

【人文学】

研究論文

A Moral Education Lesson to Enhance Self-Affirmative Consciousness in Japan and Taiwan

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Summary

This paper addresses clinical research on moral education lessons to enhance the self-affirmative consciousness of students in Japan and Taiwan. We conducted four lessons for fifth and sixth graders under the same conditions. The lesson was about the natural environment and was organized as a cooperative learning experience. The Association Method was employed as an assessment.

Prompted by the image of <nature>, response words such as “water,” “air,” and “environment” appeared in four classes after the lesson. Through the 60-minute lesson, more than half of the response words changed. This indicates that the children concentrated deeply on the lesson, and that it made an impression on them.

The results from the Japanese A and B and Taiwanese C and D schools were diverse. We compared the response words before and after the lesson, using the cue word <me>, which shows self-affirmative consciousness of students. In class A, words that recognize the importance of nature appeared even in self-consciousness, and in class B, positive words increased and negative words decreased significantly ($p < .05$). In class C, consciousness of “oneself” and “family” increased, and in class D, “life” and “friend” increased. We interpreted these differences as a result of the children’s reflections on their own inner character and the historical background they have learned and not learned.

**Keywords : self-affirmative consciousness, clinical moral education lesson,
Association Method, cooperative learning, natural environment**

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1. Introduction

A moral education lesson based on a story entitled “Fish Hawk Living Across a Mountain” was carried out

- in December 2016 with 14 sixth graders at a Japanese elementary school in Kurume city (class A),
- in July 2017 with 27 fifth graders at an elementary school in Kurume city (class B),
- in March 2017 with 16 fifth and sixth graders at a Taiwanese elementary school, in Taizhong (class C), and
- in March 2017 with 24 fifth graders at a Taiwanese elementary school in Taizhong (class D).

Morinaga carried out all lessons in Japan and Taiwan. The moral education lesson was prepared with the purpose of enhancing the self-affirmative consciousness of students; the aim of the lesson was to think about attitudes toward nature through the story of a fish hawk and an old man. As a lesson method, we employed cooperative learning in groups of four or five members. Thus, the four lessons are conducted by the same teacher, with the same material, lesson plan, method, purpose, and aim.

The process of the lesson “Fish Hawk Living Across a Mountain” incorporates six factors⁽¹⁾ to enhance the self-affirmative consciousness of students:

- a listening method of story presentation,
- giving all kinds of students prospects about what will go on in class in purpose of relaxed participation,
- cooperative learning in a group,
- showing frameworks to think about,
- reflection of the life from one’s future, and
- assessments of the lesson, mainly through the Association Method⁽²⁾.

<A listening method of story presentations> is a way of presentation of a short story used in a moral education lesson, which is to tell the story and not to distribute printed material⁽³⁾. According to this method students can receive the elements of the story that they need, and group members will compensate each other for the needed elements. In other words to throw away a short story for teaching is also a method to use a story.

<Giving students prospects> can be said to be a universal design of lesson plan, for whom needing special support in study. It is a method of education for the inclusion of diverse students. Not only the oral instructions of a teacher, but also to show the contents by letters, will provide the instruction to diverse students. The way of universal design to include diversity helped us to carry on a lesson in culturally different areas.

<Cooperative learning> is a method of group learning helping each other between students principally in four members. By this method, each student has more opportunities to say opinions and listen to others than in the lesson listening to a teacher, and students can talk, advice and consider each other. When a teacher sums up the agreements of each group in whole class, the process of discussion moves from private thought to public agreement.

<Reflection from one’s future> is a method of reflection, which consists mainly the ending process of a moral education lesson⁽⁴⁾. In this process, each student reflects inwardly and walks forwards into their ideal future. A teacher asks a student to write a letter to oneself from his or her future self. Writing the letter, a student will imagine his or her own future and then a process to the future from now on.

<Assessments of the lesson> is important for a teacher to reflect on the lesson. According to the assessments of the lesson on level of consciousness of students, which teaches us the subjective evaluation of students and change of consciousness of students, we can make progress in lessons.

To assess the lesson, we employed an Association Method developed by a Nagasaki group that includes Kamizono. In this paper, we present the results in the form of Association Maps created using Association Method

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software to analyze the results of the lessons. We picked up data from the cue words <nature>⁽⁵⁾, which is the key concept of the lesson, and <me>, which is used to know the change in students' self-affirmative consciousness. The Association Method gathers many kinds of response words from all students to several cue words such as <nature> and <me> in 50 seconds. The data generated through the Association Method are used to analyze quantitatively and qualitatively the change in consciousness of the whole class as a result of the lesson. Words associated in response to a cue indicate the overall knowledge, feelings, thoughts, and attitudes of students more comprehensively than would an answer to a questionnaire. To analyze the consciousness of a class, we compared the data based on the same cue word before and after the lesson. The change in responses, which is accumulated in thinking circle of students during the lesson, reveals the lesson's effect.

We have executed several moral education lessons to enhance self-affirmative consciousness of students in Japan, but we wanted further more to try the same lesson in a different cultural background. For the purpose we have chosen Taiwan, where Fish Hawk flies and a moral education lesson for self-affirmative consciousness is waited to be executed. Because the theme of self-affirmative consciousness of students is spoken in international scene, we wanted to know if the way of thinking and the methods of the lesson in Japan could play a role in a different cultural scene.

Essentially a lesson, especially a moral education lesson, should be enjoyable in any area. Enjoyment encompasses not only amusement but also the acquisition of new knowledge, understanding, and deep thinking, all of which are shared with friends in cooperative education. We could both agree on this point between Japan and Taiwan. On the base of common posture for moral education lesson, we could carry on the lesson smoothly.

II. Change in the key concept <nature>

The concept <nature> did not include a person before the lesson in any of the four classes. After the lesson, however, students included human beings and themselves in the concept of nature.

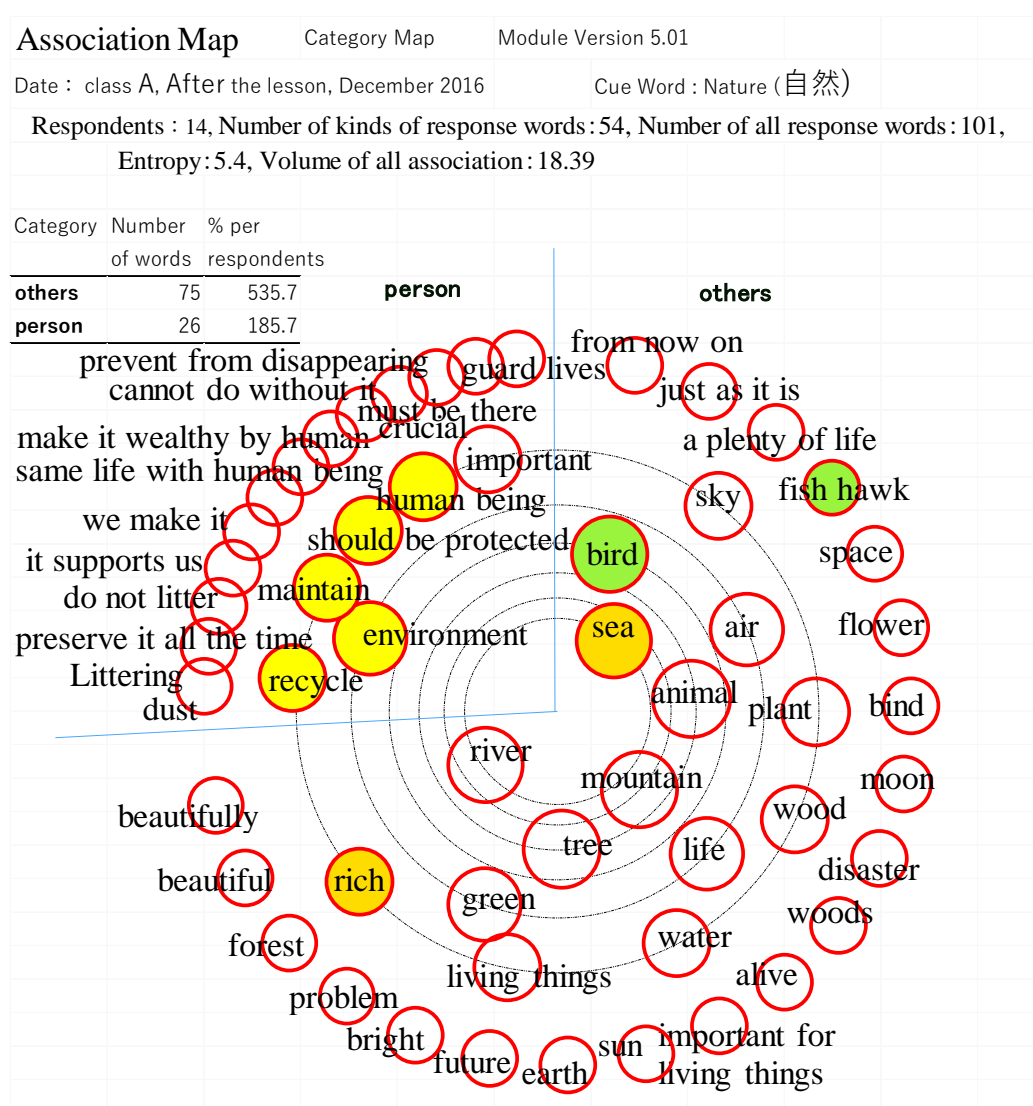
Before the lesson, in class A, students responded to the cue word <nature> most frequently with the word "tree" (64.3% of students), and said that in nature lives an "animal" (35.7% of students). At the beginning of the lesson for class A, nature stood independent from and outside human beings and the self as is seen in Figure 1.

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- People and activities intended to protect nature appeared in the consciousness of 150.0%⁽⁶⁾ of students. The students arrived at response words such as “human being,” “maintain,” “should be protected,” and “recycle” (14.3% of students respectively, first appearance) by the end of the lesson.

The class A students’ consciousness ultimately learned toward protecting nature by human effort, and their discussions spontaneously combined nature with recycling in reference to their own activities. The combination of their own actions to protect the environment with the concept of nature was particular to the way of thinking of class A students. The students connected the result of the lesson to what they had learned before. Figure 2 shows the change in class A’s responses to <nature>.

Figure 2 Association map of <nature> in class A after the lesson



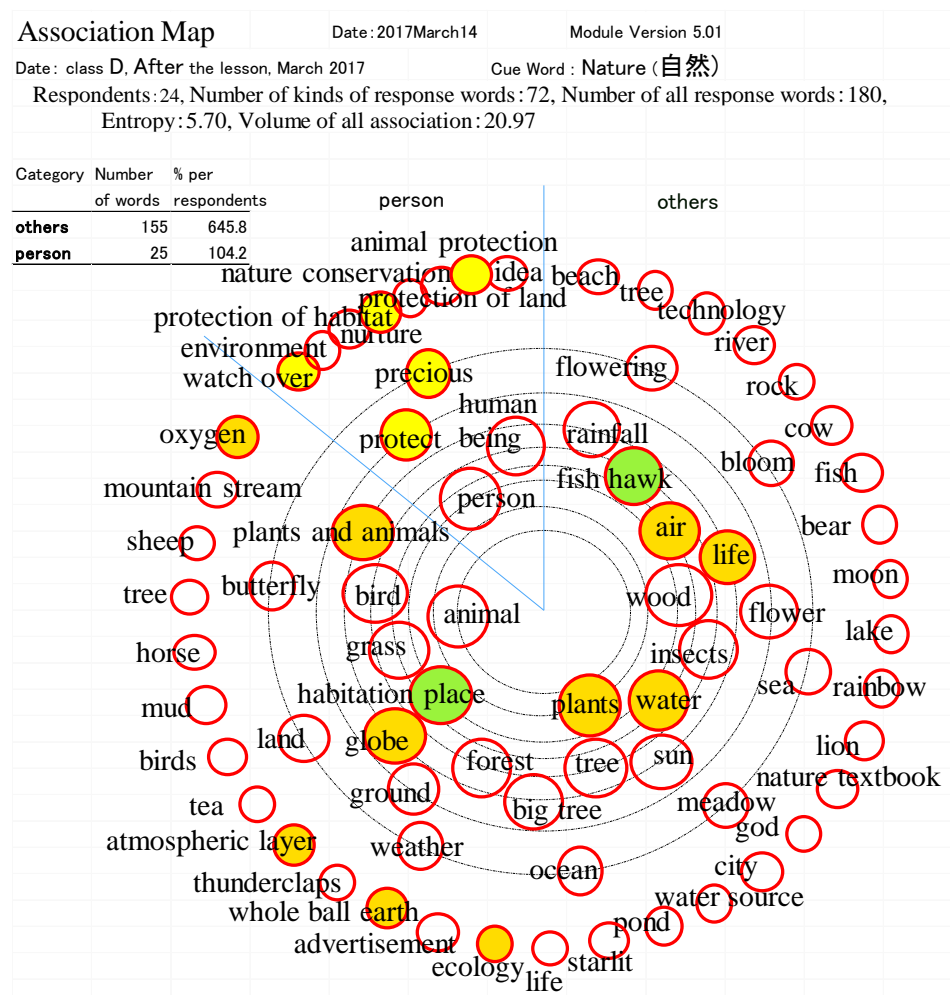
Comparing the indexes of association, written at the top of association maps, the number of kinds of response words has not increased (55 before the lesson and 54 after the lesson), and the number of all response words has also not increased (104 before the lesson and 101 after the lesson). When students learn, these two indexes increase usually, because they add something new to their former knowledge. The students must have learned a new from the story and the pictures about the fish hawk. However knowledge and impressions about it were not important and did not come up to consciousness after the lesson, presumably because their concern was directed toward ways of thinking and of approaching nature in the process of learning. The lesson changed ways of thinking and attitudes toward nature in class A.

The same concept of nature as untouched by human hands appears in class B before the lesson. After the lesson in class B, 51.5% of kinds of response words had disappeared and 56.0% of kinds of response words were offered for the first time. The lesson, then, which caused the replacement of over half the kinds of response words, had a considerable impact on the students. The students learned about the story fish hawk, but reminded concerning fish hawk only 14.8% of respondents. And the students of class B seem to have reached almost same ideas, because the number of total response words increased 64 words, which means 237.0% of respondents, but entropy increased only 0.04 after the lesson. The students recalled many words in the process of the lesson, but they tended to recall almost the same words together with other students through the cooperative discussion. The focused point of their recall was nature in broader meaning: the students offered big-picture concepts such as “water” (59.3% of students, increased 25.9% after the lesson), “mountain” (66.7%, increased 22.2%), “river” (48.1%, increased 22.2%), “plants” (33.3%, increased 22.2%), “environment” (22.2%, first appearance), “air” (29.6%, increased 18.5%), and “life” (14.8%, increased 11.1%). The lesson pointed the students towards a new understanding of nature as the environment in which human beings live and one that they share with other living creatures, including the fish hawk. Although the teacher did not talk about it, the fact that we share water, air, mountains, the sea, and so on, with the fish hawk – this was the finding of class B students and the aim of the lesson. In the end, 63.0% of students invoked human beings from the cue word <nature> with terms such as “person” (18.5%, increased 14.8%), “important” (11.1%, first appearance), and “protect” (7.4%, first appearance). In class B, after the lesson, nature was seen to include human beings as part of the environment. In class B, students especially recalled the words associated with gentleness including the word “gentle” in total 25.9%, after the lesson. Recalling and expressing gentleness is a special characteristic of class B.

The lesson had a major impact on class C: 59.3% of words recalled from the cue word <nature> before the lesson had disappeared after the lesson; in contrast, 47.6% new words appeared. The number of kinds of response words decreased 75.0% per students; the number of all response words decreased 81.3% per students, entropy decreased 0.33 and the volume of association decreased 2.9. Most frequent and new response words are “trees” (25.0% of students, 18.8% increase), “person” (18.8%, first appearance), “earth” (18.8%, increased 12.5%), “air,” “meadow,” “globe,” and “plants and animals” (respectively 12.5%, first appearance). The students’ consciousness was directed to think in larger, abstract conceptions of nature in relation to human beings after the lesson.

“watch over” it; they pointed to the need for “protection of habitat,” “nature conservation,” and so on, as is seen at the top left of Figure 4, in a total of 33.3% of students. The response words related to the protection of nature extend to 33.3% of students. The focus of consciousness on protecting nature is notable in class D as is seen in Figure 4.

Figure 4 Association map of <nature> in class D after the lesson



The conception <nature> before the lesson in class D can be said that to be an influence of the divide between the humanities and natural sciences. Popular understandings of science could have lead the students to imagine nature without human beings. However, the students transcended the divide in their own way to think of nature including human beings in the process of considering the relationship of human being and a fish hawk, which lives together in nature. The students in class A interpreted the concept of nature as the environment of human beings, those in class B invoked an attitude of gentleness toward nature, those in class C conceptualized nature as a large structure that includes human beings, and of those in class D to thoughts of acts of protection. These directions were not selected beforehand in the lesson plan. When we follow the direction of each class’s thoughts, we can see how they think and solve problems by redefining the concepts of nature and attitude toward nature, which predicts the future relationship of human beings and nature. The authors felt that we could trust the students’ spontaneous group discussions in moral education lessons as a way of arriving at solutions to social challenges.

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III. Change in consciousness of oneself

Moral education lessons should not stay at the stage of finding solutions to challenges in society: they need to concern and care for the personality of students as an education in process of taking up moral values in lessons. Such a personality is based on self-affirmative consciousness of a student, from which a student can develop own morality. 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
- thinking of oneself with positive rather than negative words.

The first factor, accepting oneself, is emphasized in the area of psychology. The second, believing in the possibility of development, is important for children in the process of growing up. The third factor, recalling words related to oneself, opens up the possibility of measuring self-affirmative consciousness.

A moral education lesson should draw on various competencies, such as the ability to deal with complex challenges by making use of knowledge, skills, and psychological or social resources, to deal with tasks with one's own superior characteristics. The process of moral education is a process to find own positive characteristics for students, who need to be capable of self-reflection and flexible thinking. Personality does not remain static; it develops as we seek positive traits in ourselves. A moral education lesson should direct students toward a valuable future by building their capacity for self-reflection. So we organized our lesson to show frameworks from which to think about one's future.

In class A, the lesson "Fish Hawk Living Across a Mountain" made a major impression on and renewed self-consciousness in the students. By the end of the lesson, 73.6% of kinds of recalled words about <me> had disappeared, and 74.1% of kinds of new words were put forward. The response words about positive preferences like "I like sports," "I like arts and crafts," "I like running," and "I like baseball" (these four kinds of words have disappeared, they were recalled respectively 14.3% of students) have disappeared, and words about discovering oneself as a caretaker of nature appeared after the lesson: "protect environments," "happy," "nature is important," "I take care of nature," and "value life" (the five kinds of words have appeared for the first time, respectively 14.3% of students). The lesson prompted the students in class A to consider their own positive character traits by means of reflecting on themselves. In the story of the fish hawk, they saw aspects of their own strengths. In the moral education lesson, the impression of the story was not as important for the students as the consideration of their own positive character traits, which arose in the course of the lesson.

In class B, an increase of positive consciousness associated with the concept <me> and a decrease in negative words are significant, as seen in Table 1. The positive words concerning oneself increased from 31 (114.8% of students) words before the lesson to 53 (increased to 196.3%) after the lesson, which is statistically significant ($p < .05$).

Table 1 Increase and decrease of positive words about <me> in class B

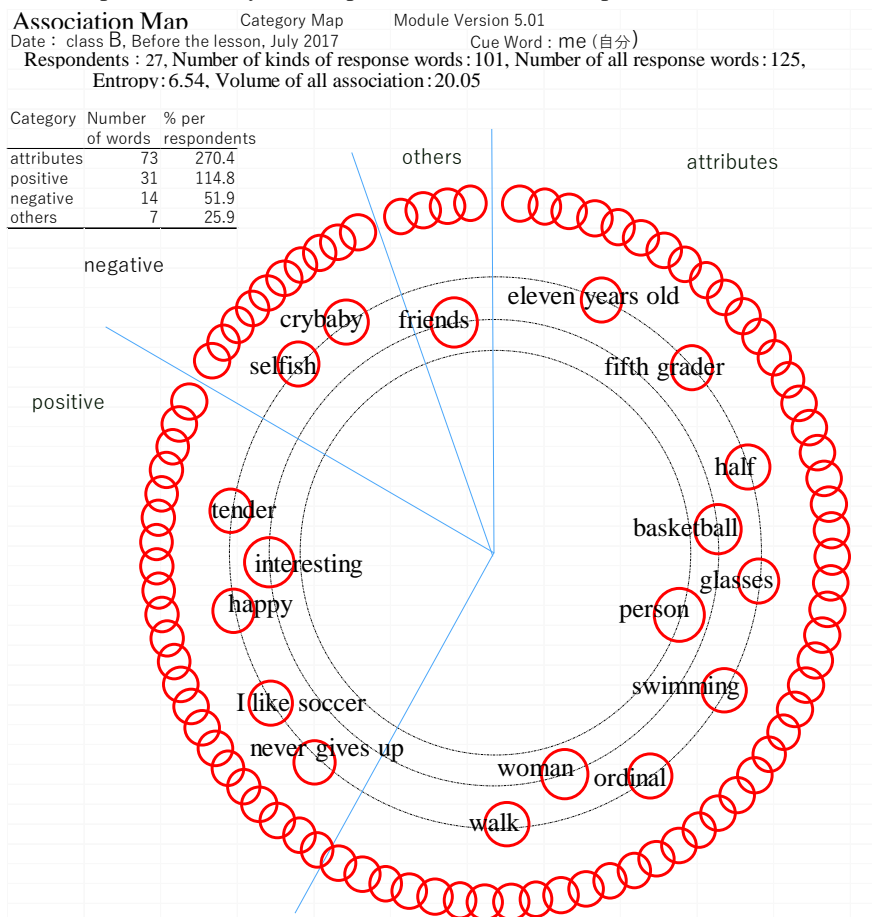
| class B | | |
|-----------|--------------------------------------|-------------------------------------|
| category | number of words before the lesson | number of words after the lesson |
| attribute | 73 | 80 |
| positive | 31 ▽ | 53 ▲ |
| negative | 14 ▲ | 6 ▽ |
| others | 7 | 9 |

(▲significantly more, ▽significantly less, $p < .05$)

The association map of class B before the lesson (Figure 5) seems empty at the center. Words that are offered by many respondents are situated near the center of the map. By comparison, the center of class B's <nature> map is filled with words. For <nature>, class B provided 68 kinds of words and 166 words; these fill the center of association map. However, in response to the prompt <me>, class B suggested 101 kinds of words and a total of 125 words, spread over the association map (Figure 5). The cue word <me> is not always an easy word for students to respond to without hesitation. But a practice of reflection on oneself over many lessons enables the students to reflect on their own character development. After the lesson, students replied with 9.9% more kinds of words and 18.4% more words, as Figure 6 shows. In addition, the number of positive words about themselves increased significantly ($p<.05$), and the negative words decreased significantly ($p<.05$) (Table 1). The quality of a moral education lesson should be assessed not only in terms of its teaching of values, but also its enhancement of character for the future.

Figure 5 Association map of <me> in class B before the lesson

(One response word by one respondent outside the map is deleted)

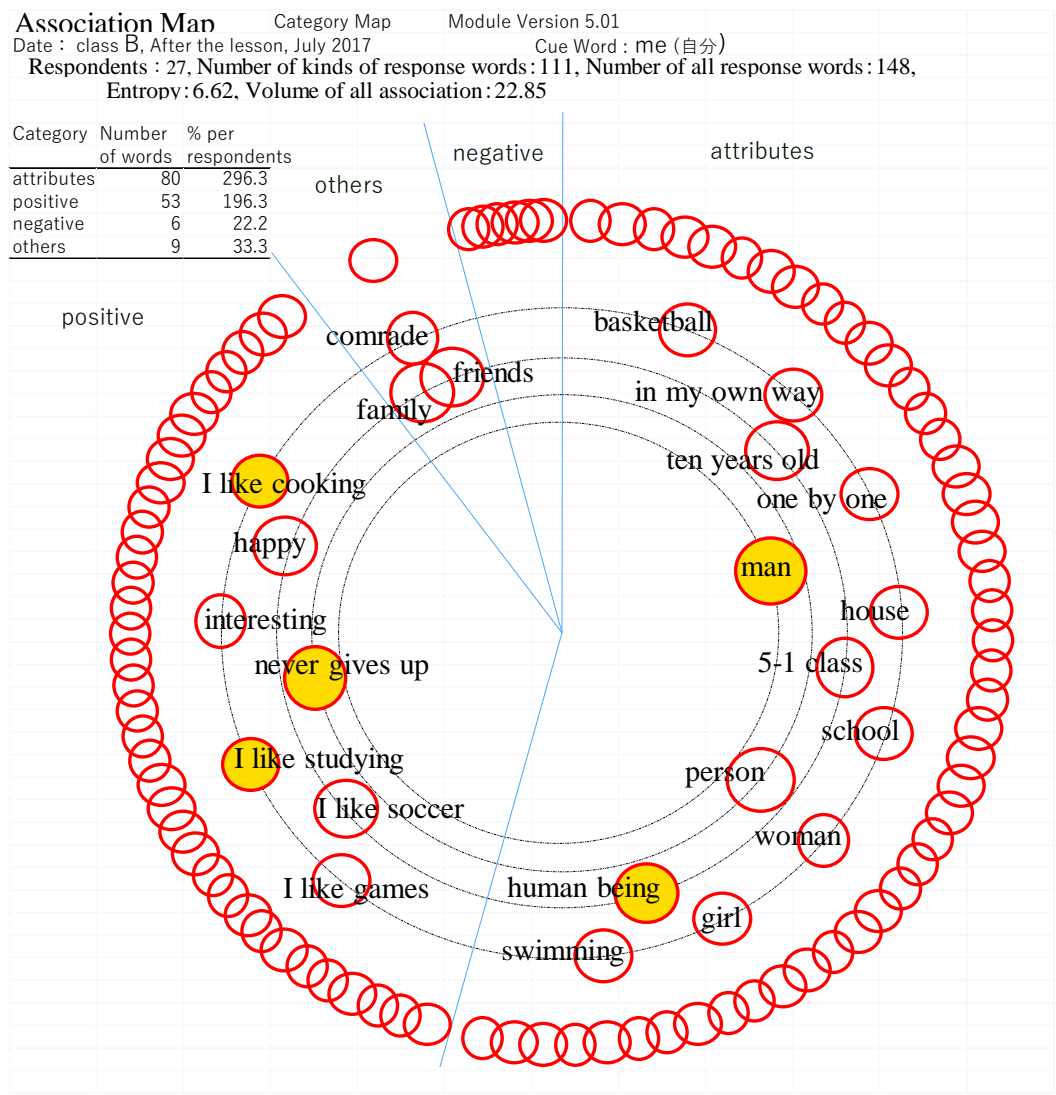


The change in words relating to oneself by indexes of association was also considerable in class B: 58 kinds of words, i.e., 57.4% of all kinds of words, disappeared, and 68 kinds of words, i.e., 61.3%, appeared for the first time. However, when we analyze the quality of response words, the word related to <me> in class B that showed the largest increase in frequency of use was “man” (18.5% of students, increased 14.8%) and the second was “human being” (11.1% of students, appeared for the first time). The story of the fish hawk prompted class B students to consider who

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they are in general, and to identify the personal strengths of oneself required to deal with a task and to find one’s own future such as “never give up” (14.8% of students, increased 7.4%), “I like cooking” and “I like studying” (7.4% respectively, first appearance) as is seen in Figure 6.

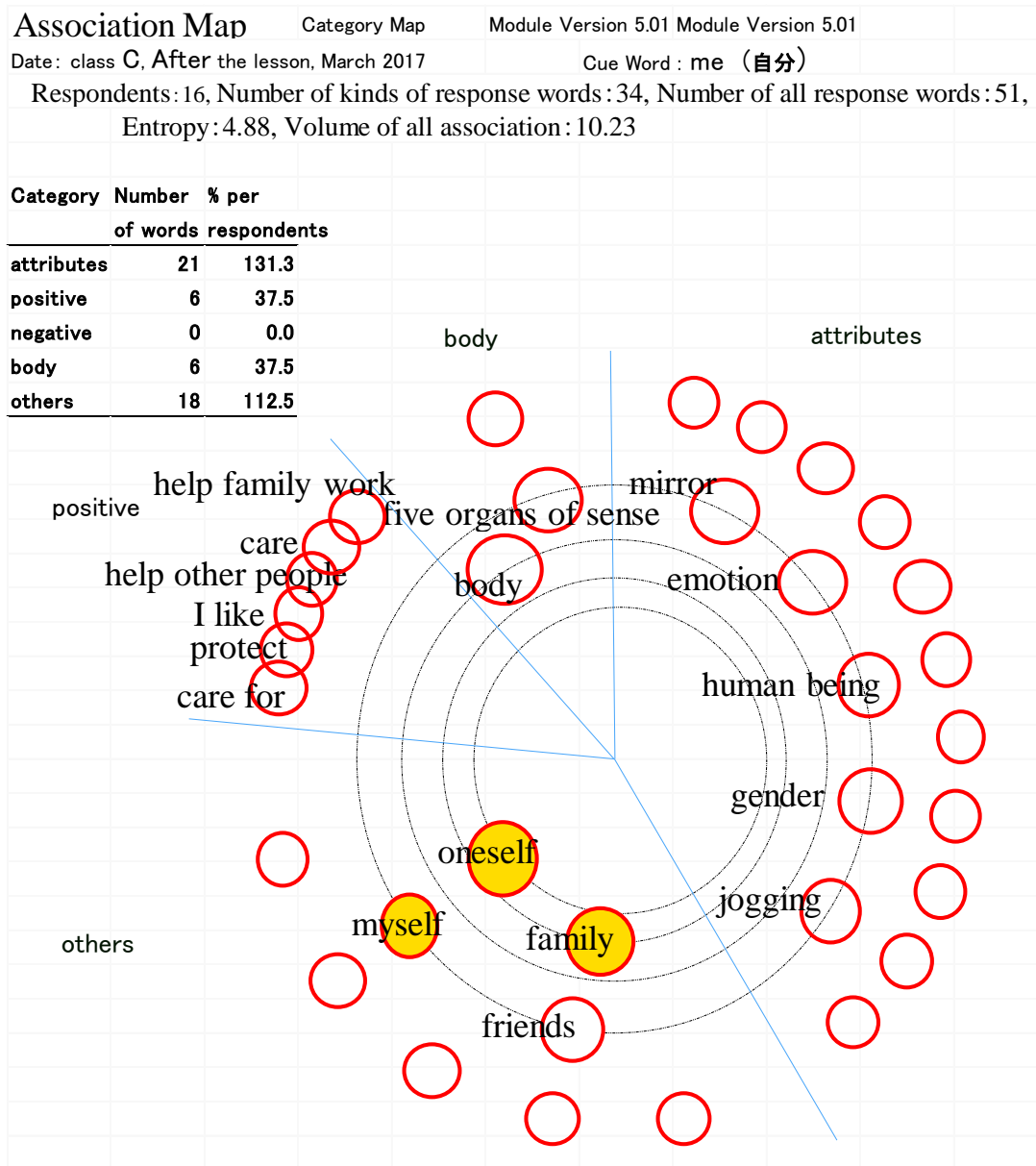
Figure 6 Association map of <me> in class B after the lesson
(One response word by one respondent outside the map is deleted)



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Figure 8 Association map of <me> in class C after the lesson

(One response word by one respondent is shown only in category 《positive》)



In class D, 46.2% kinds of response words disappeared and 65.3% new words appeared after the lesson, which is also a dramatic change. And the same tendency of increase occurred with class C as with class D: the number of words including family, relatives and friends increased 107.7%. In class C and D, the consciousness of <me> seems related to and supported by family, relatives and friends. It could be a tendency of the consciousness of Taiwanese students.

Self-reflection in class D focused before the lesson on their blood type and on astrology, the percentage of which is 33.3% and 8.7% of students. For the students, reflecting on themselves evoked pseudoscience. Instead of pseudoscience, school education ought to bring up students with the words of self-reflection on their characteristics and self-affirmative consciousness. Guiding students in how to reflect by and about themselves is a task of moral education.

IV. Concluding remarks: Moral education lesson on self-affirmative consciousness

The moral education lesson “Fish Hawk Living Across a Mountain” changed students’ conception of nature so that it included human beings and themselves. The students went beyond considering their knowledge and articulated their own attitudes toward nature. This demonstrates that students thought deeply and considered their own approach to the environment by talking together with friends in groups guided by the lesson plan⁽⁷⁾. Moreover, the moral education lesson adhered to the lesson plan with six constituents, which are mentioned in the introduction, and led students to find themselves by reflection as a way to connect a value with their future. There occurred reflections on oneself in each of the four classes, especially according to the self-reflection process from future set in the lesson plan in the end of the lesson. However what the students found was diverse in each class according to their way and direction of reflection. The diversity in results of consciousness in each lesson, could have occurred by the difference of consciousness in purpose of education in daily class and school, which is brought about by class management of teachers and school management of principals consciously or unconsciously. To be conscious and cope with the reflection process of students in the management of classes and schools will help to build up consciously the consciousness of students. Teachers and principals should be aware of the need to find a task to consider the relationship between the purpose of moral education to enhance self-affirmative consciousness of students and the management of class and school education for supporting students’ own character development.

The method of making an assessment to determine the direction of consciousness of students in a group clinically can make it possible to construct a lesson plan based on students’ needs for moral education lesson. The assessment of a moral education lesson in general is based on the following three points:

- assessment of a lesson itself, conducted by a teacher,
- assessment of individual students, to help them develop,
- assessment supporting independent self-reflection.

We have described the results of four moral education lessons by the Association Method, which is an assessment of a lesson. And the style of reflections from the future, which was put in at the end of the lesson plan, is an independent process of self-reflection of a student.

The Association Method⁽⁸⁾ described the movement of students’ consciousness clinically and in total in each class and measured increases and decreases in self-affirmative consciousness. We compared four classes, and found that each class took its own direction in thinking, especially in the case of reflection on oneself. Assessment of the level of consciousness of oneself can open the door to a new and deep moral education lesson that will enhance self-affirmative consciousness.

Notes

- (1) For the paper describes the six factors for enhancing self-affirmative consciousness of students with the example of “Fish Hawk Living Across a Mountain”: see Kamizono and Morinaga, 2018. It includes the lesson plan, plan of the blackboard, and the story in Chinese.
- (2) See Kamizono, 2011.
- (3) See Kamizono, 2016.
- (4) See Okazaki Ko, Kamizono Kohtaro, 2015
- (5) Cue words for the association are indicated by < >, response words by “ ” and categories by 《 》 in the description

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of association data.

- (6) Because the percentage is shown per respondents, i.e. number of students, and not per total number of response words, some kind of response words can be exceed 100 percent in a calculation, when a student recalled plural words belonging in same kind of response words in 50 seconds.
- (7) For about the lesson plan and the material “Fish Hawk Living Across a Mountain”, see Kamizono and Morinaga 2018.
- (8) For more about the Association Method, see Kamizono, 2011.

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