

2005年度
社会学部 卒業論文

The Importance of Spirituality,
Community, and Nature in Education
-As Seen Especially in Terakoya, Steiner, and
Sanson-Ryugaku Education-

Name: Yuji Hidemura

Department: Sociology

Student Number: 1287

Summary (Japanese) 要旨

本論文は、教育を社会における現象の一つとして捉え、現在の日本の学校教育における問題点及びその原因を歴史的・社会学的観点から分析し、教育のあり方を考察するものである。本論文は以下のように構成されている。

第一章 序論 —社会的背景、動機、研究の目的と意義、論文構成—

第二章 用語の定義 —「教育」「コミュニティ」「スピリチュアリティ」—

第三章 日本の教育制度に見られる矛盾 —歴史的背景、学校教育制度、就職活動—

第四章 寺子屋教育、シュタイナー教育、山村留学制度について

第五章 高校における質的調査 —日本・ドイツ・エストニアの高校における社会調査—

第六章 結論 —データの分析、仮説検証、教育のあり方の考察—

第七章 参考文献一覧

本論文では、教育制度を考える際にスピリチュアリティ(精神性・霊性)、コミュニティ、そして自然の三つの要素が、特に顧慮されるべきであるという仮説を立てるが、これは歴史的・社会学的観点からの教育制度の考察に基づくものである。

まず日本の教育制度の問題点として、教育基本法における理念と教育職員免許法の内容の不一致、そして入試制度と就職活動時における矛盾を主として取り上げる。それらの矛盾が生まれた原因として、歴史的考察としては現代の学校教育の原点であるといわれる一八七二年の学制導入における教育変革に注目し、日本の教育制度及びその実態がどのように推移してきたかを分析する。また社会学的考察としては、教育制度そのものだけでなく、教育制度を生み出した入試・就職活動などに象徴される社会的背景や、教育現場におけるカリキュラム上にない教育(Hidden Curriculum)に注目する。これらの考察に基づき日本の教育制度における矛盾を分析すると、以下のことが考えられる。1. 学制導入前の寺子屋教育は儒教に強く影響を受けており、従って教育という社会現象そのものが儒教を色濃く反映する社会の中に組み込まれていた。2. 欧米の学校制度を参考として制定された学制においては文化的背景の違いが顧慮されていなかったため当時の日本社会と相容れなかった。これらの矛盾は現代の教育問題に反映していると考え、これらを仮説として提示する。

仮説を立てた後、寺子屋教育、シュタイナー教育、及び山村留学制度を取り上げ、その実態を社会学的観点から分析する。これらの教育システムが取り上げられた理由は、これらが主に冒頭に挙げた三つの要素を取り入れている(いた)と思われる教育制度の例として適切であると判断したためである。山村留学制度については先行研究がなされた書籍が不十分であると判断したため、その制度が持つ要因を取り入れている私立小・中・高校である「きのくにこどもの村学園」にて実地調査を行った。

これらの分析と仮説に基き行われた量的調査および質的調査の設計、実施、そして結果までの経緯を記述する。調査の目的は現代の日本の学校教育における問題点、文化圏の違いによる被調査者の意識及び価値観の違い、そしてコミュニティの重要性を明らかにしようとするものである。本論文では日本における学校教育に焦点を当てており、また文化的背景が異なる場所における調査が必要であったため、調査対象は日本の高校生及びドイツ・エストニアの高校生とした。調査方法は質問紙調査法であるが、日本の高校生の意識調査に関しては、コミュニティの必要性及び生徒の意識と儒教との関連性をより正確なものとするため、面接調査も行った。

これらの調査を実施の結果得られたデータと、山村留学制度導入時において得られている既存データを元に、調査の妥当性に注意しながら仮説検証を試み、教育におけるスピリチュアリティ、コミュニティ、そして自然の要素の重要性を説明する。主としたデータの分析方法は高校生における実態と意識との関連性の日欧比較である。これは「成績」「友人の数」「部活や塾などに通っているか」などの実態と「学校が好きか」「家族に対してどのような感情を持っているか」などの意識との相関関係を、日欧間で比較するものである。

調査の結果は以下の通りである。1. 日本の高校生は成績の良し悪しが学校の好き嫌いに大きく関係するのに対して欧米では相関関係がほとんど見られない。これは教育基本法に描かれている理念とは裏腹に、日本の教育制度は入試制度に強く影響を受けているという可能性を示唆している。2. 魂・霊といった言葉からどのようなものを連想するかという質問に対する答えの比較は日欧間で大きく異なり、魂・霊を死と結び付ける傾向が比較的強い日本の高校生は潜在的に儒教的な概念を抱いている可能性が高い。これは、価値観は文化的背景により大きく異なることを示している。3. 文化的背景が異なる中で新たな制度が導入される際、その制度は必ずしも社会に貢献的であるとは限らない。その例として、形骸化された祭り行事の廃退に象徴されるコミュニティ教育の消滅や、欧米から来日した民主主義制度が教育現場において機能していないという事実が提示された。

これらの分析・仮説・調査を踏まえた上で現代の日本の教育のあり方について考えてみると、教育制度そのものよりは、むしろその教育制度が制定された背後にある原因、過程、そして理念に注目すべきであることが明らかとなる。教育基本法の前文に描かれた「人格の完成」といった理念は、寺子屋教育、シュタイナー教育、及び山村留学制度により比較的達成されているとすることができ、またこれらの教育には数多くの共通点が見られる。それらの共通項は、人間が生きていくために必要であるのかにかかわらず、カリキュラムを組む際に軽視されがちなスピリチュアリティ、コミュニティ、そして自然といった要因であり、教育制度を考える際は、社会という広い枠組みの中で、これらの要素がより考慮されるべきである。

Contents

1. Introduction

- 1-1. Social background of this study
- 1-2. My motivation of this study
- 1-3. The main purposes and the meaning of this study
- 1-4. The outline and methods of the study

2. Definition of Terms

- 2-1. Education
- 2-2. Community
- 2-3. Spirituality

3. Paradoxes in Japanese Education System

- 3-1. Historical background of Japanese Education
- 3-2. Paradoxes in Schooling System
 - 3-2-1. Paradoxes between FLE and Teacher Training
 - 3-2-2. A Circle which Reproduces Those Paradoxes
- 3-3. Paradoxes between Education system and Job getting system
- 3-4. Hypothetical Conclusion
 - 3-4-1. “Japanese spirit”, the psyche of Japanese people
 - 3-4-2. What Happens when the Western Technology Is Imported

4. Brief explanation of Terakoya, Steiner, and Sanson-Ryugaku education.

4-1. Terakoya Education

- 4-1-1. The Origin of Terakoya Education
- 4-1-2. Description of scene of Terakoya
- 4-1-3. Contents of Terakoya Education
- 4-1-4. Terakoya Teachers
- 4-1-5. Terakoya -The Communal Education-
- 4-1-6. Spiritual Education - Confucianism-

4-2. Steiner Education

- 4-2-1. The Origin of Steiner Education
- 4-2-2. Characteristics
- 4-2-3. How Steiner Education is positioned

- 4-2-4. Intentionally hidden curriculum
- 4-3. Sanson-Ryugaku Education
 - 4-3-1. The Origin of Sanson Ryugaku Education
 - 4-3-2. Sanson Ryugaku Education -Spiritual Education-
 - 4-3-3. Sanson Ryugaku Education -Communal Education-
 - 4-3-4. Sanson Ryugaku Education -Natural Education-
 - 4-3-5. Kinokuni Kodomo no Mura Gakuen
- 4-4. Hypothetical Conclusion

- 5. Qualitative research: Investigation in high schools
 - 5-1. Questionnaire Forms
 - 5-1-1. The aims of this questionnaire forms
 - 5-1-2. The names& locations of schools selected to give out the questionnaire forms
 - 5-1-3. The reason why Germany, Belgium, and Estonia were selected
 - 5-1-4. The connection between the aim of the questionnaire and the whole thesis
 - 5-1-5. The reason why I didn't use the random sampling method
 - 5-1-6. Questionnaire form
 - 5-1-7. Notice about the questionnaire forms
 - 5-1-8. The strength of this questionnaire
 - 5-1-9. Points to be improved in the questionnaire, for future studies
 - 5-1-10. Results
 - 5-1-11. Assumption
 - 5-2. Interviews for Students in Kitasuma High school
 - 5-2-1. Learning knowledge not to be used
 - 5-2-2. "Democracy" System in Japan, which is not properly installed
 - 5-2-3. Communal Education, which was not taken over to Schools
 - 5-2-4. Juku - Communal Education in Contemporary Japanese Society

- 6. Conclusion
 - 6-1. How were the hypotheses proved/disproved
 - 6-2. How I consider those results
 - 6-3. The importance of communal/spiritual/natural education
 - 6-4. Suggestions how can communal/spiritual/natural education come into existence
 - 6-5. Possible places for the Spiritual Educational Facilities
 - 6-6. Advice to the future researchers

- 7. References

1. Introduction

1-1. Social background of this study

‘It has been a long time since it was said that one should improve wilderness of Education’. When I started writing this thesis, I encountered a lot of books which commenced with this sentence such as Jiro Matsubara, used to be a professor of Tokyo University, or Yukuji Okita, a professor of Doshisha University, saying exactly the same kind of sentence at the very beginning of the book. Especially those written after the 1980’s. The education system has come to be increasingly reflecting on in the past few years. Actually, a lot of incidents, especially the rapid increase of number of students who commit crime, or number of the Ijime, bullying, from ‘60s to ‘70s, have been triggering people to reflect how education should be. This reflection has not been confined solely to the methods and content of the education system but also includes law relating to the education system. Recently a sweeping reform called *Yutori-Kyouiku*, “leeway education”, has been incorporated into education and law. This drastic measure was introduced by the Ministry of Education, Culture, Sports, Science and Technology (MEXT) with the aim of establishing basic/fundamental contents, fostering individuality and increasing vigorous personal thinking and learning.¹ However lately, even this policy has been revised. With this in mind, in this thesis, I would like to explore the basic theory of education and its original purpose. I also wish to investigate areas which are lacking in the contemporary Japanese society, and I would like to consider if there might thus be room for revision in the field of educational law.

When we question the original meaning of education, by and large we tend to think of “classroom education”, when we hear the word “education.” However before 1872, school we have it today didn’t exist in Japan, and before the 17th century, the concept of modern school didn’t even exist in the world, until A.J.Comenius, a teacher, scientist, and a writer born in Czech Republic established the concept of modern school through his book ‘teacher of nations’.

There are many remarkable styles and systems of education; Steiner Education in Germany, general education in Sweden or Finland, and Education of Terakoya, Shijuku, and Hankou which used to be the main educational facilities during Edo period, and nowadays free schools mainly focusing on experiences are

¹ 2002 A course of study for elementary school, report vol.175, Ministry of Education, Culture, Sports, Science and Technology (MEXT) 2002 December, Representative - Akito Arima

increasing in Japan. Common essential elements of education, - creativity, individuality, emotion, communication skills and sense of wonder, can be found amongst these education styles, and with the reassessment of the basis of education, these elements should now be viewed as the root of education.

1-2. My motivation for doing this study

I believe that most of all the education are done in families, and schools are just to be supportive to bring up students. Still, I would like to write this thesis, with the hope that education outside of families can be improved, or, the family education can be also improved by the external elements. Regarding school systems, what affects my motivation for this study the most is the elementary school education I received in Germany when I was in from 8 to 9 years old, as well as the culture shock I received when I came back to Japan and went to a Japanese elementary school for the first time. Now I am grateful to the teachers for their educational consideration, but I started to wonder, “Why do we have classes even in the afternoon?” “Why are there fewer chances for me to do in the way I want?” “Why am I not supposed to give any questions?” “Why is there so few classes which allow me to do something by myself? Why do I have to repeat routines such as just solving the same questions?” This is a starting point for remarking on the inconsequence of education. However in a couple of years, I started to go to *Juku*, a cram school, and there my mind was blank to be aware of those problems about education.

Thanks to my parents and the cram school, I was proceeded successfully to a junior high school, and this school did not require any Nyushi (入試), entrance examination, for entrance to high school. I devoted myself to club activities like table tennis and Judo, and I neglected my studies. When I was 16, my grades were about to hit rock bottom, but I was basically satisfied with school life. Of course somewhere my grades were important to me, but I knew there was something more, not just understanding with my head, but knowing in my heart. I went to church, and church was my only community apart from school. It played a crucial role for me to discover and be myself. The question of why school could not educate me in the more crucial aspects of life made me decide to go into the sociology department, as I wanted to study education in the perspective of society in its entirety.

After successfully completing the Nyushi for university, I chose to take teacher training courses, but the future teachers I talked to made me disappointed. I started to think that fulfilling “education” cannot be achieved through schooling alone, but was convinced that community is one of the most important elements for humanity when I

went to Europe for fieldwork. These days I am busy with Shushoku Katsudou (就職活動), job hunting, but honestly I have often been disappointed, because of the mismatch between the results of school education and what employers require from university students. This has increased my desire to uncover the meaning of education.

What was the original aim of education? What things are important for people to learn, and what does society require of its citizens? These questions are my focus in clarifying the important elements of education, and assert that they are indeed the essential elements of education.

1-3. The main purposes and the meaning of this study

The main aims of this thesis are:

1. To show that communal/spiritual education is important, especially in the context of contemporary Japanese society, as it has been tend to be ignored, especially when educational systems are installed.
2. To assert that the important thing is to focus on not the system itself but the elements of the system, by explaining how these elements originally used to be in the previous education system, which were disappeared after new education system was imported.
3. To find out the obstacles which discourage communal education
4. To find out how one can apply this communal education in our contemporary Japanese society.

Firstly, in order to demonstrate education in contemporary Japanese society, I would like to analyze the gap between social requirements, and the schooling education systems established decades ago. There is a huge gap between what we learn in schools and what we do in the job field. I would like to explore “useful common sense” about community, to help children to grow up with sound minds and bodies. Although it is sometimes dangerous to glorify the “Good ol’ days”, I assume that in people’s mind, there are general ideas about community in Japanese society, which are no longer found in contemporary Japanese society. Looking at current history and educational systems, one must be persuaded that communal/spiritual education is now necessary. Looking at the history and systems now, one will be persuaded that communal/spiritual education is now necessary.

Secondly, I would like to discuss the obstacles to communal education. I assume that “non-religious” education is one of the biggest factors. The fact that the Japanese Constitution does not permit the favoring of any one religion within the

education field is widely known by the Japanese public². However, even within the field of education, we can see that people actually are religious, and schooling usually denies, or suppresses the idea of “spirituality.” This paradox can hinder students from considering the role of spirituality in their lives. From the viewpoint of law, paradoxes between the aims of Fundamental Law of Education and what is going on in the actual field of education, some points are also considered as one of the obstacles. I would like to show what the paradoxes are, and why those paradoxes have been come into existence.

Thirdly, I also wish to analyze the possibility of introducing communal education into contemporary Japanese society, by regarding education as one role of socialization. This point will be done following the clarification of the systematical problems within the current education system.

1-4. Outline and Methods of the Study

First I would like to define 3 keywords; education, community, and spirituality. After that, I propose that there are common crucial elements for education, these include community, nature, and spirit. These elements are present in communal education, not only in the former Terakoya education system but also several types of education including Sanson-ryugaku education and Steiner education.

I wish to create hypotheses about the possible causes of barriers to student understanding of the prior mentioned elements. I wish to do this by comparing the legal system which controls Japanese education, concentrating especially on common points between the Fundamental Law of Education (FLE) and crucial elements, as well as the paradoxes between the 7th article of the FLE and the actual laws, i.e. the Teacher License Law (TLL). Understanding the Meiji restoration in 1868, will also help us to gain insight on the reasons behind these paradoxes.

Along with the hypotheses, I plan to design investigations: (i) about gaps between the system of the actual laws and the process of teacher training, mainly focusing on the future teachers, and (ii) about the actual conditions of teachers in the school field, surveying the degree of commitment to students learning, and (iii) about the actual conditions of students in the school field and in their lives, and ideas about religious matters.

I would like to carry out investigations following my hypotheses. For each factors of “The rate of chances to let students know about those important elements”, and “The degree of involvement of communal education in the course of

² The Japanese Constitution, chapter 3, item 20-3

teacher training” are going to be executed to verify the hypotheses, after the preliminary investigation. Research about the students and teachers was done through participatory observation, free interview, and questionnaires. Those social investigations can be used to truly understand the reality of Japanese education and the paradoxes, which will be clarified later in the paper, which were raised in these investigations can also be a key for finding solution to the paradoxes in Japan.

In the conclusion, I will look at the possibility of altering Japanese education especially the possible existence of support for implementation of communal education within the legal system. This will be done in line with the results of my investigation, taking care to critically analyze the situation.

2. Definition of Terms

2-1. Definition of ‘Education’

‘Education’ in Japanese is written as follows. ‘教育’ (Kyo-iku). This word consists of two characters: 教 to teach, and 育 to grow up or to nurture. The definition of this word by ‘Kojien’, a Japanese dictionary is *to teach. To teach and empower a person’s intelligence. An action to approach humans with intention, in order to change the person in a desirable shape, fulfilling values.*³ While the English dictionary Oxford defines the word ‘Education’ as follows: *1. The process of educating or being educated. 2. the theory and practice of teaching. 3. information about or training in a particular subject. 4 (informal) an enlightening experience.*⁴ Both of the words “education” and “Kyo-iku” is relate to teaching, and to changing a person for the positive. However, in Teacher Training classes, this word is often explained by a German word: According to an explanation about Kyo-iku, *this word is translated from the word “Erziehung”, which contains the verb “ziehen” (to derive) inside. Therefore, education is not to force students do something, but to derive something from the students.* For the most part I agree with this, however I would like to submit that there are also other words which are translated as education in German, such as ‘Ausbildung’ (this word originated from the verb ‘ausbilden’ which means to ‘bring up’), Also the word ‘Unterricht’ combines the two words, ‘unter’ (under) and ‘richten’ (to correct).

One should also remember that we tend to think of “Education” as limited to schooling. However, education as defined in the dictionary is much broader and can apply to diverse situations, e.g. families, piano lessons, in hospitals, even on the streets.

³ Izuru Niimura, 1998

⁴ Catherine Soanes, 2005

In all of these places, people are prone to experiences changing them for the positive. In this thesis, when looking at the concept of education, I would like to define ‘education’ as having much in common with ‘education’ and ‘Kyo-iku’, teaching, but also includes the meaning of beneficial change to a person, and also look at it as a tool for transmitting social values. I would like to exclude the added meaning of ‘approach humans with intention’. It is hard to judge substantially if there is intention or not, because educating is a very ambiguous matter, however I would like to differentiate between the purpose/result of education and its process/styles. Therefore, ‘education’ in this thesis is not restricted to have the meaning that one approaches with intention to change the object.

2-2. Definition of ‘Community’

The word ‘community’ was translated into Japanese as ‘地域社会’ (Chiiki-shakai) 地域 meaning region and 社会 meaning society. According to the definition in the Kojien, it refers to *A group of people living in a certain (range of) region, having its basis for people to live, its lifestyle, and its organized system*⁵. While the definition of ‘community’ by Oxford dictionary is as follows: *1 a group of people living together in one place. 2 (the community) the people of an area or country considered collectively; society. 3 a group of people with a common religion, race, or profession: the scientific community. 4 the holding of certain attitudes and interests in common. 5 a group of interdependent plants or animals growing or living together or occupying a specified habitat. Places where people can interact mutually, not only exchanging official matters but also personal things. Here, it indicates places which are outside of schools.*⁶ One of the differences between those two definitions is that while 地域社会 extends to people living in the same place, ‘community’, is limited to people who also have common ideas and interests. This is similar to the German definition of ‘community’ ‘Gemeinde’. It is interesting to note that the definition of ‘community’ conceptualizes places which are indicated to be outside of the schooling arena. In other words, schools are considered as a unique society in terms of defining community. Kojien also contains the following definition by an American sociologist Robert M. MacIver (1882-1970) *a group of society which absorbs individuals wholly*⁷. I prefer the definition of ‘community’ given by MacIver’s because this is exactly the

⁵ Izuru Niimura, 1998

⁶ Catherine Soanes, 2005

⁷ Izuru Niimura, 1998

function of community I am interested in regarding education, that is, a group of people who have 'regional life' and 'common ideology', which are comparably necessary conditions for the establishment of a group of people.

2-3. Definition of 'Spirituality'

The word spirituality in Japanese is explained as *to be spiritual*, so I would like to define the word '霊' (Rei), spirit. It is very difficult to render precisely the meaning of the word spirit.. Although each word has its official dictionary definition, it may also have different understandings by other individuals. There are often differences between official definitions and the actual understanding of the same word by the general public. Defining 'spirit' is difficult, as not only there is a big gap difference between the dictionary and individual definitions, interpretations and usage of this word among people is also quite diverse. There are similar related words to 霊 (Rei) 'spirit/ghost', such as 魂 (Tamashii, spirit/soul)、精(Sei, Spirit/mind) however 霊 (Rei) is defined as: *1. An internal entity which stays at physical body, or which estranges from the physical body. 2. A power which one can not measure, or a wondrous and invisible power. An entity which has those powers. 3. Grace, to be precious*⁸. However, people do not seem to connect '霊' with the above meaning tending to imagine it to mean ghost instead. Instead people interpret the term '精神' or '精霊' in line with the previous definition of '霊'. As for the definition of 'spirit', the Oxford Dictionary says: *a person's non-physical being, composed of their character and emotions. 2 this regarded as surviving after the death of the body, often manifested as a ghost. 3 a supernatural being. 4 the prevailing or typical character, quality, or mood: the nation's egalitarian spirit. 5 (spirits) a person's mood. 6 courage, energy, and determination. 7 the real meaning or intention of something as opposed to its strict verbal interpretation.* The 1st and 2nd definition of the term '霊' covers this meanings of 'spirit'. In German, 'Geist' has a similar definition to that of 'spirit'. In this thesis, I would like to use the word spirit as the 1st and 2nd definition of '霊' of Japanese dictionary, as it has wider meaning. Therefore, spirituality here means to be: *1. An internal entity which stays at physical body, or which estranges from the physical body. 2. A power which one can not measure, or a wondrous and invisible power. An entity which has those powers*⁹. Spirituality should be recognized as one of the important elements of life, however in education this factor tend to be ignored, although education must be relevant to the real life.

⁸ Izuru Niimura, 1998

⁹ Izuru Niimura, 1998

3. Paradoxes in Japanese Education System

When examining the Japanese education system, many paradoxes can be found. One of the biggest paradoxes is the gap between the expressed purpose of education and its actual results: The purpose of education is recorded in the Fundamental Law of Education. The preamble says, : *We shall esteem individual dignity and endeavor to bring up people who love truth and peace, while education aimed at the creation of culture, general and rich in individuality, shall be spread far and wide.* And the 1st Article, states of the purpose of education : *Education shall aim at the full development of personality, striving for the rearing of the people, sound in mind and body, who shall love truth and justice, esteem individual value, respect labor and have a deep sense of responsibility, and be imbued with an independent spirit, as builders of peaceful state and society.* The following 11 articles explain how the given purpose should be implemented to truly achieve its objective. According to the Monkasho, “full development of personality” is *based on the individual value and self esteem, develop human’s ability which belongs to him/her, in a harmonic way as much as possible*¹⁰ are the realization of these aims.

Are these purposes functioning as a system which can work correctly in our lives? While the purpose of education is expressed in very general terms, we can still recognize that the “full development of personality” is still a distant dream, by examining the recent incident where an 11 year-old pupil was killed by a fellow-pupil in Sasebo city, Nagasaki prefecture. I propose that in order to come close to achieving the purpose of education set out in the Constitution there needs to be more focus on the elements of communal, spiritual and natural education, those elements which now tend to be ignored. In this chapter, I would like to outline why those paradoxes have been born and which elements are lacking within the Japanese education system by considering these problems as they arise in contemporary Japanese society.

3-1. Historical background of Japanese Education

My hypothesis here is that one of the differences occurred when “western technology” , which had totally a different concept as its background into Japan. For example, one of the biggest differences between concepts is that schools in European countries are based on Christianity, and in Japan the spontaneous educational facilities Terakoya were based on Confucianism. Also, values such as freedom, democracy,

¹⁰ Monbushou Kunrei 4th, 1948

separation of functions, or mono-culturalization, were already the spirit of people in Europe, and those concepts were necessary for the system to work correctly, however in Japan people had different values such as harmony, and honor.

As I have previously stated, the commencement of Gakusei could also be a contributing factor of the birth of paradoxes. Kojien explains Gakusei in detail as follows: *Law regarding modern school system for the first time in Japan, established in 1872. Referring to the Western schooling system, it was planned to separate the schooling system into elementary school, junior high school, and university.*¹¹ The aim of Gakusei is outlined in “The proclamation regarding encouragement for studying”, by Dajokan (a head government official):

*Only brushing up one’s spirit, wisdom, and skills are useful, in order for personal growth, to build property, and to achieve a successful life. Without studying, refinement of one’s spirit, wisdom and skills cannot be achieved. This is the reason for the establishment of schools: to learn through both language and mathematics; one can’t learn agriculture, industry, government, law, astronomy, medicine without study. However it is possible to attain honorable achievements, by one’s own capability and talent, by engaging in studying. Therefore, studying is, so to say, a handbook for personal growth. Who would resist studying?*¹²

Thus, Gakusei formulates its purpose on individual utilitarianism, that all nations should study practical science over spiritual education- as it will be the basis of modern industrialization, and it also declares that the only way to achieve personal growth is study. Naturally evolving Terakoya Education was replaced by schools, based on the Gakusei during Okami’s reign. (Government. Detailed explanation in Chapter 3-5-1) However, people did not necessarily welcome Gakusei, as the government also decreed that education was one of the obligations of the nation and its people, along with tax payment and military service.

A number of revolts occurred against Gakusei, because there was a big difference between the reality of life and the school payment system. According to Okita, *a revolt happened in Aimi city in Tottori prefecture in 1872, this grew larger until swelled to around 10,000 people. One of the reasons behind the revolt was the determination to acquire the right to attend Terakoya freely, instead of the official schools which had been established by the government. Cases of arson and destruction involving occurred in Okayama, Mie, Aichi, Gifu, and Fukuoka prefecture, and ‘Hidden*

¹¹ Izuru Niimura, 1998

¹² Pocket Kyoiku Shoroppo, 2005, appendix

*Terakoyas' continued to exist even until the middle of Meiji era.*¹³

Several years after these revolts the system started to work , because theoretically this system enabled people fluidity of rank – able to change from the rank into which they were born. The idea that “one can gain honorable achievement by one’s effort” encouraged people to make an effort in the field of academia, and as a result, the principle of competition was installed through education. This has continued through to modern day, even after 1945 post-World War II, and through the establishment of the Fundamental Law of Education and the concepts introduced by the Constitution.

3-2. Paradoxes in the Schooling System

The Fundamental Law of Education was established based on the Constitution, and the Constitution was constructed under the guidance of the Supreme Commander for the Allied Powers. According to the laws regarding education, established on the FLE, schools were supposed to facilitate the development of students’ academic skills. However, along with the devastation of schools due to rapid economical development, ‘education to develop character’ started in each school. In other words, schools were supposed to develop personalities of students, in addition to the functions they had previously. However those measures were implemented, incredible incidents have been happening in Japan. My hypothesis is that it is possible that Okami ignored a lot of elements when introducing a new education system; they did not take the effects and backgrounds of the system into account adequately. Were those factors taken into account when the system was set in place? In the following 2 chapters, I would like to examine the laws which could be possibly barriers for those systems to work in society.

3-2-1. Paradoxes between Fundamental Law of Education and Teacher Training

In order to be a teacher at an official school one needed to obtain a license, under the regulations written in the Teacher License Law (TLL). We have already confirmed that the FLE proclaims that the aim of the education is the full development of character; however in my hypothesis this concept is not reflected in the TLL. The aim of the TLL states clearly : *The aim of this law is to set a standard for school teachers, and to sustain and develop the quality of school teachers.*¹⁴ There is no statement about ‘quality’ here, but it is written in the next chapter, the regulations how

¹³ Yukuji Okita, 1985, pg.9

¹⁴ Teacher License Law, 1949

the licenses are to be obtained. According to the statements in that chapter, the applicants are required to pass exams in the subjects they will teach, in addition to the condition that they must also have studied further than graduate level. It can be understood from this that the academic level of the teacher is to be outstanding and high enough to pass the Nyushi to universities as well as examination in each subject. In other words, there could be a possibility that the 'full development of personality' would be less of a priority than academic achievement. Of course, it would be problematic for the statute to require 'those who have developed personality', because it would be difficult or impossible to prove, and this is also a matter which would be difficult for any human to ever judge. In any case, it is a relief that today the Teacher License system, at least theoretically, has to depend on the Nyushi system.

Of course, for the applicants to become teachers they need to attend classes for teacher training such as 'Principles of Education' or 'Theory of the Process of Learning and Development', then complete the practice period. Afterwards there are also interviews and exams which are given by each school, and exams in subjects that the applicants are to teach in the future. Therefore, in reality it is possible to check if the applicants are mentally developed enough to become teachers. However, what I would like to discuss here is the way they "train" the applicants: it may be intuitive to assume that the methods and techniques of teacher training are superficially done, and the intention of those methods and techniques were left unexplained. For example, in a class I took, my professor lectured that 'it is important to make eye-contact', however he himself rarely established any eye contact with students during the lectures. At the end of term there was a question on the importance of eye contact. Although this was not the only question students had to answer, students learn that certain values must be rote learned, in order to qualified for a teacher's license. This is explained in the 'Hidden Curriculum', by sociologist George Halifax. According to him:

The notion of hidden curriculum was probably first identified by John Dewey, who referred to the "collateral learning of attitudes by children." As a working definition, the hidden curriculum can be defined as all the things that are learnt during schooling in addition to the official curriculum.

And he lists theoretical examples of what students can learn through the hidden curriculum:

Passive acceptance is more desirable response to ideas than active criticism, knowledge creation is beyond the power of students and is, in any case, none of their business, The voice of authority is to be trusted and valued more than independent judgment, feelings are irrelevant in education, There is always a

*single, unambiguous right answer to a question.*¹⁵

Those elements can also be uncovered in the process of teacher training, exactly as he states. One should remember that students are mirrors of teachers.

3-2-2. A Circle which Reproduces Those Paradoxes

Passing through the process of teacher training, the new teachers will stand on the platforms. And considering the statements of George Halifax, in some aspects he would teach “exactly the same contents he learned” to students. If the system of teacher training itself is not in accordance with the aim of education as stated in FLE, then there is a high possibility that the “trained” teachers will let students learn different things as they let students develop their personalities. All the teachers can pass university entrance exams, be credited to teach, and have achieved a successful grade in the field they will teach. Furthermore, the students who learn under them will look at the teachers who have been through the process, but it is this process which differs in design from the original aims of education. These kind of cycles reproduce the socialization of humans ; however regarding teacher training, the cycle is regulated by laws, so it can hardly be changed.

Actually, there may be a lot of teachers who are trying to change this cycle. However, there is still a big gulf between the faculties which decide the rules and the teachers who teaches students in schools. According to Hara, *for example, looking at the Education Improvement Civil Council, the number of teachers attending to that council is only 1, out of 26 comities.* This issue should be considered more correctly that the actual field’s opinion can hardly be respected in the process of “education improvement.” I will deal with what possibilities can arise later, and in the next chapter I will focus on the paradoxes that come after students finish schools.

3-3. Paradoxes between Education System and Job Getting System

In Japan, there is a specific term for Job hunting: 就職活動 (Shushoku-Katsudou). This word needs defining as Shushoku-Katsudou has its unique aspects compared with the process outside Japan. Shushoku-Katsudou is a combination of two words: 就職 (Shushoku) means to take job, 活動 (Katsudou) mean activity, and it is often called 就活 (Shukatsu), an abbreviation of the whole word. The

¹⁵ George Halifax, 2001, pg.65

difference between Shukatsu and Job hunting is that Shukatsu has stands out as a passive rite of passage for the particular generation. Although the style has been undergoing change, there is a certain process for doing the Shukatsu. I would like to explain about it from my experience and my friends' information.

At the autumn of 3rd grade of University, a lot of students start to talk about Shukatsu, and they start to go to Shushoku instruction lectures held by their university, and they embark on the general process of Shukatsu. Along with attending those lectures, students start to fill out Self Analysis form to "understand who they are." The process of Shukatsu starts from 'Entry(showing positive attitude towards companies)', then 'Instruction of companies', 'applicant screening by documents', 'examination', 'group discussion', 'interview (usually 2-4 times), and it ends with filling out the signature of the applicants on the agreement sheet. Those processes are prepared automatically, along with the schedule of companies, after the applicants do the 'entry'. One can confirm the detail of the process of Shukatsu on home pages, too. For example, a company named '@s' explains as follows on its homepage: *Entry is a process of showing applicants' desire to try to be in a position of certain company. In general, applicants entry in Shukatsu site. (...)*¹⁶

Shukatsu site is an integrated site for searching companies. A typical Shukatsu site is called 'Rikunabi' ¹⁷, and many students have used it recently. In order to process the 'entry', one only has to click several times in order to show his desire to work in that company. This is a part of the reason why it is called Shukatsu, a rather passive action to take jobs, not actively applying for a job.. Applicants can therefore "show their positive attitudes" to many companies: According to this site, the average number of the companies with single applicant entries is 91.1, increasing from 78.2 last year. This large number indicates that Shukatsu is more like an operation, rather than an active "hunting", and the process itself can be said that it fits to the system of contemporary Japanese education style; to do decided things in a certain order correctly. In essence, all students have to do is simply to follow the certain steps without any questions.

However, the elements tested in the contents of those processes is completely different from the "operation": For example, there are a lot of companies which do not use multiple choice questions. Rather, according to the Ministry of Health, Labor and Welfare: companies require human resources, which have the following attributes, '*Faithfulness, a with a well-rounded personality, responsible, sincere, moral, and*

¹⁶ http://shinsotsu.at-s.com/html/2006/tora/entry_m.htm

¹⁷ <http://www.rikunabi.com/>

*valuing equality, 'Customer oriented', with the ability to understand customers, and a 'consistent attitude to continued learning', that is the attitude of continued self-improvement.*¹⁸ Of course these elements are valued not only within the job-hunting process, but also when applicants are working for those companies. Those elements match exactly the aim of the Fundamental Law of Education: 'Full development of personality' and 'spontaneous attitude'. Ironically, jobs often require what is set out in but not attained by the FLE. This indicates that now, more than ever, not only in education but also in society spirituality is becoming more necessary. Thus the outcome of the education needs to achieve its official aim.

3-4. Hypothetical Conclusion

Why have those paradoxes occurred? One of the biggest reasons, as I see it, is the gap illustrated in the concept of "Wakon-Yosai." Wakon is written 和魂, and it can be translated as 'Japanese Spirit'. This is a word which is used to express the opposite of Kansai, Chinese technology, and Yosai, Western technology. Wakon itself implies skills or talents which are useful in daily life, but also means to be brave and graceful. Here I would like to use this term to mean 'an attitude of adapting technology while retaining the Japanese Spirit', as the opposite of Chinese and Western technologies.

3-4-1. "Japanese spirit", the nationality of Japanese people

In this chapter, I would like to describe Japanese nationality. This description may appear stereotypical, but I wish to consider it as containing elements which are necessary to bear in mind when implementing new educational systems. Cultures and ideologies of a people or nation are often reflected in their language. Here are some words uniquely Japanese, which appear later in my thesis.

The word 'お上' (Okami, government) appeared in Chapter 3-1 and is one of these such words. This word is a combination of お which is a prefix denoting admiration and respect. 上 means upper. So the direct translation would be 'upper people', and this describes the attitude of people toward the government quite well. Looking at Japanese history, revolutions have always been done by the government, not the common people. Both of the two biggest revolutions, Taika Reform and Meiji Restoration were top-down revolutions, done by the government because of the external pressure - invasion by China in the 7th Century, and the appearance of Black Ships in the 19th Century. The people have always basically obeyed the お上. Therefore,

¹⁸ Mihciaki Mikami, 2005

democracy does not fit to the historical way that Japanese people have thought and acted. As an aside, お上 has a different nuance from absolute authority which people can not resist. Rather, it came into being through people's reliance and indifference to the government. The attitude of 'I don't understand it myself, but the Okami have decided, so we will follow them' is clearly visible in Japan today, and the low rate of voting is directly linked to the way that people think about Okami.

The second word I would like to define is '微妙' (Bimyou, not so good). It appears later in the conversation between students. According to the dictionary, what it originally meant is: *a complicated state which is very detailed and therefore hard to describe clearly*. However this word now has negative connotations and is often translated as "not so good." The original meaning of this word is not concerned with negative or positives of a situation. It can also be interpreted as 'not bad, even when taking all of those complicated details into account.' On the other hand it can be interpreted as 'not very good, when we take account of all of the complicated details.' This word is used frequently, and often used merely to mean "not so good", with no regard to the degree of complexity of the situation. This is why the sentence "It is very Bimyou" meanind "no good" can be heard often. Although this word is full of paradox. If one says "It is not so good" to another, it can be understood negatively and this negativity can be take to be directed towards the other person, rather than what the other person has said. It is often recognized that this convenient word is used often to keep harmony and that this word is a good example to describe what Japanese people value.

The ideologies reflected in these words have been influenced by Confusianism, which will be explained in detail in Chapter 4-1-6. In any case, the fact that these unique words are frequently used, is a good example of how Wakon, Japanese spirit remains in contemporary Japanese society.

3-4-2. What Happens when Systems are Imported

The 'Wakon' explained in the previous chapter still exists in Japan. According to Kerr, "*When Japan opened up to the world in 1868, the slogan of Meiji-period modernizers was Wakon Yosai, "Japanese spirit, Western technology", and Japan has never diverged from this basic approach.*" According to his explanation, *Wakon did not always adapt well to Yosai, and sometimes the mix has been extremely destructive.*¹⁹ He gives an example of World War II, led by the militarism of Wakon as one of the

¹⁹ Alex KERR 2001 pg.40

tragedies, and destruction probably also occurred in the education system. There is again a discrepancy between the official reason for implementing schooling which was for 'individual education and meritocracy', and Fukoku-Kyohei's real motive which was to enrich the country, to empower the military, and as a slogan of the Meiji Restoration. There is also one more variance and that is, between the styles of education.

I am not necessarily opposed to the knowledge building contents of education, which is sometimes called scientific education and often compared with humane education. I believe that the scientific standpoint which proves hypotheses in a logical manner with its basis in fact is valuable, to also value spirituality is not paradoxical. (This thesis itself is written in a scientific manner.) Because the spiritual world's theory is also based on the world, I believe that it is only the process of interpretation that is from the world of science. It is quite well-known that there have been many scientists who were religious, such as Blaise Pascal.

I would like to make the point that in introducing a new system to an existing one, the process, background, intention, or the words and world view of that system should be carefully considered. Even with the word 'Education' we need to be aware of these differences. We have already seen the difference between '教育', (Kyoiku) and 'education', and that Kyoiku always is done with a specific purpose on the part of the educator. Without this knowledge, it is hard even to consider the concept of a 'Hidden Curriculum'. Slight oversights can produce larger oversights and now we have huge oversights and discrepancies in the field of Education.

4. Brief explanation of Terakoya, Steiner, and Sanson-Ryugaku education.

As previously stated, my hypothesis is that the paradoxes in education are partly due to the fact that the hidden western background and ideology has been ignored. However, the elements of communal, spiritual, and natural concepts also existed in the mind of the Japanese people, however they were manifested in different styles.

In this chapter, I would like to describe some alternative educational styles, which have styles which can greatly impact the students, but are hardly seen in mainstream schools. Please keep in mind that I do not necessarily advocate that every Japanese school should adopt these styles. While these styles are effective in terms of achieving the purpose of education, I would like to focus on the particular elements and background found in these styles. In doing this, I hope to uncover universal elements which are important to each aspect of education. In the chapter 5 and 6, some evidences to support the hypotheses will be given.

4-1. Terakoya Education

It is generally said that ‘*Modern style education in this country (Japan) began when Gakusei was proclaimed in 1872.*²⁰ (Gakusei – Regulations of modern schools, established in Japan for the first time in 1872. Detailed description in Chapter 3-1) More than a century has passed since Gakusei was issue and established as a part of Fukoku-Kyouhei. However the educational facilities Terakoya and Hanko, used to be the common education facilities prior to Gakusei. Firstly I would like to focus on Terakoya education.

4-1-1. The Origin of Terakoya Education

Terakoya, education for common people, appeared in the beginning of the Edo period, and focused on reading and writing. Popularization of Terakoya indicates that people’s lives were based on an active economy and that letter writing was common. According to Okita that, *Judging from the characters chiselled into swords or mirrors it is clear that characters were imported from people from Korea, who came over to Japan.* He continues to say that *popularization of letters was accelerated by widespread temple education, from the Kamakura period.*²¹ Terakoyas appear in the Edo period; however, education in Terakoyas was different from the education done by temples, in terms of its teachers, contents and aims. Terakoyas in Edo period commenced out of the demand for common people to be literate. In Okita’s words, *the prototype of “divine” letter culture was deeply influenced by the authority of Shrines and Temples.*²² Therefore, Terakoya education is strongly influenced by Confucianism, which will be explained in Chapter 2-1-6.

4-1-2. Description of scene of a Terakoya Scene

The attitude of students is perhaps the same in each period and place. Unfortunately, now it is impossible to do fieldwork on Terakoya, but instead information can be gleaned through books about Terakoya. Senryu (poems with 17 Kanas with rather loose rules) are one of the most useful books when looking for descriptions of Terakoya. Watanabe lists Senryu which are related to Terakoya, in his book ‘Terakoya and children in the Edo period’. Through Senryu, the essence of Terakoya can be understood. For example, students were not necessarily going to Terakoya of their own volition, although Terakoya itself appears to have come into being quite spontaneously.

²⁰ Yukuji Okita, 1985, pg.8

²¹ Yukuji Okita, 1985, pg.16,17

²² Yukuji Okita, 1985, pg. 35

*Nemugaruwo Mewoakeniyaru Asanarai*²³ (Sleeping eyes, being forced to be open, to go to the morning classes – 137, #7) is an oft-seen occurrence even nowadays. *Kananarau Kodomohudenimo Shinganashi*.²⁴ (Learning Kanas, neither Kids nor Pen, has the motivation – 124, 2nd, #11)

It is apparent from the descriptions of Terakoya that the style of the education was very different from contemporary Japanese schools. The classroom itself is different. Looking at drawings of the Terakoya classes, tables are arranged surrounding the teacher, - different from today's classrooms. Okita note that *there is no table arrangement in which teachers stand at the front and the students sit regularly in lines facing the students.* –Omission– *It was common in Terakoya that a teacher sat on a place where he can view all the students in class. This means that there was no*



How they arranged the tables

*such thing as 'a class as one' (a class in which every student does the same thing as each other).*²⁵ He continues to say that Terakoya style is effective in terms of reducing the gap of the abilities between students, even though variation of the talents of students exist in every place and period. On the other hand, according to one Senryu introduced by Watanabe, some Terakoya classes held more than 40-50 students. See the following senryu *Hatsuumawa Tanomimaseumo Todokikane* (In the January, a messenger came and greeted out loud, however which the teacher could not hear -32, #14). Actually, Okita says he thinks that some Terakoyas used to have more than 600 people in one class, so there might have been a similar problem to that which we see in contemporary schools – too many pupils.

4-1-3. Contents of Terakoya Education

As stated previously, Terakoya education focused on mastering literacy. Senryu *'Hatsuumani nanasenryouno tewomorai'*²⁶ (At the beginning of the year, children learn the way to 7 million dollars –Meigisan #7) indicates how literacy is valued: There is a proverb, 'one Kana is worth one million dollars' and children learn 7

²³ Shinichirou Watanabe, 1995, pg.143-145

²⁴ Shinichirou Watanabe, 1995, pg.143-145

²⁵ Yukuji Okita, 1985, pg.53,54

²⁶ Shinichirou Watanabe, 1995, pg.123

Kanas (い、ろ、は、に、ほ、へ、と) on the very first day they enter Terakoya, in January.

According to the high school textbook of Japanese history by MEXT, *Terakoya allowed any person to be educated: 80% of 20 year-old males and 40% of 20 year-old females could read, which was quite a high rate in the world for that period.*²⁷ *Textbooks used in Terakoyas were mainly “Teikin-Ourai”, and “Jitsugokyou”, “Doujikyou” were also used.*²⁸ The main aim is for students to learn skills and knowledge, through those literatures, which are necessary for social life. It is interesting that Terakoya education rarely focused on academic/artistic points of view which is one of the biggest differences from contemporary school education. The main textbook used in Terakoya, Teikin-Ourai was made by Kyuusou Muro, a Confucianist working under Yoshimune Tokugawa. He was given the role of producing text books by the 8th general who reigned in the period 1716-1745. This textbook is an integrated book of letter models, written only in Kanjis. There are 25 letter examples in it, and it is designed for learning time by time: Contents consist of coming and going letter examples in a month for one year, and an additional letter. These examples highlighted key words that were necessary for social life such as how merchants should behave towards customers or how apprentice should make financial report. Allowing students to learn such words was one of the biggest aims: two coming and going letters were separated, and when one puts the right keywords in the right place, those letters make sense. The themes of letter examples were as follows:

*New year party (January), Party of Poems (February), About building a mansion of Daimyo, Japanese feudal lord (March), prosperity of the territory (April), How to entertain Daimyo (May), About punitive expedition for bandit (June), Party of game competition (July), Law system and application for litigation (August), Authority of Shogun, General (September), How to behave in Ohmonoimi, Japanese Easter (October), Treatment of illness (November), and System of Government (December).*²⁹

4-1-4. Terakoya Teachers

As previously stated, Terakoya Education was born from the education of Temples and Shrines. As for teachers of the Terakoyas, Samurai or Masterless Samurai, with the exception of monks and priests, were also engaged in teaching. Education was regarded as something very noble, so it was believed that education could not be

²⁷ Monka-shou, 2000

²⁸ Matsutarou Ishikawa, 1973, pg.242

²⁹ Matsutarou Ishikawa, 1973, pg.242

replaced by money. *Therefore, even after Terakoya Education was established as an occupation, payments for teachers were little in most cases. In some districts teachers were hired specifically for that district to reduce the cost for Terakoya*³⁰. From this point, it can be seen that Terakoya payments system shows similarity to the payments system of public schools today.

4-1-5. Terakoya -The Communal Education-

One of the things to be noted is that a lot of events were taken into the classes of Terakoya. Here is a detailed description of some of these events by Okita:

Kakizome is an event, which people make calligraphies, choosing the proper words for the end of year. On the 25th January, Tenjinko was held. This is to enshrine Michizaneno Sugawara (845-903) as a God of studying, and to wish to acquire a great academic achievement. Tanabata festival was also one of the most important events for Terakoya classes. On the 7th of July students wrote letters for admiring teachers of Terakoya, wishing academic achievement, and then made those letters into decorations for bamboo trees. Then they had a festival and played under the bamboo trees. The common aims of those "classes" are to have better a relationship between teachers and students. Through those events, which are related to learning literature, Terakoya not only focused on learning letters but also had the aim of nurturing the social or religious viewpoints that exist behind the letters. ³¹

Thus, annual events and festivals are recognized as a part of education. Indeed, festivals have religious backgrounds, and festivals are the places where people gather and communicate. Therefore it can be said that in terms of learning history, culture and socialization or communication, events could be ideal places for learning those elements. The textbooks also wrote about those events. Therefore, it can be said that Terakoya education, which took festivals into classes, surely had the aim of nurturing social, moral, or religious points of view, as stated by Okita.

4-1-6. Spiritual Education -Confucianism-

Terakoya Education was different from the Education of Temples and Shrines in style, but was similar in its concept: Terakoya Education was strongly influenced by Confucianism, so I would like to mention a little about Confucianism here. Here's an explanation of Confucianism below, derived from an encyclopedia:

³⁰ Matsutarou Ishikawa, 1973, pg.242

³¹ Yukuji Okita, 1985, pg.66-67

Confucianism is a representing ideology of China. The root of the main concept is 'Jin' (仁) . Jin is the status of human's mind when he is concerning to the other person. This concept of Jin has diverse meanings, but it maybe an improper expression, is close to love. This idea of Jin is to be taken into practice with 'Chuujou'. (忠恕) , sincerity and sympathy. –Omission– 'Rei' (礼) originally means the specific form of behavior, and a custom for regulation to maintain social order, and to smooth the relationship of humans. Therefore, learning the form of Rei is the crucial subject to learn, but it was required not to learn but to do it as a natural thing. –Omission– 'Chi' (知) , knowledge, is generally regarded as a counterpoint of 'Toku' (徳) , moral, however in Confucianism, Chi is regarded as the wisdom to judge what is right and what is not, therefore Chi is also one of the high subjects in Confucianism.³²

Here, it is interesting to see that Terakoya Education was taking those religious ideas, and valued communal education, as a part of spiritual education. *Teikin-Orai*, books describing life, were widely used as textbooks in Terakoyas³³ which proves how Terakoya Education is specifically influenced by Confucianism. The connection between Confucianism and Terakoya education is also seen in the fact that *pupils had a lot of chances to learn "personalities" which fit to their future job, such as carpenters or merchants. (...) Sometimes teachers were required not to "teach" them in order to let them learn³⁴*, which is based on the value of 'Rei' (礼) seen in Confucianism.

4-2. Steiner Education

4-2-1. The Origin of Steiner Education

The name comes from the Waldorf-Astoria Cigarette Company, in Stuttgart, Germany which was the first institution to host a Waldorf school. The Wikipedia, an internet encyclopedia, summarizes the origin of Steiner education as follows:

Steiner education is a world-wide movement based on an educational philosophy formulated by Austrian philosopher Rudolf Steiner (1861, Murakirály, Hungary (today Donji Kraljevec, Croatia, (Medjimurje county) – 1925) after World War I. With a goal of educating the "whole child", Waldorf educators place a strong emphasis on balancing the child's natural stages of development with creativity and academic excellence. There is a strong

³² Encyclopedia Nipponica Vol.11 pg.609

³³ Yukuji Okita, 1985, pg.56

³⁴ Yukuji Okita, 1985, pg.74

*emphasis on the arts, social skills and spiritual values*³⁵.

Steiner education is practiced in Waldorf schools, home schools, and special education environments. This education can be said to be successful, as there are now over 900 Waldorf schools throughout the world including Europe, North & South America, Africa, Australasia and Japan.

4-2-2. Characteristics

Steiner education can be said to be a remarkable education, as its style is largely different from the conventional schools. His education philosophy is clearly explained when contrasted with knowledge-based education by Gilbert Childs, who supported the Steiner education:

*What occupy people's minds today, in the widest circles, are the social problems. However, they lack the intellectual strength earnestly to study these problems, because in the present age the intellectual power is as though paralyzed. The belief prevails that the social problems can be mastered by what is called knowledge, but they can never be mastered if they are not tackled from the viewpoint of spiritual science*³⁶.

This attitude is one of the unique attributes of Steiner education. Steiner also focuses more on sense-focused education:

*It is essential that we develop an art of education which will lead us out of the social chaos into which we have fallen. The only way out of this social chaos is to bring spirituality into the souls of men through education, so that out of the spirit itself men may find the way to progress and the further evolution of civilization*³⁷.

It is clear from this that the elements of the spirituality and art are highly valued in Steiner education. Jan Badewien also explains that: *What is the most focused on is the art field, then music, crafts, and role playing. These disciplines are occupying the large part of the daily school lives. Many classes make books or crafts, and the classes of role playing classes are scheduled for several weeks*³⁸. This demonstrates that Steiner placed art and music to stimulate children's feelings, and how it is related to spirituality.

³⁵ Wikipedia, last modified 2005, http://en.wikipedia.org/wiki/Waldorf_School

³⁶ Gilbert Childs, 1991 pg.1

³⁷ Gilbert Childs, 1991 pg.1

³⁸ Jan Badewien, 1990, pg.14

4-2-3. How Steiner Education is positioned

There are many supporters of such his education style, and I am also one of them. This is due to his innovative education style, -the school as described by Steiner arouses a longing to be part of them. Maybe it is because my character that I want to do things in the way I do identifies and agrees with the way that he does help me to support his system.

On the other hand, there are some people who criticize his way of thinking. Jan Badewien, for example said: *It is believed that having a grammar class in the morning is not good. This is because the stomach organization is trying to digest what he ate in the morning, and now he has to think about grammatical things. In 15 or 20 years, he can have a severe illness in his stomach. Actually, illness of stomach is often caused by grammar classes. (...) Thus, people in this "free" Waldolf School actually have to obey every single policies Steiner made*³⁹. As a matter of fact, there are some supporters who are discredited as they seem to be too fanatical. According to Hirose, who is one of the supporters of Steiner education: *Contemporary Japanese Education is the education created by the external elements which surround children, and is nothing more than just an education for adults. Therefore, that kind of education is miseducation. It is not true education*⁴⁰.

There are a lot of parts to agree with his assertion that "education for adults is a wrong education." Reffsing also commented that one of the purpose of education is to let children apart from the society,, and in that respect, education for adult can not always be ideal for children. However, one has to admit that it is far too simplistic. Books regarding Steiner education do not contain such extreme statements recently, but there seem to be a lot of fanatic supporters of Steiner education. However, the existence of such severe critiques of Steiner makes his education style more persuasive, as he has convinced a lot of people of the effectiveness of his method, and although there are fanatics he forced his critics to think to criticize him as well. His "unreasonable" logic, can be explained finally in his own words that his "*dimension of interpretation is simply different*"⁴¹

Some of the ideas seen in Steiner education are sometimes difficult to be accepted; however it is clear that this education style focuses more on spirituality and the feelings, and so far this education style has been successful, looking at the increasingly large

³⁹ Jan Badewien, 1990, pg.40

⁴⁰ Toshio Hiroshi, 1988, pg.53

⁴¹ Gerhard Wehr, 1977 pg.13

number of schools, as well as in the standpoint of ‘development of personality’, by looking at how children studies without any textbooks and making their own poems.

4-2-4. Intentionally hidden curriculum

It is interesting to see that Steiner education well considered hidden curriculum; in other words, things which are supposed to taught were intentionally hidden, namely put away from the official curriculum. Jan explains this strategy as follows: *Steiner was emphasizing that in order to fruit the development of personality, Waldorf School should never be a school which directly tells its philosophy. Rather the teachers were supposed leave those concepts through the daily classes.*⁴²

4-3. Sanson-Ryugaku Education

Sanson is spelled ‘山村’, and the direct translation would be ‘mountain village’, but it also has the meaning of rural area. Ryugaku, ‘留学’ is often translated as ‘study abroad’, however the original meaning is *to study another place and learn*⁴³. Therefore, Sanson-Ryugaku can be said to be a trial residence in some places where there is a lot of nature for educational purposes.

4-3-1. The Origin of Sanson Ryugaku Education

According to Ogawa, a professor of humanities of Yaamguchi University, the origin of Sanson-Ryugaku is explained as follows: *Foundation “Sodateru-kai”, a fund raising committee, which was established in 1969, started to gather students and let them stay in Yasaka village in Nagano prefecture. Due to earning a good reputation, the foundation started allowing students to stay for one year in the village in 1977, and this is the origin of Sanson-Ryugaku. This foundation has been increasing the students and the host schools in Japan.*⁴⁴ This is the beginning of Sanson-Ryugaku, and recently this style has been increasingly valued. According to Kawamae, *in 1998 Central Education Council reported the importance for students to experience the nature and labor for some terms, in order to ‘raise up the mind and spirit to exploit the new era’.*⁴⁵ Since the completion of the report, Sanson Ryugaku has been increasingly applied. Now, many schools (50 elementary schools and 19 junior high schools⁴⁶) adopt this style of education, although it is not yet very common in Japan.

⁴² Gerhard Wehr, 1977 pg.13

⁴³ Izuru Niimura, 1998

⁴⁴ Takeo Ogawa, 1997

⁴⁵ Ayumi Kawamae, 2005, pg.15

⁴⁶ Ayumi Kawamae, 2005, Appendix pg.164-165

4-3-2. Sanson Ryugaku Education -Spiritual Education-

Kawamae conducted a census towards people who were engaged in Sanson Ryugaku; students, teachers, parents of students and people who live in Sanson. Looking at the summary of the results, in general, a lot of positive comments can be seen particularly regarding 'spiritual' growth. Comments made by students who participated in Sanson Ryugaku included: 'I was able to grow spiritually', 'It enforced his mentality', 'I became stronger spiritually'. However, Sanson Ryugaku education in itself does not have a specific systematical concept, ideology or liberal arts for education. Then what caused the spiritual changes within students?

4-3-3. Sanson Ryugaku Education -Communal Education-

One of the reasons which can be objectively explained is the communality existing in the villages. Looking at the outcome of the survey of Kawamae, almost all the opinions, except those by students, value that the students communicated with people living in the village. For example, the free descriptions in the questionnaire forms state as follows: *Students from the city also influence students in our village positively. New communication between villages and cities will develop villages. (People who live in villages) It was good to listen to how students living in a city think and what kind of life they have. (Host family) It was a big change for my son who didn't have any friends in the neighborhood. (Parents of students who live in city) It was good that I could communicate to a lot of people. (Students in village)*⁴⁷. The reason for the high evaluation of 'communication' is explained as follows by Kawamae:

*In small communities, the tendency that a person who doesn't know much of or is indifferent to others is less than in cities. In small communities, it is possible to accept different status or ideas of others, through frequent, intercultural, and face to face relationships. Under this situation, to have interests towards the others and to be watched by somebody, a child will gain autonomic behavior with objective points of view.*⁴⁸

The reasons and meanings of how communication occurred is exactly what Kawamae said here. It is interesting to see that she mentioned 'to interact with others' as the 'intercultural communication'. In small scale communities, the frequency of communication will increase, and in the case of Sanson Ryugaku, the opportunity to communicate with people who have different ideas and a different background has certainly increased. The population and its density is related to how communities are

⁴⁷ Ayumi Kawamae, 2005, pg. 65-110

⁴⁸ Ayumi Kawamae, 2005, pg. 20

made. However, I am guessing that there could be one more important factor which influences the process of community creations.

4-3-4. Sanson Ryugaku Education -Natural Education-

It is shown clearly by the objective opinions that the community plays a crucial role for the spiritual growth of students, and I believe there is one more element which is essential; the nature. Unfortunately, there are not many studies which prove scientifically the effects of nature towards human growth. However it is clear that many people who are engaged in education value the importance of nature. For example, the Central Educational Council uses “nature experience” regarding Sanson Ryugaku. Therefore, the contents of Sanson Ryugaku is designed includes a special curriculum for nature experiences such as *collecting shells, milking, fishing, climbing mountains*.⁴⁹ It is also proved that Sanson Ryugaku is a valid way of education. Furthermore, Rachel Carson, a biologist who examined the ecological crises in the early stage states in her book “The Sense of Wonder”:

If I had influence with the good fairy who is supposed to preside over the christening of all children I should ask that her gift to each child in the world be a sense of wonder so indestructible that it would last throughout life, as an unfailing antidote against the boredom and disenchantments of later years, the sterile preoccupation with things that are artificial, the alienation from the sources of our strength (...) I sincerely believe that for the child, and for the parent seeking to guide him, it is not half so important to know as to feel⁵⁰.

In this thesis, it is not advisable that I depend too much on feelings for pursuing validity. However, in my opinion, feelings – or if to use the word of Rachel Carson, ‘sense’, should be valued. I am convinced that you, readers, have also felt the wonderfulness of nature, and probably feel that it has strongly influenced you. The student’s answers also indicate how nature has had a great influence on them. According to the survey conducted by Kawamae, in the free description columns, 30.7% of the students mentioned nature in a positive manner. Here are a few examples of these: *“It was a very meaningful time for me to have lived in Hokkaido, and experiencing nature was best of all.” “Nothing else could have made me grow so much. What makes me most glad is that I could know the wonderfulness of nature”⁵¹.* Whilst these opinions have not proved how nature influences the students, they are

⁴⁹ Ayumi Kawamae, 2005, pg. 51 table 4

⁵⁰ Rachel Carson, 2005, pg. 54

⁵¹ Ayumi Kawamae, 2005, pg. 101

effective in proving that nature plays a crucial role in terms of education as nature has certainly made students express how crucial its meaning is. From those facts, I would like to assert that there is no doubt that nature plays one of the most important roles in terms of education.

4-3-5. Kinokuni Kodomo no Mura Gakuen

There are several facilities which focus on those elements, spirituality, community, and nature, and Kinokuni Kodomo no Mura Gakuen school is one of the most impressive educational facilities. This school was established by Shinichiro Hori, a professor of Kyoto University, referring to Summer Hill school in England. Summer Hill was established by Nschool locates at a village named Rainston, 150 km away from London. It has been named “the most free school in the world.” According to Hori, *the person who established this Summer Hill School always said that “Summer Hill school is a school which does not*



One of the houses students built

focus on books too much.”⁵² He emphasized more on experiences, such as dancing, making crafts, or playing roles. The curriculum of Kinokuni Kodomo no Mura Gakuen is designed with the same concept: to place more focus on experiences. 14 hours out of 23 hours of classes are named ‘project’ classes to let students experience things such as building houses on their own, or to nurture plants. It is impressive that all the students are supposed to build houses on their own, even when they are under the age of 10. According to Hori, students will also learn practical mathematics or languages through experiencing those things.⁵³ To be qualified to enter this school, applicants should have the following three conditions: 1. For students to have the desire to enter the school after she or he enters the school for trial 2. Parents are sympathetic to the liberal arts of the school, and are also willing to contribute to the school. 3. When those two conditions are filled and if there is a student shortage, then, new students may enter.⁵⁴ This system of enter, which tries to avoid the Nyushi system, is the same as

⁵² Shinichiro Hori, 1994, pg.53

⁵³ Shinichiro Hori, 1994, pg.44

⁵⁴ Shinichiro Hori, 1994, pg.58

The Summer Hill School system. On the other hand, the qualification for teachers are as follows: 1. *To have the official qualification of a teacher.* 2. *To have a driver's license.* 3. *To have a wife or fiancé.* 4. *To be able to drink alcohol.* 5. *To be not too idealistic.*⁵⁵ These are quite unique conditions to becoming a teacher. However, Hori has his own policies and explains that they are necessary because teachers should be communicative (which is to be able to drink alcohol and talk).

This school can be said as successful in terms of how well students develop their personality, which is especially seen in a story of 'students making a school trip by themselves' in Hori's book "Kinokuni Kodomono Mura." Even the elementary school students have the right to plan school trips including long distance journeys. Students are supposed to plan the date, place, and cost of their own journeys. During the journey, situations are described that all the students are curious about culture or history, and it is explained that *children are excited because the journey is self-planned*⁵⁶, which is matching to the ideal way of education proposed by Monkasyo: *based on the individual value and self esteem, develop human's ability which belongs to him/her, in a harmonic way as much as possible*⁵⁷.

The problems this school faces is firstly that there is a strict restriction on the population of students. Secondly, it takes a long time for almost all the students to commute, and thirdly, the tuition is expensive (700,000-1150,000 yen per annum). Looking at how this education is successful in terms of the aim of the education, it is not too much to say that this school has validity to require more systematical backup from the government.

4-4. Conclusion

These three education styles as discussed above have many points in common. One can find that especially between Confucianism and the philosophy of Steiner share many points in their concept in terms of how they look at children. One of the examples is, according to Wikipedia *Waldorf educators are most often questioned about not teaching reading and academics until approximately age 7. Critics claim that a "window" of intellectual opportunity is lost*⁵⁸. and this is the way how Confucianism recognized children, that they have to leave children as they are when they are under the age of 7. In each education styles, it was not always clearly stated, but looking at

⁵⁵ Shinichiro Hori, 1994, pg.62

⁵⁶ Shinichiro Hori, 1994, pg.127

⁵⁷ Monbushou Kunrei 4th, 1948

⁵⁸ Wikipedia, last modified 2005, http://en.wikipedia.org/wiki/Waldorf_School

what they do exactly, one can soon notice that the sense, spirituality, community, and nature was valued, and students develops their personality with joy.

All of them values what humans need, in particular the elements of nature, community, and spirituality, which often tend to be ignored in terms of the “educational” – or schooling field. Looking at the results of those three education styles, it can be said that the purpose of education as stated in the preamble is well achieved. I am convinced that now one can be sure how those elements are important in terms of the growth of humans, and in addition I would like to relate one more important point; those elements are interacting with each other. For example, looking at the answers of students in the survey of Sanson Ryugaku, one can immediately notice that the nature is a large part of the reason attributing to the growth of spirituality. It is also very clear that spiritual education in Terakoya valued community and nature, by looking at its life oriented classes or the ‘festival classes’. The importance of these elements, I believe is the same everywhere in the world. It is also demonstrated that those elements are important, by looking at those successful education styles have existed in different places and periods. In other words, it is clear that education styles and systems can be diverse, yet there is always the possibility to establish successful education systems when one looks at those basic values and the background of the society.

5-1. Questionnaire Form

5-1-1. The aims of this questionnaire forms

The questionnaire form is based on the hypotheses below:

1. To demonstrate that students in Japan have Wakon, been influenced by Confucianism.
2. The role of family is crucially important.
3. Community plays an important role in student life.
4. Communities outside of schools have certain elements which Japanese schools don't have, and need to have in order to develop a person's personality

5-1-2. The connection between the aim of the questionnaire and the whole thesis

The aim of the survey is based on the purpose of the thesis which was previously stated in chapter 1-3. Reviewing the main aims below:

1. To indicate that communal/spiritual education is important, especially in the context

of contemporary Japanese society, as it has tended to be ignored, especially when educational systems are installed.

2. To assert that the important thing is to focus on not the system itself but on the elements of the system, by explaining how these elements used to be originally in the previous education system, A system which disappeared after a new education system was imported.

3. To find out the obstacles which discourage communal education

4. To find out how one can apply this communal education in our contemporary Japanese society.

One of the aims of this survey is to find out whether Japanese students still have the Wakon or not. In judging this, it is useful to question whether these students are influenced by Confucianism or not, also. It was already shown that Terakoya was strongly influenced by Confucianism in Chapter 4-1-6, and when it is proved that contemporary Japanese people are still religious and that belief is strongly influenced by education, one can strongly suggest that spiritual education is now necessary.

The other aim to prove that communal education is important would directly be related to the main purposes of this thesis.

5-1-3. The name and locations of schools selected for the questionnaire form

The questionnaire forms were distributed in two classes in Germany named “Wirtschaft Eins Ludwigshafen,” a specialized school where students learn economics, and two classes in the Japanese high school “Hyogo Kenritsu Kitasuma Koutou Gakkou” in September 2005. In total I gave out 400 Questionnaires and received answers from 82 of 350 people, 24 out of 30 people from Germany, and 19 out of 20 people in Estonia. Of those, 13 people were interviewed. In addition, the data from the survey based on three classes at “Semminarie Hoogschool van Hoogstraaten” high school in Belgium in 2002 will be also used. Questionnaire collection rate in Japan is lower than the rate of collection in European schools, and this is because the questionnaire forms are distributed in bulk. Although, it is quite a reasonable rate in terms of gathering questionnaire forms.

5-1-4. The reason why Germany, Belgium, and Estonia were selected

The reason why certain schools in certain countries such as Germany and Estonia were chosen is based on my personal experiences: two years ago, I was backpacking in Europe for 6 months, visiting 26 countries, and I found out that people

involved in club activities in Germany seemed to enjoy their activities more than Japanese people do. People in Europe, especially in Estonia tended not to hesitate to express that they value their families, which would be unusual for Japanese. The data from Belgium will be used, as they had a certain organization called “Jeugdbeweging”, which means “youth movement”, an organization to encourage pupils to meet other pupils, and it is considered that the pupils in those districts can be strongly influenced by this organization.

5-1-5. The reason why I didn't use the random sampling method

Telling from the conclusion, questionnaire forms were used not as a method of quantitative research, but in a qualitative research way: As it was stated before, people were chosen purposely instead of using random sampling method, a method regarded as one of the best ways of measuring peoples' ideas. Random sampling is actually very useful; Otani concluded the reason why random sampling method is valid, as follows:

“Random sampling method is one of the most valid methods of sampling, especially in point that the maximum amount of error can be measured in number on the process of data collection. This is achieved by applying statistical knowledge regarding the structure of standard distribution, that theoretically, the graph of distribution made from the data collected through random sampling method, has the feature that it has tendency to take the same form of the graph of standard distribution”⁵⁹.

In other words, in processing the concept of normal distribution which is done by theoretical random sampling, the conclusions degree of accuracy the can be known clearly. Although this method will be a great help to my survey apparently, I collected data with intention instead of this standard way of sampling because of three reasons as follows.

1. In this case, it was not necessary to restrict the entire population, as in all students in Germany, as what I most needed to know was the frank opinions of students. Therefore students could give their free opinions, which would be hard to acquire and analyze by doing quantitative research.
2. As Nishikawa comments *“In order to do the accurate survey, basically random sampling method should be used for `general` students. (...) However, the abilities and ideas students have, which is not necessarily connected to the general curriculum is not that necessary to increase the number of the cooperative schools for gathering*

⁵⁹ “Shakaichousa eno apuroochi” -The approach for social survey- 2003 mineruva pg. 111-112, translated from Japanese

samples."⁶⁰ Kitasuma high school is not a religion-based school, so in terms of surveying the idea of spirituality, this sampling can be said as appropriate.

3. The cost and time was restricted for pursuing random sampling for all the students in the world. It was also hard to access the government office to ask for "Auszug" or "Vujpiska", which can be translated as 'Family Register', a public report of the name, date of birth, and blood relations, to clarify the status and relations of nation. In addition, as Nishikawa also said, "*Random sampling method is impossible to be done for school students. -Omission- My request is going to be declined by the school teachers, if I ask a specific student, say, Student #23 in Class A, chosen by the random table, asking whether he should answer my questions just because he was chosen randomly.*"⁶¹ So giving out the questionnaire in the way I did can be said to be a reasonable decision.

5-1-6. Questionnaire form

Because of these reasons, I designed the questionnaire as follows.

QUESTIONNAIRE FORM

(Distributed in Kitasuma High school)

⁶⁰ "Jisshouteki kyōiku kenkyū no gihō", -The methods for verifying study of education- 1999 Daigaku kyōiku, pg.44, translated from Japanese

⁶¹ Nishikawa, 1999, pg.43, translated from Japanese

アンケート

このアンケートは社会学研究のために行われるものであり、あなた自身が個人として研究対象になることはなく、またあなたのプライバシーも保護されます。これはテストではありません。採点されることはなく、また個人としてのデータは学校やその他の機関に閲覧されることはありませんので、どうぞあなたの意見を人と相談せずに、思うままにお書きください。質問は全部で3ページ分あります。

年齢 _____ 歳、 性別 男・女

学校についてお尋ねします。

1. クラスに友達は何人ほどいますか？複数のクラスに属している場合、友達が最も多いクラスでお考えください。ただし「友達」とは、週末など、個人的に一緒に遊びに行く人たちのこととします。

_____人

2. そのクラスは全体で何人ですか？ _____人

3. 学校に友達は何人ほどいますか？また、学校には全体で何人いますか？ _____人

4. あなたは成績方面において、学校でよくやっている方だと思いますか？○をつけてください。(悪い0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10良い)

5. あなたは人間関係において、学校でよくやっている方だと思いますか？

(悪い0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10良い)

6. 全般的に、あなたは学校が好きですか？嫌いですか？

(嫌い0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10好き)

また、その理由もお答えください。

部活、習い事、塾などについてお尋ねします。

あなたの経験に基づいてお書きください。(5ヶ月以内しか通っていない習い事については、書かないでください。)

このページは1ページ目です。次のページに続きます。

また、習い事・塾や、教会などの宗教団体、または NPO・NGO 活動などのいずれかの団体に携わったり、通ったりしていますか？ はい・いいえ

8. 「はい」と答えた方にお尋ねします。何を何年間、どの程度の頻度で通っていますか？
部活と習い事は分けてお答えください。

_____部、_____年間、週に_____時間。

_____塾、_____年間、週に_____時間。

_____ (習い事、NPO、寺、教会)、_____年間、週に_____時間。

_____ (習い事、NPO、寺、教会)、_____年間、週に_____時間。

_____ (習い事、NPO、寺、教会)、_____年間、週に_____時間。

9. それぞれの部活および習い事・塾・団体には、何人ほど友達がいますか？

10. それぞれの部活および習い事・塾・団体には、全体で何人ほどですか？

11. 全体的に、あなたはそれぞれの活動を好んでしていますか？それぞれの活動がどの程度好きかを0～10（0嫌い～10好き）の度合いで答え、そしてその理由もお答えください。

ご家族についてお尋ねします。

12. あなたの家族構成をお答えください。

(回答例：父、母、6歳上の姉、1歳下の弟、2歳年下の弟)

13. 現在は誰と一緒に住んでいますか？

(回答例：母、姉、2歳下の弟、6歳上の姉の夫)

14. 今週、誰と一緒にあなたの自由になる時間を過ごしましたか？家族と離れて暮らしている場合、一緒に住むことを想像してお書きください。

(回答例：一人で10%、家族と10%、彼女・彼氏と40%、友達と20%、ネットの友達と10%、その他10%) 注：実際に会ったことがない人と、あなたが主にメールを書いたりチャットしたりしている時間を「ネットの友達と過ごしている」とお考えください。

- このページは2ページ目です。次のページに続きます。 _%

ネットの友達と_____％、 その他（ ） _____％

15. あなたが、悩みについて家族と話す頻度はどの程度ですか？

(全く話さない 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 いつも話す)

16. あなたにとって最も大切な人を一人だけ思い浮かべてください。

その人とはどのように知り合いましたか？また、なぜその人はあなたにとって重要な
のですか？

あなたの「魂」や「霊」に対する考え方をお尋ねします。

17. 「魂」や「霊」という言葉を聞くと、何を思い浮かべますか？

18. 「魂」や「霊」とはどのようなものだと思いますか？

19. そういった「魂」や「霊」はあなたに影響を与えますか？ はい・いいえ

20. あなたのこういった「魂や霊に対する考え方」は、何に影響を与えられたと思いますか？

(回答例：親、グリム童話、幼稚園の先生)

あなたの人生についてお聞きします。

21. 全般的に、あなたは自分の人生に満足していますか？

(最悪！ 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 最高！)

ご協力ありがとうございました！

ご意見・ご感想・ご質問があれば、以下のメールアドレスまで気軽にご連絡ください。

My_E-mailaddress@E-mail.com

キャンパスを見学したい！などのメールも大歓迎です。(^^)

関西学院大学社会学部社会学科4年生

秀村祐二

QUESTIONNAIRE FORM

(Distributed in Wirtschaft Eins Ludwigshafen)

Fragebogen

Dieser Fragebogen wird lediglich zum Zwecke der Soziologie des Menschen benutzt; als Einzelperson sind Sie nicht das Hauptobjekt dieser Studie und Ihre Privatssphäre wird respektiert. Bitte fülle diese Fragen frei aus.

Sie sind ____ Jahre alt, männlich / weiblich

Frage über Ihrer Schule

Schreiben Sie die Antworten, die auf Ihrer Erfahrung eigenen Erfahrung (bitte schreiben Sie NICHT über Schulen, die Sie weniger als 5 Monate gegangen sind)

1. Welche Schultyp gehen Sie? Wenn Sie zu einer Universität oder zu einer fachkundigen Schule gehen, was lernen Sie?
2. Wieviele Freunde haben Sie in Ihrer Klasse? Freunde: Leute, denen Sie privat weggehen. (wenn Sie mehr als eine Klasse besuchen, dann beschreibe diese, in der Sie am meisten Freunde haben.) und wieviele Leute sind in Ihrer Klasse?
3. Wieviele Freunde haben Sie in Ihrer Schule?
Und wieviele Leute sind in Ihrer Schule?
4. Wie finden Sie sind sie an der Schule nach der **Bewertung?**
(Schlecht 0,1,2,3,4,5,6,7,8,9,10 Gut)
5. Denken Sie, dass ihre Verhältnisse zu anderen Menschen gut sind? z.B. zu Freunden oder Lehrern in der Schule?
(Schlecht 0,1,2,3,4,5,6,7,8,9,10 Gut)
6. Wie sehr mögen oder mögen Sie nicht ihre Schule?
(Ablehnen 0,1,2,3,4,5,6,7,8,9,10 Mögen) Und Warum?

Fragen über Ihr Extralehrplan

Schreiben Sie die Antworten, die zu Ihrer Erfahrung folgen. (bitte schreiben Sie NICHT über die Organisationen, in der Sie weniger als 5 Monate waren.)

7. Gehen Sie zu/ lernen Sie/ gehören Sie einigen Tätigkeiten oder Organisationen wie Musik, Sport, Anstriche, Politische Unterstützung, Seminare, Kirchen oder irgendein anderen frommen Gemeinschaft, usw an.. außer die regelmäßige Schule? Ja / Nein

8. Wenn ja, ist es innerhalb oder außerhalb der Schule? Was lernen Sie?
9. Wie viele Freunde haben Sie in dieser Organisation?
10. Wie viele Leute befinden sich in dieser Organisation?
11. Wie mögen Sie / lehnen Sie ab Ihre Tätigkeit (Tätigkeiten)?
(Ablehnen 0,1,2,3,4,5,6,7,8,9,10 Mögen) Und Warum?

Fragen über Ihre Familie

12. Aus wie vielen Mitgliedern besteht deine Familie?
(Antwortbeispiel: Mutter, Vater, 6 Jahre ältere Schwester, ein ein Jahre alter jüngerer Bruder)
13. Mit wem leben Sie z.Z.? (Antwortbeispiel: Mit meiner Familie und dem Ehemann meiner 6 Jahre älteren Schwester.)
14. Mit wem verbrachten Sie Ihre **freie Zeit** in dieser Woche? (wenn Sie weg von Ihrer Familie wohnen, stellen Sie sich die Situation vor, dass Sie mit ihnen leben.)
(Antwortbeispiel: 10% alleine, Familie 10%, Geliebter 20%, Freunde 20%, Internet-Freunde 10%, Andere Sachen 30%) Nachricht: Die Zeit, die Sie im Internet verbringen um mit Freunen zu Chatten wird als Zeit mit Ihren Freunen betrachtet.
15. Wenn Sie Probleme haben, teilen Sie diese Ihrer Familie mit?
(Nie 0.1.2.3.4.5.6.7.8.9.10 Immer)
16. Stellen Sie eine für Sie wichtige Person vor. Stellen Sie nur eine Person vor.
Wie haben Sie sie kennen gelernt? Warum beschreiben Sie diese Person?

Fragen über Ihrer Meinung über den Geist

17. Was stellen Sie vor sich, wenn Sie das Wort "Geist" hören?
18. Was denken Sie über den Geist?
19. Denken Sie jenen Geist können Sie beeinflussen?
20. Woher glauben Sie, haben sie Ihr Konzept über den Geist bekommen?

Frage über Ihrem Leben

21. Sind Sie mit Ihrem Leben im Allgemeinen zufrieden?
(Kann nicht schlechter sein!! 0,1,2,3,4,5,6,7,8,9,10 Kann nicht besser sein!!)

Danke für Ihre Mitarbeit!!

Falls Sie irgendwelche Fragen haben, schreiben Sie bitte an folgende Adresse:
My_E-mailaddress@E-mail.com

Questionnaire

This Questionnaire is used purely for the purpose of studying sociology; as an individual, you are not the subject of this study, and your privacy will be respected. So please fill in the forms freely.

You are ____ years old, male / female

Questions about School

Write the answers based on your experience. (Please do NOT write about schools you have attended for less than 5 months)

1. What type of school do you go to? If you go to a university or a specialized school, what do you study?
2. How many friends do you have in your class? Friends: People whom you privately hang out with. (If you don't have a main 'class' that you belong to, answer just one of the classes where you have friends the most.) And how many people are in the class?
3. How many friends do you have in your school?
How many people are in the school?
4. Do you think you are doing well at your school academically?
(Bad 0,1,2,3,4,5,6,7,8,9,10 Good)
5. Do you think you are doing well concerning human relationships, for example between friends/teachers in your school now? (Bad 0,1,2,3,4,5,6,7,8,9,10 Good)
6. How much do you like/dislike your school? (dislike 0,1,2,3,4,5,6,7,8,9,10 like)
And why?

Questions about your Extra Curricular Activities

Write the answers according to your experience. (Please do NOT write about the organizations you have been with for less than 5 months)

7. Do you go to / learn / belong to some activities or organizations such as Music, Sports, Paintings, Political support, Seminars, Churches or any other religious facilities, etc. except the regular school? Yes/No
8. If you do, is it inside of the school or outside? And what do you learn?
9. How many friends do you have in your activity (activities) organization?
10. How many members are in your activity (activities) organization?

11. How do you like your club activity(activities)? (dislike 0,1,2,3,4,5,6,7,8,9,10 like)

And why?

Questions about your Family

12. How many people does your family consist of?

(Answer Example; Mom, dad, 6 year older sister, one year younger brother)

13. With whom do you currently live? (Answer example: My family and a husband of my 6 year older sister)

14. With whom did you spend your free time this week? (If you live away from your family, imagine the situation that you live with them.)

(Answer example: Alone 10%, Family 10%, Lover 20%, Friends 20%, Internet friends 10%, Other 30%) Notice: "The full amount of writing emails / chatting mainly on the computer" is considered as "spending time with friends on the internet."

15. When you have problems, do you often share them with your family?

(Never 0,1,2,3,4,5,6,7,8,9,10 Always)

16. Imagine one of the most important persons for you. Imagine only one person.

Can you describe this person?

(How and where you met, how and why you value him/her)

Questions about your opinions of "spirit"

17. What do you imagine when you hear the word "spirit"?

18. What do you think is the "spirit"?

19. Do you think those spirits can affect you?

20. From where do you think you learned these concepts about spirit?

Questions about your life

21. Are you content with your life in general?

(Can't be worse!! 0,1,2,3,4,5,6,7,8,9,10 Can't be better!!)

Thank you for your cooperation!!

If you have any questions, feel free to write to the address below:

My E-mailaddress@E-mail.com

5-1-7. Notice about the questionnaire forms

The Japanese version has a few different points from the original questionnaire form. They occur between numbers 7 and 8. For number 7, two questions were asked as follows: “Do you belong to any Bukatsu (extra curricular activities)?” “Do you go to / learn / belong to some activities or organizations such as Music, Sports, Paintings, Political support, Seminars, Churches or any other religious facilities, etc. outside of school?” Bukatsu is a term which indicates the extra curricular activities organized in schools, and students are required to belong to one of them. Therefore, I judged that it is more reasonable to divide one question into those two sections.

5-1-8. The strength of this questionnaire

This questionnaire form includes open statements asking people to answer in their own words. Those statements are numbered 6, 11, 17, 18, and 20. In particular, question number 17, 18, and 20 are asking directly what students think about “spirit”, which has a close relationship with religions, without giving any kind of statements which can give people prejudgment. It was also asked where they think they learned the concept, which helps a lot to find any connections between schooling/communal education/family education and religions.

The large number of samples are also the strength of this research, even though the sampling method is not random sampling. The main tendency was able to be seen. This can be considered a strength of this research as this method co-works with qualitative research.

5-1-9. Points to be improved in the questionnaire, for future studies

In question number four, the word “academically” was used to mean how well people behave on exams; namely the average score of that person. However, some people understood this word “academically” in different ways. Some people attached an explanation after they chose the scale numbers, but most people from Germany just circled the scale numbers. As for the Japanese questionnaire, the word “Seiseki”, which only means the grade, score of the exams is used so that it would be understood in the manner I intended it to be.

In question number 5, “human relations” could be regarded too ambiguous. Actually, a lot of people answered that they were doing “well” in school with their classmates. On the other hand, people who are receiving “Ijime” could feel that they didn’t want to answer those questions, firstly because they simply do not want to admit or express the reality of them, and secondly because they are scared to discuss human

relationships because of the people who give Ijime to them. This gauging was supposed to prove one of the most important elements in their lives, so it should be more carefully designed next time.

In question number 9 and 10, the word “friends” is used. The definition of “friends” is stated at question number 1, but there could of been a possibility that someone forgot about the definition of friends.

5-1-10. Results

EUROPE

Correlation between

Q04: “Do you think you are doing well at your school academically? (10 scale)” and

Q06: “How much do you like school in general? (10 scale)”

Correlation	grade	like school
grade	1	
like school	0.064657575	1

Correlation between

Q04: “How many friends do you have in your class?

(Friends: People whom you privately hang out with)” and

Q06: “How much do you like school in general? (10 scale)”

Correlation	friends in class	like school
friends in class	1	
like school	0.343847991	1

Q7: “Do you go to/learn/belong to some activities

or organizations such as Music, Sports,

Paintings, Political support, Seminars, Churches

or any other religious facilities, except regular school?(Yes/No)”

	Percentage
Belong to organization	75%

Q09: "How many friends do you have in your activity (activities) /organization?"

	Average
friends in class	7
friends in organization	7.73

Correlation between

Q09: "How many friends do you have in your activity (activities)/ organization?" and
Q11: "How do you like your club activity (activities)? (10 scale)"

Correlation	friends in club	like club
friends in organization	1	
like organization	0.406166775	1

Q15: "When you have problems, do you often share it with your family? (10 scales)

	frequency	out of
share problems	4	10

Correlation between

Q04+Q9 and

Q11: "Are you content with your life in general? (10 scale)"

	friends in total	life satisfaction
friends in total	1	
life satisfaction	0.071974056	1

Q17&18: "What do you imagine when you hear the word

"spirit"? "What do you think is the "spirit"? (Free description)"

	numbers	percentage
Spirit=dead people	0 out of 24	0%

JAPAN

Correlation between

Q04: "あなたは成績方面において、学校でよくやっている方だと思えますか？ (10 scale)" and

Q06: "全般的に、あなたは学校が好きですか？嫌いですか (10 scale)"

Correlation	grade	like school
grade	1	
like school	0.469599594	1

Correlation between

Q04: "クラスに友達は何人ほどいますか？複数のクラスに属している場合、友達が最も多いクラスでお考えください。ただし「友達」とは、週末など、個人的に一緒に遊びに行く人たちのこととします。" and

Q06: "全般的に、あなたは学校が好きですか？嫌いですか (10 scale)"

Correlation	friends in class	like school
friends in class	1	
like school	0.014941567	1

Q7: "あなたは学校において部活動をしていますか？(Yes/No)

また、習い事・塾や、教会などの宗教団体、または NPO・NGO 活動などのいずれかの団体に携わったり、通ったりしていますか？(Yes/No)"

	Percentage
belong to school club	80%
belong to organization	73%
Belong to Juku	44%

Q9: "それぞれの部活および習い事・塾・団体には、何人ほど友達がいますか？"

	Average
friends in class	8.3

friends in Juku	3
friends in organization	4.8

Correlation between

Q9:“それぞれの部活および習い事・塾・団体には、何人ほど
友達がいますか？”and

Q11:“全体的に、あなたはそれぞれの活動を好んで
していますか？(10 scale)”

Correlation	friends in club	like club
friends in organization		
like organization		

Q15:“あなたが、悩みについて家族と話す頻度はどの程度ですか？ (10 scales)

	frequency	out of
share problems	5	10

Correlation between

Q04+Q9 and

Q11:“全般的に、あなたは自分の人生に満足していますか？(10 scale)”

	Friends in Total	life satisfaction
Friends in Total	1	
life satisfaction	0.250888863	1

Q17&18:“「魂」や「霊」という言葉を聞くと、何を思い浮かべますか？”

“「魂」や「霊」とはどのようなものだと思いますか？(Free description)”

	numbers	percentage
Spirit=dead people	35 out of 78	45%

***Domination level**

5-1-11. Conclusion

Are schools play the role of community?

Are schools playing the role of community? Two correlations are used as the data to answer this question: correlation between Q04:"Do you think you are doing well at your school academically? (10 scale)" and Q06: "How much do you like school in general? (10 scale)" and correlation between Q04:"How many friends do you have in your class? (friends: people whom you privately hang out with)" and Q06: "How much do you like school in general? (10 scale)." Here are the tables of the correlations.

Table 1.

Correlation between

Q04:"Do you think you are doing well at your school academically? (10 scale)" and

Q06: "How much do you like school in general? (10 scale)"

Europe

Correlation	grade	like school
grade	1	
like school	0.065	1

Japan

Correlation	grade	like school
grade	1	
like school	0.470	1

Table 2.

Correlation between

Q04:"How many friends do you have in your class?

(friends: people whom you privately hang out with)" and

Q06: "How much do you like school in general? (10 scale)"

Europe

Correlation	friends in class	like school
friends in class	1	
like school	0.344	1

Japan

Correlation	friends in class	like school
friends in class	1	
like school	0.015	1

Looking at Table1, one can clearly recognize that Japanese students who think they have good grades tend to answer that they like school. On the other hand, there was little correlation confirmed between how well they do on their exams and how much they like their school. The element of what makes European students like school is indicated in the data of Table 2. European students tend to reply that they like school, the more they have friends in the class, while there are few correlation seen among Japanese students.

This indicates that Japanese schooling is strongly influenced by the Nyushi system. The fact can be guessed that school is important rather how well they do on the exams, than how many friends they have in the class.

Of course, the possibility cant be denied that Kitasuma High School has a certain climate expecting students to do well on exams. However, it is also true that there is a Nyushi to get into university. Therefore, the result of this questionnaire can be seen as evidence to show this reality with numerical data.

How community is important

As the school is not functioning as a community, students try to look for other places to have community. This is a comparison between how many students belong to various organizations.

Table 3.

Q7: "Do you go to/learn/belong to some activities or organizations such as Music, Sports, Paintings, Political support, Seminars, Churches or any other religious facilities, except regular school?(Yes/No)"

Europe

	Percentage
Belong organization	75%

Japan

	Percentage
belong to school club	80%
belong to organization	73%
Belong to Juku	44%

As the result shows, Japanese students have the tendency to go more activities than European students. On average Japanese students each belong to two clubs or Juku, while only 75 percent of European students belong to a club at all. This

indicates the importance of the existence of community for Japanese students.

How families are important?

When looking at the subject of community, one must consider a core of community; a family.

Table 4.

Q15: "When you have problems, do you often share it with your family? (10 scales)

Europe

	frequency	out of
share problems	4	10

Japan

	frequency	out of
share problems	5	10

Looking at the difference in the numbers of the samples, it is hard to say that there is a difference between Japanese and European students in this area. Of course it is illogical to say how important family is to a student is decided by how often a family member shares his/her problems with family members.

Difference of the ideas of spirituality

Here is a comparison between how European and Japanese students think about spirituality. This is the result of an integration of the results of question no.17 and no.18. The question was done completely in a free description form, and a huge difference can be seen, especially in the replies of Japanese students, that associate the word "spirit" with dead people.

Table 5.

Q17&18: "What do you imagine when you hear the word "spirit"? "What do you think is the "spirit"? (Free description)"

Europe

	numbers	percentage
Spirit=dead people	0 out of 24	0%

Japan

	numbers	percentage
Spirit=dead people	35 out of 78	45%

This indicates that Japanese students have different ideas, from those of European students in this area. Therefore, it can be seen that even though Japan has been modernized, people still live on the “Wakon.”

Family and community are important. However the school does not play the role of community in Japan, and it also is an obstacle for students to belong some other communities. Why does this happen? Is there not enough time for all activities, possibly because of the Nyushi system? Is there any systems which disturb students to make community in their school? In order to look more in detail at these questions, I will analyze the data of the interviews.

5-2. Interviews

Along with the questionnaire, several people in each school were interviewed. Here I give some examples which show the paradoxes in Japanese education more directly. This evidence strongly supports my hypothesis; the paradoxes seen in the actual education field indicate how the current education style was blindly imported and installed in Japan. After clarifying those paradoxes, I also would like to show some possibilities of how we can take measures to remedy this situation.

5-2-1. Learning knowledge not to be used

An example of this can be found in my interview with a 16 year-old male Kitasuma High School student: I started with the question: “do you like your school? And why do you like/dislike it?”, which is already asked in the questionnaire form.

-What do you like about your school?

-I like friends here - I think I come to school because of friends.

-Then, the break time should be the golden time for you.

-You can say that again! Well, although I think some classes are interesting...

-Which subject are you be interested in?

-I like the Mathematics A.

-So you like math?

-Well, not really, because I don't like the teacher of Mathematics B.

*-Well, honestly I don't like any subjects except information (*a class to use a computer)*

-Why do you like the information class?

-It's simple; first of all I can use the PC and I will probably use it in the future. You also

need to use it when you are working. In addition, I could chat with someone during the class, well, please don't tell that to teacher... After all, we simply have to learn something which will never be used after we get into a university and establish the academic career.

In my opinion, almost all the high school students had such frustration: It is surely said that we have less chances to use the knowledge that we gained in high school. Of course there are other reasons to learn those subject, than using the knowledge in the future, and it is written in The Course of Study. For example, about mathematics in public high schools, the aims are: *To brush up the advanced ability and skills of processing ideas mathematically, by letting them understand basic concepts and principles, (...) To nurture the attitude to be positive about learning mathematics, by informing students that mathematics is useful to our lives and has large connection with science and technologies*⁶². However, including my experience, these aims are not achieved by the students in the actual field, as the gap between those purposes and methods has been larger through a lot of stages.

5-2-2. "Democracy" System in Japan, which is not properly installed

The word democracy is made up of the Greek root words demos (people) and kratia (power). According to Kojien, democracy means *a ground where individuals have their own power, and use power for themselves*. According to encyclopedia Nipponica, it is written that *the principle to decide matters by majority, taking individual rights (such as liberty, equality and right to vote) into account*⁶³. And here is the part I would like to focus on from Kojien: *It is often mixed with majority rule, however it is distinguished that the majority rules has its validity because of the numbers of people, while democracy requires an assumption that reasonable negotiations should be done between people who have diverse ideas before the decision is made, based on the compromise from the negotiation, even though matters are eventually decided by majority*⁶⁴. In other words power must be used based on the correspondence between people who have different status and ideas to achieve democracy. In Japan, after The Constitution was established, democracy has been installed to the society at least superficially.

Of course, those "democratic" systems are installed in schools and there are a

⁶² The Course of Study, Ministry of Education, 1960

⁶³ Encyclopedia Nipponica, Vol.22, pg.557

⁶⁴ Kojien 5th edition '民主主義'

lot of chances to state one's opinion in front of the public. For example, a lot of teachers now ask a question: "Any questions?" at the end of the classes, and a lot of class meetings are held when some matter is to be decided. However, here is a paradox between its concept and practice. Below is part of an interesting interview with a 17 year-old high school girl who was transferred and spent some time in Kitasuma High School.

-I think that what people really wanted was reflected more in a previous school where we didn't have class meetings. Of course, I don't say that the class meeting here in this school is bad or anything... however, it is 'Bimyou' (not very good) to say one's opinion in public. You have a proverb "A tall tree catches much wind", don't you? Well, I don't think that would actually happen, yet I feel that it would. So, I don't say this class meeting is wrong, but I hope to have a place where people can express their opinions much more freely.

-When were you able to express your opinions in your previous school then?

-Well... we didn't have any class meetings, so we were trying to make the opportunity to talk to each other.

-Like?

-For example, when we wanted to decide something about Cultural Festival, we simply said it during the cleaning up time. When we started talking about the Cultural Festival, people started to gather and argue.

I do not have any intention to deny the benefits of democracy. Rather, I believe it is a desirable society when democracy is completely achieved. However, an example has been demonstrated that a system of "democracy", imported from western culture, is not working in our society. Before the system was imported, there used to be certain ways of communication such as 'Nemawashi', pulling strings, which was sort of an "official" or at least common way, in which some decisions were made. It is not a mere matter to say "Japanese people are shy" to state their opinion in public. There is certain social norm, how to behave when decisions are made such as Nemawashi, which appears to be far from democracy when discussions are held in public; however it is one of the reasonable ways of making decisions. My point is that social and cultural background should be respected, when a system is being imported. While in western societies, the democratic system is comparably functioning, because at least externally objective opinions are expressed in public places, and those opinions can influence the audiences who are there. In Japan, however, one tends to feel hesitation to say any

opinions in an official places. This may be due to the fact that Japanese people value “harmony” in their society.

5-2-3. Communal Education, which was not taken over to Schools

The interview above in 5-2-2 continues as follows:

-Talking about Cultural Festival, you said “Events are ‘Bimyou’(Not so good).” Why do you think they are Bimyou?

-Well, it is really Bimyou. For example, for the field day, you just run; during the Cultural festival, you just exhibit your crafts made in classes; and for Kakizome, you just draw and put calligraphy on the wall and that’s it.

-Don’t you have Tanabata festival?

-Till elementary school. Well, although the Tanabata Festival in the school wasn’t exciting at all. When you come to the class room, the bamboo tree is already prepared, and we just made some crafts and put them on the tree. It wasn’t that exciting compared to the festival we had at night.

-Where did you have that?

-At the neighborhood mall.

-Can you explain what it was like?

-We got some ice cream for free.

-Sounds nice.

-Yeah, and we could meet a lot of friends there as well, playing around there.

-Were there any chances to communicate with elder people?

-Well...I don’t know if it was a communication or not, but I can remember one old guy who appears every year at Tanabata Festival, we used to call him Tanabata-Jii (Jii = old guy).

-What did you talk about with him?

-Talk...well, he just told us something –like Kikouden(乞巧奠, a Chinese Custom) or something?

-Oh, it’s impressive that you know the name of that custom. That’s actually the origin of Tanabata.

-Yeah, he told us something like that...I was too small to understand the history or the origin of the festival, besides it’s so long ago.

This is exactly matching to the Okita’s description of the situation of Tanabata

Fesitval, taken in the classes of Terakoya (Chapter 4-1-5).⁶⁵ Also, it is demonstrated that those festivals are simply done without any explanation in some cases, and their meanings are ignored. As Okita said, *Gakusei established in 1872 did not establish anything about festivals in school. (...) After 1945 when the World War II was over, festivals and rites of passage in schools were completely abolished in order to democratize education.* (This is due to many of festivals and rites of passage are based on Confucianism, which was regarded as incompatible with the concept of democracy.)

*However, in removing these rites and rituals from education we also eliminated the element of sacredness. As education became more "scientific" its aura of sacredness become replaced with a feeling that it was commonplace. In the same way the sense of reverence which was previously associated with 'teaching' and 'learning' has also disappeared. Along with this, 'teaching' and 'learning' have also become ordinary.*⁶⁶ Although I do not completely agree that spiritual education and education from a scientific point of view are necessarily incompatible, for the most part I agree with Okita's assertion: What the student said in the interview, "events in schools are Bimyou", indicates that those events do not hold their original meanings, or to use Okita's word, 'sacredness', has disappeared. Festivals and rites of passage were not eliminated by Gakusei, which was established in the Meiji era; however Gakusei established official schools, which lasted even beyond WWII. Gakusei officially began the abolition of the style of spiritual education.

5-2-4. Juku - Communal Education in Contemporary Japanese Society

It can be said that Juku is one of the communal education facilities. It was shown that around 44% of students go to Juku in the previous chapter, and this is an interview with one of the students who goes to Juku, a female student, 16 years old.

-How many people are there in your Juku?

-There are 6 people and one of them is the teacher.

(...)

-So you like Juku more than school?

-Yes, it's so fun to be there.

-Why is that? What do you do there?

-They actually don't give any lectures. Instead, we just study individually, and when I don't understand, I can ask freely.

⁶⁵ Yukuji Okita, 1985, pg.66-67

⁶⁶ Yukuji Okita, 1985, pg.96,97

-That sounds nice. So you like there because it is effective?

-Well, to be honest, we don't study very much. We usually just get together, spread out the text book, and start chatting each other.

-Does your teacher allow that?

-Well, our teacher enjoys chatting, too.

Judging whether it is good or not for her to chat in Juku, where students usually are supposed to learn silently, the community she has in this Juku plays a crucial role for her.

-How do you think the Juku influenced you?

-If I had not been there, I would have been a gloomy person. I actually do not have any other place where I can chat. Otherwise I could have been a person who does Ijime.

-Ijime? It's hard to imagine you can be a person like that?

-Is it? I think I am an intensive person sometimes. Before I used to speak ill of somebody and had fun with it. I didn't have any other things which I could enjoy.

-Sounds scary, huh.

-Oh, well, now I have things to enjoy, such as music, and this Juku as well. I don't have any friends other than at these places.

A lot of people are looking for a place to be, to gather in Japan. Recently, I see a lot of people sitting in front of convenient store. They do not have any other places to gather. Where people can meet is the school, but which expects children not to explosive. Still, Juku can not be the perfect place for communal education, as the aims of education inside of Juku are diverse. In addition, recently a cruel incident has happened that 23 year-old Juku teacher stubbed and killed 10 year-old student. There are a lot of matters to consider about the education of Juku as well.

6. Conclusion

6-1. How were the hypotheses proved/disproved

Thus, as it was previously stated, I pointed to the possibility that the contemporary education system may lack the essential elements of education, which were shown in Terakoya, Steiner, and Sanson Ryugaku education. Supportive ideas of those education styles were also mentioned. How the elements were lacking concretely was then examined by analyzing statistical data and by doing fieldwork in several

places. As a result, it was made clear that students need more chances to share their ideas with others, to spend time in the nature, and to learn about spirituality, as one of the students also stated in their interview. Reasons for this need are as follows: (i) In the process of installation of western style education, Terakoya Education and Hanko Education, which were the main educational facilities in Japan in the Edo era, were abolished, (ii) when the western style education was installed, the concept/background/theory/liberal arts of the methods were not taken into account when those methods/techniques were applied, (iii) the Japanese psyche did not really fit with those methods, (iv) the situation of government now makes it difficult to consider deeply about education, as education system nowadays strongly depends on Nyushi system. Reason 2 in particular should be emphasized: when one tries to install a new method of education, one must consider why and how the method was created, then consider how it can be applied to the actual field. Many of these kinds of paradoxes can be found in the Japanese society; in schools, “Folk Dancing Party” “Physical Exercise Festival” are good examples.

6-2. How I consider those results

It is confirmed that there are some historical and systematical causes for the current situation in the Japanese education system. However, here we have to be very careful and understand that the “systematical” problem is not produced only by the “Okami”, the government. Our recognition and image of, “Education is like this” for example, are reproducing the contemporary and future education system. In other words, students are always socialized by the hidden curriculum in schools, and they will also learn how to be the future teacher in the school they learn. Therefore, as long as we are taking the attitude of “The government has the responsibility for education”, the education system is not going to change. (Actually, this kind of attitude infers the hidden message: “One can escape from the responsibility and try to force somebody to have responsibility”, and one could learn to behave in this way in his life.) Although one of the main aims of this thesis was to point out the paradoxes and problems in the laws and systems in education, I would like to assert again that my point is not just to point out the problems, but to consider how we can approach these problems as individuals. As it was stated already, “education is done everywhere.” As Stockmeier, a curriculum planner of Steiner Education, stated in his book, *“Teaching the spirituology logically should be avoided as much as possible. The spirituology should be taught to the*

*students, in hidden status.*⁶⁷ This way of educating is seen in the curriculum of the Steiner education, as it is proved by Jan: “*Seminars for teachers of Waldolf School, classes of spirituology is required, however there are no such classes for students in the school.*”⁶⁸ Thus, we have to leave the concept of the theme when we want to teach certain themes.

6-3. The importance of communal/spiritual/natural education

Here, I would like to emphasize the importance of communal/spiritual/natural education again. In western countries, important elements have always been emphasized with words, such as “you should cherish your family and neighbors.” Also, the images and ideas towards the spirit are abundant as the western concept is strongly influenced by Christianity, as was shown in the questionnaire and interviews. About nature, European people have strong regret for the tragic history of the destruction of nature in the past century. Those ideas and senses are taken for granted in daily life, and more ordinary ideas were not necessarily emphasized when methods of education were created.

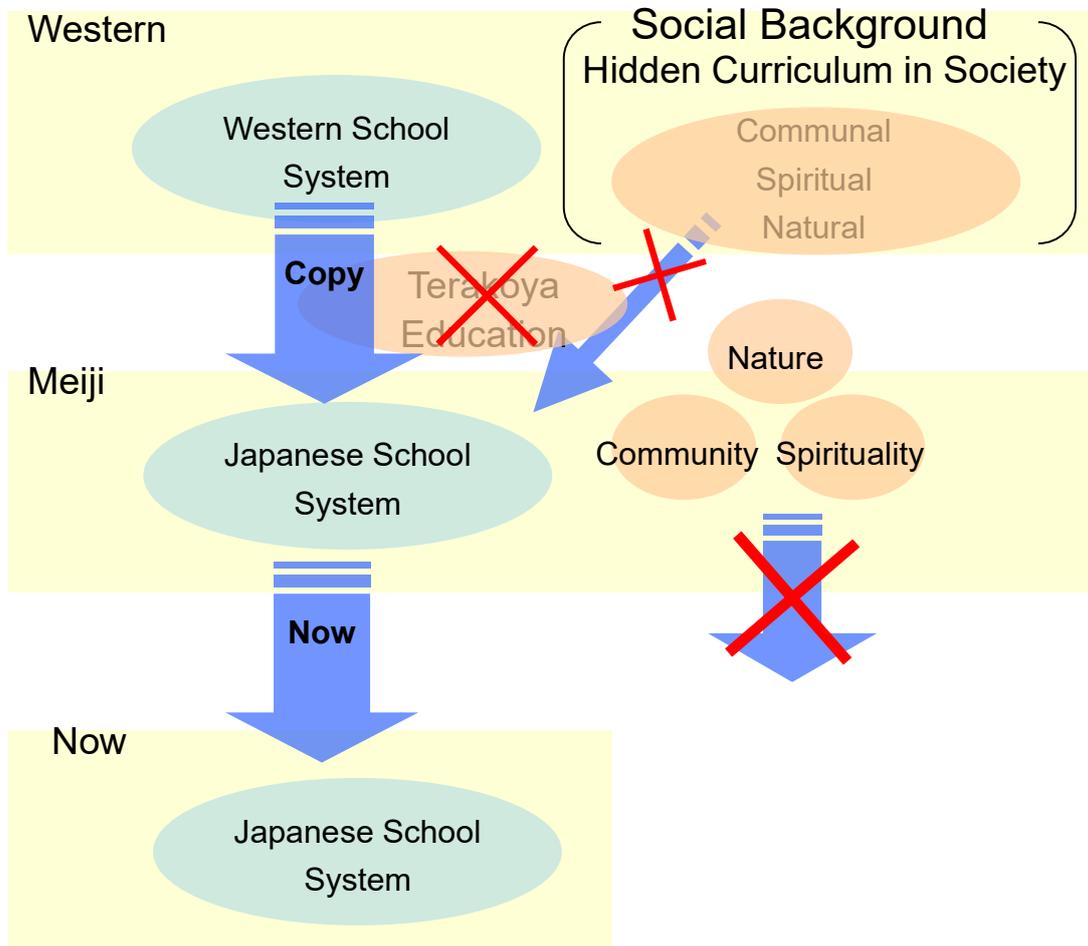
On the other hand, as Alex Kerr mentioned, *When Japan opened up to the world in 1868, the slogan of Meiji-period modernizers was Wakon Yosai, “Japanese spirit, Western technology”, and Japan has never diverged from this basic approach*⁶⁹. As the results of the survey show, it is also clear that a lot of Japanese people are taking this attitude, not only the modernizers in Meiji-period: They think that it is important to cherish their family and neighbors, to have the sense to wonder about something invisible, and to admire nature, however this kind of idea is hardly clearly stated today. Before the western style education was installed, those ideas were taught in Terakoya or Hanko education facilities, based on the concept of Confucianism. Now western education style has prevailed, so it is now critical to know clearly what is important in our lives, and it should be more carefully discussed how those important elements are to be successfully taken into practice in the actual education fields here in Japan. Hara, a professor of Fukkyou University, also pointed out that there are possibilities that paradoxes can occur when different systems are installed; *These systems* (to arrange classes by how well students perform academically) *can hardly be done without close analysis of which parts contribute to which achievements, what sties can more be fitting*

⁶⁷ Carl Stockmeier, 1967 pg.252

⁶⁸ Jan Badewien, 1990 pg.52

⁶⁹ Alex KERR 2001 pg.40

to Japan, what kind of problem can be considered to happen⁷⁰.



6-4. Suggestions: how can communal/spiritual/natural education come into existence

The Kinokuni Junior High School and Sanson Ryugaku education emphasize the important elements of spirituality, community, and nature: it is rather appropriate to say that they are the core elements to construct this thesis. There are also several Waldorf schools (Steiner schools) in Japan. Each method is fantastic and well applied in the actual field, and it is working. However, I must repeat that in order to change the actual field, the most important thing is to comprehend the background and concept of those methods. When one tries to focus on methods, he/she would be forced to think: “Does a method exist to make the method work in an actual field?” which is tricky, as it already contains a paradox in the question itself. Actually I do not completely agree with the idea to let junior high schools and high schools have those important elements in order to enrich the contents in school. *The*

⁷⁰ Hara Kiyoharu, 2005, pg.110

*main reason is that schools exist mainly for progressing the common academic knowledge*⁷¹, as it is stated in the School Education Law. Recently, various communications are critical about “Focusing too much on Hensachi” or “academic achievement”, but we have to remember again that school is only one of the places where education is done. It is more natural and valid to empower the “social education” about which is stated at the 7th article of FLE, in order to progress humane, senses or feelings.

In Japan, there are a lot of Juku, educational facilities which are regarded to be unique in this world. And many of them are playing the role to promote communities among students. In Europe, comparably those places where people learn about community are officially regarded as the places to learn about community, nature, and invisible stuffs. When Juku and Naraigoto start to be recognized more widely as the places to learn those things, those elements should be more admired.

However, the idea of specializing the educational facilities provokes a negative possibility. As the specialization/mono-cauterization goes on, the hidden messages could be ignored. Even though, looking at the social structure of contemporary Japanese society, specialization works out, so it can be said that empowering the social educational facilities is reasonable enough. On September 2003, a new law regarding ‘community school’ was established, and 9 schools in 7 districts in Japan were established by the government. This type of school is expected to have the function of school, as well as a community. This is a good example of how Japanese government has reacted to have more focus on community; however we still have to be careful and look at why this law originally established.

6-5. “Religion” facilities as the Potential Educational Facilities

A lot of people are sensitive towards the word “religious.” This is probably because for a lot of people, things related to this term have the most crucial meanings in their lives. It is not necessary to define and argue about religion in general, as I simply would like to think about the possibility of the places for communal/natural/spiritual education in this paper.

Actually, a lot of religious facilities have their education systems, valuing elements of spirituality in particular. It was shown that Terakoya education in Edo era valued those elements, and was originated to Confucianism. The fact that Juku education is the general style here in Japan corroborates how Terakoya education was a

⁷¹ School Education Law, Chapter3-35, Chapter4-41

fitting way of education for Japanese people, at least in the way how students interacted and how students valued what Juku have in its education style. And the reason why Juku is prevailing in contemporary Japanese society, can be considered that people's idea in general are strongly influenced by Confucianism. Recently, Japanese education style is strongly influenced by the western education style which is inspired by Christianity. In other words, when one knows more about Christianity, the western style education can be more comprehensible. I personally expect the resurgence of Terakoya in temples or shrines, or establishment of "Kyokai-goya", Juku done not in temples but in churches, are going to increase in the future and make a big positive change in how education is in Japan. I must attach a short statement that this expectation is also from my personal faith to believe in Jesus Christ, though.

6-6. Advice to the future researches

It would be interesting to make further studies regarding this thesis such as:

- Relationships between nature and humanities
- Education system in temples, churches, or any other religious facilities
- Relationships between the shapes/styles of buildings and how people interact
- Comparing by cultures the difference between what people think and what people say.

8. Reference

A Manual for Beginners About Educational Camp, Reviving Contemporary Children:

-Taking Measure of an Era of Experience Learning-

Masayuki YOKOYAMA, Seizou MORIMOTO, Kitaojishobou 1993

横山正幸 森本清造『現代っ子がよみがえる教育キャンプ入門』

—体験学習時代への対応—

(北大路書房 一九九三年)

An Introduction to Japanese Society (Second Edition):

Yoshio Sugimoto

Cambridge University Press 2003

Approach to the Social Survey

-Theory and Methods-

Shinsuke OHTANI, Minerva 2003

大谷信介 他『社会調査へのアプローチ』－理論と方法－

(ミネルヴァ書房 二〇〇三年)

A Sociology of Educating (Third Edition):

Roland MEIGHAN and Iram SIRAJ-BLATCHFORD

Continuum 1998/2001

Compact Oxford English Dictionary of Current English

-Third Edition-

Catherine SOANES and Sara HAWKER, Oxford press, 2005

Creativity of Steiner Education:

Rene QUERIDO, translated by Masato SASAKI,

Dainihon 1990

ルネ・ケリードー『シュタイナー教育の創造性』

佐々木正人訳

(大日本印刷 一九九〇年)

Declaration “Living in Community”:

-School is Community Art-

Yuji KISHI, Taroujirou Editasu 2003

岸裕司『「地域暮らし」宣言』

－学校はコミュニティ・アート！－

(太郎次郎社エディタス 二〇〇三年)

Der Paedagogische Impuls Rudolf Steiners:

-The Pedagogy Impulse of Rudolf Steiner-

Gerhard WEHR, Kindler press, 1977

Dogs and Demons:

-The Fall of Modern Japan-

Alex KERR

Penguin books 2001

Education for Pupils in the Viewpoint of the Study of Spirituality:

Rudolf STEINER, translated by Ken MATSUURA, Mitsuwa 1999

ルドルフ・シュタイナー『霊学の観点からの子どもの教育』

松浦賢 訳 (ミツワ出版 一九九九年)

Giving Impressive Experiences to Children:

Yasuaki TOYOSHIMA, Shinzansha Saitekku 2001

豊島安明『子供たちに感動体験を』

(信山社サイテック 二〇〇一年)

Headwaters of Concepts of German Education:

-Education Philosophy for Beginners-

Rudolf LASSAHN, translated by Tomomi HIRANNO, Naoyuki SATO, Masamichi

UENO, Toshin 2002

ルドルフ・ラサーン『ドイツ教育思想の源流』－教育哲学入門－

平野智美 佐藤直之 上野正道 訳

(東信堂 二〇〇二年)

Investigation about Abilities which Companies Require for Human Resources:

Michiaki MIKAMI, The Ministry of Health, Labour and Welfare press, 2005

三上明道『平成16年度企業が求める人材の能力等に関する調査結果概要』

(厚生労働省二〇〇五年)

Japanese Education Wisdom and Paradoxes:

Kanji NISHIO, Chuuou kouron 1985

西尾幹二『日本の教育 知恵と矛盾』

(中央公論 一九八五年)

Jumping Classroom:

Trial for Education of Human Relationships

Rii MURANAKA, Kyouiku shuppan 2004

村中李衣『跳ぶ教室』

－人間関係教育の試み－

(教育出版 二〇〇四年)

Kojien (Japanese Dictionary):

-5th Edition-

Izuru NIIMURA, Iwanami shoten, 1998

新村 出『広辞苑』

—第五版—

(岩波書店 一九九八年)

Life experiences of children and the association of School and Society (Revision):

-Reconstruction of Life Environment and Development Environment-

Etsushi NANRI, Kouseikan 2001

南里悦史『(改訂) 子供の生活体験と学・社連携』

—生活環境と発達環境の再構築—

(光生館 二〇〇一年)

Methods of Writing Theses/Survey Reports About Education:

Takashi TANIGUCHI, Kyoiku 1996

谷口隆『教育論文・研究報告の書き方』

(教育出版 一九九六年)

Methods of Survey in Educational Fields:

Jirou MATSUBARA, Yukaikaku1985

松原治郎『教育調査法』

(有斐閣 一九八五年)

Nature and Human:

-The Principle of Learning and Education-

Kotobuki ISHIHARA, Housei daigaku shuppanyoku 1985

石原 寿『自然と人間』

—学習と教育の原理—

(法政大学出版局 一九八五年)

Neil and Free Children:

-Theory and the Reality of Summerhill-

Shinichiro HORI, Reimei 1999

堀真一郎『ニイルと自由な子どもたち』

—サマーヒルの理論と実際—

(黎明書房 一九九九年)

New Explanation of Teacher Training Law and Fundamental Law of Education:

Hidenobu MORI, Gakugeitoshō 1955

盛英信『新教育職員免許法新教育免許執行法解説』

(学芸図書株式会社 一九五五年)

Nurture the Energy to live:

-What is Heart Education?-

Kazuaki SUGIHARA, Taken 1998

杉原一昭『生きる力を育てる』

—心の教育とは何か—

(田研出版 一九九八年)

Raising Children in Engawa:

Sachio HAMASAKI, Bureen shuppan 2001

浜崎幸夫『縁側の子育て』

(ブレーン出版 二〇〇一年)

Real World Research:

-A Resource for social Scientists and Practitioner Researches-

Colin ROBSON, Blackwell 1993/2002

Schools are to be Humanized:

-What Should Education do?-

Takeo TARURA, Meiji tosho 1985

田浦武雄『学校の人間化』

—教育は何をなすべきか—

(明治図書 一九八五年)

Steiner Education:

-The Entity and Background-

Jan Badewien, translated by Kazuhiko KASARI, Guroriya 1990

ヤン・バーデヴィーン『シュタイナー教育』

—その実体と背景—

笠利和彦 訳

(グローリア出版 一九九〇年)

Steiner Education

-Theory and Practice-

Gilbert CHILDS 1991

Steiner Education Taking Root in Life Being Done in Japan:

Ryoichi YAMAZAKI, translated by Nihon Horisutikku Kyouiku Kyoukai, Seseragi 2001

山崎亮一『いのちに根ざす日本のシュタイナー教育』

日本ホリスティック教育協会訳

(せせらぎ出版 二〇〇一年)

Studying in Mountain, Village and Children, School and Community.:

-Nature Nurtures the Energy to Live-

Ayumi KAWAMAE, Yasuyuki TAMAI, Koubundou 2005

川前あゆみ 玉井泰之『山村留学と子ども・学校・地域』

—自然がもたらす生きる力の育成—

(高文堂 二〇〇五年)

Survey Regarding the Issues of Contemporary Youth Development:

-Stating Mainly the Experience of Actual Life and Juvenile Delinquency.-

Tomoaki KAMIMURA, Soumuchou Seishounen Taisaku Honbu 1995

上村知昭『現代青少年の発達課題に関する研究調査』

—生活体験と非行との関係を中心として—

(総務庁青少年対策本部 一九九五年)

Substantiational Study Regarding the Contents and Policy of Education in Terakoya:

-Second Report-

Kunihiro SEKIYAMA, Ichikawa shuppan 2002

関山邦宏『寺子屋の教育内容・教育方法に関する実証的研究』

—第二次報告書—

(市川出版 二〇〇二年)

Swedish Spontaneous Learning as it is:

Yoshiko KAWAMOTO Sinpyouron 2002

河本佳子『スウェーデンのびのび教育あるがまま』

(新評論 二〇〇二年)

Terakoya and Children in Edo

Shinichi WATANABE, Miki shobou 1995

渡邊信一『江戸の寺子屋と子供たち』

(三樹書房 一九九五年)

The Aims of Education and Other Essays:

Alfred North WHITEHEAD, translated by Shouji SUGIMOTO

Manryusha 1981

ホワイトヘッド『教育の目標』杉本正二 訳

(万流社 一九八一年)

The Connection between School Education and Social Education:

Kenichi NAGAI, Keisou shobou 1979

永井憲一『学校教育と社会教育の結合』

(勁草書房 一九七九年)

The Education Which Created the Way Japanese People are:

-Terakoya, Shijuku, Hankou-

Yukiji OKITA, Taikou 2000

沖田行司『日本人を作った教育』

—寺子屋・私塾・藩校—

(大功社 二〇〇〇年)

The Japanese Experience:

-A Short History of Japan-

W.G.BEASLEY

University of California Press 1999

The Ocean Makes Children Active

Taizou NAKAMURA, Yoshiaki UMINO, Hayakawa 2001

中村泰之 海野義明『子どもは海で元気になる』

(早川書房 二〇〇一年)

The Sense of Wonder:

Rachel CARSON, Harpercollins 2005

The Theory of Schooling Process

Kiyoharu HARA, Gakubunsha, 2005

原清治 『学校教育過程論』

(学文社 二〇〇五年)

Ties Between School and Community:

-Open Communal Education-

Masaaki HAYOU, Takashi TANIGUCHI, Kyouiku shuppan, 1999

葉養正明 谷口隆 『学校と地域のきずな』

ー地域教育をひらくー

(教育出版 一九九九年)

Totte from Sweden:

Kazuhide ISHIZAKI Keisou 1989

石崎和秀 『スウェーデンから来たトッテ』

(勁草書房 一九八九年)

Viewpoints and Education Methodology of Steiner

Toshio HIROSHI, Mineruva shobou 1988

広瀬俊雄 『シュタイナーの人間観と教育方法』

(ミネルヴァ書房 一九八八年)

What are Required/Questioned in the Classes Currently?:

Nihon kyouiku houhou gakkai, Meiji tosho 1984

日本教育方法学会 『今授業で何が問われているか』

(明治図書出版 一九八四年)

URL

@S (Site for Shushoku Katsudou)

http://shinsotsu.at-s.com/html/2006/tora/entry_m.htm

Rikunabi (Recruit Navigation: - Site for Shushoku Katsudou-)

<http://www.rikunabi.com/>