



“豊かな農業”を設計する



生産から販売まで、ひとつに
とけ合った力を生かして、農業の
繁栄をお約束することこそ、
全農が果たさなければならない
使命です。
すぐれた生産資材の提供をは
じめ、施肥や防除などへのキメ
細かい生産指導、営農団地構想
の実現、また集配センターなど
とつた流通経路による安定
した価格での販売……

全農は、こうした農家のみなさま
の立場に立った活動を通じて、
未来にのびる農業と農村社会
建設の設計図を描きつづけて
います。



組合3か年計画



THE DIFFERENCES BETWEEN THE ISRAELI KIBBUTZIM AND THE JAPANESE COMMUNES

5. Education

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Every society educates its children to carry on its way of life according to the local social tradition. Although this is not to say there is deliberate direct indoctrination, there is, at least, a great deal of perhaps unconscious or half-conscious direction-giving. American education in particular, and Western education in general, is basically competitive in general, individualistic and very largely materialistic-technological. Japan, very notably, has gone to such extremes that the children's lives are even endangered by the ferocious competition on an utterly individualistic basis. At the opposite extreme, certain Eastern communities and surviving native tribes provide absolutely peaceful and cooperative education for their children; education which, it must be admitted, is commonly highly elementary. Even so, such critics as Paul Goodman in U.S.A. have recently been suggesting that so much harm is done by modern Western education altogether in helping modern industry and the social set-up in general to alienate man from himself that it should essentially be abolished. Better for children to grow up naturally, to learn by doing and working, and to have free access to books for filling in what they really want to know and learn, with, of course, assistance and guidance from knowledgeable people when necessary.

Now, the extraordinary thing is that the Israeli kibbutz has developed a special system of education of its own which takes the best from both worlds(not that there is much "best"

left in the mentally, as well as physically, mechanical West by now), including the close contact with nature typical of tribal children. Following the natural, organic line of development characteristic of the kibbutz, pragmatic but inspired all the time by some of mankind's highest philosophical ideals, it has, almost by accident (like many other kibbutz attributes) produced an educational system which has attracted world attention on account of its merits. Several important and influential books have been written on it by American professors and others: the two translated into Japanese by Professor Kusakari and his helpers, "Children in Collectives" and Rabin's "Growing-up in the Kibbutz" are the two best ones and can be wholeheartedly recommended to all readers, as it is, of course, impossible to describe kibbutz education here. In a word, it is synthetic in approach, using the "project method" of teaching various subjects together, until high-school stage is reached, when subjects are taught separately. Although not exactly a "free school," children are not rigidly disciplined, but each one is placed under an "educator," who has the very serious responsibility of helping that child to develop his character freely. This is an expression of the highest concept of education, designed to help the child to find and use the best that is in himself and so avoid the self-alienation which is the curse of the Western world. Nature-study and art education, especially music, are especially prominent in Israeli kibbutz education.

Of course, the kibbutz educates in the hope of preserving and carrying on kibbutz society in future, just like any other society does. It is not entirely successful in this,

as a good many children leave. But in no case would it encroach upon man's inalienable right to freedom. In spite of its immense advantages, it is far from perfect. The curriculum for girls, in particular, is still under great criticism. But the awareness of imperfection and the readiness always to discuss and improve show that the underlying position is basically healthy. There are two words in Hebrew for "education." One is "haskalah." This is the word for intellectual education: what is usually meant by "education" in the West. The other is "chinuch." This, more accurately, should be translated by "bringing up," for it is more or less what we mean when we talk about bringing up a child, referring to its general behaviour and moral and social development. The beauty of kibbutz education is that both aspects are never lost sight of. It is not a matter of leaving the upbringing to the parents while the school attends to the intellectual side. In the kibbutz school, although the parents not only help in cooperation behind the scenes but are actually trained to do so, upbringing and intellectual education are integrated. This is perhaps the special achievement of kibbutzic education in general. And, without denying individuality, it is essentially cooperative from its very beginning in the kindergarten: later on, much class work is done jointly. It is training for the kibbutz life of the future, in total contrast to the sordid, commercialised competition of most modern life today. In fact, kibbutz children's houses and schools form what is proudly called "the children's society:" a miniature democratic kibbutz in itself. What in ideal way of socialising young human beings!

Unfortunately, it is lamentably easy to compare the

position in the Japanese commune movement. It is extremely sad, but, with hardly more than one or two exceptions, true to say that the word to use is "nothing." Of actual commune education, there is approximately nothing. The children, in nearly every case, go to the nearest village schools, and that is all. Of course, they get a certain amount of general education for life by participating, in their childish way, in the local commune society, a kind of tribal "chinuch," not "haskalah." This may actually be a very great advantage, compared with mere private family living, but one cannot call it a system of kibbutzic education! The outstanding exception is Itto-En, where a full kibbutzic educational system is indeed provided up to even college level. Details are not available, but it must be assumed that a really good general education is given, naturally under the overriding influence of the pervading spirit of intense service to humanity. The other big and very old religious kibbutz - in this case religious in a specific sense, that of Shinto - Yamato-Yama in north Honshiu, is shortly to build a complete school too. Atarashiki-Mura has a kindergarten. But beyond nursery activity here and there, which may or may not include slight kindergarten ingredients, Japanese commune education, as far as is known (apologies for any inadvertent omission) stops at that.

Comment is not actually called for, but it is hoped one may be forgiven for adding a note about the seriousness of the situation. The future of any kibbutz or commune in the long run lies in its children, even if a steady stream of newcomers also arrives - which is not yet a common occurrence. And if commune children go to school outside and receive

general capitalist-oriented education, they will not be in the best position to carry on their communal society in the next generation. In this connection, the remarkable example of the Hutterites in North America is outstanding. With a population of about 15,000 in over a hundred communities - the second largest kibbutz movement in the world - they manage to retain most of their children even today, although their way of life is almost completely old-fashioned as it is descended directly from the Middle Aged. In this case, direct indoctrination in their Puritan form of Christianity is given for an hour before and after regular village school each day, with extra instruction on Sundays. So the children learn to despise the outside world, although taking their general knowledge from it. Although far from ideal, the Japanese kibbutzim might at least consider this system as something worth imitating, although of course not necessarily in any religious way, until they can develop a proper educational framework of their own. Yamagishi-kai does have tentative plans for an inclusive kind of kibbutz school to serve its children all together at a central point, but it is not yet at all sure that such a scheme for taking them far from home can be realised, or, perhaps, that it would be desirable.

With these comments, the present series of articles designed to show the main differences between the Israeli and Japanese ideas of communal society in practice comes to an end. It is certainly not claimed that the treatment has been inclusive or even balanced, but it is hoped that some impression of the differences has been given and that some people concerned will think about what is worth imitating in Japanese form and what should certainly be rejected as

unsuitable for Japanese conditions in Israeli kibbutz life. And let us hope that the Israelis will not fail to learn what they can from the best Japanese examples in this field, of which the Kensan-meeting methods of Yamagishi-kai can already be heartily recommended in many respects!