectures were made in the years 1811, 1814 / 15 and 1822. Then, I argue about their relations with the “Christian Faith”, especially with a concept of “Gefuehl” and its intersubjectivity with describing those internal relations and developments.

The Relationship between Politics and Religion in Multicultural America

Hiroaki Hasumi

In the United States it has been pretty difficult to integrate and govern the nation because of its multicultural society since colonial times. Therefore, American politics has utilized religion in various ways in order to make national integration much easier, as American people have been very religious and the religions competitively active since before independence.

In this country the relationship between politics and religion has gradually but discernibly transformed from the theocracy in colonial times to WASP regime in the early Republic. Then, American politics depended upon "Civil Religion" instead of WASP regime after the middle of the 19th century, because so many non-Protestant immigrants came over to the U. S. that the majority rule by Protestants was seriously jolted. The political symbols and rituals of Civil Religion were commonly accepted by Protestants, Catholics and Jews; however, Civil Religion has lost its power after Watergate scandals and the intensification of the culture wars in the U. S. in 1970s.

In the present times since then it must be religious interest groups to play role of an important link combining politics and organized religions instead of WASP regime and Civil Religion.

The author of this article hypothesizes that the relationship between American politics and religion would also change from the asymmetric, one-way and "magical" one to a more practical and even business-like one. If this is the case, it might be what the founding fathers has really wanted as an ideal relationship between politics and religion in this multicultural country.

Reviewing Reaganomics

— Focusing on Supply-side Policies

Makoto Sakai

This report is trying to review the “Reaganomics” policy of the early 1980’s, which was supposed to distinctively lean on supply-side economics utilizing such measures as broad tax cuts. Reviewing the supply-side economic policies adopted by the Reagan administration shows us a couple of its special features.

First, supply-side policies in the Reagan era were far from new, because almost the same kind of measures, including broad tax cuts, had been taken under the Kennedy administration. As a typical Keynesian policy of the early 60’s it had partly the same results expected from supply-siders in the Reagan era.

Second, in the short term, supply-side policies did not improve supply-side performance (e. g., higher productivity) but unintentionally produced demand-side effects along Keynesian lines. Supply-siders mistakenly neglected their effects.

Third, in the long term, it is quite probable that supply-side policies have been implicitly sustaining the long and brilliant expansion of the U. S. economy through the 90’s by improving economic growth potential or durability against economic downward pressure.

The positive effect of supply-side economics, even though it is still controversial and has not developed as had been initially expected, cannot be completely denied in the long term. Under the current situation, in which supply-side economics is still often criticized and nearly forced to retreat from the academic world, it seems an irony that silent supply-side effects may have been encouraging the U. S. economy.

Education and Development in Thailand

— Nonformal Education at Chiangmai University —

Masaki Oshiyama

Education is a major factor in development. However, development is not only affected by formal education; nonformal and informal education also has a part to play. Before the institutionalization of the modern schooling system in Thailand in the middle of the nineteenth century, education process in Thai society also had always been informal and nonformal. Buddhist monks, village elders, local craftsmen, and folk artists played important educational roles for the vast majority of the population. Villagers could get many kinds of knowledge in the community and share it together. When schooling in a formal sense came into being, Thailand was entering a period of modernization. The Thai government has always regarded education as foundation for achieving national development objectives and concentrated on the development of formal education. Formal education has been used for the economic growth based on industrial development by the elite. It was not based upon the communities which had different kinds of way of living, thinking and problems.

Nonformal education and informal education has promoted various developments and empowered people to make their lives better. Nonformal education department of Chiangmai University regard nonformal education as the process by which men and women, old and young decide to do something together to solve their problems. So they think that they need to provide not only globalized education, but also localized education for empowering people.

Stylistic Observations of Adjectives with Particular Reference to their Adverbial Uses

Miharu Akimoto

The attributive use of adjectives has its highest percentage in detective novels, scientific fiction and pure literature excluding non-fiction parts with objective description. On the whole, the percentage of adverbial uses of adjective is low. This is due to the fact that the number of adjectives for adverbial uses is limited and that the modification of verbs depends on original adverbs.

Some adjectives can be used adverbially depending on genre. The adjectives used adverbially co-occur with a different group of verbs. Furthermore, adjectives are used differently in pure literature, detective novels, scientific fiction and non-fiction.

For further research, I shall reexamine genre problems and collect more data from various genres. I shall also consider how the division of labour of modification of verbs by original adverbs and adjectives used adverbially is carried out. Finally I shall pay special attention to the frequency of adverbial uses, predicative uses and attributive uses in relation to genre and style.

Some Religious Expressions in Late Middle English — through Margaret Paston's Letters

Masahiro Kawakami

The aim of this paper is to describe some religious expressions in Late Middle English on the basis of our own data from Margaret Paston's letters and papers. Despite extensive and complete texts of *Paston Letters* edited by Gairdner and Davis, a Paston glossary still has not appeared in print. Classifying the data according to the optative and the non-optative types, we suggest that the optative type should take up the position primarily towards the end of the letter and that it should be expressed in certain fixed forms. Margaret's optative sentences include the following sixteen verbs: *amend, assoil, be, bless, bring, defend, deliver, give, have, help, keep, make, preserve, save, send, speed*, of which the five verbs, *amend, assoil, bring, deliver, make* are not listed among the optative verbs in the OED nor in the MED. Moreover, the fixed form 'The Trinity have you in his keeping' is that of Margarets's optative sentences addressed to her husband, and the more simplified form 'God keep you' is that to her two sons. With regard to the non-optative type, we clarify some religious expressions in the main and the subordinate clauses, and in the prepositional phrases.

Henry James's View of American People and Society (4)

Sanae Fujino

This paper traces the passage by which Henry James reaches his reevaluation of American culture, which is shown in his essays "American Letters" serialized in *Literature* from March 26 to July 9, 1898. The focus is put on the period after his return from Italy in 1887. Being tired of the social round in London, he seeks to settle down to work, while he shows an anxiety about his future as a novelist because the sale of his books was not favorable. He had a popularity for "international" fiction at the early stage, but he comes to feel it is trifling and pedantic to insist on the difference between the nations. He searches his way in dealing with England in his fiction, but the prospect of the English market is not promising. Thus he pursues financial stability as well as fame in theatricals: he devotes himself in writing plays from 1890 to 1895, which results in miserable failure. He puts the blame for the failure on the vulgar English public and the theatrical world as a whole, although his own creative attitude is also questionable. His struggle with the English theatrical world changes his view of English culture, which leads him in the direction of reevaluating American writers who reveal Americanness through their writings. Most of all, he reevaluates Hawthorne for his sense of the romance of New England.