

## **INNOVATIVE ASPECTS OF MAKARENKO'S COLLECTIVE EDUCATION IN JAPAN - METHODS OF CONTROL OR TECHNIQUES OF TEACHING SELF-GOVERNANCE?**

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In 1988 UNESCO ranked Anton Semenovitch Makarenko (1888 – 1939) as one of four educators who most significantly influenced the world's pedagogical thinking in the 20th century. This is not only because his concept of Collective Education was the official educational theory of socialist countries, but also because numerous educators in non-socialist countries were inspired by his ideas. For instance, Makarenko's works were first translated into Japanese after WWII (1950s), when Japan was going through the democratization process under the U.S. occupation. According to the education scientist Toshihiko FUJII (1934 - 2008), Japan is one of the capitalist countries that has been strongly influenced by Makarenko's ideas (Fujii 1988).

In countries such as East Germany and the Soviet Union, Makarenko's pedagogy was regarded as "innovative" for its polytechnical aspects. In the case of Japan, the affinity between Collective Education and the Japanese industrial culture has been mentioned by scholars like Salimova (1992, cited by Frolov 2006, p.149.). A report of a Makarenko Seminar conducted by Sadao Ikeda at the Wako University in 1986 also describes that the participating Japanese students valued the productive work in Makarenko's commune. They read Makarenko's novel "Flags on the Battlements" and, reportedly, especially appreciated scenes in which pupils felt pride and joy from producing goods (Ikeda at el. 1986, p.20, 26).

In general, however, Makarenko's pedagogy has been more strongly associated with classroom organization rather than polytechnical education in Japan. One of the most prominent teachers of Collective Education in Japan was Chuji ONISHI (1930-1992). He was a junior high school teacher and was called the Japanese Makarenko. In 1954 he established a learning group among teachers. They read Makarenko's "Pedagogical Poem," watched the movie of the "Pedagogical Poem," discussed and constructed their ideal image of teacher together and tried to put Makarenko's inspirations into practice. For example, in comparing the teachers' handbook "Introduction to Collective Education" (1964) written by Onishi and Makarenko's novels, it becomes apparent they contain similar activities designed to foster a students' collective, including collaborative group tasks and the implementation of mutual accountability among students.

In the 50s and 60s, there were around 60 pupils in a classroom in Japan (MEXT 2010). This critical situation explains to some extent why school teachers at the time were desperately searching for "innovative" teaching methods that could be used as a means of combating post-WW2 poverty and chaos. According to Fujii, teachers who no longer trusted the prewar-style militaristic and authoritarian education, but were also dissatisfied with the American style of child-centered and individualistic education, became enthusiastic about Makarenko's pedagogy. This is

because Japanese Makarenko advocators saw his pedagogy as a middle way, as a good mix of the disciplinary education and students' autonomy (Fujii 1988). Collective Education based on Makarenko's ideas spread through conferences and meetings of the teachers' union in the second half of the 1950s and in the 1960s.

At the same time, from the late 1960s criticism of collectivism education grew louder. One of its opponents was Tokuo KATAOKA (1975), an educational researcher/sociologist, who criticized Collective Education's emphasis on discipline or external homogenization and believed it would suppress individual freedom and creativity. This is partly because many teachers simply adopted it as a method of classroom organization, which it was effective for in practice. As a result, Collective Education became merely a means of control in many cases. The aim of the initiators of collective education was, however, to encourage pupils to act autonomously and in solidarity so that they could create more freedom and opportunities for themselves. Nonetheless, the liberation of the children from the authority of teachers seems to have caused uncertainty and confusion among the latter. In the teachers' magazine "Seikatsushidō (Life-Guidance)" teachers discussed the tension between freedom and discipline. On one hand, teachers underlined the importance of liberating children from any power relations and creating an atmosphere in which children could express their opinions freely (1959, No. 4, p.24; 1962, No. 33, p.19). On the other hand, they doubted whether the liberation from school rules would necessarily lead to student autonomy. In this context, proponents of Makarenko often cited him as saying that one should regard the self-discipline of the group not as a "suppression of freedom" but as a "prerequisite for freedom" (1963, No. 48-51).

In short, it appears Japanese school teachers have found Makarenko's pedagogy (Collective Education) "innovative" due to its effectiveness in classroom management, as well as what they perceived as a good mixture of self-discipline and students' autonomy in organizing school activities. Furthermore, although the polytechnical aspect of the Collective Education did not attract much attention in Japan, the solidarity-based responsibility cultivated through various group activities of the Collective Education seem to have well-suited Japanese industrial culture, explaining its adaptation in the country.

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## А.МАКАРЕНКО ПРОДОВЖУЄ НАДИХАТИ ПЕДАГОГІВ СВІТУ: СТУДІЇ З ГРЕЦІЇ

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Науковий інтерес до постаті, ідей, виховної спадщини нашого видатного педагога Антона Семеновича Макаренка в мене сформувався ще наприкінці ХХ ст., коли розпочала вивчати його твори, біографію, суспільно-історичний контекст перебігу педагогічної діяльності. Збираючи й інтерпретуючи різнопланові студії з англomовного макаренкознавства, дійшла аргументованих висновків про світове поширення ключових ідей А.Макаренка щодо шляхів повернення суспільству молоді, умовно «втраченої», соціально занедбаної ним внаслідок руйнівних громадських катастроф. Але здійснене дослідження хронологічно обмежувалося минулим століттям, тому рішення про подальший пошук, збирання, аналіз зарубіжних матеріалів, присвячених сприйняттю/несприняттю, оцінкам його виховної спадщини було цілком закономірним і вмотивованим.

Окрім суто людського зацікавлення, до джерельних пошуків спонукають дві цілі. По-перше, з'ясувати, чи наявна постать А.Макаренка у світовому освітньому дискурсі ХХІ ст., коли «так», то які тенденції по відношенню до А.Макаренка та його принципів виховання й ресоціалізації молоді спостерігаються. По-друге, аби доказово стверджувати, що ім'я українського педагога не повинно бути викинуто з пам'яті українського народу, чийм сином він був за походженням. Воно вагоме в світовій сфері освіти.

У зв'язку із зазначеним, звернемося до невідомого досі, зовсім близького в часі (2021 р.) прикладу макаренкознавчої розвідки з Греції. Це стаття «Застосування педагогічних принципів А.Макаренка у вихованні неповнолітніх біженців<sup>1</sup>» представників Університету Аристотеля (Салоніки) А.Вентуріса, П.Куціаноса, А.Кадоглу, П.Арапоглу, В.Каваріну, опублікована в грецькому журналі «Діалоги. Теорія і практика у галузі освіти і виховання».

<sup>1</sup> Йдеться дітей-біженців, які з непевних причин, вимушено лишилися в чужій для них країні без супроводу, опіки близьких дорослих. Для скорочення називатимемо їх «неповнолітні біженці».