

Title	Problems on Public Schools and Religion in the United States
Sub Title	
Author	山崎, 恒夫(Yamazaki, Tsuneo)
Publisher	三田哲學會
Publication year	1959
Jtitle	哲學 No.36 (1959. 7) ,p.A5- A6
JaLC DOI	
Abstract	
Notes	Abstract
Genre	
URL	https://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=AN00150430-00000036-0130

慶應義塾大学学術情報リポジトリ(KOARA)に掲載されているコンテンツの著作権は、それぞれの著作者、学会または出版社/発行者に帰属し、その権利は著作権法によって保護されています。引用にあたっては、著作権法を遵守してご利用ください。

The copyrights of content available on the KeiO Associated Repository of Academic resources (KOARA) belong to the respective authors, academic societies, or publishers/issuers, and these rights are protected by the Japanese Copyright Act. When quoting the content, please follow the Japanese copyright act.

Problems on Public Schools and Religion in the United States

Tsuneeo Yamazaki

1. The problems of religious instruction have far been the core of moral education in the sense that, though ethical knowledges do not directly lead to moral conducts, it is still of great importance to grasp them in the scope of cultivation of enriched sentiments. The state-church relationship is classified in the three patterns:

- 1) A single religion is given a superior position to any other religious sect.
- 2) A religious sect is singled out, as the Church of England in Britain, but other religions are also permitted.
- 3) No religion may be supported or prohibited by the state authorities, i.e. complete separation of church and state.

Since the problem in our country is no doubt taken in the third category, it is of some significance to compare it with the practice in the United States which is the forerunner on the same road.

2. In the United States, there have been a number of crucial issues arisen in this field including Bible Reading and the Released Time, the clear examples of which may be observed in the Everson Case and McCollum Case. Many views, pro and con, have been presented on the issues and also the court decisions thereof, and yet no clear-cut conclusion has been made among people as well as the experts.

3. In analysing these problems to find solutions, we should have a sight at the historical processes from the time when moral education was completely under the control of religion to the present when the state no longer has any power to relate education with religious doctrines, thus practising the entire separation of church and state. Thus the modification of many religious influences in the latter half of the eighteenth century and the early nineteenth

century may be well said to have brought about the today's system.

4. The above transition from religious to non-religious type of education was surely a kind of compromise, but it may be said that the people have overcome the problems not by easy-goingly stooping to the compromise but by rising up to it in active manners. In this sense, secularism in education is not anti-religious education but rather non-religious education which is trying not to infringe any freedom of individuals.