

5th: Two Trends of Pedagogy (3) Paradox of Education Supplemental material

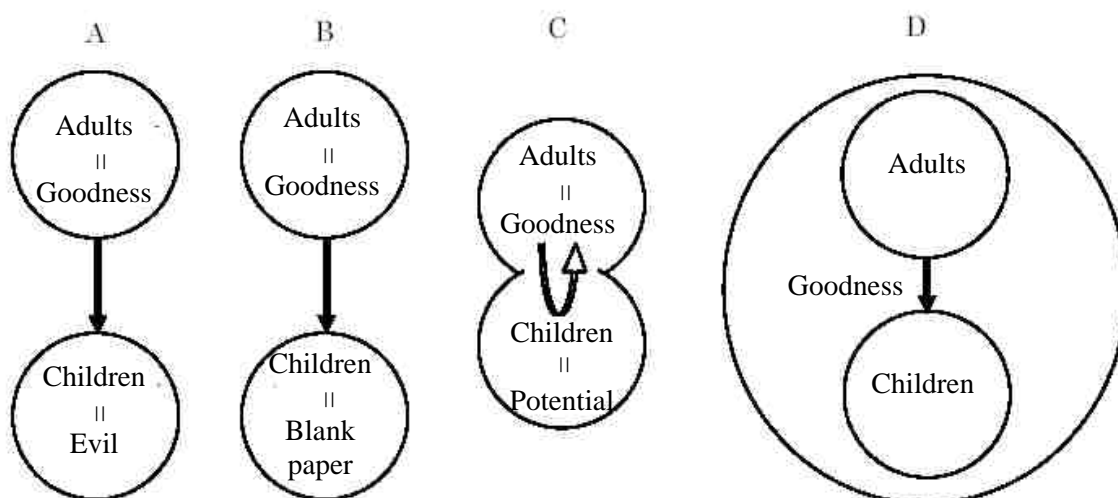
Minoru Murai's *Ken'ai-setsu* (equal love of mankind): Recommendation of “*Shin kyoikugaku no susume* (Recommendation of New Pedagogy)”

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Minoru Murai, a leading researcher of Japan's philosophy of education circle, is respected as a teacher by my respected teacher Ichio Numano although Murai and Numano are of the almost same age. In other words, Murai is a teacher of a teacher of mine. Of course, Murai does not know me, Suzuki, who is engaged in a different academic field, and it is a one-way relationship. Once we briefly rubbed elbows with each other at the Numano's, which was the only physical encounter with him for me. I read some of his works.

When I was teaching pedagogy in an evening nursing school in Sendai, I used *Shin kyoikugaku no susume* (Recommendation of a New Pedagogy) by Minoru Murai, 1978, as a textbook. While I read the book chapter by chapter with the students in the class, I was also thinking what pedagogy is. I remember I somehow felt better, because Murai's notion made sense to me. I recognized that a nursery tale, “barber-surgeon who let patients catch colds”, was given as a hint by *Manabi no kozo* (structure of learning) written by a cognitive scientist, Yutaka Saeki, who I had also respected. (Yutaka Saeki is a professor of Aoyama Gakuin University, and is the author of *Conpyuta to kyoiku* (Computer and Education). I also made sense of the concept of *Ken'ai-setsu*, which supports the graciousness to shoulder the paradox of education on the premise of children's driving force (called *Yosa-kin*). I am very glad to take charge of the “Foundation of Pedagogy,” which reminds me of the encounter, and to summarize it.

Let us go on to the main issue. All parents hope their children will grow up well as a creature becoming good by nature. All adults hope young people will grow up well. However, we do not have the answer to the question how we can live well. This paradox in education is clearly expressed by the figure below (Table 1 of *Shin kyoikugaku no susume*, p.105). Which thought among Models A to D do you support?



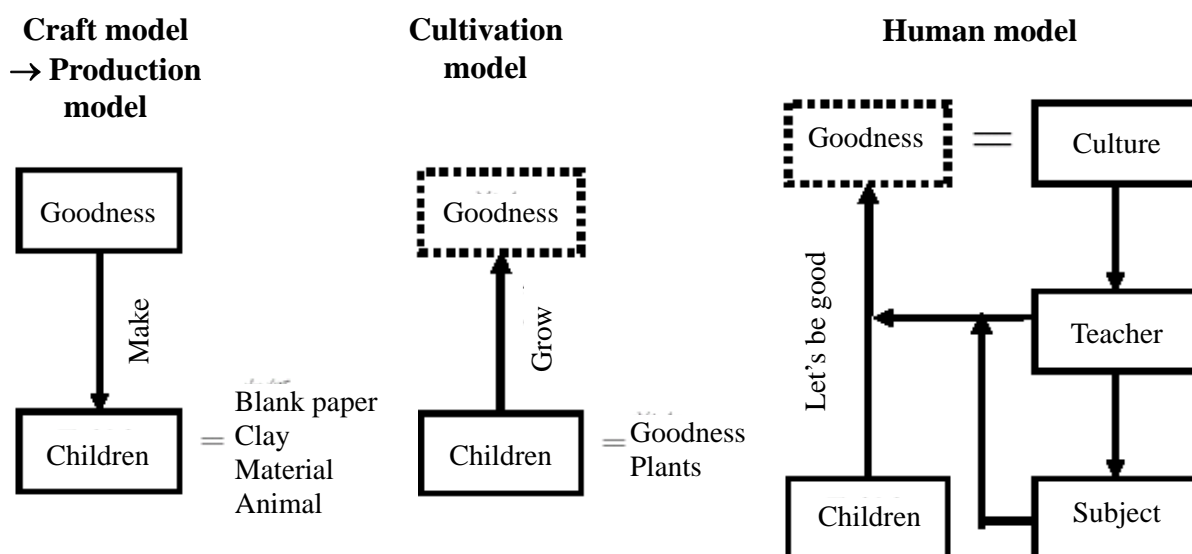
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- A: I want to make these children good, because they are becoming evil by nature unless we make them good.
- B: I want to make these children good, because they are like blank paper and do not know good or bad unless we make them good.
- C: I want to make these children good, because they have potential to become good by nature.
- D: I want to make these children good, because they are becoming good by nature.

The idea that children are evil by nature and adults should lead them is called *Sei-aku-setsu* (inherent evil view of human nature: Model A). The idea that children do not know good or bad is called *Sei-hakushi-setsu* (blank-paper view of human nature: Model B). Both views support the idea that children should be taught by adults actively. On the other hand, the *Sei-zen-setsu* (inherent goodness view of human nature: Model C) tries to encourage children on the premise of their potential. This view puts more importance on developing children from within than teaching them from outside. According to Murai, the three views of Models A to C have a common premise that adults know what is good, and they decide what is good and what is bad. He points out that “bringing out children’s potential” ultimately means by bringing out only what the adults determine as goodness.

Murai thinks that the goodness does not exist in adults as shown in Model D. This expresses the paradox of education: “We want to make children good. Although no one can say in confidence what is good and what is bad, we do not have any other way than to encourage children.” Murai explained: “I do not know what to call Model D, but let’s tentatively call it ‘*Seido-setsu*,’ or ‘*Ken’ai-setsu*’ in the sense that adults, who have experienced pursuing goodness themselves, feeling frustration, and struggling in the past, help children who are currently having the same experiences, out of sympathy (p.104).”

Does it make sense? Not yet? Then, how about this! (Table 4 of the same book, p.155)



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The craft model focuses on the teaching aspect of education. Later, the model becomes bigger and (plant-type) school, which is more suitable to be called a production model, is made. On the other hand, the cultivation model focuses on the growing aspect of education. This is based on the concept that improving the environment will help children to develop, and grow with their innate goodness. Murai proposes the third model, the human model. Goodness is not inherent in children, as expressed in Cultivation model. Adults are not able to make goodness imposed in children either, as expressed in Production model. Adults (teachers or parents) try to seek with children how to be good, as expressed in Human model.

Children are struggling to be good, because trying to become good is considered to be human nature. There is no doubt about the fact that children are trying to be good, just as we have been trying to be good for the entire lives. It is human nature only constantly trying to be good; we cannot become good by doing nothing, we need to do something to become good. For adults to help children who are about to lose direction, teachers show culture that adults have developed by struggling to be good in the same way as children, which has been formalized as various subject matters. Referring such culture or subject matters as a guide, the children's willingness to be good is activated.

So, the subject matters are the outcome of our long-lasting effort in search of goodness. They are not just something to remember, they are something to use in order to think about what it is to try to be good. We are not sure what goodness is, as the paradox of education implies, but as the results of searching goodness, we have accumulated knowledge and wisdom to show to our children, so they are in better shape in thinking and moving toward the goodness of mankind. What a noble occupation educator is! We should force our children anything definite, but we should force them to think for themselves. We will provide them all we can provide as a guide for their own search for goodness.

To me, Human model is a very humane model that connects teaching and developing aspects of education, by combining teacher's hope of "I would like help these children to be good," and children's wish of "I would like to be good." The book *Shin kyoikugaku no susume* is strongly recommended to think about what education is and what education is different from training. Its first edition, which was originally a series of articles in an educational journal targeting teachers, was published in 1978. Its notability is indicated by the fact that it is still being sold after 21 reprints at the time of this writing. This book shows the true meaning of affluence.

Note: Some explanations are added to the original writing in Japanese, mainly adding for better clarity, by the author of the original manuscript, at the time of translating the manuscript into English in 2008.