
幕末維新期の異文化接触と岩倉使節団－イギリス訪問と教育視察を中心に－ Intercultural Contact in Late Edo and Early Meiji Japan and the Iwakura Mission: Focusing on its Observation of Education in Britain

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1860年代～1870年代は、幕末維新期の日本にとどまらず、政治・社会が大きく変化した世界各国でも、異文化接触の形態が多様化した時期に当たる。幕末から明治初期の日本では、長らく続いていた、一部の有識者による文字情報中心の学習の時代から、1860年代以降、限定的ながら日本人が海外に実際に渡航し、取得した情報を日本に持ち帰り広める時代に移り、その過程で日本国内の生活空間に居ながらにして海外情報に触れる人々の裾野も広がり、海外情報が蓄積されていった。

異文化に触れた日本人は、単に勉学の成果として得た知識や、海外渡航し新たに入手した情報を蓄積しただけではない。行動や経験を通して、絶えず価値判断を行ない、視野を広げ、物事をとらえる視座を増やしていった。一般的に、異文化に接する際、私達は自分にとって馴染み深い文化的な土壌や知識、異文化接触の目的や動機などの、いわば〈フィルター〉を通して物事を見ようとする。そして異文化に対する理解や価値判断を行なう際、そこには同意や共感だけでなく誤解、反発や抵抗、黙殺、軽視なども含まれている。幕末維新期の日本人は、このようなプロセスを経て、情報・知識・見識などを充実させただけでなく、信仰や信念、理念の形成なども内包する知見を得たと言えるだろう。それは英語で表現すると、knowledge・information・learningよりも幅広い概念で、thought・principle・beliefなども含むものである。

このような時期に世界各国を歴訪した岩倉使

In the 1860s and the 1870s, not only in Japan did forms of intercultural contact become more diverse; the same happened worldwide as countries underwent considerable political and social changes. In Japan, learning had long been the preserve of certain intellectuals, primarily taking the form of written knowledge. From the 1860s, however, Japanese began actually traveling overseas, though in limited numbers. They brought home and shared the knowledge they acquired. In the process, an ever-wider range of people were exposed to news about the outside world without ever having to leave Japan. Knowledge of the outside world thus grew.

In being exposed to other cultures, the Japanese did not simply build up knowledge through study or acquire new information by traveling abroad. Through action and experience, they constantly made value judgments, expanded their horizons, and gained new perspectives. Generally speaking, when exposed to a different culture, we tend to view it through the filter of our own familiar cultural background and knowledge, and of our purpose and motive in making contact with that culture. Moreover, our interpretations of and value judgments about other cultures do not involve agreement and empathy alone; they may also include misunderstanding, repulsion, antipathy, disregard, or disdain. Through this process, the Japanese of the late Edo and early Meiji periods did not only acquire new knowledge, information, and learning; more broadly, they developed a fresh outlook that molded their thoughts, principles, and beliefs.

It was in such an era that the Iwakura Mission traveled the globe. What, then, were the overall characteristics of the intercultural contacts in which the mission engaged? Because the

節団の経験した異文化接触には、どのような特徴があったのだろうか。使節団の訪問国の数は多く、また岩倉使節団の参加メンバーの来歴は多岐にわたるため、様々なケーススタディが可能である反面、〈特徴〉を一括りにするのは難しく語弊があるのも否めない。この点を念頭に置きつつ、本発表では、岩倉使節団の本隊と、別日程で動いていた別働隊(新島襄・田中不二麿たち)のイギリス訪問と教育関連の視察を中心に検討する。イギリスを選んだ理由は、1860年代から1870年代がイギリスにおいても社会構造や教育面で大きく変化した時期だったからで、教育に焦点を当てたのは、それが日英両国の近代化において通奏低音のように重要な存在だったからである。情報をめぐるイギリス側との駆け引きや攻防戦なども紹介し、岩倉使節団の挙げた成果に焦点を当て、幕末維新期の異文化接触における岩倉使節団の功績を論じたい。

mission visited many countries, and its members came from a wide variety of backgrounds, there is plenty of scope for individual case studies; but by the same token, it is difficult to generalize, and the term “overall characteristics” is undeniably misleading. While keeping that caveat in mind, this paper will focus on the visit to Britain by the Iwakura Mission and an auxiliary party (consisting of Niiijima Jō and Tanaka Fujimaro, among others) that followed a separate itinerary. Specifically, it will trace their efforts to examine that country’s educational institutions. Britain has been chosen because the 1860s and the 1870s were a period of great change in social structure and education there. The focus is on education because it is a recurrent theme in the modernization of both countries. The paper will also describe the tug-of-war and haggling for information that unfolded between the Japanese and the British. It will zero in on what the Iwakura Mission accomplished, placing its achievements in the overall context of intercultural contact during the late Edo and early Meiji periods.