

# The Aims and Programs of ICU Institute of Educational Research and Service

Daishiro Hidaka

I. The democracy of Japan did not solely result from the spontaneous efforts of the Japanese people. Therefore, to cultivate democratic spirit constitutes the very mission of new education.

II. Principles of new education are clearly enunciated in Fundamental Law of Education. However, to carry out the spirit of this law requires careful studies of it with renewed analyses and criticisms.

III. New system of schooling has several difficulties because it was put into practice within a very short time. Our utmost efforts are required to solve these difficulties.

IV. But the most important problem of the educational reform lies in training the appropriate teachers. This is however deeply connected with the problem of scientific research on education which has been hampered for a long time by the absolutism based on the Imperial Rescript on Education.

V. Under such circumstances ICU decided to establish the graduate school of education to contribute to the education for democracy.

VI. ICU graduate school is to have three functions: 1) research, 2) instruction, and 3) field service. As the first step toward developing the proposed graduate school, ICU established an Institute of Educational Research and Service in March 1953, investing it with the two of the three functions mentioned above.

VII. Programs of the Institute center around the following subjects: 1) Philosophy of education for new education. 2) Christian principles of education. 3) Education for international understanding. 4) Educational psychology and educational sociology. 5) Audio-visual education. 6) Guidance of university students.

# A Consideration in Educational Philosophy —Concerning the Problem of Equal Opportunity in Education—

Gunzo Kojima

I. Emperor-centered ultra-nationalistic thought control, Imperial Rescript on Education as its code, and its absolute sway on education have been primarily responsible for hampering the development of educational philosophy in Japan. Because of this, the establishment of a new educational philosophy will require a most careful consideration of the national characteristic of blindly obeying orders from above.

II. For the practice of education its ideological foundation is very important and philosophy is nothing but the study concerning such foundation. While the concrete knowledge provided by sciences is very important for philosophy, what shows the direction of its use is philosophy.

III. One of the aims of democracy in the field of education is the realization of equal opportunity for all. What is the ideological foundation of the principle of equal opportunity? In what form is such principle realized in actual life? These are the problems which should be carefully studied and closely observed. The respect for basic human rights is however the idea primarily of Western origin. Therefore our conscious effort is required in order to make it our own.

IV. Great strides have recently been made in realizing equal educational opportunity for all in this country. However, close survey shows that there are many defects. I regret to have to recognize that the cause for these defects is basically poverty.

V. Educational philosophy, in order to stand the offensive of totalitarianism both from right and left, should be established upon fundamentally sound and firm thinking. It must be accompanied by a deep understanding of the actual social problems such as poverty and some prospects for solving them. In short, it is hoped that the educational philosophy will not only clarify the ideological foundation of democracy, but also give bright promises of its realization in actual life.

From *Eros* to *Agape*  
—One Approach to the Study of Christian  
Philosophy on Education—

Minoru Akita

I. The significance of *Eros* in education (*Paideia*).

This basically comes from the educational character of the Greek mind. *Eros* is a strong, inner, vital power of man which brings forth a pure step to ideals in the personal relationship.

II. The limitation of *Eros* in education and its self-dissociation.

This also comes from the Greek mind. Its character of passion for value has a tendency to let us forget "human-being" itself. The education based on *Eros* is rather not for common man but for spiritual élite.

III. The Hebraic understanding of man as the basis of Christian education.

In the Hebraic understanding of man personality has its root in the relation to God. The Hebraic posture to human culture is that culture and history is under the divine Providence; it is once denied and eschatologically affirmed through the keen, inner confrontation.

IV. The Biblical understanding of *Agape*.

*Agape* is fundamentally God's love, and reveals itself in the fact that it breaks the various limitations of man and revives his active power in the personal relationship with God.

V. The relationship between *Eros* and *Agape* in the idea of Christian education.

*Agape* penetrates the action of *Eros* and fundamentally supports and purifies it. Character building is made in this way.

*A Study in Christian Philosophy of  
Education in Japan*

—Dealing with the concept of Man in the  
historical controversies between national  
education and Christianity in Meiji Period—

Kiyoko Takeda Cho

- I. Preface: The purpose of this study is to seek an insight on Christian Philosophy of Education in Japan relation to the conflict between the traditional and nationalistic concept of man and the Christian concept of man.
- II. The ethical question raised by the early Protestants.  
Criticism of the Confucian ethics on which the feudalistic and Tennoistic social and ethical structure was founded, at the same time introducing the points made by Hiromichi Kozaki's "New Essay on Politics and Religion," and Naomi Tamura's "Christianity and Politics."
- III. The Shimmin Education (education to mold the people as the subjects of the Emperor) propagated by the nationalists.  
The educational thought of the leading nationalistic educators (such as Arinori Mori, Nagazane Motoda and Shigeki Nishimura), who on the basis of Confucian ethical teaching sought to make the Emperor the ethical as well as political head of paternalistic family-nation.
- IV. The controversy between national education and Christianity.
  - 1) The criticism of Christianity made by the outstanding nationalistic scholar, prof. Tetsujiro Inoue of Tokyo Imperial University.
  - 2) The criticism of Christianity made by Buddhists.
  - 3) The refutation by the Christians, both the Catholics and the Protestants.
- V. Some problems of Christian Philosophy of Education in Japan.
  - 1) Problem of the authority of nation and Emperor.
  - 2) Loyal and filial piety as the foundation of ethics.
  - 3) The problem of concept of man "to be as a part" or "to be as oneself."

# The Treatment of Japan and Peoples of Japanese Descent in American History Textbooks

Tori Takaki

- I. While a survey of textbook examination projects in America shows three studies which deal with Japan and the peoples of Japanese descent in contemporary textbooks, the present study deals with textbooks which were published in the last half a century in order to determine whether the textbook treatment of the country and the peoples has moved toward a world point of view.
- II. Eighty-seven senior high school American history textbooks published in the years 1895 to 1950 were examined; and the analysis of their content was made in terms of the standards of judgment given in the "Model Plan for Textbook Analysis" which appear in *Textbook Improvement and International Understanding* by I. James Quillen.
- III. The results disclose that all major topics, mainly in the diplomatic history between America and Japan, are dealt with by a growing percentage of textbooks throughout the fifty-five years as well as with increasing adequacy within the textbooks, although there are certain important omissions.
- IV. The changes in the balance in content show that domestic Japan and her point of view, also the Japanese as residents and citizens of the United States, are introduced more and more.
- V. Throughout the years, the textbook content is largely objective and fair, as well as accurate.
- VI. It is concluded that while there are certain omissions, as well as an over-emphases in the textbooks printed after 1951 of the warlike phases of the history of American-Japanese relations, there is an increasing attempt to present facts about Japan and the Japanese objectively and accurately, which should contribute toward international understanding and peace. (The English original of this study is published as MicA 54-896).