

【人文学】

研究論文

Inclusion and Integration: Moral Education Lessons in Japan and China

KAMIZONO Kohtaro^{*1}

Summary

Using the association method, this research demonstrated quantitatively and qualitatively the enhancement of self-affirmative consciousness in both Japan and China ($p < .01$) after the same five moral education lessons. However, the qualitative direction was different in each class: the results seem to have revealed introverted individualism in Japan and prosocial collectiveness in China, a difference that was interpreted as following the social expectations of each country.

Keywords : self-affirmative consciousness, Association Method, values education, empathy, patriotism, Clinical moral education, Farting Bride

1. I Field of Consciousness and Sextet Lesson Structure

This paper discusses the inclusion and integration of others as part of a state of consciousness in children that results from consistent moral education in different political situations and cultures. The discussion points to the possibility of a moral education for inclusion, which includes accepting not only others but also oneself.

To compare the function of similar lessons in different countries and cultures, we need to expand lesson theory to analyze not only the factors in a classroom but also those outside the classroom.

School education is an intentional act that is mainly executed as a lesson in a classroom. The classroom is a relatively independent information field, where knowledge, feelings, thoughts, and attitudes are exchanged and reflected in the consciousness of children interpersonally and personally. Activities in a classroom are thought to occur within a five-part relationship structure that includes an aim¹, children, learning materials, a teacher, and teaching methods. When a lesson is situated in these five-way relationships, the same lesson by the same teacher should logically create the same results in the consciousness of children; however, as will be shown, varying results occur in this quintet framework as a result of the diversity of children. We might explain different results from the same lesson as a result of cultural diversity, which constructs educational backgrounds. Varying administrative structures outside a classroom can also affect the recognition and reactions of children: for example, differences among national education programs (including the educational system, teacher training, and school textbooks) and differences in school management systems.

In a quintet framework of lesson theory, a textbook comes to children from outside the classroom; it carries with it the state's or a political power's intentions as to the purpose of education. The intention behind the structure of textbooks is a sixth factor in classroom education. Textbooks are visible vehicles for the intention of a state or a political power, although the

*1 Professor, Philosophy of Education and Moral Education

Received May 14, 2018

Accepted June 20, 2018

children might not recognize the intention. Textbooks present children with a model of how to think and act, and the acceptance of a textbook by children means the acceptance of the legitimacy of a state or a political power.

In the area of moral education, various competencies, such as the ability to deal successfully with complex challenges by making use of knowledge, skills, and psychological or social resources, are not always in focus in a lesson. A teacher tends to have a simple aim within a lesson, but the intended purpose of education would penetrate the consciousness of children over a series of lessons. The intention of a state or political power that produces moral education textbooks does not lie unarticulated behind a lesson but tries to influence children's consciousness directly, through textbooks. The state or political power succeeds when that intention is integrated into the self-affirmative² consciousness of each child.

Children need self-affirmation to go on living, and a positive consciousness of oneself is a basis for competency.

Self-affirmative consciousness is defined by the following three factors:

- accepting oneself totally, including positive and negative characteristics,
- believing or being able to believe in the possibility of one's own development, which is especially important for children in the process of growing up,
- thinking of oneself with positive words and fewer negative words in order to accept oneself and make up one's mind to live in the world.

When moral education intends to prepare children for life, rather than simply transmitting moral values in a lesson, then the purpose of education for children will be the enhancement of self-affirmative consciousness. Logically, the child's decision to go on living precedes an acceptance of the purposes of the state. The intentions of a state concern how to live, not the acceptance of self. And a moral education lesson that relies on inculcation does not take into account a child's whole life; it will not build productive, cooperative relationships between children.

In the arena of moral education, the textbooks of the People's Republic of China, hereafter referred to as China, present history, geography, and politics to children as part of an integrated world view that leads to patriotism and to an understanding of and belief in the legitimacy of the Communist Party. The structure and content of morality textbooks promote the integration of consciousness in Sino-centric society. The self-affirmative consciousness of children is constructed through four dimensions in Chinese morality textbooks³:

- emphasizing acceptance of oneself by others, parents, friends, and society;
- realizing one's own dream as a member of Sino-centric society;
- assessing self-affirmative consciousness through one's contribution to groups, class society, community, and state; and
- recommending a method of portfolio management and autosuggestion in the process of building up self-affirmative consciousness.

In contrast with China, Japanese moral education is "reticent."⁴ Each classroom teacher conducts moral education lessons. There is no special moral education teacher, nor is any numerical evaluation of the morality of a child allowed during the course of study; written tests on morality for university entrance are not even considered. Moral values are taught once a week in a separate lesson. Japanese morality textbooks focus on values education, and in general each chapter has one moral story for one moral value as a topic.

This style of values teaching was criticized in China at the end of the 20th century as an inculcation of values and the

origin of dissonance between knowledge and action⁵. China reformed its basic curriculum in 2001 and created an integrated, “strong”⁶ moral education.

Japanese teachers tend to emphasize “thinking of others” as moral education, and national or political power is not always part of their intention. Japanese society’s emphasis on thinking of others as an aspect of morality, together with the way values are taught in Japan, could form part of an education for inclusion.

When we compare moral education in different political systems or cultures, we should consider the sixth factor, which is the way in which a state or political intention permeates textbooks and the school culture. With regard to the sixth factor in a moral education lesson, Japan and China are different. Major differences exist between their political systems and curricula, which are guided in Japan by ideas of freedom and democracy and controlled in China by the Communist Party. However, when we discuss inclusive education, the consciousness of children plays a significant role, because inclusive education involves relationships among children, and a moral education lesson needs to open the consciousness to inclusive relationships. The notion of inclusive relationships among children also includes the relationship to oneself. A commitment to include others relies on the affirmative recognition of oneself. And a state or a political power seeks to direct the consciousness of the individual in education. So we should know how the sixth factor is reflected in the consciousness of children. In considering the correlation between inclusive education and the state in the level of consciousness of children, it is helpful to think of lesson theory in terms of a sextet rather than a quintet.

To examine the different backgrounds involved in the educational cultures, I prepared five moral education lessons with the same aim, teacher, learning material, and lesson plan, in Japan and China in 2014 and 2015. The aim of the lesson is “thinking of others,” the moral value “empathy”⁷, and the educational purpose of this lesson is to enhance “self-affirmative consciousness.” As a method of assessment for these five lessons, I employed the association method. I expected children to come, through these 60-minute lessons, to a clear idea about how they think of others, to find self-affirmation, and to enjoy the folk story “The Farting Bride.”

Before discussing the results of the lessons, I will provide some context about moral education lessons in northeast Asia and the association method.

2. Moral Education in Northeast Asia

Northeast Asian countries share a common cultural background that recognizes the importance of moral education lessons in the curriculum, even though the political systems are different. Confucianism and Buddhism is an influence in Japan, China, Korea, and Taiwan, though in Taiwan no obvious title involving moral education appears in the current curriculum. Japanese moral education displays “reticence,” while Chinese and Korean moral education programs are “strong,” with morality textbooks, special teachers, and evaluation. Japan is trying to use morality textbooks approved by the Ministry of Education, Culture, Sports, Science and Technology (MEXT) from 2018 in elementary and from 2019 in secondary schools, but has no current plan for dedicated teachers or numerical evaluation for moral education.

Historical descriptions in the textbook *Morality and Society* in China begin with the Opium War and continue as far as the War of Resistance Against Japan (抗日戦線). The descriptions in *Moral and Society* include information about how the Chinese Communist Party (中国共産党) defended China from the history of humiliation (屈辱の歴史), beginning in the

19th century. The following words of Chou Enlai (周恩来) appear in the Educational Science Publishing edition for fifth grade students, part II (教科版5年下 pp. 61-65): “A hundred years of national humiliation in the history of China teaches us that if we fall behind we will be hammered down. To review our past leads to a better understanding of our present and opens up our future. It is our historically heavy responsibility, the intention of the deceased, who sacrificed themselves for the revolution, and our responsibility, not to forget our country’s humiliation and to arouse patriotism in China. What we ought to make an effort to do today is to study for China’s grand restoration.” And the words of Chou Enlai (周恩来), to “study for the promotion of China,” appear in many moral education textbooks, such as the Liaohai Press edition, Shanghai Science and Technology Education Press edition, Capital Normal University Press edition, and Jiangsu Education Publishing edition (教育科学出版社版、遼海出版社版、上海科技教育出版社版、首都師範大学出版社版、江蘇教育出版社版). Xi Jinping (習近平) said on November 29, 2012, at a meeting with youth representatives from across the country: “The Chinese dream is a dream of our state, a national dream, and also a dream of each Chinese” (Xi Jinping, 2014, p. 24). This statement, which identifies a personal dream as a collective Chinese dream, is also introduced into the educational realm. For example, a school in Shenyang City (瀋陽市尚品学校) printed a book titled *My Dream*, which is distributed to children. The dream and the purpose of studying are intended to bring together the aspirations of the Chinese Communist Party.

In the classroom, the intention of a state guides acceptance, interpretation, and reflection in exchanging information, but so does preconsciousness. When we compare lessons from different cultural areas, we ought to see multilayered influences from outside the classroom, as well as the different consciousnesses of the children. A lesson is created in a sextet framework and carried out in a classroom field.

Entropy of a Lesson

The diversity of consciousness comes from multilayered external influences, but it can be controlled by a lesson. We can distinguish two types of classroom lessons: one that decreases the diversity of consciousness, and another that increases its diversity among children. We can portray the change in diversity of consciousness as a change in entropy of association among the children. For example, teaching calculation with the decimal system allows little diversity; it produces the same result despite the diversity of thinking of children. When calculation with the decimal system has been successfully taught and understood, the possibility of a binary system of calculation will be ignored. In other words, the diversity of consciousness of children is reduced, and entropy decreases. To put it another way, when values or opinions are inculcated, entropy in the classroom decreases. Achieving order is a simple way of decreasing diversity.

When free feelings, opinions, and attitudes are allowed and encouraged, as in the social sciences, there appears to be diverse consciousness and thinking, so entropy in the classroom field increases. Children demonstrate many ways of feeling and thinking, and varied attitudes. Expanding insights among children by offering them new knowledge and ways of thinking will increase both the diversity of their thinking and entropy in the classroom. Increased diversity offers the possibility of enriching thinking and creativity among children.

Moral lessons belong to one of two types. When a lesson aims to be clear about what to say and do, the voices at the end of the lesson may be identical, and diverse consciousness may not be expressed. An entropy-decreasing lesson can be a lesson based on inculcation, which causes diverse consciousnesses to integrate in an intended direction. Teaching a rule or type of behavior in a single culture belongs to this kind of entropy-decreasing lesson. Lessons based on inculcation can reduce

diversity and bring a speedy decision and conformity, but may lead to a gap between the intention and the diversity of opinions in daily life.

The moral education lesson “The Farting Bride” is an entropy-increasing lesson. It is more instructive to listen to the story, to friends, and to other opinions, in a process of cooperative learning, than to analyze it in a calculated way.

When pupils and teachers encourage and listen to the free expression of feelings and opinions during a lesson, the diversity of consciousness (and therefore entropy) of the lesson increases within the classroom. The attitude toward listening will be fundamental. A lesson encouraging listening to one another can lead to consensus, as long as a conclusion is not reached simply by a majority decision or by the power of a teacher. When diversity is a basis for creativity, an entropy-increasing lesson can bring about creativity. When a consensus with others serves to confirm relationships, an entropy-increasing style of moral education lesson leads to solidarity among children.

We may say that an education for inclusion requires a process for listening to others and a cooperative process for consensus.

Self-Affirmative Consciousness

We should consider one more factor in moral education lessons when a lesson is intended to enhance moral character. To obtain knowledge or to agree on a value is not sufficient to enhance the character of children. The process of reflection needs to include the individual’s examination and acceptance of, and agreement with, a particular value. Reflection is an essential part of knowledge and self-enhancement in moral education lessons, and in this they are unlike other knowledge-centered lessons. A value in moral education has meaning when it supports the self-affirmative consciousness of children. When that happens, moral education brings a type of education that is both supportive and creative.

In Japanese education, it is vital to encourage the self-affirmative consciousness of children⁸. Especially among Japanese children, self-affirming consciousness is a cause for concern: 9.8% of 397 children aged 13 chose the word “foolish” to describe themselves, and this word was the second most frequent response about <me> (Kamizono, 2007, pp. 2–4). Children need to be supported in their development by enhancing their self-affirmative recognition and integrating a discussion of values into education.

Reflection—alone, in pairs, or in a group—is part of the process through which children identify a value. When a value is integrated into a child’s self-image, the moral education lesson has an impact.

Moral education lessons, however, serve a double function in terms of legitimacy, not only transforming children’s values, but also legitimizing the process of organizing power. From a political standpoint, children’s acceptance and integration of a value legitimize a state’s intention. Conversely, states, societies, and teachers need to be legitimated in their intention within the classroom, if they want to maintain their authority over children. While emphasizing the value of the love of one’s country is not the only way of legitimizing political power, intentions and ways of thinking are codified in morality textbooks and incorporated in the consciousness of children.

3. Association Method for an Assessment of Consciousness

Researchers used an association method to assess the effect of the lessons delivered in this study. They recorded

children's free associations from a cue word over 50-second periods. We collect response words from free associations based on the cue words <empathy, 关怀, 思いやり>, which was set as the aim of the lesson, and <me, 自己, 自分>, which is a word indicating the purpose of moral education for self-affirmative consciousness, to analyze the lesson's effect on the consciousness of children. We examined variations in responses immediately before and after the lesson to demonstrate how the lesson changed children's consciousness.

A lesson is a communication field where not only knowledge, but also feeling, memory, thinking, and attitude are invoked and reorganized among the children. A free association of words gathers total word responses related not only to knowledge, but also to feelings and attitudes, which form the intention of education: communication during a lesson and reflection of cultural backgrounds. To assess the moral value of a lesson, we must analyze the entire field. The analysis of a field should assess what happened in the cognitive sphere of the participants.

The association method is a new way to combine the fragments of recollection of a group into an association map in order to observe a collective consciousness. We use the term "cue word" because this method of association does not depend on Pavlovian stimulus-response theory, nor does it belong to a universally applicable theory. The association method is intended for clinical use in fields such as education, culture, and other activities where communication occurs throughout the participants' field of consciousness.

The association map offers a visual representation of remembered words. In order to assess the consciousness of a group, it displays all response words to calculate the collective recall from a cue word. When we want to understand consciousness, it is helpful to gather all the words offered in response to the cue. The response words are not selected and formed into sentences: they are recalled spontaneously. Furthermore, the volume of information generated in a 50-second association is greater than that provided in an answer made up of sentences in an open-ended answer period—approximately five times more response words are produced than written responses to a questionnaire (Kamizono, 2011, pp.141–145).

In this paper, the free-association method from a single cue word draws out the following three points from response words:

- conceptual relations—either meanings, grammatical connections, or facts;
- social consciousness and private recall, with positive or negative feelings; and
- all recall of a person, conscious or unconscious.

A rough sketch of this theory is as follows:

- Response words resulting from association show children's consciousness, including knowledge, feeling, memory, thinking, and attitude.
- When the intention of a lesson or of a sixth factor that exists behind textbooks has been accepted into the consciousness of children, words related to the intention will be recalled by children and will reappear or increase after the lesson.
- A word that occurs in many children's responses appears near the center of an association map because the distance between it and the cue word is small, whereas the words at the edge, farthest from the center, were chosen by only one person.

The goal of the lesson here was not merely to offer an understanding and empathy for another person. The lesson should also cultivate understanding and empathy for oneself. The purpose includes enhancing the self-affirmative consciousness of children. In other words, without accepting oneself, it will be difficult to be empathetic to others.

4. Moral Education Lesson on “The Farting Bride”

We offered five identical lessons with the learning material entitled “The Farting Bride,” which originates in an enjoyable Japanese folk story. We gave three lessons in Nagasaki Prefecture (n=85), Japan, and two at Shenyang City (n=78), in northeast China, for 10- to 12-year-old children, from January 2014 to March 2015, as a part of an international exchange project about moral education by the International Committee of JAMME (Japanese Association for Methods of Moral Education). Mr Ko Okazaki conducted the lesson with the same lesson plan. Thus, five factors remained the same: the aim, teacher, learning material, teaching method, and purpose of the lesson. The groups of children, who are under the influence of weekly morality textbooks, were different. The purpose of the lesson is to enhance self-affirmative consciousness among children, the aim of the lesson is to recognize the importance of empathy for others, and the method is cooperative learning.

The lesson provokes humor and deep thinking in children. Because of the entertainment and wisdom of the folk story, the lesson does not feel like a sermon about a value; instead, the atmosphere in the classroom is casual, enjoyable, and accepting.

It is important to show the quality of the moral education lesson quantitatively, as a basis for discussion. The quality of the lesson was sufficient for children to think about what empathy means in terms of including and accepting differences in others and to find a way of including and accepting themselves. The lesson shifted the children’s consciousness. In the five moral education classes, children thought in total significantly more ($p < .01$) by chi - square test⁹ about a definition of empathy than about the objects of empathy (Table 1). Before the lesson, children recalled objects of empathy from the cue word <empathy>; this decreased significantly ($p < .01$) after the lesson. The number of response words about objects concerning <empathy> decreased by 59.9% of response words in the category [object]. In two classes in China, it decreased by 66.7% of words, and in the three classes in Japan, where the number was lower from the beginning (18.8% of all response words), it decreased 31.5%. Before the lesson, the most frequent and symbolic objects of empathy were “friends” in Japan and “mother” and “father” in China. After the lesson, the most increased response words were “tenderness” in Japan, and “interest” and “cherish” in China. In total, the response words to define empathy over the five lessons increased to 160.5% in the category [definition]. In China they increased to 192.4% and in Japan to 134.9%. The result means that the children thought about the meaning of empathy during the lesson.

Comparing two classes in China and three in Japan revealed that the change of response words concerning <empathy> was greater in the two Chinese classes. This could be because the fun, open and deep-thinking type of moral education lesson was especially fresh and dramatic for Chinese children.

Table 1 Change of response words in all five classes concerning <empathy>

category of response words	number of words before the lesson	number of words after the lesson
definition	531 ▽	852 ▲
objet	379 ▲	152 ▽
others	26	30
total response words	936	1034

(p<.01, n=163) (significantly more▲, less▽)

5. Results and Self-Affirmative Consciousness

Total Results of Five Lessons about Self-Affirmative Consciousness

During the lesson, no words concerning “me” were spoken by the teacher, but children thought about what to do for the bride, and the subject of that action was “me.” Drawn into the story, children not only enjoyed and thought about it, but also reflected on themselves as part of the structure of the moral education lesson. As a result of that reflection, their <me> consciousness changed.

In a total of five lessons, positive <me> consciousness increased significantly to 232.2% in the category [positive] (p < .01) per respondent after the lesson, and attributes about <me> decreased 34.8% (p < .01) (Table 2). The moral education lesson supports an increase in the self-affirmative consciousness of children across borders.

Table 2 Change in response words in a total of five classes concerning <me>

category of response words	number of words before the lesson	number of words after the lesson
positive	180 ▽	418 ▲
negative	59	60
attribute	549 ▲	358 ▽
body	98 ▲	53 ▽
others	198	188
total response words	1084	1077

(p<.01, n=163) (significantly more▲, less▽)

Table 3 Change in response words in Japanese and Chinese classes concerning <me>

Japanese 3 classes			Chinese 2 classes		
category of response words	number of words before the lesson	number of words after the lesson	category of response words	number of words before the lesson	number of words after the lesson
positive	94 ▽	168 ▲	positive	86 ▽	250 ▲
negative	49	58	negative	10 ▲	2 ▽
attribute	244 ▲	212 ▽	attribute	305 ▲	146 ▽
body	25	17	body	73 ▲	36 ▽
others	27	34	others	171	154
total response words	439	489	total response words	645	588

(p<.01, n=85) (significantly more▲, less▽) (p<.01, n=78) (significantly more▲, less▽)

The number of positive response words concerning <me> increased significantly in the three Japanese classes to 178.7% ($p < .01$) from before the lesson, whereas in the two Chinese classes it increased significantly to 290.7% ($p < .01$) (Table 3). The percentage 290.7% means that children recalled almost three positive words about themselves on average after the lesson.

It seems that in China no self-reflective lessons supporting self-affirmative consciousness are being conducted, so the experience was fresh and dramatic for the children. It was amazing that the children concentrated throughout a 60-minute lesson. In the Chinese classes, the use of positive words concerning <me> increased significantly, and there was also a significant decrease in negative words ($p < .01$). In Japan, the three classes demonstrated increased positive self-consciousness. The reason for the more dramatic results in China can be explained by the existence of a self-reflection process in weekly moral education lessons in Japan. Self-reflection was not necessarily a new experience for Japanese children. In Japan, moral education lessons for self-affirmative consciousness are necessary. The self-affirmative consciousness of Japanese children is low; this is evident in international comparisons of consciousness¹⁰. So it is important for Japanese moral education to create a moral education lesson based on the needs of children. And the need for reflection in a lesson is a key part of an inclusive Japanese education. When China wants to construct interactive moral education lessons, instead of one-sided teaching, a crucial element will be the children's own self-reflection process.

Table 4 Change in entropy before and after the lesson concerning <me>

Japanese school	before the lesson	after the lesson	\pm
A	6.758	6.858	▲+0.100
B	6.435	6.541	▲+0.106
C	6.635	6.87	▲+0.235
Chinese school			
D	6.947	6.855	▼-0.092
E	7.021	7.051	▲+0.030

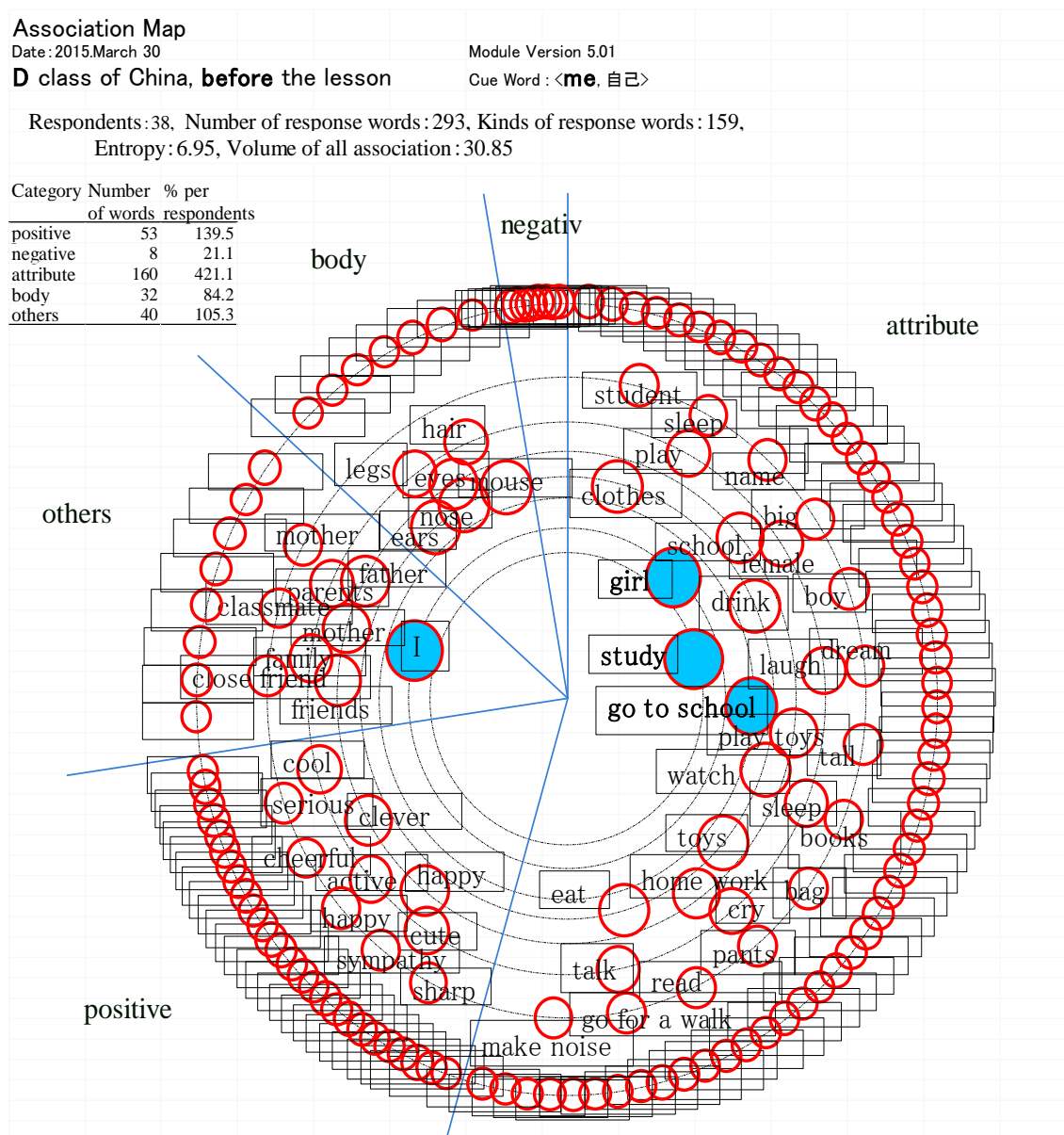
The comparison of entropy before and after each lesson (Table 4) shows that entropy increased in the Japanese classes, but showed no change in the Chinese classes. When we compare the number of response words before and after A, B, C, D, and E classes as an index of entropy, the difference is +21, +9, +20 and -9, -48 respectively. The number of response words tended to increase in Japan and decrease in China. When the number of response words increases, entropy tends to increase, and vice versa. The tendency in moral education lessons in Japan is toward diversity and entropy-increasing lessons, whereas in China lessons tend to be based in inculcation and to be entropy-decreasing. Though we delivered the same lesson each time, the children seem to have reacted in the way of thinking they are accustomed to their daily lessons.

When we compared recalled words before and after the lesson, we noted a considerable change in the children's consciousness. Over half the recalled words were replaced after the lesson. That means that after the lesson, the children in the classroom described how they thought and felt about themselves in words of which more than half were new. In A class, after the lesson, 51.6% of response words offered before the lesson had disappeared, and 56.4% appeared for the first time. The impact of the lesson seems to have been greater in China: in D class, 69.8% of initial response words disappeared and 69.2%

words appeared for the first time. The replacement of over half the association words represents a major alteration as a result of one moral education lesson. The structure of the lesson led children into deep thinking: they thought about themselves in different words.

Results and Self-Affirmative Consciousness in China

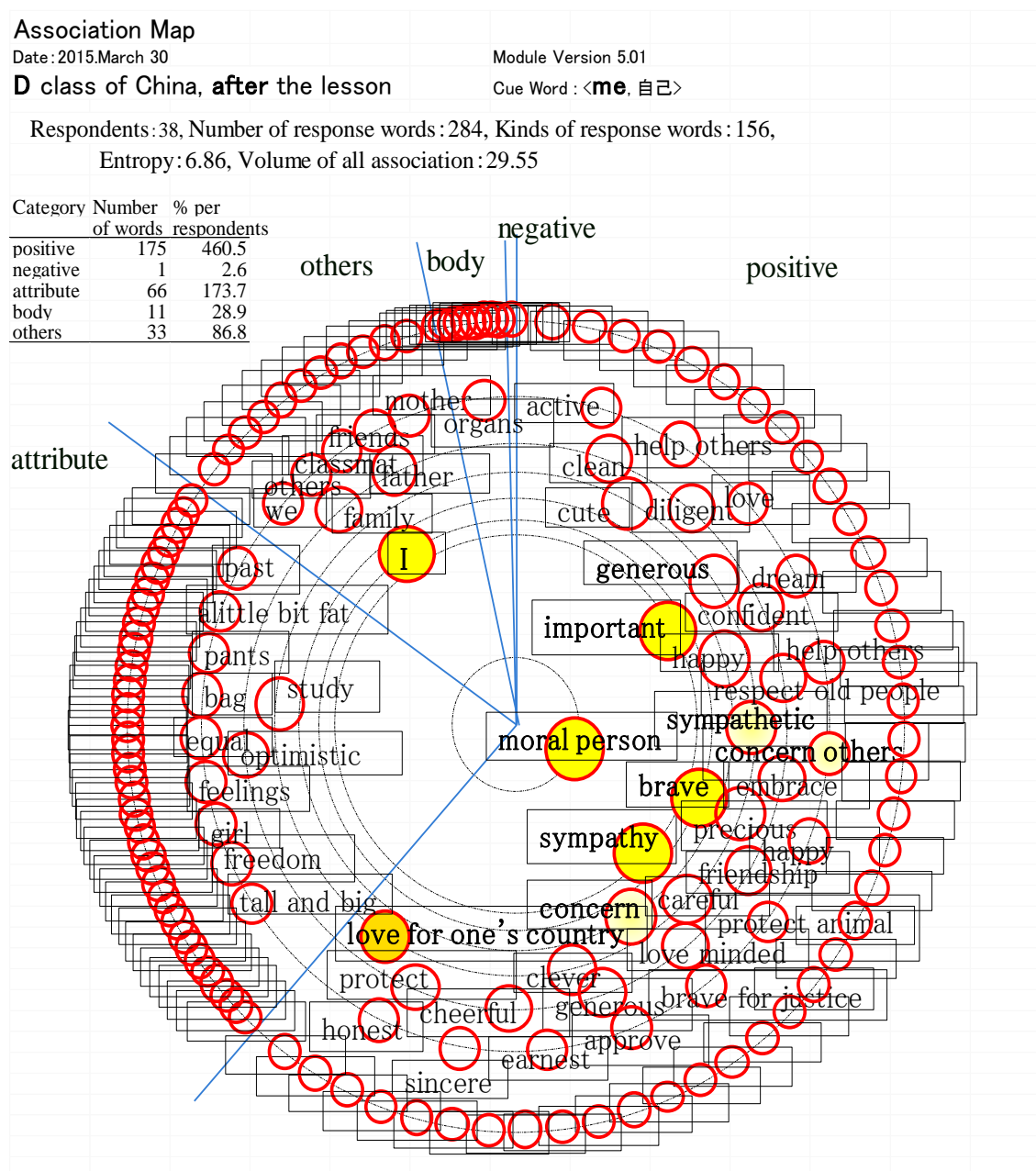
Figure 1 Association map of class D concerning <me> before the lesson



Before class D’s lesson, “study” (26.3% of respondents), “I” (21.1%), “girl” (21.1%), and “go to school” (15.8%) were key words (center of Figure 1). These are frequently recalled words that occupied the center of children’s consciousness. The

response word “study” (22.5%) was also the most frequent word before the lesson in class E in China. Chinese children are aware that they go to school to study.

Figure 2 Association map of class D concerning <me> after the lesson



After the lesson, their core understanding of <me> changed, as revealed by the terms “moral person” (55.3% of respondents, increased 52.6%), “important” (18.4%, appeared for the first time), “empathy” (18.4%, increased 13.2%), “brave” (15.8%, increased 13.2%), and “I” (15.8%, decreased 5.3%). The word “I” is another expression of “me,” which is an

easy association to make. The change in the association concerning oneself is noteworthy. In particular, the term “moral person,” which includes an awareness of oneself and assertion of oneself to others, spread to 55.3% of children. Through the associations, we estimate that over 37 % (1/e) of all respondents agreed with it, even though the others did not explicitly recall the word. The term “teacher,” from the cue word <school>, is another example of such a consensus. We interpret the response word over 1/e as constructing a definition of the cue word. Therefore, the awareness of “moral person” became a consensus response to <me> in class D at the end of the lesson, though the teacher did not say during the lesson to be a moral person. The recall of the word “moral person” about oneself can be interpreted as an example of a prosocial insistence of children in the context of Chinese education, which could be guided by the daily education program at the school.

Children selected the term “empathy,” which was the aim of this lesson, as a positive characterization of themselves after the lesson, together with “empathetic” (10.5%, appeared for the first time), “brave” in helping others (15.8%, increased 13.2%), “concern” (13.2%, appeared for the first time), and “concern for others” (5.3%, appeared for the first time). This indicates that empathy was defined by children, and became a common value among them. The children internalized the value targeted by the moral education lesson. Consensus values of children of this class were “Be a moral person,” as well as “I am important” and “I am empathetic”; these components of their consciousness could form the basis for an inclusive atmosphere.

Along with this process of finding positive values in oneself, the response term “love for one’s country” (10.5%, appeared for the first time) was also recalled after the lesson (Figure 2). Among children, “love for one’s country” is seen as a positive aspect of oneself, which was not an intention of the lesson. In contrast, “The Farting Bride” in Japan did not evoke a patriotic response word in the three classes, as is seen an example in Figure 3. This patriotic recall has a background in Chinese moral education. The emphasis on patriotism in China influenced and was internalized among 10.5% of children in this class as an element of self-affirmative consciousness. The sixth factor, which involves messages implicit in textbooks, has a political impact on children.

Showing oneself as a patriotic and/or moral person in China is interpreted as a prosocial assertion on oneself in social relationships at the school.

Results and Self-Affirmative Consciousness in Japan

The increase in the Japanese classes was not so drastic. For example, in class A (Fig. 3), the response words belonging to the category [positive] increased, but it is remained quantitatively less than [attribute] of oneself. Before the lesson, “cheerful” (13.3% of respondents) was the most frequent response word in the positive category. After the lesson, “cheerful” remained unchanged, but “happy” (16.7%, increased 13.3%), “tender” (16.7%, increased 10.0%), and “important” (10.0%, appeared for the first time) appeared. The same response word, “important,” grew to 32.0% in C class in Japan, and “precious” (12.0%) was recalled for the first time. In B class, “empathy,” “can help others,” and “want to be kind,” all of which constructed a part of <empathy> of this lesson, increased 6.7% respectively. In A class, these two factors, recognizing the importance of oneself and reflection on the key value of the lesson, appeared in parallel as elements of self-affirmative consciousness. This indicates that the children reflected on themselves according to the process of the lesson. The association method revealed movements in consciousness that were unstated in the classroom discussion.

Figure 3 Association map of class A concerning <me> after the lesson

Association Map

Date: May 2014

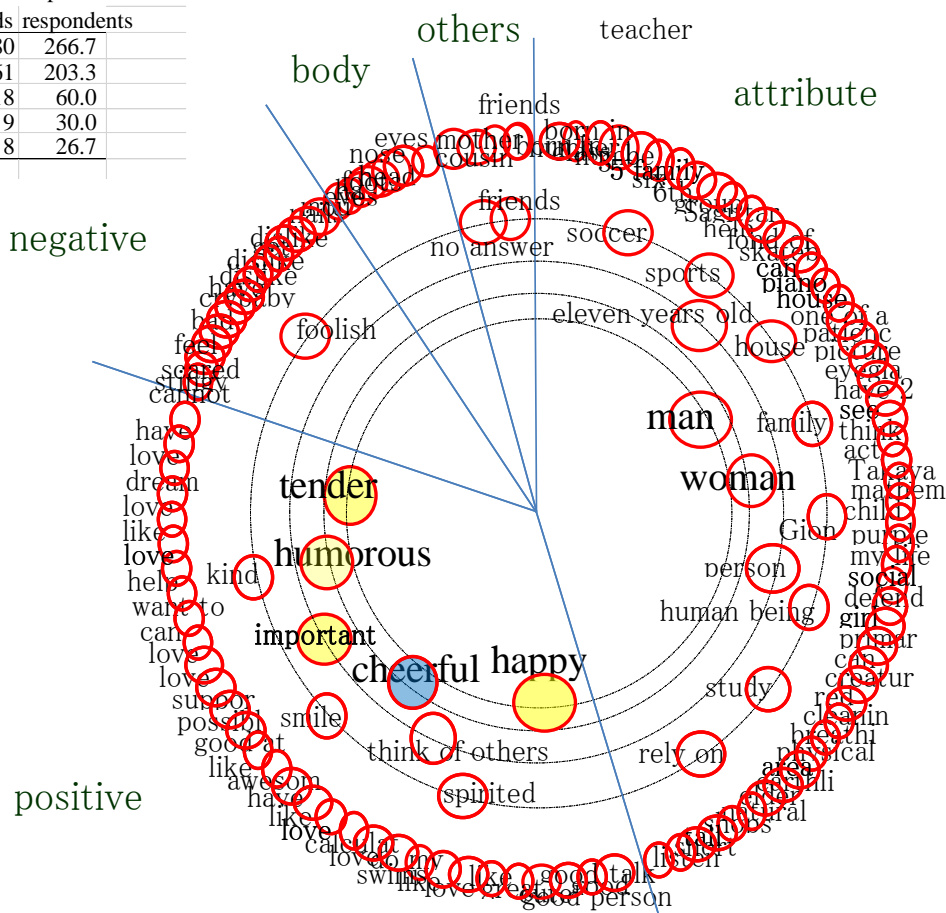
Module Version 5.01

class A After the lesson

Cue Word : <me>(自分)

number of respondents: 30, number of response words : 176 , Kinds of response word : 133 , entropy : 6.86, volume of total association: 25.26

category	number	% per
	of words	respondents
attribute	80	266.7
positive	61	203.3
negative	18	60.0
body	9	30.0
others	8	26.7



6. Concluding Remarks

We identified two words related to <me> whose usage increased most in each class:

- class A: “happy,” “tender,” and “important” (the number of the latter two response words was the same)
- class B: “man” and “empathy”
- class C: “precious” and “important”
- class D: “important” and “empathy”
- class E: “I” and “love to help others.”

In China and in Japan we see that the same tendency to consider the value “thinking of others” has led children not only to think empathetically about others but also to recognize the importance of individual reflection. The moral education lesson “The Farting Bride” can provide children with fun that encourages deep thinking and self-reflection. In other words, the lesson can present a moral concept and generate a process of reflection together with increased self-affirmative consciousness. When a moral education lesson about the value of empathy can also prompt children to think about their own importance, the lesson could form a basis for inclusive education. The moral education lesson in terms of self-affirmative consciousness can contribute to an atmosphere of inclusivity in education.

The association method found traces of the intention behind moral education as a sixth structure in children’s reflection on themselves. In China, acceptance of self is based on acceptance by others; one’s *raison d’être* is to make a contribution to society, and the individual’s own dream is overlapped by and integrated into dreams of Chinese society. In China, morality textbooks begin with the love of family, classmates and the local community. In this structure, the acceptance of others combines with self-affirmation (Kamizono & Kamachi, 2017, pp. 98–104). Moral education textbooks guide the self-affirmative consciousness of Chinese children in a prosocial direction from the point of view of the Chinese Communist Party. We can call the tendency prosocial collectivism of moral education guided by the morality textbooks.

Values education in Japan is not integrated into a national story and serves only to address values. Japanese stories for self-affirmative consciousness tend to let the children find affirmative character in themselves. This moral education could be seen as “reticent.” However, values education can be powerful when it works on the self-consciousness of children. A moral education lesson that starts and ends with the needs of children can enhance their self-affirmative consciousness. I would like to refer to this necessity-based moral education as “clinical moral education.” “Clinical” here means “according to the needs of children,” and clinical moral education supports cooperative methods of learning for children.

When values are integrated into the self-affirmative consciousness of an individual, Japan have a basis for a democracy¹¹. That democracy is rooted in inclusive education that allows for diversity and a recognition of one’s own importance. To create an inclusive education, we need to find ways of thinking about other people and also to enhance individuals’ self-affirmative consciousness through moral education lessons. Considering others is important for inclusive education, but it does not mean sacrificing oneself. For a diverse and democratic society, we need a moral education lesson with a dual purpose, one that enhances self-affirmative consciousness and encourages the consideration of moral values. We can call the tendency introverted individualism of moral education.

Three criticisms, however, can be leveled at Japanese “thinking of others” in terms of publicity.

- The emphasis on “thinking of others” suggests the third stage of moral reasoning (interpersonal accord and conformity) in Level 3 (Conventional), according to the psychology of Lawrence Kohlberg—it is not seen as a high stage of morality. To protect the morality of Japanese people against universalism in the measurement of morality, I will suggest a range of measurements to consider inclusion of others from different cultures.

- To “think of others” will mean to think only of Japanese when the vision of consciousness limits itself to a nation state, which blocks public communication with global diversity.

Japanese cultural developments were made on the basis of acceptance of other traditions, such as Chinese and European cultures. And the Japanese population includes people of the southern islands, Korea, China, and Hokkaido. An awareness of Japanese history will help to “think of others” in different cultures.

• The move toward inclusive education in Japan has not been rapid. The Salamanca statement was issued in 1994, and the Convention on the Rights of Persons with Disabilities, which came into effect in Japan in 2014, was adopted at the United Nations General Assembly in 2006. And yet Japanese high school textbooks use the word “normalization” to describe one’s relationship with others. All 27 high school textbooks for Politics and Society, Ethics, and Modern Society, used in Japan in 2016, comment on the need for “normalization,” not “inclusion,”¹² although Japanese high school textbooks present an ideal world where elderly people and people with special needs live together in regular society.

Though barriers to inclusion exist in Japanese society, the consensus has begun to emerge that children requiring special education can now learn alongside children within the regular education system. And the focus on values in Japanese moral education and a social tendency to emphasize “thinking of others” could lead to inclusive education. This process both allows for the inclusion of diverse others and includes the enhancement of each child’s self-affirmative consciousness through reflection. As the moral education lesson based on “The Farting Bride” shows, the process of education can pave the way for inclusive education. A moral education lesson that includes diverse others and addresses a moral value empathy will lead to an openness to inclusivity and build a basis for world democracy.

Notes

1. In this paper “aim” and “purpose” are different: “aim” refers to the specific goal of a lesson, and “purpose” points to the ultimate direction of moral education.
2. “Self-affirmative consciousness” is the result of reflection about oneself; it is a positive consciousness about oneself based on overall self-acceptance, a belief in one’s possibility and development, and a reminder of one’s strengths and the advantages of living in this world. The meaning of the word “self-esteem” is close to that of “self-affirmative consciousness,” but definitions are diverse to confirm the word meaning for use in moral education lessons. The term “self-efficacy” describes one’s usefulness: this can lead to “self-affirmative consciousness,” but it takes reflection to apply criteria of usefulness to oneself.
3. I discovered 18 kinds of moral education textbooks for basic education and 11 kinds for junior high school in China. Moral education textbooks are diverse in China. The four points are the result of an analysis of 10 kinds of basic and 8 kinds of junior high school textbooks. The four points described are evident in every textbook, though there are differences in emphasis (Kamizono & Kamachi, 2017).
The Chinese Communist Party decided in 2017 to use government-designated textbooks from the first grade of elementary school and first grade of secondary from September 2017. The system of morality textbooks of China is changing.
4. Cf. Kamizono, 2008.
5. Cf. Kamizono & Kamachi, 2017, pp. 95–96.
6. Kamizono and Kamachi (2015) wrote about the “strong” character of Chinese morality textbooks in terms of the expression “stately” (pp. 45, 82); for a discussion of the importance of “actions,” see Kamizono (2008)
7. Empathy in this paper assumes an equal relationship, with understanding, thoughtfulness, and warmth. Even if “farting” can seem condescending, this lesson develops a process toward acceptance of another person at the same level.
8. Cf. Kamizono & Morinaga, 2013, pp. 2–5.

9. Table 1, 2, 3 are calculated by js-STAR version 8.9.8.2j (β version) ,
http://www.kisnet.or.jp/nappa/software/star/freq/chisq_ixj.htm.
10. Cf. Kamizono & Morinaga (2013), pp. 2–3.
11. Cf. Kamizono & Morinaga (2018), pp. 61–68
12. One textbook (『高等学校 新政治・経済, 最新版』政経 305, 清水書院) explains the words “inclusion” and “integration” as an idea or a way of thinking about “normalization” in 27 textbooks, including 12 “Modern Society,” 7 “Ethics,” and 8 “Politics and Economics,” which are used in Japan for high school students from ages 16 to 18.

References

- Kamizono, K. & Morinaga, K. (2018). Construction of a moral education lesson to enhance self-affirmative consciousness using an example of the story “Fish Hawk Living Across a Mountain” (Japanese). *Bulletin of the Nagasaki Institute of Applied Science*, 57 (2), 61–91.
- Kamizono, K., & Kamachi, F. (2017). Enhancing self-affirmative consciousness in textbooks for moral education of the People’s Republic of China and the integration to patriotism (Japanese). *Bulletin of the Nagasaki Institute of Applied Science*, 56 (2), 94–142.
- Kamizono, K., & Kamachi, F. (2015). War and peace described in textbooks for moral education in the People’s Republic of China—integration through moral textbooks. (Japanese). *Bulletin of the Nagasaki Institute of Applied Science*, 55 (2), 94–142.
- Kamizono, K. & Morinaga, K. (2013). Cultivating affirmative consciousness through moral education: Co-operative learning to stimulate consideration for others (Japanese). *Bulletin of Faculty of Education, Nagasaki University: Educational Science*, 77, 1–18.
- Kamizono, K. (2011). Assessment of moral education lesson by association method: Method of clinical education (Japanese). Kyoiku-shuppan.
- Kamizono, K. (2008). Reticence towards moral lessons in Japanese schools: Moral education at a crossroad (English). *Bulletin of Faculty of Education, Nagasaki University: Educational Science*, 72, 1–12.
- Kamizono, K. (上藺恒太郎) (2007). Task of education in Nagasaki prefecture: The need for self-affirmative consciousness, 長崎県の教育の課題 自尊感覚を育成する教育を, (Japanese), *Moyai Human Rights research in Nagasaki Vol. 53*, もやい長崎人権・学 Vol. 53 Human rights research institute 長崎人権研究所.
- Jinping, Xi (習近平) (2014). Chinese dream to aim grand restoration of Chinese people, 中華民族の偉大な復興を目指す 中国の夢, 中共中央文献研究室編, 中共中央マルクス・エンゲルス・レーニン・スターリン著作翻訳編集局訳 (Chinese), 外文出版社.

This work was supported by JSPS Grant-in-Aid for Scientific Research (C), Grant Number 17K04904.

Appendix

The Farting Bride

Story 1

In olden times, the matchmaker went to a woman to ask her to become a wife. But she said, "I can't." He asked her why. "Because I fart ten times every day." "It doesn't matter," he said, and he took her away.

The wife tried not to fart for ten days. Her belly bulged quite a bit. The husband said, "What should we do with your swollen stomach? You should fart now." He finally allowed her to fart. She told him to cling to the pillar; he did so.

She broke horrendous wind. He was blown away to the roof of the next-door neighbor's house, crying, "Help! Help!" The end.

Story 2

In olden times, a wife came over. She made big farts. Her farts made persimmons fall down. Her husband was blown away to the roof of the next-door neighbor's house. Shocked, he said, "I appreciate it that you became my wife, but ..." They got divorced because of her big farts. The end.

Story 3

In olden times, there was a wife. One day, she made so big a fart that her husband was surprised. The next day was the day for gathering persimmons. She said, "I can fart those persimmons off." When she farted, a lot of persimmons fell down. The following day, the husband was pulling his cart with rice bags on it on the slope, swearing a lot. The wife said, "I will help you," and she farted. The cart went up the slope smoothly. The pleased husband said, "This is a splendid wife, indeed." The end.

Story 4

In olden times, there was a good wife, but her farts were appalling, because things on the shelves fell down one after another and the dirt on the walls crumbled down.

The husband said, "She is a very good wife, and yet I can't bear her big farts." The wife went back miserably to her original home with her things wrapped in a cloth.

On her way back home, a villager was picking cotton. She suggested to the villager, "I'll drop all of them by farting." When she did a big fart, all the cotton floated together to be collected. The villager gave her a lot of cotton in return. On her way, she encountered a horse-puller struggling to lead a cart with a lot of rice bags. She said, "I'll help you," and she farted. The horse and cart trotted on. The horse-puller was most pleased to give her a rice bag.

Having gone back to her original home, the wife sent the cotton and the rice bag back to her husband to thank him for having taken care of her. In return, her husband said, "You turned out to be a very good wife. You shouldn't be stopped from farting at all. Please come back and stay here as my wife. We should set up a room for you to fart. Fart in that room, please." Having set up a farting room, both the husband and the wife got together again to live happily. The end.