

The Aims and Programs of ICU Institute of Educational Research and Service (IERS)

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I. The Establishment of Democracy and Education.

After the defeat of World War II, Japan was democratized rapidly to a surprising degree. However, that democratization was by no means based solely upon the free will of the Japanese people, nor upon their voluntary plans and efforts. Rather, it represented the result of external pressure and guidance as a consequence of the international situation. Without the severe historical facts of Japan's surrender and the subsequent occupation by the Allied Powers, the promulgation of the new constitution based on sovereignty resting with the people, as well as the resulting large-scale and radical democratic reform of the political and economic establishments, can never be imagined unless one associates them with the tragic bloodshed of a civil war. To be sure no-one can deny that Japan had previously had some democratic traditions and groundwork.* However, these remained in a subsidiary position in political and

social thought, and never constituted the major current in society. Needless to say, these traditions and groundwork were by no means strong enough to overthrow those semi-feudalistic privileges in place since the Meiji Restoration, or to execute a ruthless and audacious reform which might crack the backbone of totalitarian state power. Despite these circumstances, however, a huge reform, a result equivalent to a bloodshed revolution, has been carried out within a short period of time, and peacefully. We must honestly admit that all this owes considerably to the occupation and assistance of the Allied Powers, and especially to the policy of guidance on the part of the United States. In short, the heteronomous pressure from the democratic countries enabled the democratization of postwar Japan.

At this point we confront two problems. One problem concerns the relevance of democracy itself, and the other is the problem of a gap between democracy and the realities of Japanese society.

If democracy itself is a system to which those defeated must subjugate or adjust themselves temporarily or unwillingly because the military and political victors imposed that upon the defeated as an order or a command, then it may not be more than a kind of unavoidable vice, but not an act of justice. If this is the case, once the fact of occupation is over, and a peace treaty is concluded, the very honor and substance of an independent nation would summon the courage to throw democracy away without any hesitation. However, if democracy itself, as a political and social principle, stands to universal reason and laws of humanity, and thus evinces deep sympathies in the conscience of the Japanese in general, then we must continually promote its realization sincerely and passionately without regard to its origin and descent. And we believe that the essence of democracy is the right path for Japan to follow in order for the Japanese as a nation to keep their rightful footing in an international society, and for Japanese individuals to win faith and respect from the community of mankind in order to participate in its life. However, the essence of democracy consists in political and social ideals, and not in mere historical facts. Although democracy as a fact carries this universal ideal within itself, it exists merely in particular and concrete limitations and forms, and thus America has realized an American, Britain, a British, and Switzerland, a Swiss democracy. Therefore, there should be, in this country, a democracy appropriate to Japan.

However, even though the democracy in present day Japan has achieved a fairly advanced shape as a political organization and as a social system, this state of affairs has not been derived, as I have already mentioned, from the spontaneous will of the Japanese

themselves, but has proved sort of an import which was partly forced upon the people in general. Thus, we have been deficient in those internal conditions (i.e., ethos) indispensable for the management and development of such an organization and system. In other words, we are quite insufficient in democratic thought, sentiment, life, experience and training. Ours has shaped up well externally, but is poor in living substance, as it were. It is an irreplaceable duty of the new education to nurture this substance. Now give your thought to the fact that a democratic Japan with its frail spiritual foundation cannot but confront those serious and violent international conflicts of an unprecedented scale, along with their gruesome destiny, and you will realize that this duty is all the more urgent.

II. The Fundamental Principles of New Education.

These are already specified in the Fundamental Law of Education, but surprisingly little attention has been paid to them, inasmuch as laws and systems have been abolished and established one after another.

There is no dispute that the public education system in Japan since the Meiji period has been uniquely based on a national supremacism. Upholding the Imperial Rescript on Education as the supreme authority, the system was intent on educating children as nationals as well as subjects of the Emperor, and it may be said to have been negligent in educating them as individuals and as persons. Given the international political circumstances of the Meiji period, and giving thought to the intentions and efforts to strengthen and develop the underdeveloped nation through national unity, who can deny

the great role which the Imperial Rescript played under the historical and traditional limitations of the period, especially when that person has some historical understanding. On the other hand, it is extremely regrettable that the same Rescript had been consistently exalted, beyond any academic and critical scrutiny, as the permanently unchangeable national creed. In order not to follow the same wake, and to exhibit its true spirit unerringly, the New Fundamental Law of Education must offer itself as the object of constant and novel academic criticism and scrutiny.

III. Difficulties of Education Reform.

Although the new 6-3-3-4 school system with the Fundamental Law of Education in its background had not been free from a peculiar psychological influence under the control of the Occupation forces, its major outline was adopted through free deliberations at the Education Reform Committee (later renamed the Education Reform Council), where the major responsibility rested with the Japanese. The system's enforcement had to be implemented, however, despite various difficulties which were well-anticipated, inasmuch as the work had to be carried out within a short period of time, under the special conditions of the occupational control, in the midst of the turmoil of revolutionary changes in society. The major difficulties consisted of: (1) implementing detailed specific annual plans not yet matured, such as the so-called two-year junior college system which was introduced one year behind the four-year system; (2) under the postwar economic poverty and the unlimited progress of inflation, the plans of reform were very far from being backed by financial and material

support; and (3) because the system changed so rapidly, the indispensable precondition of teacher training fell much behind schedule.

IV. The Problem of Teacher Training.

The most urgent and important condition for the guarantee of the substance of any educational reform and for its sound development is a massive training of good teachers who are well-versed with the spirit of reform and are fully capable of translating that spirit into practice.

Since the Meiji period, teachers for compulsory education were mainly trained in normal schools. Until they were upgraded to professional schools in 1943, these normal schools were on the secondary level, and even after their upgrading, the war-time conditions did not afford solid measures for their substantial improvement. As a system, these normal schools had followed nationalistic purposes faithfully and almost blindly, and they are said to have trained future teachers as cultural soldiers who were living tools for the prosecution of national policies. With a few exceptions, their graduates in general were uncritically obedient to authority and were said to be conspicuously plagued with the heteronomous tendency of the worship of the powerful. In postwar years these evils were perceived so keenly that, even in the Education Reform Committee, not a few members insisted on the complete abolition of so-called teacher-training institutions. But the total number of teachers necessary for the national system of compulsory education, including elementary and junior high schools, reached around half a million, of which the annual attrition rate was ten percent, and to replace these fifty thousand teachers every

year, the state would inevitably have to plan to train at least some sixty to seventy percent of them. To do so, the state could not but reappoint a considerable number of teachers of the old normal schools, to say nothing of using their buildings and facilities. Thus, these normal schools were reformed as radically as possible by connecting and reestablishing with other schools to make faculties of education (at national universities) and national colleges of liberal arts, and policies were adopted to offer in principle four-year courses in these faculties and colleges to be supplemented by temporary two-year courses, wherein teachers for compulsory schools would be trained in the four-year courses as much as possible. But, these plans are said to be much less than thoroughly made and the goals too distant to be attained. It is particularly necessary to strengthen the faculty because those teachers worthy of being treated as professors cannot be prepared within a short period of time.

As already mentioned, formerly the leading principles of public education had been authorized by the Imperial Rescript on Education, and its free criticism was virtually forbidden as "disrespectful." Thus, the academia of education in Japan did not enjoy freedom in the study of basic principles of education, and perhaps for this reason, could not attract superior scholars. Under such a special circumstance, the academic study of education in this country tended to lag behind other academic areas.

It indeed is pleasant and hopeful that with the deepened recognition of the great importance of education in postwar society, along with an improvement in teachers' social status and their treatment, an atmosphere is fomented in which the academic study of education has been gradually promoted

actively among the younger generation. Nonetheless, it will take some more years before the unpleasant momentum of the past is broken away completely.

V. Plans of ICU's Graduate School of Education

ICU's duty, especially for the new Japan as well as for the newly emerging countries in the East, consists in training as many as possible of those capable and trustworthy persons of world-wide perspective with a Christian cultural background. For this purpose ICU has founded first a college of liberal arts, a rare kind of institution in this country, in view of training, with an emphasis upon liberal arts, those persons who are general and rich in individuality. This effort is to be followed by plans to establish a graduate school of education in order to contribute to the improvement of democratic education, plans which reflect our general perception that the situations mentioned above point to the urgency of such work. The plans for the establishment of the graduate school of education are very important and of serious significance, and they are in fact an extremely difficult task. The reasons are: (1) because of the special circumstance already referred to, the absolute number of reliable scholars in education is small in this country; (2) since the start of the new system of universities in 1949, there were formed rapidly fifty-two faculties in national universities, three in public ones, and eight in private ones, or in all sixty-three faculties which are devoted mainly to education and teacher-training and, as a consequence, the demand for education-related-scholars expanded so rapidly that qualified scholars were all absorbed by these

faculties which still tell of their shortage; (3) under such circumstances, ICU started its effort a few years behind them, and an effort to recruit from among Japanese scholars, those professors fit not simply for a faculty of education but also for an advanced graduate school fulfilling the levels of ICU's expectations; (4) if, to avoid these immediate difficulties, we depend mainly upon scholars from outside Japan, we must consider the possibility of being exposed to the danger of becoming isolated from academic and educational circles as well as from the general society of Japan. In order to prevent this from happening, at least one half of the faculty members must be selected from among Japanese scholars and, with the cooperation of non-Japanese scholars, we must resolve those specific and concrete problems of the academic and educational worlds of our country which are complicated, subtle and difficult. The attainment of these goals would in particular require a considerable amount of time, financial resources, manpower, and perseverance.

VI. The Graduate School and the Institute of Educational Research

ICU's Graduate School must possess, in the main, three functions. First, the function of a research institution. Second, the function of an educational institution. Third, the function of a service institution in a specialized area. Of these three, for the second function, we must first obtain a legal charter from the Ministry of Education through deliberation at the University Chartering Council. In this way, it is by no means easy to declare the school's public responsibility and to attain its social status. Therefore, we have decided

to integrate the first and third functions to establish the Institute of Educational Research and Service in March 1953 in order to prepare and promote a few of the basic conditions for the future establishment of the graduate school.

VII. What are the Programs of the Institute?

A. Study of the Philosophy of Education.

The Institute aims to establish and disseminate a new philosophy of education which will analyze historically and theoretically the spirit of the Fundamental Law of Education as the charter of new education and which will lay its ground critically and systematically. For this purpose, we must understand analytically, in cooperation with competent scholars, the historical and cultural backgrounds as well as the social realities of Japan, and thereon must evaluate their strengths and shortcomings without any hesitation in order to identify the ideals through which we should guide, purify and develop our education. To be sure it is desirable and necessary that a limited number of specialized scholars should delve deeply and inquire thoroughly into the subject and systematize a philosophy upon a broad vision. But we do not depend solely upon such an approach and are now planning, even though it may inevitably look hasty, a kind of cooperative study in the face of the urgent situations in our country. Specifically, the professor in charge of the project will reveal his tentative replies to the task for discussion among some thirty intellectuals in various fields who have aspired sincerely to the democratization of Japan. He will revise and further develop his plans by absorbing their

responses and, when the plans reach a certain stage, will hold study conferences by bringing together a number of classroom teachers and will subject those philosophical theories to critical analysis and understanding in the light of actual educational experience.

B. Study of Christian Principles in Education.

From the first religion and education have maintained a very close relationship in that they are both concerned with the question of wherein lay the ultimate values and significance of life. However, from the perspective of securing the principle of religious freedom, many of the civilized countries have introduced a legal separation between religion and education in public education. To the extent that no-one should be forced by others what to believe in or not, religion entails the freedom of conscience to an utmost degree. Therefore, it is quite reasonable that those national and public schools should refrain from any particular religious education. On the other hand, a particular religious education or an education based on religious principles is not only freely permitted but is even necessary when it is given, under the respect of religious freedom of those involved, either at a private school or to voluntary individuals and society. It is our position to see that dissemination of the Christian spirit in this country is indispensable. Although education based on Christian principles in Japan has boasted a considerably long history, the outcome of its development was not necessarily satisfactory. The task then is mainly to analyze, upon a serious reflection on such a plight, the conditions of the historical, social and traditional cultures, of Japan and to test and elucidate them in comparison with the true

spirit of Christianity. The task furthermore is to clarify how to cultivate and disseminate Christian culture and scholarship in the atmosphere of non-Christian Japan and other Eastern countries, and how to train Christian personalities. In short, a study of a Christian philosophy of education.

C. Survey and Study of Education for International Understanding.

Different nations and peoples have their own unique characters, cultures, customs and traditions. International justice and world peace may be secured only when these nations and peoples adopt these cultures and traditions on the basis of a universal spirit of internationalism for mankind, and only when free nations and peoples cooperate and supplement each other with the spirit of tolerance, understanding and respect. However, a nationalistic education tends to absolutise easily a nation or a people to which we happen to belong, and to disregard and override the rights of others, and to fall into ignorance, misunderstanding, and prejudice toward neighbors. Education for international understanding, which aims to overcome such foolishness and injustice, and to learn of one's own country as well as others, forms a part of international democracy, and dovetails with the spirit of UNESCO. At this university which stands on the international cooperation of professors with different cultural and academic backgrounds, nothing befits its purpose better than to study education for international understanding in concert with UNESCO's activities.

D. Study of Educational Psychology and Educational Sociology

The foundational academic fields for the

contemporary scientific, inductive study of education are said to consist of psychology and sociology. As far as education is concerned not simply with philosophical ideals and value principles, but also with the growth and development of actual individuals and groups, scientific studies of education are the problem of the genesis of human formation. Especially for the past half century, studies in the psychological and sociological foundations of education have marked rapid progress in Europe and the United States. With reference to these, educational studies in Japan must learn much and promote their own unique programs. In particular, unless education has under its control scientific and analytical theories of understanding concerning physiological and psychological makings of children and their developmental processes, as well as those unconscious, unintended but enormous functions, exerted by society, of educational or anti-educational kinds, education tends to degrade into an accumulation of subjective opinions of individuals or of practiced beliefs. It is in this sense that studies in educational psychology as well as educational sociology must be promoted.

E. Study and Experiments in Audio-visual Education

Of the five senses of human beings, vision and hearing are most intimately related to the development of intelligence and sentiment. Audio-visual education intends to apply the modern development of science and technology to achieve a superior effect in education by remedying the deficiencies of these two senses and by extending and improving their strengths and essence. Several countries studied this field during the

war in competition for educational efficiency, and the United States especially made rapid progress. Relying on the technology and experimental theories of American scholars in this field, we are now making efforts to adapt them to realities in Japan, thereby contributing to the improvement and perfection of new education. Through the educational application of magic lanterns, film slides, movies, tape recorders, radios, and televisions, for instance, the former educational methods, which tended to rely exclusively upon verbalism, we are planning to advance not only educational effects at our institution but also some collaborative studies among universities as well as social services, by promoting an education by intuition, the new methods of language teaching, the improvement of apparatus for science education, the production of various educational movie films, and the construction of a tape library.

F. Survey of College Student Guidance.

As the most delicate and difficult problem confronting the universities of our country, which may hold sway over Japan's destiny, this problem requires for its solution, before anything else, an investigation into the actual conditions of comprehensive student life. Only on the basis of such a study should we proceed to the study of the principles as well as effective and relevant methods of student guidance. Inasmuch as all this work entails exalted scholarship, academic understanding, and rich personal experience, we must be cautious not to arrive at any conclusions easily.

In studying Programs A, B, C, D, E and F, interactions with the education offered in the College of Liberal Arts must be made all

the more intimate, and every effort should be made to communicate with research institutes at other educational and research institutions. Due respect should be paid not only to the establishment of theoretical foundations, but also to the support accruing from living educational experiences. A strong warning should be taken against dogmatism and prejudices, and straight criticisms of our research results should be openly welcome, thus securing the certainty and soundness of our studies.

* See, for example, Fukuzawa Yukich, Itagaki Taisuke and Okuma Shigenobu's theories of democratic rights, Ozaki Yukio, Shimada Saburo, and the early Inukai Tsuyoshi's activities as congressional politicians, the individualistic thought of Natsume Soseki's disciples, the "Shirakaba" School's humanism, Abe Isoo and Baba Tsunego's theories of social politics, Torii Sosen, Oyama Ikuo, Hasegawa Nyozeikan and others' literary and journalistic activities, the enlightenment movement by Fukuda Tokuzo, Yoshino Sakuzo and others' Reimei-kai, and in relation to this, the student movements by Shinjin-kai and others, as well as the movement for the emancipation of the proletariat.

上述のA B C D E Fの諸課題の研究に当っては、教養学部の教育との交渉をいよいよ密接にすると共に、能う限り諸大学諸研究教育機関とも連絡をはかり、理論的根拠の確立のみならず生きた教育経験の裏付けを重んじ、極力独断と偏見を戒め、研究の成果については他の率直な批判を歓迎し、研究の確実と健全とを期せんとするものである。

* 例えば、福沢諭吉、板垣退助、大隈重信等の自由民権論、尾崎行雄、島田三郎、初期の犬養毅等の議会政治家の活動、漱石門下の個人主義思潮、白樺派の人道主義、安部磯雄、馬場恒吾等の社会政治論、鳥井素川、大山郁夫、長谷川如是閑等の文筆活動、福田徳三、吉野作造等の黎明会の啓蒙運動、これに連なる新人会等の学生運動並に無産者解放運動等を見よ。

育的機能の科学的分析理解を俟たなければ、教育学はややもすれば個人的主観的見解熟練信念の集積に墮する虞がある。この意味において教育心理学及教育社会学の研究は促進しなければならない。

E、視聴覚教育の研究及実験。人間の五官の内、視覚と聴覚とは最も知能や感情の発達と密接不離の關係にある。現代の科学的技術の発達によって、この二つの感覚の欠陥を補充し、その長所と本質を拡大伸長して之を教育に應用して効果を挙げようとするのが視聴覚教育の狙である。これは戦時中教育の能率を競って各国において研究され、ことにアメリカにおいて長足の進歩をとげたものである。我々は今、この方面におけるアメリカの学者の技術と経験理論と熟練とをかりて、日本の現実に適應する工夫をこらし、新教育の改善充実に貢献しようとするのである。例えば幻灯、スライド、映画、テープレコーダー、ラジオ、テレヴィジョン等の教育的應用によって、従来言語の媒介のみにより勝であった方法を改善して、直観による教育、語学の新教授法、理科教材教具の改善、種々なる教材映画の製作、テープライブラリーの製作等々を通じて、本学の教育効果をはかるは勿論、諸大学間の協力研究社会奉仕等をも企てている。

F、大学生の補導問題の調査。現在我国の大学が当面せる最も微妙にして困難を極めたこの問題は日本の運命にもかかわる重大問題であるが、その順当な解決に資する為、先ず包括的な学生生活の実態調査をすすめる補導の原理及有効適切な方法の研究にすすまんとするものである。これについては高邁なる識見と周到なる学的理解と豊富な経験とを必要とするが故に、軽々しく結論を急がぬ慎重さをもたねばならない。

的文化及學術を培い広め、キリスト教的な人格を養成せしむべきかを明かにせんとするのがこの課題である。短く言えばキリスト教的な教育哲学の研究である。

C、国際理解の教育の調査研究。諸国民諸民族にはそれぞれ独自の個性と文化、風習と伝統がある。それらを普遍人類の国際精神の地盤の上に摂取し、自由な各国民各民族が相互に、寛容と理解と尊重の精神を以て、補足協力の関係に立ってこそ国際正義と世界平和とが確保せられるのである。しかるに国家主義的教育はややもすれば自己の所属する国家や国民を簡単に絶対化し、他の権利を蔑視し蹂躪し、隣に対する無知と誤解と偏見に陥りがちである。この愚と不正と悲劇を超克し、自国を知ると同時に他国に学ぶ国際理解の教育こそ国際的民主主義の一環であり、正に UNESCO の精神と相通するものである。それぞれ異なった文化的學術的背景を負う教授達の国際的協力によって成れる本学においてユネスコ活動との連繫を保ちつつ之が研究をなすことは最もふさわしいものと考えられる。

D、教育心理学及教育社会学の研究。現代における教育の科学的帰納的研究の基礎学は心理学と社会学だといわれる。教育が哲学的理念乃至は価値の原理にかかわるのみでなく、現実の個人及び集団の成育と発展とに係わる限り、教育の科学的研究は人間形成の *Genesis* の問題である。ことにここ五〇年間、ヨーロッパ及アメリカにおける教育の心理学的基礎及社会学的基础に関する研究は長足の進歩をとげた。この点において日本の教育学は多くを学び独自の研究をすすめねばならない。ことに被教育者の生理的心理的素質とその発達の過程や社会のもつ無意志的無計画的にしてしかも強大な影響力ある教育的、或は反教

ICU 教育研究所設置の趣旨とその課題

しい又必要なことであるが、我々はこれのみに頼らず、我国の危急な情勢に対処して、たとえ拙速の憾は免れぬとしても、一種の共同研究を企てているのである。即ちこの課題に対する担当教授の試案を日本民主化を誠実に希求する約三〇人の各方面の識者に披瀝し、その討議に附し、その反響を撰取して試案を改訂しつつ展開せしめ、ある段階に達したる後は更に現場の教育者を集めて研究会を開き、彼等をして教育の現実的体験に照合して哲學的理論を検討理解せしめんとするのである。

B、教育におけるキリスト教原理の研究。如何なる点に人生の究極的価値と意義とを見出すかという点において元來宗教と教育とは非常に密接な關係に立つものであるが、信教の自由の原則を確保する立場から多くの文明諸国においては法律上公教育においては両者を分離せしめてある。何を信じ又は信じないかは、何人よりも強制さるべきではないという意味において宗教こそは最も良心の自由を要請するものである。従つて国立及公立の学校が特定の宗教教育を差控えることは理の当然である。しかし他面において私立の学校や有志者の個人並に社会に対する指導教育において、相手方の信教の自由を尊重しつつ、特定の宗教教育或は宗教的原理に基く教育を行うことは自由であるのみならず必要でもある。ことに日本の現実にあつてはキリスト教精神の普及徹底を必要欠くべからざることと見るのが我々の立場である。過去の日本のキリスト教主義の教育は相当の歴史をもち乍ら、その発展の成績は必ずしも満足すべきものではない。この点を大いに反省し主として日本の歴史的社会的伝統文化等の諸条件を分析しキリスト教の眞精神に照し合せて討究闡明し、いわゆる非キリスト教国なる日本並に東洋諸邦の風土に如何にしてキリスト教

本人以外の学者に主として頼るとすれば日本の学界教育界並に社会から遊離する危険に曝されることを考へなければならぬ。これを予防する為には少くとも教授陣の半数を日本人学者の中から選り日本人以外の学者の協力の下に、我国の学界及教育界の複雑微妙困難な具体的問題を解決しなければならぬ。この目標の実現には少なからぬ時日と財源と人と忍耐とが特に必要である。

六、大学院と教育研究所。——ICUの大学院には大体三つの機能が具備されなければならない。第一は研究機関としての機能。第二は教育機関としての機能。第三は専門分野における奉仕機関としての機能である。この内第二の教育機関としては法制上先ず大学設置審議会の審査を経て文部省の認可を受けなければならぬ。かくて公共的責任と社会的地位を明かにすることは決して簡単なことではない。それ故これを後日の宿題として大学院の基礎的条件のうちのいくつかを準備し促進する為に、第一と第三の機能を統合して一九五三年三月教育研究所を設立したのである。

七、教育研究所の研究課題は何であるか。

A、教育哲学の研究。新教育の憲章ともいふべき教育基本法を思想史的に又理論的に検討し、之を批判的体系的に基礎付ける新しい教育哲学の樹立と普及とを志すものである。それが為には適当な学者の協力によって日本の歴史的文化的背景と社会的現実を分析理解した上でその長短を憚るところなく評価しつつ、如何なる理念によって教育を指導し浄化し発展せしむべきかを研究しなければならぬ。そして少数の専門の学者がこの課題を深く考え徹底的に究明し高邁なる識見の下に体系付けることはもとより望ま

ICU教育研究所設置の趣旨とその課題

戦後民主主義社会における教育の重大な役割の認識が深まると共に、教師の社会的地位並に待遇の改善されるにつれて、若い世代の間に教育の学術的研究の活発になる気運が次第に醸成されつつあることは、まことに喜ばしい又頼もしい事であるが、過去の面白からぬ惰性を完全に脱却するにはまだまだ相当の年月を貸さねばなるまい。

五、ICUの教育の大学院の計画。——ICUが特に新しい日本及び東洋の新興諸国に対して果すべき任務は、キリスト教的文化を背景とせる世界的視野をもつ有能な信頼に値する人物を一人でも多く養成するにある。これが為にICUは我国には類例の稀な教養学部を先ず創設し、一般教養に重点をおいた普遍的にしてしかも個性豊かな人格の養成を目指しているが、之に次いで教育の大学院設置を計画して民主教育の改善に貢献しようとしていることは上述の情勢からそれが急務であるとの大局的認識に基づくのである。この教育の大学院設置計画は非常に重大深刻な意味をもつものであるが、実は極めて困難な課題である。何となれば(1)さきに述べた様な特殊な事情から日本においては現在信頼するに足る教育学者の絶対数が少いからである。(2)一九四九年新制大学の発足以来教育学及び教員養成を主とする国立の大学学部五二、公立のもの三、私立のもの八、総計六三学部が急速に出来上ったので、教育関係の学者の需要も急激に増し相当の学者は悉くそれらに吸収され尽してなお不足を告げている状態である。(3)かかる事情の下にICUが数年おくりて出発したのであり且つ単なる教育学部に止まらず一段水準の高い又ICUの要望に適う大学院の教授を日本人学者の間に求めなければならぬからである。(4)もしこの困難を避ける為に日

も文化的軍人の如く国策遂行上の生きた道具として養成して来たと言えるであろう。従ってその卒業生は、多少の例外を除けば、概して権力に対して無批判的に柔順であり、他律的事大主義的傾向が甚だしかったと言われている。戦後この弊害を痛感する余り教育刷新委員会においてすら、いわゆる教師養成機関の全廢を強く主張する者も少くなかった程である。しかし全国の義務教育の教員数は小中学校を合せれば約五〇万に達し、その毎年の減耗率は大体その一割に当り、この五万人を年々補充するには、少くともその六―七割は国として計画養成する外はない。それには旧制師範学校の校舎施設の使用は勿論その教員の内のある数の採用も亦止むを得ない処置であった。そこで師範学校を出来るだけ大胆に改革し他の学校と結合し編成し直して国立の教育学部或は学芸大学等を作り、そこに原則として四年課程を置くと共に補足的手段として当分二年課程をも並置して間に合わせ、義務教育の教師もなるべく四年の大学課程で養成する方針が立てられたのである。しかしこの企画は甚だ徹底を欠き目標達成にはまだまだ非常に程遠いと言われている。ことに教授陣を補強する必要がとえられているが大学教授らしい教師が仲々急には整えられないからである。

従来公民教育の指導原理はさきに述べた通り教育勅語によって權威付けられ、之を自由な立場から批判することは「不敬」として殆ど禁止されたに等しかった。かくして日本の教育学界は恐らく原理的研究の自由の欠乏の故であったろうか、優秀な人材を多く集め難かったらしい。かかる特殊事情の下に我国における教育の学問的研究は他の分野に比しておくれ勝であった。

ICU教育研究所設置の趣旨とその課題

しく前車の覆轍に顧みて、その真精神を誤なく發揮せしめる為に、常に新たな学問的批判検討の対象とされなければならぬ。

三、学制改革の難点。——教育基本法を背景とする六・三・三・四の新学制は、占領軍の管理下における特殊な心理的影響は免かれ得なかったとしても、その大綱は、教育刷新委員会（後に教育刷新審議会と改称）の自由な討議判断によって決定されたものであって、その主たる責任は日本人にある。ただその実施に際しては占領管理下の特殊条件の下に、しかも社会革命的大変動の渦中において特に短時日の間に遂行されねばならなかった為に、種々の無理を承知し乍ら敢てしなければならなかったのである。その主たる難点は(1)実施上詳細具体的な年次計画が十分熟していなかったこと、例えば二年制のいわゆる短期大学の制度の実施が四年制の大学より一年後れた如きはそれである。(2)戦後の経済的窮乏と止め度なきインフレーションの昂進の下に、実施計画に財政的物資的裏付けが甚だしく稀薄であったこと。(3)急激な制度改革の故に、必要な先決条件たる教師の養成が間に合わなかったこと等である。

四、教師養成問題。——教育改革の実績を確保しその健全な発展を期するに最も緊急重要な条件はその改革の精神を知って之を実行に移すに足るよき教師の大量養成である。

明治以来義務教育の為の教師は主として師範学校で養成された。それらの学校は一九四三年専門学校に昇格するまでは中等学校程度の学校であり、昇格後も戦時中のこととして十分な内容改善の措置は取られなかった。これらの学校は制度上国家主義的目的に殆ど盲目的に忠実に従って来たもので、将来の教師を恰

しかし乍ら現今の日本の民主主義は、政治的機構及社会的制度としては、可なり進んだ形態を整えてはいるが、さきにも触れたように之は日本人自身の創意に出ずるものではなく、一般国民にとっては言わば半強制的輸入物であるが故に、それらの機構や制度の運用維持発展に必要な欠くべからざる内面的条件に欠くところが甚だ多い。換言すれば民主主義的思想、感情、生活、経験、訓練がまだまだ不十分である。言わば外型のみ整って生きた中味が貧弱なのである。その中味を培い育てることこそ新教育のかけがえなき任務である。しかも精神的根柢の薄弱なる民主的日本が当面せざるを得ない未曾有の深刻激烈なる国際的対立とその凄惨なる運命を想う時、この任務のいよいよ緊急なるを覚える。

二、新教育の基本原則。——これは既に教育基本法に明示されているが、諸法律諸制度の相次ぐ改廃制定の変動混乱の内に、案外注目されていない。

そもそも明治以来の日本の公民教育は独特な国家至上主義的教育であったことは争われない。それは教育勅語を最高の典拠として子供達を国民として天皇の臣民として教育するに急であって、個人として人格として教育することを等閑に附していたと言えるであろう。明治時代の国際的政治環境と、国内の立遅れの状態とに処して国民的統一による強化と発展を期した意図と努力を想う時、教育勅語が当時の歴史的伝統制約の下に果たした大なる役割を、いやしくも歴史的理解を言う者にして誰か全く否定し去ることが出来るか。しかし乍ら他方においてこの勅語がいつまでも不変不動の国家的信条として学問的批判検討の対象外に祭り上げられて来た事実をかえすがえすも遺憾だと言わねばならない。新しい教育基本法は、よろ

主化は民主主義国からの他律的重圧によって出来たのである。

ここで二つの問題に行き当る。一つは民主主義そのものの妥当性の問題であり、二つには民主主義と日本の社会的現実との間にある懸隔の問題である。

もしも民主主義そのものが、軍事的政治的勝利者が敗北者に課した命令乃至要請であるが故に止むなく一時之に服従又は適応すべきものであるに過ぎないならば、それは一種の避くべからざる害悪であっても正義ではない。それならば占領の事実が終熄し、平和条約が締結された暁には憚ることなく之を棄て去る剛毅があつてこそ独立国の面目と實質にふさわしいであろう。しかし若しも、民主主義そのものが政治的社会的原理として、人類普遍の道理に基き人道に適うならば、従つて日本人一般の良心に内面的共感を呼び起すならば、我々はその起源や由来に係わらず、誠実と熱情とを以て之が実現に邁進しなければならぬ。そして我々は、民主主義の本質を以て日本国民が民族として国際社会に正当な地歩を占める為にも、また個人として人類の共同社会に信頼と尊敬とを勝ち得て生活する為にも、当然守るべき正道であると信ずるものである。しかし乍ら、民主主義の本質とは、政治的・社会的理念であつて決して単なる歴史的事実ではない。事実としての民主主義は、この普遍的な理念を内に宿し乍らも特殊な具体的な制限と形態において存在するのみであり、従つてアメリカにはアメリカ式の、イギリスにはイギリス流の、スイスにはスイス型の民主主義が実現されているのである。それ故に日本には日本にふさわしい民主主義があつてしかるべきである。

ICU教育研究所設置の趣旨とその課題

日 高 第 四 郎

(国際基督教大学教育研究所長)

一、民主主義の確立と教育。——第二次世界大戦敗戦後日本は急激に驚くほど民主化された。しかしそれは決して日本国民の自由な意志、その自発的企図及努力にのみ基くものではなく、むしろ国際情勢上外から課せられ指導された成果である。日本の降伏、連合国の管理という厳然たる歴史的事実をぬきにしては、主権在民の新憲法の制定やそれに基づく政治経済社会の大規模徹底的な民主的改革は、内乱流血の惨事を連想することなくしては、到底考えられない。もとより日本にも民主主義的伝統並に素地もなかったとは言えない*。しかしそれは政治・社会思想においては傍系たるに止って、決して主流をなすほどではなかった。ましてや、それには明治以来の根深い半封建的特権を根こそぎに転覆し、全体主義的国家権力の背骨を折る如き容赦なき大胆な改革を断行する強大な実力があつた筈はない。それにも拘らず、流血革命の成果にも比すべき大変革を、短日月に、しかも平和裡に、遂行し得たことは、連合国の管理と助成、就中アメリカの指導的政策に負う処が大であることは率直に認めなければならぬ。要するに戦後の日本の民

ICU教育研究所設置の趣旨とその課題