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ニューズレター投稿募集

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巻頭言

高校の新学習指導要領について想う

生 田 清 人＊

わが国では、高校の新学習指導要領が 2018 年３月に公示され、2022 年度より年度進行により実施される。これに先立ち、幼稚園は 2018 年度、小学校は 2020 年度、中学校は 2021 年度から、それぞれ新学習指導要領のもとで学校教育が展開される。

今回の学習指導要領の改訂は、中央教育審議会（以下「中教審」）が 2014 年度に文科相から諮問を受け検討してきたもので、教科の大幅な新設や見直しが行われ、例えば筆者が担当する「地理歴史」は、現行の世界史必修、日本史・地理より１科目選択履修から、地理と歴史をそれぞれ必修化する「地理総合」と「歴史総合」を履修し、その後「地理探求」「日本史探究」「世界史探究」から２科目を選択履修することになった。

また「地理歴史」に関係することで、国語と英語で課される、書く・読む・聞く・話す（会話・プレゼンテーション）を含む「５領域」について「総合的な探求の時間」・理科・公民及び地理歴史でも考慮するように求め、評価において、例えば「わかりやすく説明できる」のような「できること」を評価する。さらに、現行学習指導要領から引き続き、地理歴史を含む多くの科目で「思考力・判断力・表現力」を育むことを求めている。これは地理においては、国際地理オリンピックがめざす「地理の知識や技量をもとに考え、意思決定し、その過程と結果をわかりやすく表し伝える」と同義と考えられる。

今回告示された新学習指導要領について、「地理歴史」を担当する教師の視点で問題点を整理しておきたい。

（１）今回の改訂では、教科の大幅な新設や見直しによって教科が増え、教科間の関係も煩雑になった。例えば「地理」は、現行では「地理Ａ（２単位)」あるいは「地理Ｂ（４単位)」を選択履修し、大学入試センター試験では、どちらか１科目を選択して受験する。また、多くの国公立大学２次試験では、「地理Ｂ」を選択して受験した。しかし、新課程では、まだ正式には発表されていないが、国公立大学２次試験では、必修「地理総合」に加えて「地理探求」の履修を求めると予想される。国公立大学受験者に限れば、実質的に履修単位は、４単位から５単位履修に増えることになり、結局、「教科」は、「試験」との関係の中で、右往左往させられることになった。

（２）新学習指導要領で新設される「地理総合」と「地理探求」は、いくつかの新しい学習課題が新設されたが、それぞれ現行の「地理Ａ」「地理Ｂ」から全体的な内容構成が大き

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く変化したわけではない。しかし「地理総合」で中心的な学習課題となるＧＩＳ（地理情報システム）には大きな懸念を感じる。ＧＩＳは、学術的な地理学では最先端の分野であるが、学校地理で学習課題の中心に据えることは相応しいだろうか。この分野は、学校地理では、地図を作ったり読み解いたりする学習の延長線上にあるものとして位置づけるべきで、地図に関する基本的な学習をより上位の学習課題とするべきである。学校地理は、このように、学術的な地理学を投影した知識を積み上げることを重視し、人間の成長に合わせた学校地理は何かという本質的な問題を議論してこなかったが、今回もなされてはいない。

（３）「思考力・判断力・表現力」についても、例えば「地理」で、どのように「考える」ことを「教授-学習活動」としてデザインするかについて議論されたことはない。（２）で指摘したように、学校地理は学術の地理学を投影したものなので、「考える」は知識をより深く「考える」ことだと理解している教師が多い。高校生が考えたり意思決定したりする形の問題や問いかけを創るには、地理だけでなく教育学や心理学の手助けも必要であるし、さらには文章表現の専門家の手助けも必要になるだろう。もともとリベラルアーツの色彩が強い地理だからこそ、学校教育の他教科との連携も図り、この大きな課題を消化することをめざすべきではないか。

このように、新学習指導要領を読むと、明治期以降の学校教育が、その時々に立ち止まり、議論され評価されることなく、次から次へと新しい教育目標や学習指導要領を作り替えてきた悪習を現代に至るまで引きづっているように見える。ここに至るまでの歴史的な展開を精査しつつ、その上に載せるべき新しい学校教育は何かという模索をする必要を感じる。教科と教科の連携をしつつ、教科の数や内容構成を整理して、シンプルな形で学校教育を再組織化する必要はないだろうか。生徒の負担を減らしつつ、内容構成を充実させるには、学問の世界を学校教育に投影するような学校教育や教員養成からは早く脱却することだと思う。

学校訪問

Reflections on a visit to a Japanese Elementary School

Stefan Kucharczyk

In a recent article from a newspaper in England, Japan was given yet another honour as a world leader. This time it was not for a new advance in technology, nor an achievement of engineering, nor even a strange and wonderful new trend in fashion. The newspaper celebrated that lunchtime meals in

Japanese elementary schools were some of the best in the world (*The Guardian*, 1 March 2019[1]). As a man that fully appreciates eating every meal, I recognise this as a superb achievement for Japan. The author, too, commended the country's school lunch programme for providing children with healthy meals that were both nutritious and varied. These two characteristics – nutritional value and variety – could be said to be excellent measures of a successful education too: feeding the mind in the same way we feed the body.

As a teacher in primary schools in England, and as a writer and educational consultant, I have a powerful interest in the values, principles and systems that shape how we educate children, to give them the best start in life. It is important to me to consider how we as teachers prepare the children to live in a changing and competitive world, and how we value them as people as well as pupils. As I, too, am the citizen of an island nation, it can be easy to forget that these are questions with a global relevance: teachers across the world are seeking to understand the best way to organise our schools and our systems of education. It is important to remember to lift our heads up from time to time and look beyond the borders of our own countries to see how other educators are approaching common challenges. Finding solutions to global questions requires a global outlook. With that in mind, visiting schools in other countries and seeing their children and teachers at work is part of my learning process.

In December 2018, I was invited to visit Edogawa Elementary School in Tokyo and I had the chance to meet with the school's Principal, Hayafuji Kiyotaka, and other teachers, to observe a snapshot of life in a Japanese school. I am very grateful to Principal Hayafuji Kiyotaka for his time and for his kind and warm welcome. I would also like to thank Professor Shinichi Suzuki from Waseda University and Professor Michiko Daigo from Aoyama Gakuin University for making the visit possible.

This was my first visit to a Japanese school, and I was not sure what to expect. From what I knew about the reputation of Japan's education system for high-intensity, stress and competition, I was interested to see whether and how that would show itself. Equally, I was prepared to be surprised. So, how would I describe the experience of visiting a Japanese school to my colleagues in the UK?

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[1] McCurry, J. (2019) 'Baked cod, miso and bok choy: unpacking Japan's healthy school lunches' *The Guardian*, Friday 1 March 2019

Going into a Japanese school is a very quiet experience. For a teacher like me, who is used to working in urban schools in England, primary school campuses can be an assault on the senses. Of course, it is usually purposeful noise, but English primary schools are rarely quiet between the hours of 9am and 4pm. Perhaps one reason that Edogawa Elementary school seemed so quiet as I am guided around by the Principal is that I have left my outdoor shoes at the door and am gliding around in a pair of slippers. I remember feeling very glad that I had remembered to put on a pair of clean and matching socks that morning.

Sensitivity to a calm learning environment is a growing consideration in the UK too, where increasing numbers of children swap outdoor footwear for soft-soled shoes. This is for comfort, hygiene and a sensible way to prevent the carpet from wearing out too quickly. But on my first visit to a Japanese school, so quiet were the corridors that you could be forgiven for thinking that the building was empty. The voices of neither the children nor the teachers could be heard.

Describing this visit to a UK colleague, I could also highlight the positive sense of the relationships between children and teachers. It might not surprise a Japanese reader, but it is well understood in the UK that respect is an important part of society in Japan. At the train station, in a ramen shop, meeting Japanese people, any visitor to Japan will have participated in lots of respectful bowing. While this might give an outsider the impression that this formality is cold and austere, the warm and positive relationships between learners and teachers was evident throughout the school. Even where a child in a music lesson I observed was enjoying himself a little too much, the teacher refocused his attention with kind and positive words.

From the outside at least, to be a teacher in Japan appears to remain a respected profession and the important role that all educators play is recognised. It was very touching to see the children approach Principal Hayafuji and talk warmly with him, unrestricted by the barrier of formality. It gave the impression that the pastoral side of a teacher's role is as much valued here as it is in the UK and it showed that positive relationships have a central role to play in the life of this school.

In the classrooms, a teacher from the UK would find much of the work that the children do is very familiar. From the lessons being taught in the classroom and from the bright wall displays, core subjects such as maths, language and science had routines familiar to the UK. Although Japanese education has a reputation for reliance on traditional, didactic methods and a heavy diet of rote learning and memorisation, that was not so evident here. It was just a brief glimpse, of course, but the intense, gruelling regime I was expecting was hard to locate. More on that later.

As a teacher who specialises in writing, it was pleasing to observe the children applying their writing skills to create newspapers and posters about their favourite cars and soccer players. I know lots of girls and boys in English schools who would enjoy reading those! An English lesson taught by the specialist language teacher emphasised the value of talk and conversation, and his lesson was clearly a favourite with the children.

It was interesting, and surprising, to see that technology is not always an embedded feature of daily classroom life in Japan. Growing up in the 1990s, my childhood was full of Japanese technology – my Casio calculator-watch was a prized possession. So, I admit, I had expected to see Japanese children's love of technology, gadgets and computers transferred into school lessons. While some teaching did make use of interactive white boards, as would be the default for teachers in England, it was refreshing to see teachers using visual aides in a maths lesson. I wondered if this was a conscious decision on behalf of the school to use technology only when appropriate, whether traditional teaching methods are still favoured, or whether it is simply down to finances. Either way, it did not seem to be affecting the children's enjoyment.

And then, as I returned my slippers back to the rack, my morning at Edogawa Elementary School was over and I was left to consider my impressions of the first stages of Japanese education that I had glimpsed in the classrooms and corridors. As I returned to work in England, how did this experience make me see primary education at home in a new light?

The quiet corridors, the clean classrooms (tidied by the children themselves, I was delighted to discover) and the acclaimed school lunches, all suggested that the environment for learning seems to be as an important a feature of Japanese education as the content that is learned.

This interested me for two reasons. Firstly, the low volume was no indicator of any lack in children's participation or enjoyment in the classroom. Teachers and pupils were both seemingly engaged in their work. The smiles and happy chatter of the children in one art lesson I observed suggested that this was a comfortable environment to work in. Often in England, as may be true in other countries, noisy participation is seen as valuable evidence that work is happening. In fact, it is not uncommon to hear teachers say that they prefer a noisy classroom as it shows the children have spirit and energy. There is some truth to this. However, in my experience of working with migrant children who have previously attended school outside of the UK, many of them comment that their new classrooms in England are too noisy to work in. One child from Egypt once told me that at her new school in England, her teacher was too loud. The lively, sensory classroom, seen as a positive

aspect of English education, was making it hard for her to concentrate. Her classroom in Egypt, she said, was much calmer.

The second reason this interested me is linked to the first. The quiet in the corridors of Edogawa Elementary School did not give the sense that this was a pressure-cooker system, demanding on pupil and teacher. By comparison, although schooling in England has its own, lesser reputation for stress and pressure in the early stages of education, time in a classroom there can feel noticeably more intense.

In July 2014, I left full-time teaching and I now spend less time in the classroom. Immediately after this change, I noticed my days were suddenly much quieter, my voice rarely strained or sore. When I do step back into school in England, it takes several hours for my ears to recover afterwards. While much of this noise is purposeful – discussion, drama, role play and, generally, exciting things happening – it can also suggest something else less positive and that is that teaching in English primary schools happens at a frantic pace, driven by the need to produce regular and systematic progress. What I had expected of Japan, I realised was now far more noticeable in my own country.

As I walk the corridors in some English schools, I hear the noise not of personal industry, but of industrial learning. Children work in sustained, accelerated bursts, often completing several tasks in the same lesson. Children are taken out regularly from lessons to partake in booster classes or intervention sessions with a teaching assistant. As a pre-service teacher, I was trained to regularly intervene in lessons: reviewing learning targets, and reminding children of key points, all with an eye on driving the children on towards assessment targets. I began to see that this accelerated pace – often seen as the marker of good practice – raises the temperature of classrooms, the stress levels of both the teacher and child, and, with it, the volume.

This might sound like I am painting a naive, rosy picture of life in Japanese schools when it is well documented that demands on pupils and teachers are high. Japanese school children work some of the longest hours in the developed world. Stress amongst pupils is high and preparation for the all-important university entrance exam begins at a young age. Bullying, loneliness and low confidence are all problems.

For teachers, although they have traditionally enjoyed prestige and career stability, they also work long hours and with high workloads alongside low government spending, not to mention pressure from expectant parents. But from the outside at least, this elementary school n Tokyo has gone to some lengths to create a calm environment to work and learn in. I wonder how much of this is to shield the children as much as possible from these pressures.

But perhaps a Japanese teacher visiting the UK might see aspects of our education system that they are impressed with. The passion of teachers, for example, the attention given to pupil welfare and wellbeing, respect for diverse backgrounds, the celebration of sports and pupil achievement – that and, of course, the enthusiasm and imagination of the children we teach. They may also see the challenges that both our countries share: the need to help the children see themselves as global citizens, the importance of promoting tolerance of difference, how we make education and society more inclusive, and how best to ensure teacher wellbeing.

As two island nations, there is a lot we could learn from each other to make a difference to how we prepare our children for the future. I look forward to learning more on my next visit to Japan and, on that occasion, I look forward to trying the world's best school dinner.

Biography

Stefan Kucharczyk is the founder of ARTiculate Education UK. He is a primary school teacher, consultant and writer. He specialises in children's creative writing and has worked with teachers and children in the UK and around the world. For all enquiries, please visit www.articulateeducation.co.uk or contact him via email at articulateeducation@gmail.com.

英国教育情報

Education in Wales

David A. Turner*

Because the education systems of England and Wales have been governed and managed under the same laws for a long time, there is a tendency to speak of the education system of England-and-Wales, as though there were no difference between England and Wales. While it is acknowledged that the systems of Scotland and Northern Ireland are substantially different, it is the similarity between England and Wales that tends to be emphasised. This is a mistake, but it is not a mistake that is limited to those with only a slight knowledge of Great Britain. The 1888 edition of the Encyclopedia Britannica included the entry for Wales: 'For Wales, see England'. This entry is famous, and frequently cited, in Wales that is, but never in England, to illustrate the fact that the distinctiveness of Welsh

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history and culture has largely been ignored by the English, and they should know better. However, those brief periods of history when the English have ignored the Welsh have been less significant than the periods when the culture and language of Wales has been
under direct threat.

In this paper I will argue that the Welsh education system is different from that of England because of the distinctive influence of Welsh culture and language. That distinctiveness will be approached through five major influences; the original Celtic culture of the British Isles that was overtaken by the Roman invasion, the resistance to the English and the English language after the Norman conquest in the 11th century, the revival of the Welsh language in the 19th century, religious non-conformism, and the industrial heritage of coal mining in the 20th century.

Celtic Culture

When the Romans invaded the British Isles, led by Julius Caesar, the Celtic people who were the ancestors of the Welsh, Irish and Scots inhabited the whole of the islands. These were the people who had built Stonehenge and who fought the Romans, sometimes, like the Iceni under Queen Boudica, successfully. The uprising led by Boudica in 60 or 61 AD, just over a century after Caesar's arrival, resulted in the sacking and burning of Colchester and London, indicating that the Celts were, at that time, influential across what is now England. However, the indigenous people were progressively pushed north and west, with the Romans eventually building a wall, Hadrian's Wall, to keep the Scots out of Roman territory.

Although no corresponding structure was built to keep the Welsh at bay. However, there are indications that the Welsh were effectively contained militarily. The Roman word for an armed camp, *castra*, persists in Anglicised form in the names of towns that end in the suffix -chester, or -cester. The preponderance of such names on the Welsh/English border (Chester, Cirencester, Gloucester, Worcester, suggest that the Romans deployed forces to keep the Welsh under control.

The Celts had an oral tradition, and little remains of their culture in writing. Caesar himself deemed them to be knowledgeable and well organised, although he would appear to have reason for over-estimating their power, as a way of emphasising his victory over them. However, although the Celtic culture left behind some astonishing accomplishments, such as Stonehenge, nobody really knows what it was for, and speculation as to its significance has persisted throughout centuries.

It is also difficult to view Celtic culture other than through the lens of a romantic reconstruction

of the culture in the 19th century which also tends to err on the side of overestimation, although in this case of the spiritual aspects of Celtic culture. However, allowing for some exaggeration, the Celts seem to have been an extremely cultured people, with a religion based on ruidism, probably a version of animism or pantheism. Like other oral traditions, they seem to have been well-versed (quite literally) in poetry, and to have loved music. These remnants of the traditional Celtic culture persist in the famed ability of the Welsh to sing, and in the annual competition, or Eisteddfod. The National Eisteddfod of Wales is held each summer to identify the poet king of the country.

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Again, it needs to be noted that it is not clear how much of this tradition derives from the Celtic origins and how much has been imposed by a revivalist movement, but there can be no denying that the Welsh are committed to music and poetry, and Dylan Thomas, the poet, is among the most famous sons of Wales, even though he wrote in English and did not speak Welsh. And the commitment to the arts can also be seen in popular culture, and the well known actors, such as Richard Burton and Anthony Hopkins, who relish their Welsh roots.

English Suppression

After the Romans, successive waves of invaders from the continent of Europe ensured that the Celts were confined to the margins of the British Isles, with the Romans being followed by the Angles, the Saxons, the Vikings and the Danes, eventually ending with the settlement of England by the Normans in the 11th century. However, the English dominance of Wales was only fully achieved in the 13th century, when Edward I built an 'Iron Ring' of castles around Wales to suppress a series of revolts by the Welsh. These defences included castles and walled cities that he had inherited, such as Raglan and Montgomery, as well as new castles that he built from scratch, such as Caernarfon and Beaumaris.

But Edward's campaign was not merely to contain the Welsh. Rather he sought to dominate and integrate them into his polity. One of the complaints that the Welsh raised against the rule of Edward was that the stewards he appointed could not speak Welsh, and that the business of the court could only be conducted in English. To appease the Welsh, Edward promised to appoint a Prince of Wales who could not speak a word of English. Although he kept his promise, by appointing his oldest son Prince of Wales when he was a babe in arms (and therefore did not speak any language), this did little to meet the demands of the Welsh. Actually, as the title was only officially conferred on Edward's son in 1301, when the boy was 16, there seems to be little substance to this apocryphal story, beyond

underlining the perfidious nature of English monarchs.

However, from that date forward the English made every effort to integrate Wales into an entity that could be described as England-and-Wales. This culminated, with the establishment of national systems of education in the 19th century with a systematic effort to eradicate the Welsh language. Speaking Welsh in a state school was an offence that was punished, normally by hanging a sign around the neck of the culprit – a wooden board on a knotted rope bearing the message that Welsh was not to be spoken – universally known as the 'Welsh knot' (or 'Welsh not').

This onslaught on Welsh culture was more effective in the south of Wales, where a typical Welsh speaker is now under thirty years of age, or has recovered the language of their parentage as a deliberate act in middle age. In the north of Wales, however, the Welsh language was more widely retained, in part as an act of defiance against the English, and in part as a result of the less industrialised and more rural nature of communities in the north.

Welsh Revival

If credit for the revival of the fortunes of Welsh culture can be claimed by any one individual, it must certainly be Dr. William Price, who can hardly be described as anything other than a 'character'. A qualified physician, Price was born into a family that spoke Welsh, although he learned English at school. He was strongly influenced by both a desire to revive Welsh Druidism, and the socialist agenda of the Chartists, a movement dedicated to promoting the equal rights of all men and women. Consequently, several of the distinctive strands of Welsh culture are brought together in the person of William Price.

Price was a qualified physician and he worked in the coalfields and steel works of south Wales. Price became a prominent member of the Society of the Rocking Stone, a society based on supposed druid beliefs that was committed to the revival and maintenance of Welsh culture. Later he styled himself as an Archdruid, and saw it as his divine purpose to liberate the Welsh from English domination. Alongside these spiritual and high ideals, he also undertook practical work to achieve the same ends, teaching the Welsh language in his spare time.

Price had a child with Gwenllian Llewelyn, who Price baptised and named Iesu Grist, the Welsh form of Jesus Christ, to symbolise the important future Price foresaw for the child. However, the baby died at the age of only five months, and Price lit a pyre and set about cremating the body. This outraged local sentiment, and Price had to be rescued from an angry crowd by the police. Price was charged

with trying to dispose of a body illegally. In court he argued that although there was no law regulating cremation, there was no legal prohibition of cremation either, even though it was not practiced. The judge agreed, and eventually Price was able to cremate his son as he wished. His actions led subsequently to the passing of the Cremation Act of 1902, and the establishment of cremation as a common practice.

Although not taken particularly seriously by many observers, Price nevertheless played an important role in the revival of Welsh sentiment, and an awareness of the pre-Roman heritage, even though many of his claims were far-fetched and unfounded. But in his person he combined a commitment to egalitarian principles, poetry, the Welsh language, non-conformist religion, and public service that presents Welsh culture in a very concrete form.

Religious Non-Conformism

At the height of coal production from the south Wales coalfield, Ponntypridd was a very wealthy town, and many of the wealthy mine owners chose to endow churches and chapels in the town. There was no dominant religious presence, however, and the chapels represented every variety of dissenting sect, and even two synagogues. Neither Catholicism nor the Anglicanism of the Church of England (designated the Church in Wales in the Principality) dominated. There were Methodists and Baptists of every stripe as well as Quakers and other non-conformists.

In the 21st century the wealth of the town has diminished, and the congregations have shrunk, so that very few of the buildings still function as places of worship. The buildings remain, and are now converted to other purposes, with Pontypridd Museum occupying a former chapel, and the Municipal Arts Centre another. There is even the Eglwys Bach Medical Practice housed in the Eglwys Bach (Small Church).

Coal mining and iron smelting had brought inward migration on a vast scale, and it is natural that those who came form mining areas around the world brought their religious practices with them. However, the diversity and tolerance of different religious practices cannot be entirely explained by industrialisation, although the multiculturalism of enclaves such as Tiger Bay in Cardiff undoubtedly owes a great deal to Cardiff's position as an international port.

As early as the 17th century there were groups of dissenting worshippers in south Wales, including Quakers and Baptists, at a time when such religions were persecuted. Just north of Pontypridd is the village of Quakers' Yard, which owes its present name to the establishment of a small

graveyard for dissenters in the middle of the 17th century.

Industrial Heritage

Above all, south Wales was the cradle of the industrial revolution, and the coal from the south Wales coalfields fuelled the spread of industry around the world. The south Wales valleys were communities that lived, and too often died, together, and they came to be close knit and self-reliant communities.

The Museum of Welsh Life at St. Fagan's, just outside Cardiff, is an outdoor museum that houses a collection of buildings, most of which have been collected from their original sites and rebuilt on the grounds of the museum. These include Oakdale Workingmen's Institute. The workingmen's institutes were the concrete representation of community solidarity which grew out of the necessity of living and working in close communities where trust in one's neighbours could often be a matter of life and death, and where support in both life and death was a matter of communal pride. Trade unionism was strong, as was the cooperative movement; the fact that the cooperative movement had allowed families to survive during protracted industrial disputes was a potent factor in purchasing decisions until very recently.

As an example the concrete reflection of community solidarity, the Oakdale Workingmen's Institute is a magnificent building, with its oak panelled reading room and library and marble floors, is a monument to self-help and self-education in the mining communities. Built in the opening decades of the 20th century with a loan from the mine owners, and paid for by subscriptions from the working men themselves, this building offers an interesting insight into the desire of the miners for education. The library shelves include works on religion, Marxism and practical mining engineering. Again one can see that heady mix of egalitarianism, non-conformist religion, and practical industry combined in a determination to seek education.

The drive for education is also double-edged, in part being a way to contribute to communal life, but perhaps more importantly offering an escape for future generations from going down the mines. As late as the 1960s, all over England, it was not unusual to find physical education teachers who came from Wales, combining a dedication to education and a love of sport. But more generally, Wales contributed more than its fair share of teachers to the education systems of both England and Wales.

Contemporary with the establishment of the Oakdale Workingmen's Institute was the setting up of the Mid-Glamorgan College of Mining in 1913. This was the initiative of the mine owners rather

than the working men. Mine owners agreed to pay a levy of two pennies a ton for coal they extracted from the ground, and used the substantial fund they produced to set up a college that would provide the engineering skills required by the mines. This institution has been through several incarnations, as the Polytechnic of Wales, the University of Glamorgan, and currently the University of South Wales, but it retains a commitment to education that serves the needs of the local community. It also has a flourishing department, among others, of sport science.

One can hardly leave the question of Welsh culture without mentioning a commitment to sport. Coal miners were / are tough men, as tough in their leisure time as they were in working hours. The Welsh commitment to the sport of rugby falls little short of religious, or as Max Boyce, a well known comedian refers to it, 'scarlet fever', a reference to the red jerseys that the Welsh national team play in.

The overall result is a culture that is very strong in communitarianism, spiritual, though inclusive of many strands of religious thought, egalitarian, and committed to education. Although the structure and administration of the education system of Wales and England have been similar over a long period, the imprint of this distinctive culture on what happens in schools makes the Welsh education system quite distinct. We should not forget Sir Michael Sadler's admonition that what goes on outside the schools is as important as, or more important than, what happens inside schools.

Conclusion

Wales is a nation that is determinedly proud of its culture and traditions, although not necessarily aggressively so. The country is now officially bilingual, and that means that every child in school must learn both English and Welsh, although one of those languages may be given preference. Wales has traditionally been multicultural, diverse and inclusive, so that many different traditions co-exist without friction. St. David is the patron saint of Wales, and on the 1st March, St.David's Day, schools will be festooned with symbols of Welsh culture, most notably daffodils, leeks and dragons.

Poetry, music and sport are given pre-eminence in the curriculum, although other subjects are not neglected. The Welsh are a very literate society, with even some graffiti indicating references to literature. And for the most part the Welsh are committed to education as a means to self improvement.

Selection for secondary schooling was always less common and less divisive than it was in England, as the dominant value of egalitarianism permeated the education system as well. Although the overall level of provision of education has been determined by the budgetary allocations from

London, distribution of those resources was in the hands of local politicians, and was always more equal than that made by their English counterparts.

The education system has played an important part in the growth and spread of the use of the Welsh language. Some years ago there was some celebration of the fact that Welsh had attained the status of a living language with its own popular culture, when the first modern pornographic novel was published in Welsh.

One can conclude, therefore, that despite similarities between England and Wales, the education system of Wales bears the very strong imprint of a distinctive Welsh culture. That culture finds expression in a flourishing Welsh language literature, as well as television broadcast output in Welsh. However, Welsh culture is not isolationist, and Welsh writers, actors and producers contribute to mainstream culture across the United Kingdom, adding a distinctively Welsh voice to the mix. And those accents can be heard as far afield as Las Vegas and Hollywood.

2019 年度定期総会記録抄

２０１９年４月１３日（土）に明治学院大学本館２２０２番教室を会場として定期総会が定刻（午前 11 時）に開催された。委任状を含めて 35 名の会員が参加し、定期総会次第に即して議事が進められ、以下の報告事項と協議内容が確認された。総会議長；村山拓会員。

（１）2018 年度活動報告

（ｉ）活動の概要

主な報告内容は、以下の通り。

・幹事全体会（幹事総会）を２回開催。

・２回の研究総会と６回の研究茶話会を開催（参加者延べ人数 101 名）。

・読書会の具体化について幹事会で話し合い。

・発足 10 年の記念事業として本の出版を協議。

（ii）ニューズレター編集委員会の活動：第 4 巻第 1 号、２号の刊行。

（iii）日英教育誌編集委員会の活動：日英教育誌 4 号の刊行。

（iv）研究活動：2018 年 5 月 28 日、第一回研究総会を開催（テーマ：英国の教育学）；12 月 8－9 日に、「少数民族の教育」「英国における教育研究」をテーマに 2018 年度第二回研究総会を開催。

（２）2018 年度予算決算報告

鈴木幹事から 2018 年度予算決算についての報告と、日暮監査による会計監査についての報告があった。

（3）2019 年度活動計画案

（ⅰ）活動の概要

・教育政策、教育行政を主題とする研究総会の開催。

・研究茶話会の開催。日程などは今後協議。

・各国各地域の研究者交流。

・ニューズレター、日英教育誌、その他の編集発行。

・文献精読の機会、英国教育に関する情報伝達の具体化。

（ⅱ）ニューズレター編集委員会

主たる提案内容は、以下の通り：ニューズレター別冊として Geoff Whitty 先生、大田堯先生追悼号刊行；年 3 回の刊行を予定（研究茶話会の報告・海外からのコラム・文献紹介・イギリスの教育情報など）

（ⅲ）日英教育誌編集委員会

主たる提案内容は、以下の通り：通算第 5 号の内容は、2018 年度研究総会のテーマを柱として構成。

（ⅳ）会員の研究・実践結果の公刊

会員の研究･実践結果の公刊について「モノグラフ」の活用等を用いて積極的に進める。

（ⅴ）日英教育研究会十周年記念出版

望月議長から、記念出版について報告および提案があった。概要は以下の通り。

・テーマは「英国教育の昨日・今日・明日」と「Education in Japan」の 2 つ。

・出版のための編集委員会を編成し、2021 年春刊行を目指す。

・執筆者は 10～12 名。250～300 頁。

鈴木幹事から英文の刊行物出版について補足説明があった。

（4）2019 年度予算案

２０１９年度予算案

収入の部		支出の部	
費目	金額	費目	金額
会費	240,000 円	印刷製本費	200,000 円
研究会等収入	150,000 円	会議費・会場費	50,000 円
印刷物販売収入	50,000 円	通信費	50,000 円
寄付	50,000 円	交通費	50,000 円
繰り越し分	1,233 円	人件費	40,000 円
其の他	5,000 円	庶務費	30,000 円
		英文校訂費	30,000 円
		予備費	46,233 円
合計	496,233 円	合計	496,233 円

文責　鈴木愼一

編集後記

鈴木愼一＊

2019 年度定期総会は明治学院大学を会場として開催された。上記記録抄にしるされているように、会員の参加と会場としてご協力くださった明治学院大学ご関係者のご配慮があって恙なく終了した。篤くお礼を申し上げたい。事務局を担当している幹事として、然し慙愧に耐えないことが一つあった。ニューズレター10 号の奥付きに記載した発行期日と表紙に印刷されていた期日が不一致だったことである。総会席上お詫びしたけれども、遺憾の極みである。

巻頭言は永らく「地理」[歴史]を学校で教えてこられた生田清人会員（幹事）の筆になるもの。わたしたちに教科とはないかを改めて振り返させてくれるる。味読して頂きたい。

昨年 12 月 8〜9 日に、早稲田奉仕園スコットホールと早稲田大学国際会議場を会場として 2018 年度第二回研究総会を開催した。その折にご自分から参加なさったヘレン・アンナ博士とステファン・クチャルシク氏のお二人は日本の学校を訪問された。12 月 2 日に成田に着き、翌 3 日に新宿区立の小学校を、４日には品川区立の小学校を訪ねられた。本号にクチャルシク氏の訪問記を載せることができたので、その内容に是非留意して頂きたい。お二人の学校訪問については、新宿区については醍醐路子会員（幹事）に、品川区については望月重信会員（議長）に大変お世話になった。記してお二人に感謝したい。

上記研究総会ではイギリスの教育学、教育研究を振り返るプログラムも組まれていて、ゲアリー・マカロック教授（ロンドン大学）は教育史の観点から報告をしてくださった。そのノートは大作である。デーヴィッド・ターナー名誉教授（South Wales 大学）は 2018 年度定期総会時に開催した第一回研究総会で発言してくださったが、12 月 9 日当日も交流に参加された。お二人の発言の詳細は別途皆様にお届けするようにしたい。なお、ターナー教授にはお願いしてウエールズの教育に関するメモを作成していただいた。私たちがあまり知らない部分について書いてくださっている。

来年度（2020 年）、私たちの研究会は発足後 10 年目を迎えるので、多少の記念事業を行うことを計画している。すでにメール便で会員各位にご案内のように、今年度から研究茶話会の持ち方を新しいものにするのは、その趣旨にのっとっているので、会員皆さまの積極的な提案をお待ちする次第。

秋、各位の御元気なお顔を拝することができること願って筆を措きます。

＊早稲田大学名誉教授