

論 説

The Problems of Christian Education in Japan (Part One--From Meiji Era to the 1970s)

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<Abstract>

In order to understand the present situation of Christian education in Japan, it is necessary to know the historical background and development of Christianity in Japan. However, the central purpose of this article is not to deal with the history of Christianity in Japan in detail, but to discuss the issues which have meaning for and influence upon subject of this study. Although the first modern missionary arrived in Japan over 100 years ago, Christianity is a still minority movement and stranger in the land.

Christianity in Japan has faced many great problems both before and since World War II. The purpose of this article is to point out some basic problems which Japanese Christian educators are facing today, outside and inside the church.

Chapter one examines the task of the religious background, social and political tradition.

Then the educational, ethical heritage will be discussed.

The second chapter discusses the characteristics of the church and the problem of the theological education and the difficulty of financial issues.

The issue of Christian (Mission) Schools also will be discussed.

This writer is convinced that a historical investigation that pinpoints the obstacles to evangelism and education will help to advance Christian education in modern Japan.

This study also will be helpful for newcomer missionaries from abroad to understand the matter.

Key words: Christian Education, Religious, Social and Political Background, Theological Education, Training Laymen, Mission School

Introduction

Historically speaking, it has been four hundred three years since St. Francis Xavier, the first Roman Catholic missionary, landed at Sunrise Land, Japan, in 1589.¹⁾ Its history was one of persecution. In 1859, after the century had been opened to foreign trade, Protestant Christianity entered Japan with arrival of the missionaries, John Liggins and C. M. Williams of the Episcopal Church. Although the first modern Christian missionary arrived in Japan over a hundred years ago, Christianity is still a minority movement and a stranger in the land. Christianity in Japan has faced many great hurdles both before and since World War II. The purpose of this article (Part One) is to point out some basic problems which Japanese Christians and educators faced from Meijiera to the 1970s. This writer is convinced that a historical and social

investigation that pinpoints the obstacles to evangelism and education, will help to advance Christian education of modern Japan. This study also will be helpful to new missionaries for their ministries in Japan.

I . The Problems Outside the Church

1 . The Religious Background

European and American Christianity are deeply reflected in the culture of those two continents as an integral part of society, ethics, and customs. This is not true in Japan. George H. Hays, a former professor of ethics at Seinan Gakuin in Fukuoka, Japan, stated in the beginning of his doctoral dissertation:

To the Christian missionary in a foreign land one of the most obvious and striking points of dissimilarity between his own religion and that of the non-

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Christian culture is in the area of morality.²⁾

Here he realized one clear distinction between a Christian culture and the non-Christian culture in Japan.

The religious Background of the Japanese people is one of the greatest challenges which Christianity in Japan has faced from its beginning. The major religions in Japan are Shintoism, Buddhism, and Confucianism. Although Shintoism was once Japan's national religion, no particular religion is now the official state religion. However, the Japanese government today is attempting to support the Yasukuni Shinto Shrine financially. But what is Shinto? Although there are some basic ideas in Shintoism, there still is the controversy about the nature of Shinto. Most scholars divide Shinto into two types, namely, Kokka-Shinto (State or National Shinto) and Shuha-Shinto (Sect-Shinto).³⁾ National Shinto also is known as Shrine Shinto (Jinja Shinto) and was the official cult of Japan until the end of World War II. Until that time, Holton's statement was correct, that "from childhood the Japanese are taught that attitude and usages connected with the shrines of Shinto are vitally related to good citizenship."⁴⁾ The term Shinto in Japanese (of Chinese character) means Way of the Gods. The gods, or kami were, and are innumerable. Their number is eight hundred myriads.⁵⁾ Therefore, National Shinto lacks a clear-cut definition. During the War, its function was more political than religions, though no one could ignore the fact that its roots were in the religions of Japan. The official interpretation was that National Shinto was "not a religion but a part of public institutions".⁶⁾ As a result, National Shinto played a big part in establishing the ultra national Imperialism of Japan.

Suha Shinto (Sect Shinto) included thirteen officially recognized Shinto sects. These still exist as Shinto bodies with church organizations and are treated by the state in the same way as other religious groups. In other words, these Shuha Shinto are not supported either by the state or community government. Generally speaking, the bodies of Shuha Shinto, except for two or three, are not very influential upon other religious groups. Yet it is to be noted that a few sects are manifesting a fresh vitality.⁷⁾ This is especially true in the country, because the practical effect of Shuha Shinto upon the every day life of a rural community is great. Almost every family in the country, for example, has god's- shelf

which is the object of worship, and this practice in daily life lays a foundation for Shuha Shinto education. However, from the view point of Christian education, Kokka-Shinto is a far greater problem than Shuha-Shinto, for National Shinto is closely related to the Emperor. The idea of the divinity of the Emperor in its essential expression was formed in the Kyoiku Chokugo (the Imperial Rescript on Education) which was issued by Emperor Meiji in 1890.⁸⁾ Thus, it became a fundamental policy of religious education and ethical teaching in Japan. This is one reason why many religious bodies including Christian groups in Japan are fighting against the Yasukuni Bill by which the government aims at nationalization of the Yasukuni Shrine.⁹⁾ As a result, the proposal has fallen through.

The second major religion in Japan is Buddhism. Buddhism is not originally from Japan, but came to Japan by way of messengers from the King of Kudara in Korea to the Court of Emperor Kimmei in A.D. 552.¹⁰⁾ Later, many Buddhist sects were introduced to Japan from China, but most of them did not bear fruit in Japan. Prince Shotoku, the acting ruler during the reign of Empress Suiko (A.D. 593~628), firmly established Buddhism in Japan.¹¹⁾ Thus Buddhism won favor with the imperial family.

The history of Buddhism in Japan, however, has been marked by advance and decline. Though it flowered in Japan during the Nara, it gradually declined in the Heian Period (794~1192). Several new sects such as the Jodo, Shin and Nichiren originated in Japan during the Kamakura Period (1192~1912), and "marked a revival of Buddhism which continued for about three centuries,"¹²⁾ but during the Meiji Period (1868~1912), there was a strong reaction against Buddhism because of the rival claim of Shinto. Then the coming of Protestant Christianity stimulated Buddhism in education and social welfare work; but it suffered greatly in the defeat of World War II.¹³⁾

Although it seemed that Buddhism in Japan was losing its power after the War, its roots were deeply planted. Some sects such as Zen, Nichiren and especially Soka Gakkai (Value Creative Society), a new sect of Buddhism, are today becoming very popular in number and name. The militant sect, Soka Gakkai, has grown from about 80,000 adherent to approximately 18,000,000

in the past 50 years. This sect, the mother body of its political organization called Komeito (Clean Government Party) is now Japan's third largest political party,¹⁵⁾ and it claims that its goal is to control the National Diet (Congress). If that comes true, freedom of religion will be the first victim. Actually, Komeito is the Government Party today. This is one of the greatest challenges that Christianity faces in Japan today.

Many scholars argue whether or not Confucianism (Jukyo) should be called a religion, for it has been regarded primarily as a philosophy in Japan. However, its influence upon Japanese culture, ethics and way of thinking has been profound.¹⁶⁾ Confucianism has especially influenced the formation of family relationship, social organization, ethics, education and nationalism. The central teaching of Confucius was duty and virtue in various human relationships such as ruler and subject, master and servant, parent and child, husband and son, and elder brother and younger brother or sister. These ideas of relationships were based on filial piety, as a Japanese proverb says "Filial Piety is the beginning of virtue."¹⁷⁾

Such teachings concerning relationships between persons, classes and systems are deeply ingrained in the ways of thinking of the Japanese people. Under feudal and militaristic conditions these ideas effectively influenced the place of morality. The ethics of Confucianism also provided a major source for the Bushido (the code of manner for Samurai.) Adherents practiced strict filial piety.¹⁸⁾ Bushido was "the totality of the moral instincts of the Japanese race."¹⁹⁾ Doubtlessly, Confucianism still provides Japan with an educational and social ethic, for the ethics of Confucianism are precisely reflected in Kyoiku ni kansuru Chokugo (the Imperial Rescript on Education).²⁰⁾

Thus, Confucianism, coming from China through Korea in the fifth century, although not a religion in its essence, influenced greatly the formation of Japanese society and the mind of the Japanese people. Today, the Gospel of Christianity is being challenged by its teachings and its roots in society.

As has been said previously, Christianity in Japan is minority in number. However, it should be noted that its constructive influences are being felt in many areas such as education, ethics, and morals, democratization,

modernization of society and in a sense of spiritual awakening.

In brief, Japan is like a market place of religion. The major religions are Shinto, Buddhism, and Confucianism. Shinto is inseparable from the imperial household and the Japanese have been taught through the years to be loyal to the emperor; that is, until Emperor Hirohito denied his deity in 1946. After 20 years there was a sign of its revival as seen in the Yasukuni Bill. Buddhism has taught a comprehensive tolerance toward all other religions and its influence has penetrated deeply into the every day life of the Japanese people. Confucianism has provided Japan with ethics and morals in education and society, and its teachings with regard to filial piety have influenced all human relationships within and without the family. Moreover, its ethical teachings strengthened a feudal state and helped to develop nationalistic imperialism. On the other hand, Christianity is still considered by the majority of people in Japan as a western religion. Yet the Japanese greatly admire its high ethic and spirituality.

2. The Social and Political Tradition

Historically and practically, the family system in Japan has been quite different from that of Europe and America. Since World War II, however, the family system has experienced a number of legal changes. For example, there has been a saying in Japan that two things became strong after the war, namely stockings and women. It was a fact that women were given for the first time their right to vote and the freedom to initiate a divorce. On this point, some have even said that if the social revolution for Japanese men began with the Meiji Restoration (1868), the revolution for Japanese women started in 1945.²¹⁾ It is doubtful, however, that the family system changes internationally have been as great as the legal changes that have taken place. For while it is probably true that a postwar husband is more aware of his wife's privileges and demands, it is also true that there still exists the strong idea of the subordination of the individual to the family.²²⁾ There is the "house" in Japanese society, but no personal "individuality", and family cohesion and togetherness are still strong among the Japanese. The family name was and is the most treasured possession. Families used to force a son-in-law to enter the family by adoption and assume the name if

there was a legitimate descendant,²³⁾ one of the reasons being the desire to assure the continuance of ancestor worship. In recent times, however, particularly as young people have married and started their new homes in the large cities, the traditional customs and practices have been increasingly disregarded. But in rural areas the closely-tied family system still exists.

The influences of the past feudal system and militarism are still felt, and, as a result there is unrest in the modern social and political situation. When Japan was defeated by the Allied Powers, democracy "was given" to Japan from above,²⁴⁾ and the democratic nation which emerged was not assumed to have had its source in the people. As a result there was huge discontinuity between the feudalistic and militaristic nation which had been and the democracy which was produced against a western cultural background. There was no Christian background as a foundation for the democracy in Japan.

As has been noted, National Shinto was traditionally the national religion of Japan; Buddhism was powerful in politics from time to time; Confucianism provided the basic ethical support for the government; and the feudal system served to determine the character and organization of politics in Japan. Moreover, Japan was isolated for the hundred sixty-five years in the Tokugawa Period (A.D. 1603-1867) from other countries of the world. Thus, the feudal system was further strengthened and Japan became an ultra-militaristic nation. Nationalists used Shinto to promote the spirit which led to World War II.²⁵⁾

Historically speaking, Japan became heir to a tremendous empire when she invaded China in 1937. After the attack on Pearl Harbor, in 1941, she moved to occupy most countries of South-east Asia. During the war, Japan's industrial and commercial prosperity made remarkable strides. Then, "like the rocket that spent its force, Japan fell."²⁶⁾

After World War II, the social and political situation in Japan changed dramatically. In January, 1946, Emperor Hirohito addressed the opening session of the National Diet with an astonishing affirmation. He said:

The ties between us and our people have always stood upon mutual trust and affection.

They do not depend upon mere legend and myths, they are not predicated on the false conception that the Emperor is the manifest deity, and that the

Japanese people are superior to other races and fated to rule the world.²⁷⁾

This statement caused unbelievable shock to the Japanese people since they were utterly unprepared for it. In a sense, they lost their spiritual backbone, for the doctrine of the Emperor's divinity was the "moral and spiritual central pillar supporting the entire 'National Structure'."²⁸⁾

The New Constitution promulgated on November 3, 1946, and effective from the following May 3, 1947, gave an entire section, Chapter III, to the rights and duties of the people, and made the Emperor a symbol of the Japanese nation. The new Constitution provided the base for Japan to accept democratic principles of government.

But, the success of democratization in Japan is dubious. The reasons for this are, on the one hand, the lack of a democratic heritage in Japan upon which to build; and, on the other, the prior existence of the feudal system, the vestiges of which still manifest themselves.²⁹⁾

On this point, George H. Hayes, a former professor of Christian ethics at Seinan Gakuin University, has stated:

The political heritage of the Japanese is, therefore, a combination of feudalism, still powerful and insidious; latent nationalism, with the symbol of the emperor liable to new exploitation; and, questionable democratic roots that need watering and cultivating before they can grow healthily.³⁰⁾

To recapitulate, it should be noted that since World War II, Japan has changed rapidly. The gross national product in 1969 was second only to the United States. But, ironically, the average income for individuals was nineteenth, quite a contrast with the American situation. Nevertheless, these statistics show the rapid industrialization which has accelerated urbanization in Japan, bringing as a consequence significant changes in the family system in Japan. Politically however, elements of feudalism still remain in the midst of modern and industrial Japan.

The new Constitution provided Japan with the doctrine of the separation between state and religion. Yet, after 23 years, there were signs of a new crisis in this area. The Diet, and the militant activity of the Komeito³¹⁾ (Clear Government Party) were good examples. Japan is still at the turning point in social and political concerns. This writer agrees with Kazuo Muto, professor of Kyoto University, who expressed this view: " . . . when abroad,

I felt keenly that while foreigners admire Japan's economic recovery they ignored Japan politically."³²⁾

The Educational and Ethical Heritage

Inazo Nitobe, an eminent Christian educator of the Meiji era, once wrote that "Japan is made up of schools. Japan is a school, an Athens."³³⁾ Though this statement was made decades ago, it is still true in Japan.

The history of education in Japan has been long and has been related to Japanese imperialism. For while the formal education system of Japan today is almost entirely a product of the past 100 years, dating from the beginning of the Meiji Restoration, Japanese educational history has far more ancient origins. It will be of value here to review Pre-Meiji Education.

Robert K. Hall divided Pre-Meiji Education into five periods.³⁴⁾ The first period (B.C. 660 ~A.D. 285) was the pre literary age of tribal and clan government. The second period (A.D. 285~701) was the age of the introduction of Chinese culture, and court and temple tutors. The third period (A.D. 702~1185) was the age of the Taihoryo (Law Code of the Great Treasure), during which period a basic formal educational system in Japan was established. The age of Buke Jidai (military ascendancy) was the fourth educational period (A.D. 1185~1603), and from this period, sometimes considered a dark age, stemmed two cultural developments which contributed indirectly to the educational heritage of Japan.

One was the advance in art; the other was the development of Bushido (literally, military-knight-way), an ethical code of the military society.³⁵⁾ It should be remembered that Francis Xavier came to Japan in 1549, during the age of Buke Jidai, and laid the ground work for Jesuit missions. The last period of Japanese education before the Meiji Restoration was the span of 265 years of isolationism under Tokugawa Shogunate (A.D. 1603~1867). During this last period a cultural renaissance took place, and the Terakoya (temple schools) and clan schools were established.³⁶⁾

As Japan entered the Meiji Era, the educational system was largely determined by three significant events. First, in April, 1868, Gokajo no Goseimon (the Charter Oath of Five Articles) was issued by Emperor Meiji in which the Emperor enunciated the principle of seeking

foreign knowledge and encouraged a search for democracy. Second, in 1872, Gakusei (Educational Code) was promulgated, establishing in principle a national, tax supported, compulsory, educational system resulting in an extreme centralization of control based upon a nationalistic educational theory. Third, in 1890, Kyoiku ni kansuru Chokugo (The Imperial Rescript on Education) was issued, strengthening the "policy of nationalism and loyalty to the Imperial Institution."³⁷⁾

Thus, these three actions set forth the direction of education in Japan and established the centralization of monopolistic power in the central Ministry of Education until The Imperial Rescript on Education became ineffective in 1946.

In 1946, after World War II, the United States Education Mission to Japan came on the invitation of the Supreme Commander for the Allied Powers (SCAP) to do the groundwork for education for a new Japan.³⁸⁾ Though the Mission's report did not become the official policy of the occupying powers, its influence on the Japanese educational system in some ways was "more powerful than of official directives."³⁹⁾ In 1947, the Ministry of Education promulgated the Kyoiku Kihon Ho (Fundamental Law of Education) which aimed at the democratization and decentralization of education. Now after 50 years, the present government is endeavoring to adjust these policies of education to Japanese traditions and circumstances which do not have their historic sources in democratic principles.⁴⁰⁾

Ethics in Japan have emerged out of imperialism and feudalism and have been strongly influenced by Confucianism. The Japanese people have been and continue to be very sensitive to the concepts of shame and guilt; and, in fact, it has been said that the Japanese are a culture of shame-consciousness.⁴¹⁾

Another heritage is linguistic. Japanese culture, religion, politics, and art have been influenced in their development by Chinese civilizations, and without Chinese characters Japanese philosophy and literature would not exist.

These cultural backgrounds have caused the Japanese people to envision Christianity as a foreign, western religion, an image which is still almost universal among the Japanese. Historically, the Gospel was brought from abroad by missionaries, and this fact in itself presents a

great stumbling block for effective evangelism and Christian education in Japan. The great task and challenge that Christianity faces in Japan today is to overcome these obstacles.⁴²⁾

II. The Problems Inside the Church

1. The Characteristics of the Christian Church in Japan

Today, although Christianity in Japan is facing serious opposition from the outside, there is no doubt that its greater problem lies within. One of the characteristics of the Christian church in Japan is the urban and social class group. The local church tends to become a closed group made up largely of the middle class intelligentsia, high school students and college students. It used to be considered "young people's church", for more than 60% of those attending church today were young people.⁴³⁾ The majority of these included high school and college students. Furthermore, these young people were eager to serve the church, but they did not have full experience and they face many problems in developing their Christian lives.

This has been changed. The church is said to be "an older people's church," for more elder people attend church than young people now. On the other hand, the church in Japan tends to attract comparatively few lower class people. One of the veteran missionaries to Japan has reported concerning this situation: "Only 3% of Japan's church members come from the laboring class; only 2% from the farmers; and only .05% from fishermen."⁴⁴⁾ Even small churches in rural areas are made up of a few well educated, middle class people, and the majority of the people in the communities where churches exist is un-reached. If Christianity is to be effectively presented to the Japanese, it must be put indigenously into the life, the culture, the mentality of the nation so that it might become more apparently relevant to the needs of the Japanese. Tetsutaro Ariga, president of Kobe College, has rightly commented:

Our ministers' interest in the problem was not created merely from outside, but rather grew out of their own struggles in their pastoral and evangelical work.⁴⁵⁾

2. The Problem of Theological Education in Japan

Another distinctive characteristic of the church in Japan is theological dogmatism, a dogmatism strongly influenced by the "Word of God" theology. This is perhaps one of the reasons why Japanese churches have sermon-centered worship services. Kazuo Muto, former professor of Kyoto University, has made the following criticism:

• • • this tendency has a good, healthy element in it, but on the other hand it may lead to a sort of intellectual way of life; this continues a very unpopular elite type of group.⁴⁶⁾

This problem is closely related to theological education in Japan. Hinchman has asserted:

• • • the level of theological training of Japanese Protestantism compares favorably academically with that in many lands where Christianity is much older and more strongly established.⁴⁷⁾

It is necessary for today's pastor to have a high level of knowledge, culture, and professionalism. However, there is a tendency among seminaries to emphasize only the theological field. As a matter of fact, no Japanese seminary has a school of religious education or of church music. Actually there was no full time Japanese professor in the field of religious education at Seinan Gakuin Baptist Seminary until recently. Toru Takakura, former General Secretary of the Kyodan has offered an evaluation:

In spite of the sincere efforts of those who are responsible for the theological schools, it is questionable whether or not vigorous training of the kind which will give birth to the church of tomorrow is being carried out in today's theological schools • • •

High academic achievement is not only requirement for effective clergy.⁴⁸⁾

Theological training must be conducted in the context of a ministry designed to meet the actual needs of people. On this point, a program of supervised field work should be seriously considered by the seminary. In fact, the third Orient Missions Conference recommended that

Where possible before a missionary or national assumes a teaching responsibility in the seminary he be given the opportunity for a reasonable period of experience in church development work on the field and that he be encouraged to maintain a close contact with the churches continuously.⁴⁹⁾

3. The Difficulty of Financial Improvement

Financial improvement has been slow. Although the economic standard of the Japanese people has improved every year, the financial condition of the church has not always kept pace. Most denominations received a great deal of their total annual budget from their mother bodies abroad.⁵¹⁾ With God's help and guidance, the Japan Baptist Convention became independent and a self-supporting group in 1977. In this regard, the Japanese church is still in its pioneer period.

Moreover, once a church building is built and the local congregation becomes self-supporting, "all its energies are poured into maintaining itself, and it ends in the establishment of a small, in-grown, self-satisfied clique."⁵⁰⁾ Thus, under these financial conditions, the local church can hardly expect to have adequate facilities for Christian education. Christian stewardship is a crucial problem today for the Christian churches of Japan.

4. The issues of Christian Schools

Lastly, what must be considered is the issue of Christian schools. The basic problem involved is that there are not enough Christian workers.⁵²⁾ Because of financial pressures, large enrollments are necessary for survival, and inadequate teaching staff makes it impossible for mission. An ideal of Christian schools in Japan have been facing not only physical problems, but more seriously, the qualitative problems of their inner life.⁵³⁾ This problem obviously is not only the problem of the Christian schools, but that of the Christian churches which support these schools.

III. Summary

In summary, there are several obstacles which should be subjected to careful scrutiny with a view to the evangelization of Japan and the strengthening of the churches in Japan. Undoubtedly, the fundamental problems are those of the churches themselves, for the churches in Japan today are inadequate in many ways to minister to people in the midst of today's rapid urbanization. There must be serious consideration given to the task of the renewal of the churches. This means that re-examination of theological education is an urgent task, for the clergy are essential to the renewal of the

churches.⁵⁴⁾ Leadership qualities are demanded of today's churches as never before, and the pastor-centered churches of the past need to be open to change if the layman's witness in the world and his role in the formation of the church are to be realized adequately. The churches should train Christian teachers and send them to Christian schools in order to bring forth a vitality of religious experience within schools.

In short, though the problems both outside and within the churches have been pointed out, the root problem is actually the small churches membership in relation to the total population. This fact reveals the need for evangelism. However, the greatest task facing the churches in Japan today is following up and training laymen for Christian living.

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APPENDIX

IMPERIAL RESCRIPT ON EDUCATION

Know ye, Our Subjects:

Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore, advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall Ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

The way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all thus attain to the same Virtue.

¹⁾ Complete Official English translation as found in Hall, Education for a New Japan, pp. 162-163.

日本におけるキリスト教教育の諸問題 (その一：明治時代から1970年代まで)

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<抄録>

日本におけるキリスト教教育の現状を理解するためには日本のキリスト教の歴史的背景や発展過程を知ることが肝要である。しかし、本稿の主目的は日本キリスト教史を詳細に検討することではない。本研究に有意義で影響を与えるであろう課題を考察することである。近代キリスト教が日本に渡来して早一世紀にもなるがキリスト教信徒の数は未だに少数で異教の感がある。日本のキリスト教会は第二次大戦前後、様々な問題に直面してきた。本稿の目的は日本の教会やキリスト教教育者たちが明治時代から1970年代頃まで直面してきた諸問題を教会内外の側面から検討し、その課題を克服する道を探求することにある。又、その後現今に至る間の研究が射程にある。また、本研究の成果は福音宣教を使命として来日される宣教師達が、伝道・教育に参加する時の一助にと願っている。

キーワード：キリスト教教育 宗教的背景 神学教育 信徒訓練 ミッションスクール