

# A Study on Establishing Moral Education as a Regular Subject

~Purpose, Teaching Method and Assessment of Moral Education~

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## INTRODUCTION

There is a political movement to reform current moral education in Japan. Recently, moral education in Japan has sought to respond to the serious disciplinary problems including *ijime* bullying and violence in school. In light of the First Proposal released by the Japanese Government's Educational Rebuilding Implementation Council in February 2013, there has been an on-going debate in Japan about the issue of establishing moral education as a regular subject. This Proposal calls for enhancing moral education “to deal with bullying problems and related issues” and “to establish moral education as a regular subject by a new framework based on the characteristics of moral education, to enrich the teaching contents, and to clarify effective teaching methods.”

The above mentioned “new framework” is assumed to be referring to the policies based on the Third Report released by the Japanese government's Education Rebuilding Council in 2007. These policies include the following three points. First, students are not assessed by numerical figures in moral education lessons. Secondly, no professional license is required for this subject. Thirdly, a class teacher is in charge of this subject both in elementary and junior high schools. Furthermore, moral education textbooks and supplemental learning materials such as *Kokoro no noto* or “Notebook for the Heart” will be enhanced and enriched. In terms of the policies to systematically and developmentally teach moral education in relation to the moral education implemented in all subjects and other school activities, it is highly probable that a “traditional framework” will be carried on in a “new framework,” and that moral education lessons will be treated as “a Special Subject.” However, moral education lessons have been criticized for becoming monotonous, formalistic, and losing substance. So, further improvements and ingenuity will be required to respond to present-day challenges such as serious bullying incidents.

In light of the background and challenges described so far, I will examine the purpose, teaching methods and assessments of moral education while inter-relating those elements for the purpose of appropriately establishing moral education as a subject. Finally, I will introduce problem-solving type moral education lessons which we have developed in Japan as an alternative proposal.

### 1 The Purpose and Goal of Moral Education

The purpose of moral education and moral education lessons is set forth in the Course of Study for Elementary and Junior High Schools and its explanation book is in line with the Education Basic Act and the School Education Act in Japan. Basically, there is a high probability that the current purpose will be taken over even after education is established as a regular subject. So, we will multilaterally examine its contents.

It is noted in Article 1 of the current Education Basic Act that the “purpose of education” is, precisely, “to perfect one's character.” Furthermore, it is defined in Article 2 paragraph 1 of the said Act that the “goal of education” is “to acquire a wide range of knowledge and culture, to nurture an attitude to pursue the truth, cultivate generous sensibilities and morality, and to nourish a healthy body. In short, the goal of education is to comprehensively nurture the cognitive, emotional and behavioral aspects of one's character.

In light of this purpose and goal of “education,” the goal of “moral education” is described in the “General Provisions” of the Course of Study for Elementary School and Junior High School as the following: The purpose of moral education is “based on the fundamental principal of education determined by the Education Basic Act and the School Education Act, to cultivate morality as the foundation to nurture independent-minded Japanese, who apply the spirit of human dignity and reverence for life in their concrete everyday life at their homes, schools and other social settings, have rich hearts, respect tradition and culture, love our country and homeland who have nurtured them, intend to create a unique culture, and at the same time value public-mindedness, endeavors for the development of a democratic society and nation, respect other countries, contribute to the peace and development for international society and environmental conservation, and to become pioneers of the future.”

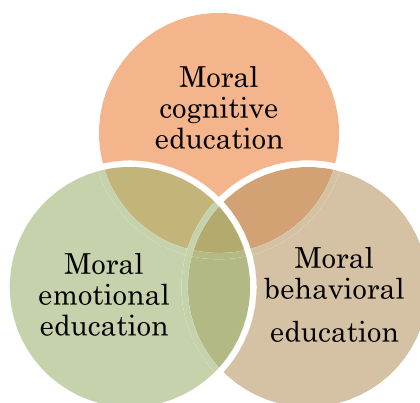
While the definition of the goal of moral education became rather lengthy by incorporating the demands of these days, in sum, the goal is to “cultivate morality” as stated at the end of the aforesaid goal. This “morality” is specified in the Outline of *the Course of Study, Handbook: Moral Education* as the following: “Morality is the personal characteristics which enable an individual to take moral actions aiming at a proper status as a human and a better way of life, and forms the basis of character. Moreover, it is the humane virtue and the integration of moral values inside the mind of each person.”

There are two definitions of morality in the aforesaid sentence. Since the former definition understands morality as “the personal characteristics which enable an individual to take moral actions,” this morality is interpreted from a practical point of view. In comparison, since the latter definition views morality as “the humane virtue” itself and a combination of a bundle of moral values, this morality is a rather abstract idea and somewhat leans toward the “doctrine of virtue.”

This relates to the “goal of moral education” as noted in “Chapter Three: Morality” of *the Course of Study*. The definition here of the “goal of moral education” is “to nurture morality such as moral feelings, judgment, eagerness for practice, attitude, etc., through all educational activities implemented at the school.” Since morality is defined here as “moral feelings, judgment, eagerness for practice, attitude, etc.,” it can be interpreted as including “moral ability to take actions and moral habits” in the definition.

Similar to other subjects, moral education also needs to aim at fostering *Ikiru Chikara*, or “competency (zest) for living” which is the purpose of all education activities. In today’s rapidly changing society, there is a demand to develop children’s power to live a better life, and to nurture independent-minded Japanese who will become pioneers of the future. However, moral education in Japan tends to focus on the emotional aspects of the “power for living;” placing importance on nourishing “a rich humanity,” rather than focusing on the aspects of developing problem-solving abilities. We should acknowledge that moral education has cognitive aspects such as moral knowledge and judgment, emotional aspects such as moral feelings and moral eagerness to practice and attitude, and behavioral aspects such as moral ability to take actions and moral habits. Moral education must comprehensively work upon these three aspects in order to form a well-balanced personality in children<sup>(1)</sup>.

Next, the purpose of the “moral education lessons” is defined in Chapter 3 Section 1 of the Course of Study for Elementary School as the following: “Based on the above described purpose of moral education, moral education lessons are to work in close connection with the moral education implemented in school subjects, foreign language activities, integrated study time and special activities, and to supplement, enrich and integrate such moral education activities by systematical and developmental



teaching approaches, to deepen the awareness of moral values, and contemplate deeply one's way of living, and then to nurture moral practical abilities. (In the Course of Study for junior high school, "one's way of living" is altered to "a way of living as a human" ).

Described concisely, the goal of a moral education lesson is to "nurture moral practical abilities" as stated at the end of the above definition. The said "moral practical abilities" are defined in Chapter 2 Section 3 of *the Course of Study, Explanation book of Moral Education* as the following: "Moral practical abilities refer to the competency to live a better life as a human. These abilities mean the inner qualities which each child needs to deepen the awareness of moral values and the thoughts on one's way of living, and independently select appropriate actions for implementing moral values and be able to practice such actions when children face various situations and circumstances in the future."

In this definition of "moral practical abilities," there is the premise that deepens thoughts on "awareness of moral values," "one's way of living," and "a way of living as a human." And then, moral practical abilities are explained as "the inner qualities to independently select appropriate actions and practice such actions." However, there is no clear explanation on the connection between deepening awareness of moral values and inner qualities that enable one to practice moral action.

Furthermore, according to both *the Course of Study Handbook: Moral Education*, "moral practical abilities" are defined as "abilities which include mainly moral feelings, moral judgment, moral eagerness for practice, and attitude." Since the word "etc." added at the end of the definition of morality is not used in this definition for moral practical abilities, this means that nurturing of moral practical abilities does not include behavioral aspects such as moral habits and the ability to take moral actions. For this reason, in moral education lessons, teachers cannot instruct to nurture moral ability to take actions nor form moral habits. In the same way, teachers cannot fully utilize skill training learning, problem-solving learning, nor experience-based learning.

If moral education lessons are to be established as a regular subject in the future, we should rethink the problem concerning overly emphasizing the emotional aspects concerning moral feelings, eagerness for practice and attitude. The purpose of moral education should be amended to a comprehensive purpose which includes not only nurturing the emotional aspects, but also nurturing the cognitive aspects concerning moral knowledge and judgment, and behavioral aspects concerning moral conducts and moral habits.

## 2 Moral Teaching Methods

In establishing moral education as a regular subject, it has been demanded that moral education lessons should be practical and deal with problems of bullying and present-day challenges (environmental issues, international understanding, welfare, etc.). For this purpose, moral education lessons must be coordinated with practical "discipline guidance" and "extracurricular activities," and to improve the effectiveness of the moral education lessons by closely connecting them with all education activities across the school. In particular, as the essence of morality education lessons, priority objectives and present-day challenges must be engaged in as a "comprehensive moral education" and they must be linked with all educational activities and the learning experience in everyday life, homes and community settings. Furthermore, it is desirable that schools coordinate and cooperate with homes and communities for the purpose of coherently providing guidance in moral practice to the children. The annual teaching plans of moral education lessons should be flexibly applied in accordance to the reality of the schools and classes, and be sought to make efforts to carefully select moral content items and to devise a high priority on those items when teaching.

By the way, the widely used teaching method for moral education lessons in Japan is the type which aims at nurturing emotional aspects such as moral feelings and attitudes by using reading story-telling materials and having the child sympathetically understand the feelings of the main character. It is believed that by asking the students "how did the character feel?" in each scene, children become

aware of the target moral values of the class session, and that moral feelings and eagerness for moral practice/ moral attitude have been nurtured.

The problem with this type of moral education lesson is that they focus too much on the emotional aspects and emphasize nurturing moral feelings and attitudes. As a result, there is no time for nurturing moral judgment, the ability to take moral actions and moral habits. More specifically, moral education lessons consist entirely of asking about the feelings of the characters. Thus, it is difficult to include questions about moral judgments and reasons such as the following: “What should the character do in the problem situation?” “What would you do if you were the character?” “Why would you do that?” “How would you lead your own life?” In addition, such moral education lessons adhering to moral feeling do not lead to improving moral actions and habits because they tend to fixate on reviewing the individual's dark past and not shaping the bright future action targets for themselves.

Therefore, as for teaching methods, the problem of the current moral education lessons is too monotonous and less effective for children's daily lives. So, we should overcome them by avoiding the singular use of the method in which children sympathize with the characters, and instead, positively adopt a variety of effective teaching methods. As concrete measures for achieving this, first, moral education lessons should be planned by studying morality in connection with knowledge and skills, so that children can obtain the foundation and basics of morality. Next, moral education lessons should include experience-based learning and allow children to learn through experience. At the time, moral education lessons can incorporate role playing, skill learning, and structured group encounter as well. Finally, in the same way as other normal subjects, moral education lessons also should give attention to problem-solving learning. As an extension of this point, it would be desirable to link citizenship education and law education to moral education lessons. From citizenship education, children will learn to take appropriate and responsible attitude and action depending on the time and place. And from law education, children will learn to respect each other's personality and esteem rights.

Furthermore, there are some improvement points of moral education lessons. The first point is to utilize effectively notebooks and worksheets in the moral education lessons to assist activities for children to summarize and write up their thoughts, and also to keep them as records of morality learning. The second point is to plan the lessons so that various discussions can be held such as studying in groups and pairs, and class discussions. The third point is to utilize *Kokoro no noto*, or “Notebook for the Heart” in all educational activities across the school, and make efforts to use it positively in moral education lessons as well. And the fourth point is to design moral education lessons dynamically through the incorporation of such writing activities and discussions, and link the contents obtained by the children in the moral education lessons to their everyday life, and moral habits. As a result, the effectiveness of moral education lessons will be enhanced.

### 3 Moral Education Assessments

There has been an extremely reluctant trend for implementing assessments in moral education in Japan. So far, it is noted at the end of “Chapter Three: Morality” of *the Course of Study* as the following: “In regard to the morality of children, teachers constantly must be aware of their actual conditions, and should endeavor to utilize such understanding for moral teaching. However, the moral education lessons will not be assessed by using numerical figures or by any other method.” As observed from this statement, though it is necessary for teachers to be aware of actual conditions of their children and acknowledge their moral development, moral education lessons have not taken in the assessment “by using numerical figures or by any other method.”

Meanwhile, emphasis is placed on implementing assessments in regular subjects to appropriately grasp whether or not each child has definitely acquired the contents described in *the Course of Study* and to use the assessment results to improve learning activities and educational activities following the assessment. It is noted in the “General Provisions” of *the Course of Study* “to positively assess good

points and the developmental conditions of children, and also to assess the process and outcome of teaching to use the results to improve various aspects of teaching and to enhance motivation for learning.” Assessments are important in moral education as well, for example, to grasp the phase of moral development in the children, to support the growth/development of morality, and to improve the teaching methods of moral education. Thus, sufficient assessments in accordance with the purpose should be implemented in moral education lessons as well, for example, by a narrative form assessment where teachers write up descriptions about the child's growth concerning moral learning.

In order to establish assessments in moral education, first the perspectives of the assessments must be set up firmly. For example, moral education lessons should establish perspectives which correspond with the “purpose of moral education” and the “qualities / abilities to be nourished.” Or in the same way as other subjects, moral education lessons should establish the four perspectives (interest / eagerness / attitude, thinking / judgment / expression, skills, and knowledge / comprehension). It is also possible to pick up the four viewpoints that correspond to the content items of moral education in *the Course of Study*, so that teachers could assess children's growth concerning moral learning that was observed in the moral education lessons during a particular school term. Another possible option is to carry out assessments in accordance to the purposes set up independently by each school. In addition to those, there are a variety of useful assessments (e.g., self-evaluation, peer review, performance assessment, and portfolio assessment). Teachers should be able to acknowledge various aspects of children's moral learning, and can encourage and motivate children.

Furthermore, there is the item “record of actions” in the cumulative guidance record in Japan. Teachers can connect it with moral education assessment for the purpose of recording children's moral growth, while there is also room for evaluating the use of this record for improving various aspects of teaching.

#### 4 The Problem-solving Type Moral Education

Finally, I introduce the problem-solving type moral education lessons. This is an original teaching method which we have developed in Japan as an alternative proposal. As I have mentioned before, the issues of current moral education in Japan are that moral education lessons are too formalistic and less effective. In conventional moral education lessons in Japan, teachers generally try to nurture children's morality by reading a supplementary textbook, asking the feelings of a character that appears in the story. Such a style of moral education lesson imitates the teaching style for literature education. These moral education lessons are very formalistic and less effective for improving the ordinary life of children.

Therefore, we have developed new teaching methods of the problem-solving type moral education lesson, put them into practice, and then verified the effects of the lessons at the elementary school and junior high school(2). In these moral education lessons, children discuss the moral problems earnestly, and solve their problems in close cooperation.

According to the *the Course of Study, Explanation book of Moral Education*, the goal of a moral education lesson in Japan is to nurture “moral practical ability” through deepening “awareness of the moral value” and then thinking about “one's own way of life” and “way of life as a human being.” This “moral practical ability” includes moral feelings, moral judgments, moral practical wills and attitudes. However, in a real moral education lesson, teachers must urge children to think empathetically about the feelings of the character in a moral story. In a problem-solving type moral education lesson, teachers encourage children to tackle moral problems and then solve them through cooperation.

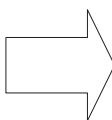
Traditionally in Japan, cognitive education and moral education have been divided, and the moral education lessons are strictly distinguished from general subjects, special activities, or integrated study time. In addition, the student guidance which is connected to the life experience of children is separated from moral education lessons. Recently, extracurricular activities including class meetings

and school events have been interpreted as “a place of moral practice.” So, in a problem-solving moral education lesson, teachers try to connect moral conduct with cognitive education, student guidance, and extracurricular activities.

Next, I present a step-by-step guide on how to lead moral education lessons using the problem-solving approach. In the problem-solving approach, “Introduction, early and latter stages, Conclusion” should be structured as “Preface, Main Discourse (fundamental and applied), Result” in order to further deepen children's understanding of moral values. To be concrete, at the introductory stage a teacher demonstrates a moral problem and a question concerning morality. Next, in the early stage, children discuss how to solve the moral problem and examine the rightness and validity of the solution. Thirdly, in the latter stage, children apply this solution and thinking way to everyday situations. And finally the results are summarized in a conclusion.

**Typical Approach**

1. A teacher reads a moral story aloud.
2. A teacher asks children the feelings of the character in the story.
3. A teacher instructs children one moral value.
4. A teacher lets children reflect on their past school lives while related to the moral value.



**Problem-solving Approach**

1. A teacher demonstrates a moral problem.
2. Children discuss how to solve the moral problems, examine the rightness of the solution in close cooperation
3. Children apply the solution to their future school lives.

The following guide represents a standard problem-solving approach to moral education lessons, however, the suggested content and durations for each session should be adapted and applied as appropriate to class goals and the real situations of the children.

**Preparing for Instruction (survey)**

**(1) Survey the values and real situations of children**

Use some questionnaires and psychological tests to gain prior understanding of the children's values and norms of conduct. In addition, use a questionnaire of the questions to be asked in class, survey the children's reactions and comments.

**(2) Complete hands-on activities and readings long story prior to moral education lessons**

Activities that require longer periods of time, such as reading, watching videos and hands-on activities should be completed prior to moral education lessons. If possible, the teacher should correlate the moral teaching lesson to the time of special activities and the time of integrated study time. Have the children write their impressions of the activity to confirm their reactions and opinions.

**Introduction - Thinking about moral values in everyday life (5-10 minutes)**

Moral values are taken up in the lesson and the children are asked to consider how they apply to daily life. “*Kokoro no Noto* or Notebook of the Heart” is a useful tool for helping children to broaden their concepts and comprehensions of moral values. At this stage, children are not expected to produce brilliant, insightful answers, but rather to simply write freely on the topic. Have the children write down the main questions asked at the introductory stage on worksheets and confirm how the children viewed the theme of moral values in the first half of the class. There are three points pertaining to the introductory step:

**(1) Think about moral value taken up in class**

Present a specific moral value and encourage the children to individually define its value so that they can coherently explore that value throughout class. For example, ask the question, “What is friendship?”

**(2) Think about moral values based on personal experiences and individual examples**

Reflect on past experiences and actual events to help children incorporate abstract moral values in



concrete terms. Taking friendship as an example, ask the questions “Are there times when you are glad you have friends?” Present a real moral dilemma (e.g., admonishing a friend for shoplifting) as an example.

(3) Think about the true meaning and significance of moral values

Ask the children about, not only the general meaning of moral value concerning their individual experiences and events, but to explore the true meaning of those moral values. Provide opportunities for the children to think critically by asking such fundamental questions as “What is true friendship?” and “Why do we need rules?”

**Early Stage of moral education lesson - Find and solve a moral problem (20–25 minutes)**

In the Development stage, a concrete problem-solving process will be carried out.

(1) Analyze the situation with a moral problem and find issues to be solved

Present the whole or a part of the reading material, identify the moral problem within the text and analyze it. The main questions asked at this stage are:

Q1. What is the problem and why is it a problem?

Q2. How does the thinking of the character affect his/her feeling and behavior?

Q3. Is the character's thinking appropriate?

The aim at this stage is to nurture the children's ability to identify and analyze the moral problem on Q1, and to think logically and from many angles regarding the character's mind and behavior on Q2 and Q3. Here, children should not only gain empathetic understanding of the character, but also determine the understanding on how the character's thinking results in his/her feelings and behaviors.

(2) Imagine the solutions freely

The children are encouraged to think and freely discuss his/ her solution to the problem. Ask, for example, “What should the character do?” and “What would YOU do?” At this stage the children are encouraged to produce many ideas to solve the problem freely and from many angles, on the principle of brainstorming. The discussion should be conducted in an empathetic and understanding manner, avoiding immediate criticism and negative response.

(3) Examine the solutions

Examine the various ideas proposed in the discussion and choose an appropriate solution. The main questions asked at this stage are:

Q1. Does the solution respect the person(s) who will be affected by it?

Q2. Would you accept it if it were applied to you?

Q3. Would you apply the solution to anybody?

Here, children examine the good and bad points of the various solutions, and then narrow down to the best one. For those solutions deemed irresponsible and immoral, ask the questions above and encourage rethinking. The matrix and ranking methods are useful in choosing the best solution from various choices.

Further, check the following 2 items in the examination.

A. Think about the consequence of the solution

Review the solution not only in terms of the motivation of the solution, but also in terms of actual and practicable solution with additional thinking about the consequence of the solution, It will be better if the children are given time to discuss whether the chosen solution is actually workable.

B. Think about a Win-Win solution

Explore the possibility of a Win-Win solution in which all parties of the issue achieve moral happiness in the long-term vision. Explore the possibility of creating the best solution, in which everybody concerned is fully convinced and happy and willing to work together, not a solution in which one achieves happiness at the expense of the other. Also examine, compare and rank Win-Lose, Lose-Win and Lose-Lose solutions, identifying good and bad points for each solution.

**Latter Stage of moral education lesson - Application of problem solving (10–15 minutes)**

There are three approaches to conducting the moral lesson at this stage. (1) a whole class discussion

of the contents examined in the previous stage, (2) role-play to review each individual's solution, and (3) a simulation using an everyday moral issue.

(1) Whole class discussion

Carry out a whole class discussion regarding the contents that may have been discussed in small groups (among 4-6 students). The teacher should encourage children to speak up, listen to and respect the others' opinions while reviewing their own opinion. Children sum up the consensus of the whole class if the issue is related to a public moral problem (such as, assigning a duty), or sum up individually if the issue is related to a private moral issue (such as how to live).

(2) Role-play to review the solution

Children are encouraged to review the solution through playing the role of the characters concerning the individual solution that they had come up with. By physically acting a character in the text, children are made aware of the importance of independent decision-making and responsibility of his/her own opinion and ideas. This role-playing part can be associated with social skill training.

(3) Simulation using an everyday moral issue

The teacher gives children a moral problem similar to the case they examined in the previous stage, and are asked to solve the simulation as practice or application. The children are expected to use the problem solving skills and judging criteria that they have learned in the previous stages.

**The end of moral education lesson- Summarize the moral class (5-10 minutes)**

(1) Summarize the class discussion and exchange opinions

Ask the children to recall their first thoughts of the moral problem, how their opinion has changed or developed during the discussion, and how they felt during the process.

(2) Bring out the conclusion of the fundamental question presented at the introduction

For example, draw a conclusion of the question 'What is true friendship' asked at the introduction stage. In this occasion, the teacher is to sum up and check how the children deepened their thinking during the class session based on the opinions of the children.

(3) Encourage the children to apply the moral value learned in the lesson to future school life

Encourage the children to apply the value and solution learned in the lesson to actual everyday life. Set a moral-related objective for the next week. It is more effective for the exercise to be associated with individual children's purpose in life and portfolio.

**Post-class exercise: Evaluate moral conduct**

(1) Check the children on whether they practiced in everyday life any solution or moral value that they learned in the class.

Carry out an evaluation/ reflection session either immediately or one week after a moral-value practice was conducted. Examine why it was successful, and if not, the reason for the failure.

(2) Self-evaluation

Ask the children to rate their morally conscious practice so far on a 10 point scale. Have them think what could be done to increase 1 more point.

(3) Facilitate the formation of solid moral habits

Encourage children to adopt a good moral conduct as their habit, by confirming the meaning and significance of practicing moral values.

**CONCLUSION**

Now the topics concerning establishing moral education lessons as a regular subject are attracting public attention. So, this is a good opportunity to fundamentally discuss how moral education lessons should be shaped in the future. For that purpose, it is necessary not only to propose mere principles or abstract ideas from a broad perspective, but also to discuss realistic system designs by interrelating elements such as the specific purpose, teaching methods, and assessment methods of moral education.



Basically, similarly to other school subjects and activities, moral education also should be tackled comprehensively from the cognitive aspect, the emotional aspect and the behavioral aspect. On that basis, moral education and moral education lessons should be implemented to deal with realistic issues of children including bullying problems. For this purpose, it is important to link moral education to other educational activities including discipline guidance and classroom activities. Furthermore, moral education lessons should incorporate the problem-solving approach and experience-based approach for the purpose of comprehensively developing moral judgment, feelings, eagerness for practice, attitude, and the ability to take moral actions. In particular, as I mentioned in section 4, I insist that the problem-solving type moral education lessons are very effective for this purpose. By utilizing these various methods, moral education lessons could offer effective classes that deal with problems of bullying and other relevant issues. Furthermore, multifaceted assessment and evaluation methods with scientific foundation must be incorporated for the purpose of understanding not only the morality development conditions of students, but also the outcome of teaching and learning.

By taking in the above described points, moral education lessons in Japan will be able to gradually overcome the current conditions of being monotonous in teaching style and lacking in substance, and improve their effectiveness.

### Notes

(1) New character education in America has emphasized the integration for cognitive education, moral education, and behavioral education. See, for example, the following books. Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, Bantam, 1991. Thomas Lickona, *Character Matters, How to Help Our Children Develop Good Judgment, Integrity, and Other Essential Virtues*, San Val, 2004. Thomas Lickona & Matthew Davidson, *Smart & Good High Schools – Integrating Excellence and Ethics for Success in School, Work, and Beyond*, Cortland, N.Y.: Center for the 4<sup>th</sup> and 5<sup>th</sup> Rs(Respect & Responsibility)/Washington, D.C.: Character Education Partnership, 2005.

(2) I have already written about the problem-solving type moral lesson in the following books in Japanese. Ryota Yaginuma, *The Problem-solving type moral lesson*, Meijitoshō, 2006. Ryota Yaginuma, *Moral Education for nurture the power for living*, Keio-gijuku University Press, 2012.

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