
岩倉使節団の意味を問う

Exploring the Significance of the Iwakura Mission

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1・米欧垂回覧の会（NPO Iwakura Mission Society）の沿革

- ① 田中彰（実記脚注者）と並ぶ、岩倉使節団研究の本流としての歩み
- ② 会の部会紹介
- ③ 関連出版書籍・DVD
- ④ Data Base 紹介（632 日一日毎全行程、関連人物列伝、使節団関連資料）

2・「岩倉使節団の意味を問う」

① 遣隋使・遣唐使に比すべき、明治期に世界の潮流であった最高の文明「西洋近代文明」の丸ごと摂取を目的とした政府要人による充実の旅

* 使節団の目的 * 当時の西洋近代とは

② 漸進主義を教わってきて、明治6年の政変で、急進的土肥政権からの政権奪取

* 漸進主義とは * 明治6年政変の真相 * 留守政府の急進的改革の多彩さ

③ 使節団の見聞は殖産興業、富国強兵に生かされた。

④ 使節団の求めた「国のかたち」は、大日本帝国憲法、皇室典範、教育勅語、軍人勅諭などに結実した。

⑤ 「使節団の意味」とは、明治の「この国のかたち」の是非を問うことである。

3・日本文明の再構築に向けて

① ゴーギャンの「私たちはどこから来たのか 私たちは何ものか 私たちはどこへ行くのか」で歴史を考える。一歴史研究は現在・未来を考えるためのもの。

1. History of the Nonprofit Iwakura Mission Society

(1) Evolution of the society as the prime center of research on the Iwakura Mission. It is on a par with Tanaka Akira, annotator of the chronicle of the mission.

(2) Sections of the society

(3) Related publications and DVDs

(4) About the database (complete itinerary for each of the 632 days, biographies of related figures, archives relating to the mission)

2. Exploring the Significance of the Iwakura Mission

(1) A Meiji-period mission consisting of senior government officials, whose goal was the wholesale adoption of modern Western civilization—then the pinnacle of civilization and the world's mainstream. The mission was comparable to the embassies sent to Sui and Tang China in the seventh to ninth centuries.

• The mission's objectives • The character of Western modernity at the time

(2) Having learned the virtues of gradualism, the mission's members seized power from the caretaker government dominated by radical reformists from Tosa and Hizen in the political crisis of 1873.

• The nature of gradualism • What really happened in the political crisis of 1873

• The considerable range of the caretaker government's radical reforms

(3) The knowledge brought back by the mission was utilized to promote industrial development and build a prosperous, militarily powerful nation.

(4) The type of state that the mission aspired to was given concrete shape in the Meiji Constitution, the Imperial House Law, the Imperial Rescript on Education, and the Imperial Rescript to Soldiers and Sailors.

(5) The mission's significance lies in the

② 日本の近現代史を明治以降の 77 年周期で考えると、2023~2100 の 77 年をどう生きるかが問われている。

③ 戦争の 77 年、平和の 77 年、次は、西洋近代の普遍性を問うことから始まるのではないか。基準は「利他」の精神（稲盛和夫）だろう。利他の視点で未来を構築すると明快な目標が見える。

（近代の超克、倫理資本主義 = 論語と算盤、自国・個人の利益の追求 = 渴愛から友愛へ、成熟社会、元和偃武 = 憲法 9 条という戦略 等々）

④ ポイントは教育である。解のない時代を生きるには、問いを発せられる人材が必要。歴史教育を近現代史から始めて、Teacher Driven から Student Driven 教育で、議論し考える教育に変えれば、自ずから、自分と社会を見つめなおす若者が増え、政治も変われば社会も変わる。世界も変えられる可能性が高い。その為に西洋近代を懸命に摂取した「岩倉使節団」の実相を考えると、それが最適な教材になり得ると考えております。

questions it poses about whether it was a good thing that the Meiji state took this form.

3. Toward a remaking of Japanese civilization

(1) Paul Gauguin's words "Where do we come from? What are we? Where are we going?" can be applied to history. The goal of any historical study is to think about the present and the future.

(2) Modern Japanese history since the Meiji period can be thought of in 77-year cycles, which raises the question: How should we live the next 77 years, from 2023 to 2100?

(3) Japan has experienced 77 years of war and 77 years of peace. The next 77 years will probably begin by questioning the universality of Western modernity. The spirit of "altruism," to use Inamori Kazuo's term, will be the benchmark against which all is measured. When you build the future with an altruistic mindset, you can clearly see your goal. (Transcending the modern. Ethical capitalism = the Analects and the abacus. From the pursuit of national and personal interest, i.e., love of self, to love of one's fellow beings. The maturing of society. The Pax Tokugawa and the Japanese constitution's renunciation of war as strategies.)

(4) Education is the key. Surviving in an era when there are no ready answers will require people with the ability to ask questions. Say we started history classes from the modern period, and taught students to think and debate by adopting a student-driven rather than teacher-driven approach to education. Then more and more young people would, of their own accord, take a second look at themselves and society. That would change politics and by extension society. It could well even change the world. There could be no better teaching aid for that purpose than thinking about the true nature of the Iwakura Mission and its zeal to adopt modern Western civilization.