

THE INFLUENCE OF PHILOSOPHY FOR CHILDREN ON JAPANESE SECONDARY  
SCHOOL STUDENTS' SOCIOEMOTIONAL LEARNING

A DISSERTATION SUBMITTED TO THE GRADUATE DIVISION OF THE  
UNIVERSITY OF HAWAI'I AT MĀNOA IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

IN

EDUCATIONAL PSYCHOLOGY

DECEMBER 2019

By

Yoko Kitami

Dissertation Committee:

Lois Yamauchi, Chairperson

Katherine Ratliffe

Marie Iding

Linda Oshita

Thomas Jackson

Amber Makaiau

Keywords: Philosophy for Children Hawai'i, Social & Emotional Learning

## ACKNOWLEDGEMENTS

I would like to first express my deepest gratitude to my dissertation committee members, Dr. Katherine Ratliffe, Dr. Marie Iding, Dr. Linda Oshita, Dr. Thomas Jackson and Dr. Amber Makaiau and especially Dr. Lois Yamauchi, my great dissertation chair and advisor who helped me formulate plans for this research and gave me valuable suggestions.

I would like to also thank Dawn Baughn, for painstakingly going through the rough drafts of my dissertation and offering valuable advice on how to be a better writer. I would like to thank all of the school teachers at the Japanese middle school who let me conduct research in their classes, and to the students who participated in this study. It was a pleasure to watch you share in the joy of p4c Hawai'i.

Last of all, I would like to thank my father, Tatsuo Kitami who worked hard and raised me, my mother, Miyoko Kitami who taught me the importance of education in my life, and my husband, Jayson who supported my long journey to get an education in the US.

## ABSTRACT

This study focused on the influence of philosophy for children (p4c) on the socioemotional learning of Japanese middle school students. p4c is a student-centered learning approach that helps learners explore inquiry and encourage them to think and reason with peers and a teacher in a classroom setting. Previous research indicated that Japanese children rarely interacted with people other than their parents on a daily basis, and only within small cliques. As a result, they may be losing the ability to develop and maintain relationships. Most English-language literature on p4c has focused almost exclusively on western educational systems. This study provides a literature review of Japanese-language research on this topic and examines the socioemotional needs of middle school students in a Japanese context. The in-depth case study investigated the influence of p4c on a middle school class of 35 Japanese 13- and 14-year-old students. Multiple forms of data were analyzed, including video recordings of p4c sessions, a survey, interviews with the teacher, a focus group interview with students, and student self-reflections. The findings indicated that p4c afforded opportunities for students to improve their social emotional skills, such as self-awareness, awareness of others, development of relationships and responsible decision-making. Students learned that they could cooperate with others, even if they had different ideas. Hearing others' perspectives influenced the quality of students' relationships, which may have promoted friendships. p4c may promote the socioemotional learning that is needed in Japanese society.

## Table of Contents

ACKNOWLEDGEMENTS .....	ii
ABSTRACT.....	iii
LIST OF TABLES.....	iv
CHAPTER ONE: INTRODUCTION.....	1
<i>ibasho</i> (Physical and Psychological Space) in School.....	3
The Limits of Reform in a Top-Down Educational System.....	4
Neoliberal Education in Japan.....	6
Social Emotional Learning.....	8
Social Emotional Learning in Japan.....	11
Philosophy for Children (P4C).....	18
Community of Inquiry .....	19
Philosophy for Children Hawai‘i (p4c).....	20
Four Pillars of p4c Hawai‘i.....	22
Uehiro Academy for Philosophy.....	28
Philosophy for Children in Japan.....	28
Other Philosophy for Children Groups in Japan.....	30
p4c Miyagi.....	30
University of Tokyo Center for Philosophy (UTCP).....	30
p4c Japan.....	31
Ardacoda.....	31
Osaka University Clinical Philosophy Laboratory.....	31

Café Philo.....	32
Ochanomizu University Elementary School (Ochasho).....	33
p4c in Secondary Education.....	34
Theoretical Frameworks.....	36
Dewey. ....	37
Vygotsky.....	38
The Purpose of the Study.....	39
CHAPTER TWO: METHOD .....	40
Design.....	40
Participants.....	40
Students.....	40
Teacher.....	40
Data Sources.....	41
Videos, audio records and memos of classdiscussions.....	41
Memos.....	41
Interviews.....	42
Focus group interview.....	42
Teacher interview.....	42
Student self-reflection sheet.....	42
SEL survey.....	43
Data Analysis.....	43
Qualitative data.....	43
Quantitative data.....	45

Role of the Researcher.....	45
CHAPTER 3: RESULTS.....	48
The School.....	48
p4c Approach Sessions.....	49
p4c Hawai'i Approach and the School Curriculum.....	51
Social and Emotional Learning Through p4c.....	52
Self-Awareness.....	52
Awareness of others. ....	55
Building classroom relationships. ....	59
Responsible decision making.....	60
The Teacher's Multiple Roles.....	63
Facilitating a positive environment and managing the group dynamics. ....	63
Mentoring Students through feedback and direction. ....	64
Serving as role model for students. ....	67
Survey Findings.....	69
CHAPTER FOUR: DISCUSSION.....	72
Self-Awareness.....	72
The self in a Japanese context. ....	73
Awareness of Others.....	74
Building Positive Class Relationships.....	77
The communityball.....	77
The community circle.....	78
Promoting friendships. ....	79

Responsible decision making.....	79
Multiple Role of Teachers.....	80
Policy Implications.....	82
Creativity, challenge, perseverance and self-esteem. ....	83
Sensitivity, compassion, communication skills, and acceptance of diversity.....	83
Theoretical Implications.....	85
Dewey. ....	85
Vygotsky.....	86
Limitations of the Study and Future Research.....	87
Recommendations for Future Research.....	89
Conclusion.....	90
Making a safe community, <i>Ibasho</i> in a counseling room.....	90
Addressing multiculturalism and social isolation.....	92
References .....	94
Appendix A: Student Focus Group Interview Questions .....	122
Appendix B: First Teacher Interview Questionnaire .....	126
Appendix C: Second Teacher Interview .....	128
Appendix D: Self-Reflection Sheet.....	130
Appendix E: SEL Survey.....	131
Appendix F Memo Template .....	134

## CHAPTER 1: INTRODUCTION

Beginning at age 10, suicide is the primary cause of death for many age groups in Japan (see Table 1) (Kawabe et al., 2016). Based on 40 years of longitudinal research, Kawabe et al. (2016) speculated that youth suicide had a seasonality, and it was associated with the school calendar, such that suicides were most prevalent at the start of the school sessions, around April 8 and September 1. On the other hand, the lowest occurrence of suicide occurred in late July and early August, when students did not attend school. A comparison of youth happiness across 20 different countries indicated that Japanese youth, aged 15-21, scored lowest, with only 28%

Table 1. The Two Leading Causes of Death by Sex and Age Group in 2016

Age	Male		Female	
	First	Second	First	Second
5-9	Accidents	Malignant neoplasms	Malignant neoplasms	Accidents
10-14	Suicide	Accidents	Malignant neoplasms	Suicide
15-19	Suicide	Accidents	Suicide	Malignant neoplasms
20-24	Suicide	Accidents	Suicide	Accidents
25-29	Suicide	Accidents	Suicide	Malignant neoplasms
30-34	Suicide	Accidents	Malignant neoplasms	Suicide
35-39	Suicide	Malignant neoplasms	Malignant neoplasms	Suicide
40-44	Suicide	Malignant neoplasms	Malignant neoplasms	Suicide

*Note;* Data from Ministry of Health, Labor & Welfare in 2016



reporting that they felt happy, compared with 59% across all countries (Varkey Foundation, 2017). Seventeen percent of Japanese youth reported feelings of unhappiness, and this was highest among the 20 nations surveyed. The mean of the entire sample across all countries was 9% overall. Anecdotal evidence also pointed to a link between school and suicide. According to Lu (2015), the Japanese police analyzed suicide notes in 2006, and noticed that a number of students who took their life blamed school pressure as the primary source of their problems. Unhappiness in Japan may be linked to high stress induced by a competitive, educational system. In 1998, the Ministry of Education (now known as the Ministry of Education, Culture, Sports, Science and Technology, or MEXT, 1998) released a statement admitting such problems, and addressed concerns about the emotional toll of the Japanese education system:

While life for children has become affluent and access to education has quantitatively expanded, the educational influence of the home and local community has declined. Excessive examination competition has emerged as educational aspirations have risen, and the problems of bullying, school refusal, and juvenile crime have become extremely serious. It cannot be denied that to date in Japan, education has tended to fall into the trap of cramming knowledge into children, while neglecting the ability to learn and think for oneself. (para 8)

Three years before the 2002 school reforms, MEXT (1998) noted the existence of problems in schools such as *ijime* (bullying), stress from entrance exams, and *hikikomori*, a phenomenon such that students quit going to school and shut themselves in their rooms for years to avoid school-related pressure. *Hikikomori* is a topic of great concern in Japan. According to the Cabinet Office of the Government of Japan (Tajan, Hamasaki & Pionnié-Dax, 2017) 541,000 people, ages 15-39, withdrew entirely from society, staying in their own homes for more than six

months. Nationwide, there were 696,000 *hikikomori* in Japan (Cabinet Office, Government of Japan, 2013), with another 1.55 million people on the verge of becoming *hikikomori* (Conrad 2018).

One of the traits of *hikikomori* is school refusal, and 11.9% of students in Japan suffered from this condition. According to Saunders (2008), truancy is due to poor academic outcomes and student resentment about being forced to memorize large amounts of information. Some youth, who feared failure in Japan's success-oriented and standardized education system, chose to become social recluses (Sawa, 2013). Hisatomi (1993) argued that students' refusal to go to school is an institutional problem, rather than a failing on the part of individuals. Students were forced to go to schools in an environment that places them in intense competition with other students. Rather than being a place where students felt nourished and comfortable, schools have become institutions where students feel overwhelming anxiety (Hisatomi, 1993; "A need reduces," 2015). Furuyama (2006) observed that pitting students against each other in academic competition did not lead to improved academic outcomes and resulted in high costs for Japan.

### ***ibasho* (Physical and Psychological Space) in School**

One Japanese term used to describe a supportive environment is *ibasho* (physical and psychological safe space), an everyday concept with many cultural nuances that has been used in educational and clinical fields. There is much research on *ibasho* (Fujiwara, 2010) in Japan and its definition varies among educators, sociologists, psychologists and educational psychologists (Obata & Ito, 2001; Fujiwara, 2010). Nakamura (1998) defined *ibasho* as the physical and psychological space that serves as the basis of everyday life activities and the creation of interpersonal relationships, while Toyota and Okamura (2001) defined it as the place where one can feel safe. According to Ishimoto (2009), *ibasho* means the place where one can be as one is.

A survey comparing 20 countries, including Japan, China, US, UK and Canada indicated that for Japanese teens, school was the biggest influence on their senses of belonging, even more than that of their families (Varkey Foundation, 2017). Obata and Ito (2001) discovered that high school and college students considered *ibasho*, not as a location, but as something more akin to a feeling, such as the comfort of meaningful friendship. Unfortunately, due to high competition between students, many schools do not provide this desired safe space where students can make friends (Hisatomi, 1993). Therefore, the education system itself can be viewed as a cause of Japan's educational problems (Cave, 2001; Furuyama, 2006).

### **The Limits of Reform in a Top-Down Educational System**

In 2002, Japanese policymakers initiated educational reforms to reduce stress, foster creativity, reduce the number of class hours, lessen the focus on standardized test results, and allow students to take subjects that were not tested (MEXT, 2011). They introduced a new curriculum based on *ikiru chikara* (competences for positive living or zest for living), focused on individuals' abilities to realize self-fulfillment and richness of spirit (National Institute for Educational Research, 2013). This reform met with mixed results, showing the limits of reform in a top-down educational system. One of the goals of the post-2002 reform movements was to strengthen social bonds. A major challenge facing Japanese society was to rebuild bonds between people and help reconstruct communities affected by the economic slowdown and depopulation. It was telling that the reconstruction efforts following the 2011 Tōhoku earthquake and tsunami revolved around the concept of *kizuna* (bonds between people), and this buzzword was used by government officials, celebrities, and charity organizations to refer to positive and heartwarming bonds and relationships between Japanese people (Tokita, 2015).

As part of this discourse on *kizuna*, MEXT (2013) called for a greater emphasis on education to develop the abilities of individuals to participate in society, support others, and fulfill respective responsibilities as members of society. Koizumi (2005; 2016) argued that social and emotional learning (SEL) were needed in schools in order for Japanese to gain the ability to face and overcome difficulties during childhood and adolescence.

However, there were problems translating the rhetoric of educational reform into reality. There were numerous barriers and institutional pressures that prevented meaningful systemic change, despite the desire of many parties to do so. For example, after the 2002 educational reform, mathematics and Japanese language test scores declined, and critics blamed this on less class time devoted to test subjects (National Institute for Educational Research, 2013). In 2011, less than ten years after the 2002 reform, education reform swung in the opposite direction, increasing the number of hours devoted to mathematics and Japanese language and increasing overall class periods and standardized testing at the end of elementary and middle school, while still trying to maintain the *ikiru chikara* curriculum (National Institute for Educational Research, 2013).

As a result of these contradictory goals, teachers were asked to do a lot (National Institute for Educational Research, 2013). They were confronted with the difficult task of raising test scores in certain academic subjects, while at the same time, cultivating students' *ikiru chikara* in the classroom. However, this reform hid a neoliberal agenda in Japanese education. During the 1980s, neoliberalism began to dominate the economies of many advanced capitalist nations (Takayama, 2009). Most commonly, neoliberalism is understood as enacting economic policy in accordance with its root principle of affirming free markets (Brown, 2015). This includes deregulation of industries and capital flows and a radical reduction in welfare state

provisions and protections for vulnerable individuals. Neoliberalism tends to promote privatized and outsourced public services, including those related to education, parks, postal services, roads, and social welfare.

### **Neoliberal Education in Japan**

Reflecting a worldwide trend toward neoliberal reforms and the *ikiru chikara* initiative, Japanese educators strove to develop lifelong learners and entrepreneurial style thinkers capable of competition for jobs in the global economy. These reforms created a new relationship between the individual and the State, as globalization of markets and the Japanese governmental efforts to reduce its presence meant new responsibilities and less security for Japanese workers (Arai, 2005). For example, the government reduced the number of school hours for learning, and as an unintended result, wealthy parents paid for their children to go to after-school, private cram schools to make up for the reduced instructional hours. In effect, the government shifted the burden of education from schools to families. In addition, the 1999 labor reform law expanded the number of companies that could hire temporary labor, making it easier to promote employees based on merit and ability. Although this increased the number of jobs available to many people, such as women, who previously were excluded from the job market, it meant heightened competition for jobs. It contributed to a growing inequality within society, as temporary workers garnered fewer benefits and less job security, compared to elite, regular employees.

Such reforms created other problems. The Japanese government reduced their financial obligations to schools based on reduced hours to reorganize the government-individual relationship (Arai, 2003; Xin, 2017). Of even greater concern was that despite the reduction in school hours, the high-stakes examination system still remained. Only wealthy families could afford a *juku*— private cram school —to fill in the gap of reduced schooling in order to prepare

for the college entrance exam. Japanese students from wealthy backgrounds outperformed those from and lower income communities on the Programme for International Students Assessment (PISA) (DeCoker & Bjork, 2013). People began to view students and their families as responsible for education, rather than the Ministry of Education (Wada & Bernett, 2011). As Olssen and Peters (2005) pointed out, this is one of the features of knowledge capitalism in an age of globalization: Governments reduce their commitment to public education and privatize knowledge production. In the case of Japan, however, this privatization of knowledge production was aimed towards test score achievement. Thus, Japanese students continued to feel stress due to “highly competitive and rigorous high school testing, which required enormous discipline and study” (Berlatsky, 2013, para. 2). In January 2018, a junior high school student in Kagoshima prefecture was arrested on suspicion of attempted murder of a high school girl who was severely injured. The boy told police that he was stressed because of studying for exams (Nozaki, 2018).

Student stress has also been noted in the US. In the early 1980s, schools increased their emphasis on academics and school-induced stress was associated with pressure to achieve success and avoid failure (Elias, 1989). This contributed to suicide, substance abuse, delinquency, irresponsible sexual behavior, school failure, and dropout rates among adolescents (Elias, Gara, & Ubriaco, 1985).

Researchers have traditionally focused on academic performances and high-test scores to predict future income, employment, and economic development. However, recent studies have focused on non-cognitive skills such as cooperation and self-esteem, which are also important for one’s future (National Institute for Educational Policy Research, 2017; Ikesako & Miyamoto, 2015). The Organization for Economic Cooperation and Development (OECD, 2015) reported

that non-cognitive skills, both social and emotional, are important. Children need a balance of cognitive, social, and emotional skills in order to face the increasing challenges of the 21<sup>st</sup> century. These are very critical, because those with higher levels of social and emotional skills, such as self-confidence and perseverance, are likely to benefit more from further investment in cognitive skills, such as math and science classes.

### **Social Emotional Learning**

School plays a critical role in preparing children to become adults who are knowledgeable, responsible, and caring. Thoughtful, systematic, and sustained attention to children's SEL can enhance education (Elias, 1997). Since the 1990s, researchers have identified ways to address academic performance and socio-emotional and personal well-being to produce student achievement (New Jersey School Boards Association, 2017). In 1994, the Fetzer Institute hosted a conference in which educators, professors, researchers, and advocates addressed concerns about disconnected school-based efforts. They further discussed the needs of the developmental, psychological, educational, and general health of children, highlighting SEL (Elbertson, Brackett, & Weissberg, 2009; Sancassiani et al, 2015; Koizumi, 2016). As a result of the 1994 meeting, The Collaborative for Academic, Social and Emotional Learning (CASEL) formed, "establishing high-quality, evidence-based social and emotional learning (SEL) as an essential part of preschool through high school education" ("History", para.1, 2019).

Elias and other CASEL founders defined social and emotional competence as the ability to understand, manage, and express the social and emotional aspects of one's life in ways that enable successful management of life tasks. Such encompasses learning, forming relationships, solving everyday problems, and adapting to the complex demands of growth and development. It includes self-awareness, control of impulsivity, working cooperatively, and

caring about oneself and others. According to Elias et al. (1997), “Social and emotional learning is the process through which children and adults develop the skills, attitudes, and values necessary to acquire social and emotional competence” (p.2).

CASEL (2015) defined SEL as processes through which students “acquire and effectively apply the knowledge, attitudes, and skills necessary to understand and manage emotions, set and achieve positive goals, feel and show empathy for others, establish and maintain positive relationships, and make responsible decisions” (p. 5). Likewise, Humphrey, Lendrum and Wigelsworth (2010) defined social and emotional learning as managing one’s feelings, awareness, empathy, motivation, building social skills, and the valuing one’s self (p.5). For the current study, I used Koizumi’s definition of SEL described in a later section of this paper.

There are more than 500 evaluations of the various types of SEL programs. Thousands of schools operate SEL programs across the US and other countries, and many schools have entire curriculums devoted to SEL (Weissberg, Durlak, Domitrovich & Gullotta, 2015). For example, the State of Illinois developed learning standards for preschool through high school that provides a framework to guide students’ learning of social and emotional competence. All 50 states have preschool-level social and emotional development standards (O’Brien & Resnik, 2009; Weissberg, Durlak, Domitrovich & Gullotta, 2015). The proximal goals of SEL programs are to foster the development of five interrelated sets of cognitive, affective, and behavioral competencies: self-awareness, self-management, social awareness, relationship skills, and responsible decision making (Durlak, Weissberg, Dymnicki, Taylor & Schellinger, 2011; Osher et al, 2016). In classroom-based programs, educators enhance students’ social and emotional competence through instruction and structured learning experiences throughout the day (Weissberg, Durlak, Domitrovich & Gullotta, 2015). In addition, children learn social and



emotional skills through a variety of methods such as classroom instruction, extracurricular activities, a supportive school environment and involvement in community service (Elias et al., 1997).

Rivers, Brackett, Reyes, Elbertson & Salovey (2013) conducted a study of 62 schools to investigate what is known as the RULER approach, a method designed to improve emotional interactions. Instructors learned strategies to guide and support student thinking, validate thoughts and feelings, and nourish emotional intelligence, all which were assumed to lead to student empowerment. Multilevel modeling analyses showed that compared to students in comparison schools, those in schools using the RULER approach were rated as having higher degrees of warmth and connectedness between teachers and students, more autonomy and leadership among students, and teachers who focused more on students' interests and motivations.

Another study evaluated the effects of a SEL program on socioemotional outcomes of 102 Latino English language learners (ELLs) using a quasi-experimental, intervention and control group design with random assignment of classrooms to assess effects on students' knowledge of SEL and resiliency (Castro-Olivo, 2014). The results indicated that knowledge of SEL significantly affected student self and social awareness, empathy, problem solving, anger management, responsible decision making, goal setting, and reframing of destructive thoughts and resiliency.

Through a meta-analysis of 213 school programs involving 270,034 K-12 students, Durlak, Weissberg, Dymnicki, Taylor and Schellinger (2011) found that SEL programs significantly improved SEL. The classroom-based interventions were typically implemented by regular classroom teachers and usually involved a specific curricula and instructional strategies,

such as behavior rehearsal and cooperative learning skills. The meta-analysis indicated that students in the programs demonstrated improved social and emotional skills, attitudes, behavior, and academic performance due to the SEL programs utilized by teaching staff.

SEL has also received attention in Japan. As indicated earlier, Japan's issues with *hikikomori* or school refusal have risen, along with student suicide and bullying. Although many teachers believed that it was necessary to implement preventive education, they were not able to find a concrete solution (Koizumi, 2005). In 2017, there were 134,398 elementary and middle high school students who were absent for more than 30 days a year, which was considered to reflect school refusal. The percentage of non-attendance at school was the highest it had ever been for two consecutive years ("Elementary and junior high school," 2017).

### **Social and Emotional Learning in Japan**

Due to changes in Japanese communities and technology, children rarely interacted on a daily basis with people other than their parents, and only within small cliques (Koizumi, 2014; Yamada, 2018). This lack of interaction with others brought about a decrease in children's ability to initiate and maintain mutual relations and to also develop coping skills when experiencing problems within relationships. This may be related to less developed cognition regarding self-development. Koizumi (2005) noted that it is time for Japan to promote human relationships in school education. This is consistent with Elias's contention, that "social and emotional education is sometimes called the missing piece, that part of the mission of the school" (Elias, et al, 1997, p. 2). Cognitive skills matter; yet, social and emotional skills—perseverance, self-control, and resilience—are equally as vital (Ikesako & Miyamoto, 2015).

In 1947, the Japanese government discussed issues related to social and emotional skills within and across subjects. The Japanese Basic Act on Education of 1947 (revised in 2006)

clarified the objectives of education as the development of well-rounded character and citizenship with transversal skills that are not specifically related to academic disciplines, but are skills that can be used in a wide variety of situations and work settings. Such include interpersonal and intrapersonal skills, i.e., communication skills and motivation (UNESCO, 2013; Ikesako & Miyamoto, 2015). In Article 1, the Act defined the "Aims of Education" as follows (I have italicized wording related to SEL):

1. To foster an attitude to acquire wide-ranging knowledge and culture, and to seek the truth, *cultivate a rich sensibility and sense of morality*, while developing a healthy body.
2. To develop the abilities of individuals while respecting their value; cultivate their creativity; *foster a spirit of autonomy* and independence; and foster an attitude to value labor while emphasizing the connections with career and practical life.
3. *To foster an attitude to value justice, responsibility, equality between men and women, mutual respect and cooperation, and actively contribute, in the public spirit, to the building and development of society.*
4. To foster an attitude to respect life, care for nature, and contribute to the protection of the environment.
5. To foster an attitude to respect our traditions and culture, love the country and region that nurtured them, together with respect for other countries and a desire to contribute to world peace and the development of the international community (MEXT, 2006)

Since the mid-1990s, MEXT promoted educational reform under the philosophy of “Zest for Living (*ikiru chikara*)” As a result, a new curricular activity “Periods for integrated study” (*sougou teki na gakushu no jikan*) were introduced in the curriculum from elementary to upper secondary schools to enable students to self-reflect on their own lives through a variety of classroom learning methods such as “cross-synthetic” studies and inquiry studies. In theory, the goals of this style of learning were to:

identify problems by ourselves, learn by ourselves, think by ourselves, judge independently, and foster the qualities and abilities to solve problems better through cross-disciplinary and integrated learning and exploratory learning. Along with this we develop an attitude of proactively, creatively and cooperatively working on problem solving and investigative activities so that students can think about their own way of life. (MEXT, 2009a, p.159)

While these were laudable goals, in reality, these activities lacked concrete lessons to cultivate SEL for students. Teachers did not know how to implement these goals in Japan (Ono, 2004). Therefore, much of the curriculum for SEL in Japan came from the US. In 1999, Koizumi translated into Japanese what Elias wrote in English about SEL two years earlier (Elias, et al, 1997). Koizumi (2005) drew attention to (a) the main ideas of SEL, (b) issues that might be necessary when promoting SEL in Japan, and (c) the current state of SEL education and its evaluation in Japan and the United States.

In 2016-2017, the MEXT committee discussed how a new skill framework could incorporate social and emotional skills needed in the future, such as autonomy, interpersonal skills, capacity to work with others, ability to solve problems, create new values, and develop learning skills (e.g. motivation, concentration and endurance). However, these policies provided

little guidance on how social and emotional development could be enhanced (OECD, 2015). For example, the national school curriculum did not provide explicit and practical instructions regarding how to teach social and emotional skills in schools. Although teachers and schools have flexibility to design their own lessons, teachers may feel unsure about how to teach these skills most effectively. This can be particularly challenging for teachers who are overwhelmed by the need to prepare students to perform well on core academic tests, such as in mathematics and languages (Ikesako & Miyamoto, 2015).

The National Institute for Educational Policy Research (2017) used the term “social and emotional competence,” defined as the “actions and attitudes leading to social adaptations related to relationships between oneself and others (and groups) and also the mental and physical health and growth and the psychological traits that make them possible. It included recognition, consciousness, understanding, belief, knowledge, ability and character” (p.10). There were three overlapping subareas to be noted (National Institute for Educational Policy Research, 2017). The first area related to the self, including what a person refers to as the self, their behaviors, and attitudes. The second is related to others and groups, including reference to behaviors, attitudes, and psychological characteristics of partners with whom individuals build relationships. The third is an area related to the relationship between the self and others and groups. This includes interpersonal relationships, behaviors, and attitudes about social and environmental relations and their relationships and psychological characteristics.

Several Japanese scholars defined SEL according to the OECD’s (2015) definition.

OECD described social and emotional skills in this manner:

Social and emotional skills refer to the abilities to regulate one’s thoughts, emotions and behavior. These skills differ from cognitive abilities such as

literacy or numeracy, because they mainly concern how people manage their emotions, perceive themselves and engage with others, rather than indicating their raw ability to process information (p.4).

Tokunaga introduced a definition set by the U.K government. The social and emotional aspects of learning (SEAL) program in the U.K described SEL as “making positive relationships with other people, of understanding and managing ourselves and our own emotions, thoughts, and behaviors” (Department of Children, Schools and Families, 2007, p.4). Koizumi (2011) defined SEL as the cultivation of skills, attitudes, and values in interpersonal relationships, based on self-perceptions and how to interact with others. He created the Social and Emotional Learning of 8 Abilities at School (SEL8S) Learning Program, in which Japanese students acquired SEL skills of self-awareness, awareness of others, self-control, interpersonal relationships and decision-making skills in elementary and junior high school (SEL 8 Kenkyu kai, 2018; Koizumi, 2011; Kitano, Kadotani & Ikeda 2012).

Nishioka and his research team (Nishioka, Terado, Akimitsu & Matsumoto, 2017) utilized Koizumi’s SEL8S to conduct a study to prevent truancy among students. They created a curriculum based on Koizumi’s SEL8S. Students self-monitored their eight SEL skills. For example, in the area of self-control, students discussed feelings of stress and how their bodies reacted to it. A teacher lectured about the negative effects of stress and introduced relaxation techniques. At the end of class, students completed a self-monitoring sheet to evaluate what they learned. Results suggested that social and emotional skills increased, and the authors predicted that this program could prevent students’ school refusal.

In Japan, several SEL programs became available for school practitioners with lesson plans specifically designed to strengthen social and emotional skills. For example, Ando (2012)

conducted a study of a school-based prevention program with 112 sixth graders. The program consisted of four lessons involving individual reflection and group discussions about positive self-image, interpersonal problem-solving strategies, and stress management. Results suggested that there was a marked decrease in interpersonal violence, bullying, impulsivity and aggression. In addition, participating students demonstrated positive adaptation to school life, increases in self-efficacy and refusal to peer pressure.

Harada and Watanabe (2011) examined the effects of social skills and self-esteem training among high school students. This program was designed to focus on the cognition of emotions. There were eight target skills: (a) getting acquainted with others, (b) communicating your thoughts and feelings, (c) listening, (d) enhancing self-esteem, (e) showing respect for yourself and others, (f) controlling your emotions, (g) implementing plans, and (h) application. Some of the 10 sessions were specifically intended to focus on emotional control and self-esteem enhancement. Results revealed that students in the intervention group developed more prosocial skills and demonstrated less withdrawn and aggressive behaviors, compared to those in the control group. As seen in Table 2, there are some differences in definitions between the SEL in the U.S and Japan. The definition of SEL in America comes from CASEL, the organization that first defined SEL over two decades ago. The Japanese definition, which I used for the current study, comes from Koizumi, who first introduced SEL to Japan.

Table 2. Definitions of Social Emotional Learning in the US and Japan.

	<b>CASEL (2015)</b>	<b>Koizumi (2005)</b>
<b>Awareness of myself</b>	Know your strengths and limitations, with a well-grounded sense of confidence, optimism; possess a “growth mindset.”	Notice your feelings; be able to make realistic, evidence-based evaluations about yourself.
<b>Social Awareness (CASEL)</b>	Understand the perspectives of others including those from diverse backgrounds and cultures and empathize with them.	Understand the feelings of others; be able to take others’ points of view; recognize that there are diverse people; have good relationships.
<b>Awareness of others (Koizumi)</b>		
<b>Self-management (CASEL)</b>	Effectively manage stress, control impulses and motivate yourself to set and achieve goals.	Control your emotions so that things can be handled appropriately; overcome setbacks and failures; work hard so that goals can be achieved without being limited by compromise.
<b>Self-Control (Koizumi)</b>		
<b>Relationships</b>	Communicate clearly; listen well; cooperate with others; resist inappropriate social pressure; negotiate conflict constructively; and seek and offer help when needed.	Be able to process emotion effectively in relation to surrounding people; build cooperation, and if necessary, aid others; build and maintain healthy and winning relationships; be able to refuse bad invitations; be able to explore possible solutions if opinions clash.
<b>Responsible decision making</b>	Make constructive choices about personal behaviors and social interactions based on ethical standards, safety, and social norms.	Make decisions by considering all relevant factors and possible results. In this process, respect others and take responsibility for one’s own decisions.

I suggest that Philosophy for Children (p4c) may be a way to integrate SEL into the Japanese school curriculum. In the following section, I explain p4c and then show how it can be applied in Japanese classrooms.



## **Philosophy for Children (P4C)**

Lipman originally developed Philosophy for Children (P4C) in 1969 (Lipman, Sharp & Oscanyan, 1980). He noticed that his college students lacked critical reasoning skills and believed that an earlier foundation in such was essential. He envisioned philosophy classes for children that would teach them how to think by giving them practice through classroom discussions (Brandt, 1998). Lipman believed that children were curious by nature, and this natural hunger towards inquiry needed to be fed and nurtured until it was satisfied (Lipman et al., 1980). In 1970, Lipman moved to Montclair College where he began the systematic development of what became P4C. Lipman and Sharp established the Institute for the Advancement of Philosophy for Children, which became an internationally recognized P4C center. There, they created a curriculum of seven philosophically inspired novels for Grades K-12 and accompanying manuals for teachers to use in classrooms. Lipman realized that the principles of logic needed to be presented in an interesting way, so he created novels and manuals for teachers to use in classrooms that depicted characters discovering these principles and reflecting on how they could be applied to their lives (Brandt, 1998; Sharp, Reed, & Lipman, 1992).

Lipman (1980) argued that fundamental problems with the education system could not be solved by remediation. Instead, he called for a redesign of the entire system of education should around the central notion of a community of inquiry. He described two, contrasting paradigms of educational practices—the standard paradigm and what he proposed to be a “reflective paradigm.” According to Lipman (1980), inquiry is built into the entire curriculum of a reflective paradigm as opposed to students merely learning from the teacher. In his own words:

In the standard paradigm, teachers question students; in the reflective paradigm, students are considered to be thinking if they learn what they have been taught; in the reflective paradigm, students are considered to be thinking if they participate in the community of inquiry. (Lipman, 1980, p.19)

The above quote, reflects Lipman's (1980) ideal education. Rather than teachers only questioning students about what they learned in class, he thought that both students and teachers should work together on a process of inquiry that was woven into the entire curriculum. One of the key features of Lipman's ideal curriculum was the search for meaning because he felt that like everyone else, children desired a life of rich and meaningful experiences. He called for "schools that dedicate themselves to helping children find meanings relevant to their lives" (p.13). Thus, the purpose of schooling was to help children unearth and ascertain these meanings on their own. When students engaged in discussion, they figured out such meaning. Therefore, "thinking is the ability to acquire meanings par excellence" (Lipman, 1980, p. 13). Rather than using a textbook that told children what to do, Lipman recommended activities that were meaning-laden: stories, games, discussions, and trustful personal relationships (Lipman, 1980). There were certain prerequisite conditions, which included children's and teachers' mutual respect for each other, readiness to reason, and absence of indoctrination. These conditions brought forth effective dialogue. P4C also involves discovering alternatives, exploring possibilities, and recognizing other perspectives. (Lipman, Sharp & Oscanyan, 1980).

**Community of inquiry.** Lipman (2003) pointed out that the phrase "community of inquiry" was coined by Peirce, and initially, educators applied it mainly to scientific inquiry. Later, the meaning of the phrase widened to encapsulate all sorts of inquiry. Lipman stated:

We can now speak of “converting the classroom into a community of inquiry” in which students listen to one another with respect, build on one another’s ideas, challenge one another to supply reasons for otherwise unsupported opinions, assist each other in drawing inferences from what has been said, and seek to identify one another’s assumptions. (Lipman, 2003, p.20)

Thus, Lipman (2003) discussed “converting the classroom into a community of inquiry.”

This process involved students listening to each other to expand notions, inquiring about the causes for notions with no supporting explanations, helping one another in surmising from the discussion, and looking to recognize each other’s premises. Participants with different styles of thinking, backgrounds, and values contribute to the establishment of a community of inquiry. Moreover, thinking is positively complemented with shared inquiry (Gregory 2011). The assumption is that such procedures, when internalized, can become reflective habits (Lipman, Sharp & Oscanyan, 1980).

#### **philosophy for children Hawai’i (p4c)**

In 1984, Jackson, a recent doctoral graduate from the University of Hawai’i, attended a three-week intensive workshop on P4C that was conducted by Lipman and Sharp at Montclair State College (T. Jackson, personal communication, November 16, 2019). Thirty academic philosophers from around the globe attended this workshop to learn about Lipman’s approach to bring philosophy closer to young children. After Jackson returned to Hawai’i, he introduced Lipman’s approach to the children, their teachers, and other educators in Hawai’i. In the decade that followed, Jackson utilized this new program in conjunction with the teachers and the students in many elementary school classrooms, in an effort to realize Lipman’s vision of a

classroom community of inquiry. Jackson found that there were some benefits to Lipman's approach and also a number of limitations to using this approach in Hawai'i.

Notable among the limitations were: (a) insufficient attention to the development of the *community* in the community of inquiry and (b) that the curriculum and its approach both in content and practice were based on Western philosophy. This was what Lipman wanted to achieve from the beginning. (Jackson, 2017). Nevertheless, as it progressed, it became evident that the curriculum and its approach did not resonate with the experiences of many of Hawaii's children (Makaiau, 2010; Miller, 2013). The content also did not apply to middle or high school environments. The approach utilized a Western academic framework of participants taking positions, seeking clarity through developing their knowledge in logic, and infusing philosophical reasoning in their dialogues. In addition, the approach conflicted with multi-ethnic island communities society that included different aspects of self and self-other relationships, which restricted session topics and the ways participants could interact with one another. Jackson was also concerned that Lipman (1980) required the presence of a teacher with training in philosophy. These constraints encouraged the continuous development of philosophy for children Hawai'i (p4c Hawai'i). Jackson moved away from an over reliance on Western philosophy, and p4c Hawai'i did not require extensive philosophical training for teachers. p4c Hawai'i was possible for all grade levels and various subject matters (Makaiau, 2010; Miller, 2013). Teachers modified p4c practices to match their students' cultural, emotional, and intellectual needs, addressing diverse and multicultural societies like Hawai'i.

In the p4c Hawai'i approach, philosophical inquiry focuses on thinking and learning processes and also on developing ethical relationships among students and teachers (Leng, 2015).

**Four Pillars of p4c Hawai'i.** The p4c Hawai'i approach is based on “four pillars” of community, inquiry, philosophy and reflection (Jackson, 2012). In the following section, I explain these four pillars.

***Pillar 1: Community.*** A p4c Hawai'i community is made up three components: (a) a circle, (b) a community ball, and (c) intellectual safety (Jackson, 2019). To create a p4c Hawai'i community, students and their teachers sit in a circle. This encourages a new power dynamic in the classroom. According to Jackson (2019), circular seating encourages interaction and cooperation, allows for more free flow of ideas, and promotes a higher level of personal and intellectual respect between students and their teachers.

The group creates a community ball and use the ball as a core practice (Jackson, 2013). The community ball becomes a tool for classroom communication. It promotes students' senses of belonging and feelings of purpose, which promote the building an intellectually safe classroom community. Students pass the ball to each other during class discussions and learn respect and turn-taking in a well-regulated group discussion (Jackson, 1984; Makaiau & Miller, 2012).

Last of all, in this early stage of development, the notion of *safety* is introduced (Jackson, 2019). Jackson (2019) felt that many classrooms are not physically, emotionally or intellectually safe places for teachers or their students. Recognition and active strategies to respond to this reality are a hallmark of p4cHawai'i. Jackson believed that for meaningful dialogue and inquiry to occur, students must feel emotionally and intellectually safe in a place where there are no comments intended to belittle, undermine, negate, devalue, or ridicule others. He noted that intellectual safety occurs when “all participants in the Community feel free to ask virtually any question or state any view so long as respect for all community members is honored” (Jackson,

2019, p. 6). By doing so, participants learn to trust each other, and to present their own thoughts on complex and difficult issues (Jackson, 2019; Miller, 2013). A growing trust develops among the participants, and with it the courage to present one's own thoughts, however tentatively, on complex and difficult issues. This important sense of community establishes a learning environment where knowledge is socially constructed in meaningful and responsible ways. (Jackson et al., 2012)

To enhance participation in the community, Jackson (2019) also suggested an optional set of “magical words.” These include: IDUS (I don't understand); POPAAT (Please, one person at a time); OMT (One more time); NQP (New question please); LMO (Let's move on); PBQ (Please be quiet); GOS (Going off subject); and SPLAT (A little louder please) (Jackson, 2019). Participants learn to use these “magic words” at appropriate times in the discussions and become more active participation.

***Pillar 2: Inquiry.*** Inquiry in p4c Hawai'i is sensitive to the questions and interests of the community, and is directed by community members themselves (Jackson,2019). The participants, in their intellectually safe community, develop fruitful lines of inquiry from often deceptively simple beginnings (Jackson, 2013). One of the strategies for giving shape to individual sessions is called “Plain Vanilla.” In Plain Vanilla, a prompt is presented to students. This involve their reading a story, viewing a film, or being assigned subject matter content. Next, every member of the community presents a wondering—a question or comment. Then the group votes for the question or comment that they would like to pursue as their first inquiry. Jackson (2013) noted that this type of classroom structure assures students that their sense of wonder is valued and incorporated into inquiries.

Co-inquiry is a key part of the inquiry as it assumes that no one, including the teacher, knows in advance the answer to the question or where the inquiry will lead. p4c Hawai'i also focuses on the self-corrective nature of the inquiry, in that it is assumed that members of the community undergo development, change of perspective or opinion in their thought processes through the inquiries.

Participants of Plain Vanilla sessions must be mindful of the use of the specific inquiry tools of the "Good Thinker's Toolkit" (Jackson, 2019). The Good Thinker's Toolkit consists of seven tools represented by the acronym WRAITEC:

**W** What do you mean by that? **R** What are the reasons? **A** What is being assumed? Or, what can I assume? **I** Can I infer \_\_\_\_ from \_\_\_\_? Or, where are there inferences being made? **T** Is what is being said true and what does it imply if it is true? **E** Are there any examples to prove what is being said? And, **C** Are there any counter-examples to disprove what is being said? (Makaiau & Miller, 2012, p. 15).

Students use these questions to confirm opinions and identify hidden assumptions. Students who used this tool kit became deeper thinkers and were able to create their own inquiries (Leng, 2015; Makaiau, 2010; Miller, 2013).

The last component of inquiry is reflection (Jackson, 2019). At the end of each session, the community reflects on their work by asking questions to determine how they performed as a community and the nature of the inquiry itself. Participants provide their opinion about what went well and what might have been better by displaying a "thumbs up, middle or down" (Jackson, 2019).

***Pillar 3: Philosophy.*** Jackson (2013) observed that many educators and parents worldwide respond neutrally or negatively to the term “philosophy.” He noted that there is surprise and puzzlement that “philosophy’ is linked to “children” as in “Philosophy for Children” (Jackson, 2019). Philosophy is often considered to be obscure, undecipherable, and separate from the daily occurrences; and thus, not appropriate for children. As noted above, Lipman based both the content and activity of P4C on the Western philosophical traditions. It is important to remember that Lipman’s approach achieved great success around the world in many locations (Jackson, 2013).

What happened in Hawai’i was in response to encounters with non-Western traditions, including philosophical traditions that provided a different view of philosophy (Jackson, 2019). This involved recognizing both content and activity as central to philosophy, but distinguishing two forms of its expression: big P and little p. Big P and little p agree with Plato that philosophy begins with wonder. Each of them comprises of both content and activity. Most people associate philosophy with big P, academic philosophy, which includes philosophers like Socrates or Confucius, and certain areas like metaphysics, epistemology, and ethics. The activity in Big P refers to professionals teaching, studying, reading, writing, publishing, and presenting at conferences based on the above themes. p4c Hawai’i offers a new view of *when* philosophy begins: at birth! It posits that we are all born with a special, powerful form of wonder called "Primal Wonder." Importantly, this primal wonder is pre-cultural, pre- linguistic, and embodied in our own unique place and circumstance of birth. Primal wonder is open to what presents itself by any culture or language, where it finds itself, for multiple forms of content which will inform our little p philosophy.



From this perspective, we are born virtually ready for multiple possible ways of making meaning of experience (Jackson,2019). With the momentous advent of language, Primal Wonder is given a voice (Jackson, 2019). As Lipman himself pointed out, “Children begin to think philosophically when they begin to ask why” (Lipman, 1980 p. 58). It is with the power of language that the activity of little p philosophy begins. The content in little p includes the set of beliefs that we acquire at birth and how it continues to influence the experiences that we have. In other words, humans are born with a philosophical eagerness to learn about the surrounding world. The activity in little p is based on the observation that people do not obtain this subject matter passively but get involved from the beginning. Children like to constantly ask “But why?” which reflects humans inherent curiosity once language skills are acquired. p4c Hawai‘i draws upon this child-like sense of wonder and curiosity because children and students quickly respond if they sense a real opportunity to wonder together about topics of real interest to them. This means that the beliefs, queries, and the subject matter that arises from the students are significant.

Activities include frequent use of the Good Thinker’s Toolkit. Teachers and facilitators can apply Plain Vanilla to a broad range of content and topics. Of course, this does not mean that the significance of big P is diminished in any way as an asset to be utilized when appropriate. It does mean but rather teachers and facilitators do not need experience with big P (academic philosophy), in order to facilitate successful p4c inquiries and are able to connect with any topic that comes up in elementary and middle schools (Jackson, 2013).

***Pillar 4: Reflection.*** Reflection is an essential part of every p4c Hawai‘i inquiry sessions, both for the development of the community and it’s inquiry. In p4c Hawai‘i, participants reflect on the p4c Hawai‘i process and its pillars and the values that the pillars stand

for (Jackson, 2013). Participants consider the following questions: How are we doing? How are we growing? Are we remaining faithful to our mission and vision statements?

In p4c Hawai'i, Jackson (2019) suggested four overlapping types of progress can result from effective session:

(a) Confusion/Complexity: This form of progress occurs when an inquiry reveals how complicated the question or topic really is. (b) Connecting new ideas: In a rich inquiry session, new ideas and insights are presented and as a result, new connections can begin to emerge among the various ideas that presented themselves in the course of the inquiry (c) An answer or more questions or lines of inquiry begin to emerge: For some participants, as a result of the content of the session, the shape of an answer begins to emerge (d) A commitment to take some personal action within oneself or in the wider community with respect to some aspect of the topic or question that emerged in the course of the Inquiry. (p.16)

Jackson (2019) pointed out that it is important to recognize that diverse participants in the same inquiry will often experience different types of progress. While some may have answers the start, others may be confused or take time to develop connections. This is to be expected as each participant starts at a different place and brings different life experiences and knowledge to the discussion.

Jackson (2013) noted that a p4c Hawai'i community develops at its own pace in three overlapping stages. In the beginning, the teacher or facilitator plays a strong role in running the community. Second, as the participants internalize the roles, vocabulary, and protocols that characterize an intellectually safe community, the teachers and student roles begin to blend and the community can be considered "emerging." In emerging communities, members have

internalized the protocols, calling on each other and begin to use the p4c Hawai'i tools. Finally, a community may develop to be considered "mature," when the teacher's role shifts to become a participant like other members (Jackson, 2019).

**Uehiro Foundation in Japan** In 2005, the Uehiro Foundation in Japan collaborated with Jackson to establish a site on the University of Hawai'i campus. Uehiro Foundation supports research and education related to the preparation and professional development of educators, researchers, and students who are developing intellectually safe communities of inquiry within their classrooms and schools. The Uehiro Academy in Hawai'i participates in exchanges between Hawai'i and Japan, such that educators from each location learn from each other and share ideas about p4c education (The University of Hawai'i Uehiro Academy for Philosophy and Ethics in Education, 2013).

### **Philosophy for Children in Japan**

Philosophy for Children in Japan originated in 1993, when Ando and Watanabe examined the formation of philosophy programs for children and pointed to the possibility of improving Japanese social studies and English education through philosophical inquiry (Tsuchiya, 2018; Sakai, 2013). In 1998, Osaka University established the "Clinical Philosophy Laboratory" to research the possibility of teaching philosophy to community members, such as nurses and teachers (Osaka University, 2010). Matsumoto (2004) and his group of researchers at Hyogo University of Teacher Education focused on children's philosophy as a new educational curriculum that targeted fifth-grade children at public elementary schools in Miyazaki prefecture. This approach utilized Lipman's philosophical novel book, *Harry Stottlemeier's Discovery*, to assess children's inferential skills. Thereafter, p4c Hawai'i approach spread throughout Japanese middle and high schools, most notably through the work of Toyoda who was exposed to p4c

while she was a graduate student at the University of Hawai'i (M. Toyoda, personal communication, February 16, 2018).

Godo (2013) recalled that she observed p4c Hawai'i as a graduate student, and upon returning to Japan, participated as a tutor in a summer philosophy camp for high school students. Godo (2013) described the transformative effects of p4c and how students' conversations deepened as they thought and talked about a topic. She noted that students connected their questions to what others said and honored each other's contributions. Godo was amazed that students were so honest, considered others' questions seriously, and felt accepted. She noted that "in such a way, a camp where people are connected and freely grow through philosophy felt like a utopia to me" (Godo, 2013, p.68).

While conducting research for this dissertation, I contacted p4c Hawai'i teachers in Japan and was struck by their enthusiasm and passion. Although there are many influences, Jackson's work has been especially influential in shaping the direction of Philosophy for Children in Japan. In 2005, Toyoda, who is a faculty member of the University of Hawai'i Uehiro Academy, introduced the p4c Hawai'i approach to Japanese audiences at a workshop. By 2006, Toyoda began holding p4c workshops at elementary schools throughout Japan, and in 2010, she introduced p4c Hawai'i approach to various universities, including Osaka University, Rikkyo University, Jochi University and the University of Tokyo. In 2013, Toyoda introduced p4c to an elementary school in Miyagi prefecture and since that time, she has held a p4c Hawai'i approach study group every month, continuing to expand p4c Hawai'i approach to schools in the Tohoku region (M. Toyoda, personal communication, February 16, 2018). Toyoda coordinated the Uehiro Foundation p4c Japan-Hawai'i Exchange Program that provided biannual activities for

teachers from Japan and Hawai‘i to learn about p4c Hawai‘i (Uehiro Foundation on Ethics and Education, 2004).

**Other Philosophy for Children Groups in Japan.** I reviewed the Japanese language literature on p4c, including an unpublished Japanese-language dissertation by Tsuchiya (2018). I also referred to Japanese web sites and corresponded with Japanese scholars to identify the following groups that actively promoted p4c in Japan: (a) p4c Miyagi, (b) University of Tokyo Center for Philosophy, (c) p4c Japan, (d) Ardacoda, (e) Osaka University Clinical Philosophy Laboratory and (f) Ochanomizu University Elementary School (T. Tabata, personal communication, December 22, 2017; Tsuchiya, 2018). In the next sections, I describe the aims of these groups and how they implemented p4c sessions. There may be other groups with a different approach that I did not discover.

***p4c Miyagi.*** p4c Miyagi was located in Miyagi prefecture, which was devastated by the earthquake and tsunami of 2011. The program aimed to (a) promote "lifestyle education" for children in Miyagi who were afflicted by natural disasters, (b) implement school goals, (c) resolve regional, school, and classroom problems, and (d) build a learning community among educators (Miyagi University of Education, 2018). A goal of the program is to spread the practice of p4c Hawai‘i approach. p4c Hawai‘i has been increasing dramatically from introduction in 2013 to the present (Toyoda, 2019).

***University of Tokyo Center for Philosophy.*** Kajitani and others at the University of Tokyo promoted "Philosophy for Everyone (P4E)" and conducted related events. One unique feature was their focus on communities beyond the classroom. Educators visited elementary, middle, and high schools and collaborated on community activities with individuals of many ages in such communities Hokkaido and Okinawa, hundreds of miles from Tokyo (Kajitani,

2016). At these gatherings, people from different positions and social classes gathered to ask questions, think, and talk together.

***p4c Japan.*** The third group, p4c Japan, was located mainly in Osaka. I attended a meeting in 2016 of a loosely organized group of teachers from all levels of schools--primary, secondary, and higher education--as well as interested community members. This group studied p4c methods and promoted the use of p4c by releasing articles, teaching materials, and lesson plans. They also provided support to teachers, researchers, and community members who were interested in learning about or implementing p4c sessions (p4c Japan, 2018). At the meeting I attended, a teacher shared a lesson plan and the questions that students generated from it. Attendees analyzed the lesson and offered suggestions for improving the plan. In this way, the group served as a support group for people interested in p4c.

***Ardacoda.*** Ardacoda was a nonprofit organization located in Tokyo focused on children's and adults' philosophies. They offered workshops for those interested in philosophical dialogue with children and promoted such discourse between adults. At the time I was conducting the current study, Ardacoda members worked on various activities aimed at disseminating and planning philosophical dialogue through events in public venues, business, and the media. According to Deputy Director Kono, Ardacoda focused on the core of Lipman's methods, using a book to create dialogue in a circle. Kono (2014a) stated, "The purpose of the implementation is to dialogue with children and promote a better life. Therefore, the individual who wants to facilitate a session seeks the best way for oneself. If one focuses only on a manual, then one [stops] thinking" (p.109).

***Osaka University Clinical Philosophy Laboratory.*** Osaka University philosophy professor Washida first supported the field, "clinical philosophy," which situates philosophical

thinking in one's life. The use of the word "clinical" makes this an interesting form of philosophy with relevance to p4c. According to the Osaka University Clinical Philosophy Laboratory website, "clinical philosophy" is:

philosophy on the spot of suffering, suffering not only in the field of medicine or nursing, but in any other fields. (The word "clinical" originates in the Greek word "klinikos" which means "bed side" (sic).) It might have been imagined that clinical philosophy is a type of applied ethics, but this is not the case. Clinical philosophy is against the idea of application, which presupposes certain principles being established. On the contrary, clinical philosophy stresses the importance of philosophical reflection emerging in concrete scenes of our life. (2010).

Washida and his colleagues initiated a course in clinical philosophy in 1998 to reach out to nurses, teachers, students of ethics, and people from other fields to discuss the subject of "care." In the field of education, graduate students studied children who refused to attend school and incorporated philosophy with high school students (Osaka University, 2010). Through clinical philosophy, questions and concepts expressed in discussions were integrated into concrete social contexts. They were applied to real world settings with participation and discussions with people involved in these issues.

***Café Philo.*** According to its website Café Philo (2016) was a group practicing and supporting philosophical dialog among regular citizens and since 2005, operated the Philosophy Café. This group explored how to use philosophy in everyday life, by working with various activities and organizations in society and supporting non-academics using philosophy. One of their key activities was hosting a Philosophy Café which was held in public locations such as neighborhood cafes or train stations. Upon request, they would dispatch a facilitator to these

locations to help to create a place for a customized dialogue to suit participants' needs. They also provided activities and events related to philosophical dialogue and helped to provide networking events for academics and citizen philosophers.

***Ochasho University Elementary School.*** Ochasho University Elementary School offered philosophy for Grades 3 through 6. This school was designated by MEXT to research and develop how to foster humanity and morality with thinking abilities that took into account the relationship between "morals classes" and other subjects. p4c Hawai'i elements are evident at Ochasho, including a community of inquiry, sense of wonder, and intellectual safety (Tanaka, 2017). This school was one of several elementary schools that MEXT designated to implement special programs across the nation, and Ochasho chose to use the p4c approach.

One of the key tenets of the p4c Hawai'i approach is that students must be viewed not just intellectually, but socially and emotionally, as well. Therefore, I think one of the essential benefits of the p4c Hawai'i approach in this context was to rebuild communities and *kizuna* (social ties) in an increasingly isolating and depersonalized Japanese society (MEXT, 2018a). Jones (2012) suggested that schools should aim to provide students with opportunities to express their thoughts and feelings and to learn to work with others in a constructive way. p4c Hawai'i may provide an effective framework for introducing SEL into the Japanese educational system to teach self-awareness, awareness of others, self-control, interpersonal relationships and decision-making skills. For example, when p4c Hawai'i was conducted in an elementary school in Sendai, a region affected by the 2011 Tōhoku earthquake and tsunami, students demonstrated SEL in this context to a degree that was not usually seen in other Japanese classroom settings (Shoji & Horikoshi, 2015). One of the students who received the community ball initially did not say anything; and yet, he did not want to let the ball go. After 20 or 30 seconds, he started



expressing his thoughts. Another female student who had family issues and did not usually express her feelings became talkative in a p4c class. Furthermore, one of the students who refused school returned after a long absence and participated in p4c Hawai'i approach. After finishing the class, he told others that he enjoyed the discussion and wanted to do it again. Tabata (2016) explained, "p4c Hawai'i approach is therapeutic because there is a "psycho therapeutic" or "counseling-like" effect on the students who participated in a p4c session" (p.135). A variety of notable events occurred that would not be seen in regular class sessions. Those who participated in p4c Hawai'i sessions felt close to each other and changed their behavior afterwards. For example, after experiencing p4c Hawai'i, students at one school who used to have a lot of side conversations during class began listening more carefully to each other's opinions (Shoji & Horikoshi, 2015). In another example, a student who rarely conversed in class started talking, and a student who had not stood out in class began to show his personality among classmates. One elementary school teacher in Hyogo, Japan, told me that she was able to understand and hear the students' real voices, and better know how to support her students (Elementary school teacher, personal communication, December 28, 2017).

### **p4c Hawai'i Approach in Secondary Education**

Teachers have used the p4c Hawai'i approach at K-12 schools in many countries, such as the US, Taiwan, China, Austria, Germany, and Japan (Jackson, 2013, Jackson et.al, 2012). I argue that middle schools can benefit from the p4c Hawai'i approach because children of this age group typically start separating and differentiating themselves from their parents and begin to develop more independence and individuality (Pickhardt, 2017). Many middle school children experience periods of feeling socially insecure and emotionally vulnerable, when they realize that their own inner world is different from those of their parents and friends. Some start

exploring their own ways of living and find meaning in peer friendships, rather than relationships with adults. During this period, socially cruel behaviors such as teasing, exclusion, bullying, and rumoring also become more common (British Psychological Society: Royal College of Psychiatrists, 2013). Children who are perceived as different from the desirable social norm are often targeted (Tokyo City University Junior and Senior High School, 2009; Nakamura & Koshikawa, 2014), so they become careful to evaluate their friends and to not interact with others (Yoshii, 1998; MEXT, 2009b). In Japanese middle school, there is an increase in behavioral problems and in the number of students who stop going to school and become *hikkikomori* (Nippon Broadcasting System, 2019). Therefore, the Japanese government emphasized the positive development of children in the early adolescence period based on self-reflection and improvement (MEXT, 2009b). One of the key goals was to foster the ability to live an independent life as a member of society, understand the significance of laws and rules, and become conscientious of morality.

Although the Japanese government directed schools to focus on cultivating individualized thinking, schools still prized a collective thinking that sacrificed individual identity. As a result, students who were different from others were often stigmatized and targeted by their peers (Lu, 2015). According to a student who had been bullied at school; and thereafter, refused to attend, Japanese education systems focused on collective thinking created this bullying problem (Wright, 2015). Students who refused to go school received psychotherapy which focused on personality factors, and yet, what was missing was an analysis of factors of the educational structures that led to bullying (Yoshii, 1998).

Furthermore, as some Japanese children age, their self-esteem, *jikohiteikan* or *jisonkanjyo* tends to decrease (Iwai & Oda, 1986; MEXT, 2016a; Benesse Corporation, Inc., 2019). A

Japanese government survey indicated a relationship between students' achievement and their self-esteem: the lower the percentage of students' correct answers for each subject, the lower the likelihood that they would agree with statements such as "I have good points." Educators thought that one of the reasons for this relationship was that students were evaluated for their college entrance exams based on close-ended questions. This promoted students searching for one correct answer and focusing on what they could not do instead of what they could do. Eventually this led to students developing lower self-esteem. In school, allowing students to answer with fewer restrictions could encourage children to explore and express their opinions more freely (Benesse Corporation, Inc., 2019).

Therefore, implementing p4c Hawai'i approach may support middle school children in a variety of ways. First, in an intellectual safe circle, the teacher and student should respect each other, think deeply about a topic and listen to other perspectives and feelings. Students may begin to think critically and realize that it is okay to have different opinions and that there can be multiple answers to questions. While doing so, they may learn how to communicate, create a community and build relationships. As a result, students have opportunities to connect with classmates and explore and construct their own ideas. Eventually, students should embrace their uniqueness and individuality, increase their self-esteem and gain "*ikiru chikara*" to live in society. For the current study, I investigated a Japanese middle school classroom using p4c Hawai'i approach.

### **Theoretical Frameworks**

This study is framed by the theories of Dewey and Vygotsky. Below I discuss these two theories and how they applied to my research.

**Dewey.** Dewey (1915) emphasized the significance of experience in learning. He argued that schools should not only be places where children learn subjects, but also be full of important activities for learners. He believed that school should “be a miniature community, an embryonic society” (p. 18), where students discovered what it meant to be valued members of a social group, and also gained skills and knowledge that they could then apply within their families and the larger social community (Dewey, 1915; Jackson, 1998). Dewey believed that it was important to help students become aware of the social significance of what they were doing. Through classroom activities, students could connect their education with what was going on in the world outside of school. Dewey conceived of school as a place to gain more than just content knowledge, but also as a place to learn how to live.

Dewey's (1915) conceptualization of education focused on meaningful activity in learning and participation in a classroom democracy. Unlike earlier models of teaching, which relied on authoritarianism and rote learning, Dewey's progressive education asserted that students must be invested in what they were learning. Dewey insisted that the school community should promote shared interests among peers and open communication. The ideal school was a miniature democracy. In this way, he saw schools as improving people's quality of life and also as a springboard for social progress.

Dewey's (1916) theory was relevant to the current study in that p4c Hawai'i emphasizes students' investment in their own learning, active participation in learning process and deep understanding of subjects. Dewey believed that when learning a new subject, individuals should be able to play with ideas freely without presumption and prejudice, and by doing so, they would be interested in learning (Dewey, 1933). One of his key ideas was the nature of freedom. He believed that educators should teach students how to control their impulses and desires by

letting them choose what they studied and discover the consequences of their actions (Dewey, 1938). This would result in students developing wisdom to frame, judge and evaluate their desires. The current study examined the effects of giving Japanese students the freedom to shape their classroom inquiries, rather than having the teacher dictate what should be learned.

**Vygotsky.** Vygotsky's (1978) sociocultural theory of human learning described learning as a social process. One of the major concepts of his theoretical framework was the notion that social interaction plays a fundamental role in the development of cognition that knowledge is co-constructed with others in sociocultural context. He argued that:

Every function in the child's cultural development appears twice: first, on the social level and later, on the individual level: first, between people and then inside the child. This applies equally to voluntary attention, to logical memory, and to the formation of concepts. All the higher functions originate as actual relationships between individuals. (Vygotsky, 1978, p. 57).

According to Vygotsky, thinking is internalized to speech. All thoughts, ideas, and ways of thinking originate in the experiential realities of children's communities, in their social environment. The richer the language child hears, the richer the internal thinking may be. In application to my research, I looked for ways in which social interactions between peers and the teacher in classroom discussions led to students appropriating new ways of thinking and interacting. This new knowledge could also promote students' constructing their own perspectives, based on their internalizations of classroom discussions. Therefore, the environment should influence how children think and what they think about.

A second aspect of Vygotsky's (1978) theory that I used in my study was his idea of the "Zone of Proximal Development" (ZPD), which is the potential for cognitive

development. According to Vygotsky, adults and more proficient peers may provide assistance to individuals, who cannot complete a task without help. There are two developmental levels, the individual's actual developmental level and potential developmental level. The actual developmental level indicates their current cognitive functioning, what individuals can complete by themselves. The potential developmental level indicates what they can accomplish with a more knowledgeable assistant. ZPD is the gap between what learners are able to do on their own and what they can accomplish with help from others (Vygotsky, 1978). Therefore, the ZPD represents what the students can do if a teacher or knowledgeable peer provides assistance through what Wood, Bruner, and Ross (1976) called "scaffolding." In my research, I looked for ways that the teacher and knowledgeable peers scaffolded students to discuss a topic, when students did not at first know what to say. Collaboration with the teacher and more capable peers could make it possible for students to gain a deeper understanding of a subject, and move from learning with assistance to learning on their own.

### **The Purpose of the Study**

The intent of this study was to learn about the impact on p4c Hawai'i on Japanese middle school students' socioemotional abilities. The research question driving this study was: How does using the p4c Hawai'i approach influence Japanese middle school students' socio-emotional skills in a classroom?

## CHAPTER 2. METHODS

### Design

I conducted a case study of one middle school class in Japan using p4c. Applying mixed methods, I examined students' socioemotional experiences across the first semester of the 2018-2019 school year. Although most of my data sources were qualitative, I used a quantitative SEL survey for triangulation.

### Participants

**Students.** Participants included 39 students in the Grade 7 class, ages 13- to 14-years-old. All students in the class were invited to participate in the classroom observations, self-reflection sheets, survey, and document analysis, and all assented to do so. All of the students' parents also provided informed consent for their children to participate. A smaller subset of eight students (three male and five female students), who were selected by the teacher, also agreed to participate in the focus group interview. I informed the students and their parents that their decision to participate in the study was voluntary and would not influence their course grade.

**Teacher.** Tanaka sensei<sup>1</sup> (the teacher) who taught the Japanese (*kokugo*) class also consented to participate in the study. Tanaka sensei had been teaching at the secondary school for four years. He was born and raised in Japan and at the time of the study, he had been teaching for eight years. Tanaka sensei graduated with a master's degree in psychology from Osaka University and was completing his PhD during the year of the study. He had been learning about and implementing p4c for 10 years. Eleven years prior to the study, he heard about p4c approach from Honma at Osaka University, where he was a master's degree student. Tanaka

---

<sup>1</sup> In this study, all names are pseudonyms.

sensei began implementing philosophical dialogue in his classrooms at Rakunan Junior and High school and Waseda Setsunan Junior and High School, where he worked as a lecturer. He also visited Hawai'i and learned about p4c Hawai'i from Jackson in 2012, 2013, 2014 and 2019.

### **Data Sources**

I used multiple data sources, including video and audio recordings of the classroom discussions, focus group and individual interviews, a student self-reflection sheet, memos, and a student SEL survey. I describe each data source in more detail below.

**Video and audio recordings of p4c discussions.** Tanaka sensei video and audio recorded five p4c sessions and shared these recordings with me through an online file share application. He regularly video recorded his classroom when he conducted p4c sessions. The camera was placed near the teacher. Because the camera was placed at a distance from all students in order to view the entire class, it was sometimes difficult for me to identify who was talking and also at times, I could not hear some students' voices clearly. This was particularly the case, when students sat in a large circle, and the video camera could not capture everyone and what they were doing and saying.

Audio recording was valuable to catch the exact words used (Stake, 2005), and videotaping was also valuable such that I could analyze students' expression and behaviors. These recordings allowed me to analyze how p4c approach, such as the Community of Inquiry influenced students' socioemotional in their verbal and non-verbal expressions.

**Memos.** As I reviewed the audio and video recordings, I wrote my initial thoughts as memos about the classroom interactions. Memos can help researchers to reflect on their thinking throughout the research process. To help in writing my results, I wrote memos from interviews, focus group, observations and other sources such as email communications with p4c teachers



(Birks, Chapman & Francis, 2008). See Appendix F for an example of a memo. In these memos, I recorded my intuitive feelings, hunches, misunderstandings and questions. After reviewing each video record, I reviewed my memos (Corbin & Strauss, 2015) to reflect on the video observations.

**Interviews.** I conducted a student focus group interview and two interviews with Tanaka sensei. All of these interviews were conducted in Japanese, the participants' native language.

**Focus group interview.** At the end of the semester, I conducted a focus group interview with the eight focus group students for 90 minutes. I elicited students' thoughts and experiences about socioemotional skills and how they learned these skills in a class. I video recorded the focus group interview.

**Teacher interview.** I interviewed Tanaka sensei before the semester started and again at the end of the semester. These interviews focused on his perceptions about implementing the p4c approach and its effects on students' socioemotional skills and on his instruction. See Appendices B and C for the interview questions. I audio recorded these interviews.

**Student self-reflection sheet.** At the end of the each p4c session, Tanaka sensei asked students to reflect on the day's inquiry or classroom activities on a self-reflection sheet (see Appendix D). This sheet was developed by the teacher, who used it in his p4c classes. The sheet was written in Japanese and asked the students to consider the following questions:

(a) How did you do your dialogue? (b) Did you enjoy discussion? (c) Did you feel safe to talk? (d) Were you able to think an inquiry you discussed in this class deeply? (e) Please write the reason for (a) to (c). (e) Please write any comments. Students completed the self-reflection sheets by hand and in Japanese. I made copies of the sheets for the analysis.

**SEL survey.** At the end of the semester, students anonymously completed a modified version of the Social and Emotional Learning of 8 Abilities Survey (SEL-8S). Written in Japanese, Koizumi's (2005) SEL-8S asks secondary school students to self-report on eight SEL constructs. Responses are a 4-point Likert scale ranging from 1 (very strongly disagree) to 4 (very strongly agree). Table 3 shows the survey's eight SEL constructs, the corresponding survey items, and a sample item for each construct. Several researchers have used the SEL-8S in K-12 schools (SEL Kenkyu kai, 2018; Koizumi, 2011; Kitano, Kadotani & Ikeda 2012; Nishioka, Terado, Akimitsu & Matsumoto, 2017). A review of previous studies suggested that SEL-8S possessed adequate internal consistency, with Cronbach alpha values ranging from .64 to .84 (Yoneyama & Koizumi, 2015).

For the current study, I had originally intended to administer the survey to students before and after the p4c class. However, because I did not receive human subjects committee approval before the class started, students did not take the survey before they experienced p4c. Thus, I adapted the survey by adding an item after each question, asking students to reflect on what their abilities were like before the p4c sessions (see Appendix E). For example, first question was "I know what I am good at and what I am not good at." I added an item "How were you doing before you experienced p4c in class?" Tanaka sensei administered the survey in September, 2018.

## **Data Analysis**

**Qualitative data.** I transcribed the data from the focus group and teacher interviews in Japanese. I uploaded these data and that of my memos and the student evaluation forms into the NVivo qualitative data analysis software to code the data and organize my findings. I repeatedly referred back to the research question to focus on the purpose of the study and continuously

compared and integrated codes developed in the NVivo software. After selecting codes, I identified themes from among the multiple data sources to answer the research question.

Table 3. SEL-8S Constructs and Items

Components	Items
Self-awareness	#1 I know what I am good at and what I am not good at. #10 I know what I can do well and I cannot do well. #19 I know my strengths and weaknesses.
Awareness of others	#2 I can tell when my friend is sad. #11 I notice when my friends are depressed. #20 I notice when a friend is offended.
Self-control	#3 I do not immediately yell at someone even when I am upset. #12 I do not take it out my feelings on someone even if bad things happen to me. #21 I am not affected by the ups and downs of my moods
Relationships	#4 I can easily tell people what I want to say so that they understand me. #13 I can speak my opinions well to people around me. #22 I can cooperate well with people around me
Responsible decision making	#5 I carefully consider what will happen when I decide something on my own. #14 I think about the impact on others when I decide something by myself. #23 I do not make decisions lightly when deciding something by myself.
Application for social capacity	
Life prevention skill	#6 I try not to approach dangerous situations and scenes #15 I try not to play dangerously. #24 I do not do dangerous things or things one should not do.
Ability to cope with important situations of life	#7 I believe I can do well when I go to the next grade #16 I can easily make friends even if there is a change in class for a new grade #25 I can do well even if I transfer to a new school.
Active, Contributing Service Activities	#8 I want to help as much as I can if someone asks me for help #17 I think what I can do when others are suffering #26 I want to do something to help when I see other people in trouble

\*Questions # 9 and 18 were false scales (Yamada,Y, personal communication, July 31, 2019).

All themes were then translated into English. I identified significant themes that appeared for each data source. I frequently returned to the transcriptions and video recordings to reexamine the code and themes from data. As I was coding, I kept memos to attempt to answer the research question. I triangulated the data by looking for common themes across the data sources.

**Quantitative data.** For the survey analysis, I calculated Cronbach's alpha to assess the internal consistency of the survey items (Field, 2009). After data preparation, I checked the variables individually to learn as much as possible about each variable before investigating its relationship to other variables. For example, I first checked Cronbach's alpha for each of the 16 variables to assess the internal consistency of the survey, employed summary statistics and exploratory graphics to check the data for outliers, normality, linearity, and scatter plots. After I explored all variables individually, I then looked carefully for significant relationships between pairs of variables. Finally, I utilized SPSS, a statistical analysis and data management software to conduct a paired sample t test to examine whether there were significant changes with regard to students' SEL abilities given over the period of time that they were exposed to p4c Hawai'i approach.

### **Role of the Researcher**

The big question that I have been asking myself is how to create a learning environment that is an ideal place for students to flourish while they prepare for their futures. I trust that educators have that goal as well—to generate an intellectually driven, yet loving and safe environment that promotes creative and caring communities. This in turn would enable students to share, love, listen, and be receptive to current ideas, as they work with others in respectful and collaborative ways. Within such an environment, this goal is attainable.

I was pleasantly surprised when I took Jackson's p4c Hawai'i class in 2014—I felt relaxed and safe within it, helping me to feel free to speak in class. Native Japanese speakers like myself need such positive interactions with classmates as friends, not contenders. This learning experience brought me to explore and learn more about p4c Hawai'i, particularly as it can be applied to education in Japan. I recognize that I have a positive bias toward p4c which might have resulted in my paying more attention to data that was consistent with this bias than those to the contrary.

For this study, I considered myself to operate in the “space between” the outsider and insider researcher. The “space between” is described as a multidimensional space, where the cultural backgrounds, relationships, and identities of researchers affect the way they are situated in that space (Kerstetter, 2012). I am a Japanese female, born and raised in Osaka, who speaks the same dialect and may share a similar culture with both the teacher and students in the current study. For these reasons, I believe I qualify to be an insider researcher, since I was in a position to understand the behaviors of students, their cultural backgrounds, as well as essential cues. When I conducted focus interviews, speaking in the Osaka dialect was a great asset. I also possessed knowledge about Japanese education and have known Tanaka sensei since 2016. Through email messages, we kept in touch and discussed p4c.

Residing in the US for over a decade and participating in American higher education may also make me an “outsider researcher” for this study. I have been able to familiarize myself with other languages and cultures and have also been away from the Japanese education system. It is possible that students might not have felt free to share their thoughts and experiences with me, if they did not accept me as a member of their community.

Throughout my data collection and analysis, I strived to work against these biases. It was important for me to be aware of my preconceptions about my study before collecting the data and to recognize biases imposed by my own values when analyzing data (Yin, 2016). In this section, I clarified my biases and used critical reflection methods as I collected and analyzed data. I kept a journal to constantly reflect on my biases and how they could influence data collection and analysis. I tried to provide rich and thick descriptions, which would allow readers to decide whether or not the information I provided, could transfer to other contexts.

## CHAPTER 3: RESULTS

This chapter presents the case study of how students in a Japanese Grade 7 class experienced their SEL over one semester and reports results on how Tanaka sensei's p4c instruction influenced students' SEL skills. I also report results from the SEL survey.

### **The School**

In April, 2018, I arrived at the school for Tanaka sensei's first interview. The School was located in Kobe. Located in the western part of Japan, Kobe is the sixth-largest city in Japan and the capital city of Hyogo Prefecture. The ward has six universities and a number of cultural facilities such as museums, giving it a rich cultural environment (City of Kobe, n.d.).

The goal of the school was for students to receive a liberal arts education. The school staff encouraged students to self-govern their behaviors through student council activities. The student council created school policies, instead of students following adult-derived rules.

Roughly one in eight students who applied were accepted, and the school was popular in the area. Judging from the students' test scores from an educational website (which I will keep anonymous to hide identifying information about the school), I considered the school as elite, with students scoring in the top 15% on entrance exams. Students came from a variety of backgrounds and accepted students were interested in various subjects and used their knowledge to tackle unanswered problems, rather than simply memorizing large amounts of information. Compared to other public schools, this school had a relatively small student population of around 800 students. Other schools in the area had populations ranging from 600 – 1500 students, making this school quite small in size.

I made an appointment with Tanaka sensei at 4:00 pm. Upon my arrival, I noticed that classes seemed to be over, and the school was quiet. I checked in at the school gate and waited

for Tanaka sensei to come out. The school was in a residential area and looked clean and peaceful. It was a new school; and thus, the facilities looked to be in prime condition. I could hear voices of students singing, which was probably the after-school chorus club. Tanaka sensei led me to a meeting room and introduced two other 7<sup>th</sup> grade head teachers. Tanaka sensei explained that the school was liberal and welcomed researchers to come and observe.

### **p4c Hawai'i Approach Sessions**

During the first semester, from April to September 2018, Tanaka sensei conducted six p4c Hawai'i approach sessions. For the current study, I did not use one of videos because the quality of the voices was not clear enough for me to transcribe them. Therefore, I used only five of the videos. Tanaka sensei taught the Japanese language class once a week. Kimura sensei<sup>2</sup> who was the student's main teacher, taught the Japanese language class for the other four days each week. Although Kimura sensei did not appear in any of the videos, since he was the students' main teacher, he and the students created a community ball while they were introducing each other at a school assembly. Each class session was 50 minutes long, and most of the classes that Tanaka sensei taught that last year incorporated the p4c Hawai'i approach. When Tanaka sensei did not incorporate the p4c Hawai'i approach, his students spent time reading materials and used the Plain Vanilla strategy to decide which inquiries they wanted to pursue in their later p4c Hawai'i approach discussions.

The recordings showed students sitting in a big circle. I noted that they were attentive and did not slouch. The first video showed the class introducing themselves and describing what they liked to do and when they thought they could speak freely. For example, several students

---

<sup>2</sup> In Japanese schools, student stay together as a class the entire school day, and different teachers visit the classroom for each class. Kimura sensei was the main teacher for this class, and Tanaka sensei was one of the visiting teachers.



mentioned that they liked to read comic books, view YouTube videos, draw pictures and play online games. Sixty percent of the students said they could talk freely when they were with their friends. Other students mentioned feeling that they could speak freely with family members, when they were inside a car, or that they could do so with their grandfathers. In the other four videos, the class conducted p4c Plain Vanilla in which Tanaka sensei and students together generated questions and voted on topics they wanted to pursue based on books that the students read. The topics of these four videos are described below.

The second video showed the class pursuing the question “Can you love someone instead of one you really loved?” The topic came from a famous Japanese novel written by Murasaki Shikibu in the early 11<sup>th</sup> century. The story focused on Prince Genji’s romantic life and described customs of the aristocratic society of the time. In an excerpted part of the story, Genji’s biological mother Lady Kiritsubo died, and Genji’s father, the Emperor, married Lady Fujitsubo as his second wife. Fujitsubo resembled Kiritsubo. One of the students raised the question “Can you love someone instead of the one you really loved?” The student questioned Genji’s father’s actions and whether it was okay to fall in love with someone else who resembles his first love. In the third video, the class also pursued another question related to romance. They asked each other, “Would you choose a boyfriend or girlfriend based on personality or attractiveness?” In the third video, the class pursued a question that was related to a reading they completed about Thomas Edison. The reading suggested that Edison was a strict researcher who worked his research assistants so hard that they did not have enough time to sleep (Mayama, 2017). The question the class asked each other was, “Can you work with a person who is your idol without enough sleep?” They asked each other to consider what they would do if they were Edison’s research assistants and whether they would work without enough time for sleeping.

The last video showed a p4c Hawai‘i discussion related to Japanese kamikaze (suicide) squads. The question posed was, “What do you think about Japanese Special corps during World War II?” This topic is controversial, and students learn very little about it in Japan. Japanese people often do not understand why China and South Korea still feel bitter about Japan's military past (Oi, 2013). Although many scholars have tried to revise history textbooks to bring up Japan’s war atrocities and responsibilities, the government still censors the books by determining which subjects the books should cover and what should be the "right" understanding of the subjects (Minamizuka, 2006; Koide, 2014). In addition, students who are competing to get into a good high school or university must memorize of hundreds of historical dates, and so educators do not feel that they have time to discuss war atrocities in depth, even if students read them in their textbooks (Oi, 2013). Therefore, textbooks usually provide only a superficial understanding of what happened and students cover the war in only a few days in a semester.

#### **p4c Hawai‘i Approach and the School Curriculum**

According to Tanaka sensei (personal communication, October 29,2019), teachers at his schools can adapt the p4c Hawai‘i approach to any subject, in accordance with the Ministry of Education, Culture, Sports, Science and Technology's guidance guidelines (MEXT, 2017). Tanaka sensei mentioned that this applied to the Ministry’s speaking and listening standards that suggest that students should learn to clearly speak using reasons and evidence. In addition, the p4c approach is consistent with reading and writing standards, as students read materials before conducting the p4c Hawai‘i approach and to write reflections afterwards. As the teaching guidelines allow for freedom of interpretation, Tanaka sensei believed that the p4c Hawai‘i approach can work with any subject such as Japanese, mathematics, home economics, moral education and social studies (p4c Miyagi Publication Planning Committee, 2017).

## Social and Emotional Learning Through p4c Hawai‘i

In the next section, I describe results on each of the SEL abilities that emerged from my analysis of the qualitative data, including the video and audio recordings interview described above. I discuss each of these skills and the contexts in which they showed student improvements.

**Self-Awareness.** Self-awareness involves noticing one’s emotions and making realistic evaluations of one’s own abilities (Koizumi, 2005). In the p4c Hawai‘i sessions, there were many opportunities for students to develop such awareness of themselves, when thinking about the inquiries and listening to others’ points of view. For example, in the third session, a boy asked the class whether they would prioritize personality or attractiveness when selecting a boyfriend or girlfriend. The response from another boy, Kenichi, showed a consciousness of his needs and wants:

I think that personality is to decide whether you like someone or not. The proverb says “*Abata mo ekubo.*” *Abata* means pock which is a small indentation that remains on the skin, sometimes on cheeks, but if you like the person, the pock seems like a small dimple on the cheeks, so it looks cute. Therefore, looks differ by how you feel towards the person.

Kenichi’s response showed reasoning and self-awareness. In the following comment, a girl evaluated herself through the inquiry:

I think what I like a person’s personality. Although it is better to have looks, I do not have confidence to go out with someone who has both looks and a good personality. Also, even if a person is not too handsome, if he’s not ugly, then personality is more important to me. Yes!

Another girl, Saki, exposed an awareness of her feelings and belief in her choices,

“I do not care if a person is good looking. I feel like if someone has a good personality, then the person becomes good looking for me.”

Even for those who did not speak during the session, completing the self-reflection sheets promoted their noticing their feelings and make realistic assessments of their skills. A female student, Shoko, did not talk in the session, but I assumed that she was actively thinking throughout the session. On her self-reflection sheet she wrote:

I did not talk in the class, but I was able to think of a reason. If a man's beloved person dies and he marries another woman after a similar marriage, I think “It's okay.” If the person you love looks similar to your ex-wife, it can't be helped because that is the husband's favorite type. Everyone felt sorry for the ex-wife who died. But if the person you like has gone away and the relationship ends, it is okay to start looking for loved one. So, I think it is okay to have a new loved one.

Sometimes students realized the soundness of their ideas when they looked back on their opinions and completed their self-reflection sheet. For example, Keiko, a female student from the focus group, stated

When I think about something, I forget it soon, so I try to write my ideas on the sheet. And then I look at what I wrote. And sometimes I thought I wrote stupid things, and now I reflect on what I could write differently. I can also reflect on what I felt at that time. Therefore, I like to write my reflections on the sheet.

In other words, the self-reflection sheet was a tool to help students reflect on their thoughts. Many students were not used to critical thinking or considering different opinions, so

completing the self-reflection sheet promoted their processing of different thoughts and making sense of what they were thinking.

Through interacting with peers and teachers in p4c Hawai‘i sessions, students had opportunities to explore multiple perspectives that enabled them to form their identities. There were a variety of opinions, and students were able to weigh in on them and come up with their own beliefs, without feelings of competition. It is within this safe environment that students could express independent thoughts and hear those of their peers. In the p4c Hawai‘i session about Thomas Edison, students debated about whether they would be willing to give up sleep in order to work with an idol, such as Edison. Erika identified what was important to her and evaluated her values and emotions. She expressed feelings towards her hero and how she would react and make a decision if she was placed that situation:

I don't want to work in that kind of environment. Lack of sleep won't create any great ideas, and I would be disappointed if I saw that kind of side of my idol. So that is why I don't want to.

On the other hand, other students described how precious an opportunity it would be to work with their hero, although they recognized the difficulties. Satoshi, a male student, was realistic in evaluating his own abilities:

I think Edison left great results. And when I was reading to his story, I learned that he used big noises and fireworks to wake up his assistants who fell asleep, which means that Edison himself was awake. He only slept like two hours a night and kept developing technology while, the other staff was sleeping. So, the reason that people admire him is that he kept going and achieved. So that makes Edison . . . what can I say . . . you cannot be like him unless you try harder, like

him. And what you need would be to cut down on your sleeping time. So, this person is determined to follow Edison. So, with this in mind, I would like to work for him.

**Awareness of others.** The data suggested that the p4c Hawai'i sessions afforded students opportunities to become more aware of others and to practice perspective-taking skills. Awareness of others is a key concept of SEL. Koizumi (2011), defined awareness of others as skills related to (a) understanding the feelings of others, (b) being able to take the position of others, (c) recognizing the diversity of people's thoughts and (d) cultivating good relationships. The definition of the perspective taking includes consideration of others' points of view (Selman, 1971; Burns, 2006; Fett et al., 2014). I considered perspective-taking as subsumed under the awareness of others.

Students in the focus group shared how they thought the p4c Hawai'i sessions helped them develop awareness of others. One of the girls, Chiaki, said, "While I'm speaking my opinions, when people give different opinions. I listen and wonder if I agree with them or not, and try to think why they are saying that opinion. Then I try to own opinions." Another girl, Yumi, remarked, "I think of the people who are surrounding me while we are doing p4c. I give my opinion while I'm observing, thinking about others." Both Chiaki and Yumi described that they were aware of others' opinions by first trying to understand the basis of other students' opinions before crafting their own opinions and responses. They not only listened to what peers said, but also expressed their emotions through verbal and nonverbal behavior. Other students addressed that they enjoyed listening to, accepting differences, and understanding others' perspectives. Takako, a girl from the focus group said, "p4c discussion is different from regular class that I can achieve my opinion and also hear others' opinions. It is fun."

During the p4c Hawai'i discussions, some students changed their opinions when they became more aware of their classmates' perspectives. Sayaka did so in the discussion about whether students would choose personality or attractiveness in a boyfriend or girlfriend. After listening to her classmates, Sayaka said, "Well, I change my opinion! As another student mentioned . . . I think that the people's character cannot change so, I think it is better to choose personality." Keiko talked about this in the focus group, "It is good to hear others' opinions because there are students who are thinking so hard and give better opinion so that my opinion changed." She acknowledged how that another student's points influenced her to reflect on and change her views.

A male student, Daichi, changed his opinion after listening to another student talk about being able to love someone who resembled your true love. Daichi shared: The reason that I changed my opinion is because as another student mentioned, "This is my own life, so wouldn't it be good to do what I want to do?" It is normal to fall in love with another person, so I changed my opinion to agree that it is okay to love someone else instead of the one you really love.

Even for those who did not talk during the session, the self-reflection sheets showed how the discussion influenced them changing their opinions. For example, Shota, a male student, wrote on his self-reflection sheet, "I did not speak in class, but my thoughts changed based on another person's opinion such as 'No matter how long you wait, the dead person who you loved will not come back.'"

Of course, not all students changed their opinions after hearing differing views, but most acknowledged that it was okay to have different ideas. For example, after Ryoichi listened to what others said about being able to fall in love with a person who resembled who they truly loved, he stated, "For me, the other student thinks it is okay, but I definitely it should not fall in

love with another person.” After Ryoichi mentioned this, others students said, “Woaahhh!!!” to cheer him on. Ryoichi restated, “If I were in the emperor’s position, I understand that he wants to fill his heart, but it is bad as if you are betraying the one you first loved. So, it is not good to do that.” Although Ryoichi did not change his opinion, he acknowledged different perspectives in this discussion. Similarly, a student wrote on his self-reflection sheet that he gained a deeper understanding about others’ perspectives on this topic that helped him to clarify his ideas. He wrote:

I think it is okay. The reason is that if I keep loving someone too much (who is no longer alive), then it is like falling into a deep valley. The one who I am in love with, but who is no longer there, will not see me struggle. Loving someone means that you are thoughtful about the person’s feelings. That is why I don’t want to show my struggles to a loved one. Like the Emperor (in the *Tale of Genji*), it is better to fall in love with a person who can fill your heart.

In their self-reflection sheets, many students wrote that hearing multiple opinions from classmates was interesting experience. One female student, Chinatsu, wrote “It was interesting that people had different opinions. Furthermore, people changed their opinions during the session. It was good that everyone listened to my opinion. A male student, Yuki, also noticed that hearing others’ promoted his exploration of different options. He wrote that “accepting the different opinions that lead me to find a different perspective”

The most serious topic that students discussed in their p4c Hawai‘i discussion was about the Japanese Special Attack (kamikaze) Corps during World War II. A female student, Karina, raised this inquiry in relation to a book that she read about a former officer who opposed the special corps. She noted that the officer held an opinion that differed from what people thought



at the time and wondered what her classmates thought about the attack corps. Japan's euphemistically-termed "special attack forces," were better known as kamikaze in the US. During the last months of the war, the Japanese government, recognizing their inevitable defeat in the war, enlisted young pilots to deliberately crash their airplanes into U.S warships, in an effort to force the US to negotiate a peace that would protect the emperor. This topic is rarely examined critically in schools, and usually focuses on the sacrifices these young men made. Although Japanese students learned about the existence of suicide squads in Japanese history, they likely had not discussed what they thought about it and the ethics involved. In their p4c Hawai'i discussion, the class considered different people's perspectives on war.

They (the Japanese government) acknowledged there was no chance of winning the war . . . but still they kept sending special suicide squads, well, at first, they were doing well in beginning of the war, but by the end, so they want to send a message that we haven't lost the war yet . . . maybe that's what Prime Minister Tojo Hideki and others thought?

Two girls Seika and Kanon, expressed anti-war views. Seika discussed how the government sent sick people to fight in the war. Seika thought this was wrong, "I think that the government didn't care at all about each Japanese citizens' (*kokumin*) lives. They just kept sending people (to the special attack forces), and so it is the same (as sending sick people)." Kanon also agreed that the special corps were wrong:

I agree with Ikeda kun<sup>3</sup> why the government kept sending the *Tokkou-tai* (Special Corps). They just couldn't stop not doing it. I also think that the government

---

<sup>3</sup> "~ kun " & "~ san" are used to address men and for both "~kun" and "~san" are used for both woman and men. "~san" or "~chan" who are younger or the same age are used for woman.

thinks the war was more important than their people's lives. And you know, the people would assume to get angry after sending many people to the war and saying like "we're going to stop sending them and stop fighting the war," and like "sorry we lost."

**Building classroom relationships.** In the p4c sessions, the students and Tanaka sensei built strong relationships with each other. In the focus group discussion, Yumi compared the experience of discussions she had in elementary school with the current p4c Hawai'i class. She noted that:

When I was in elementary school, there was something to debate, but there is a difference between the debate I did in elementary and discussion that I do in p4c class. For debate, there is a pro and con that you need to decide which side you are on and people were over excited and sometimes debate was derailed.

Meanwhile for p4c class, we do discussion, and everyone is in a circle and participates in talking, then once we accept each other's opinion, then we can listen to each other's opinion, agreement and disagreement. And you do not have to decide which side you are in.

Before implementing the p4c Hawai'i approach, Tanaka sensei told the students that it was okay to ask questions during the inquiry. However, the students should not say anything hurtful and needed to show respect to one another. Comparing student talk in the first and third sessions, I noted that in the third session, students began to use words that reflected respect and could lead to creating good relationships. For example, a male student, Shota said, "I also agree with Kato san's opinion . . ." In another instance, Yuji stated, "Takeda-kun said it is your own life . . . I think that . . ." Talking politely was a way to maintain good relationships.

A key strategy to forming a good relationship in the p4c Hawai'i sessions was use of the community ball. Ikuko, a girl from the focus group, mentioned how the community ball was helpful in this regard: "When a ball was throwing, although it is fun to watch, it is the moment when I can think about what peer really said about and try to understand what I feel about." Kenji, a male student in the focus group, also recognized that paying attention and listening to the person with the ball would lead to a good relationship, "Only person who has a ball can talk so we pay attention to the person. So pretty much, the class was controlled well by using a ball and with respecting each other"

In his first interview, Tanaka sensei mentioned that usually students got along when they participated in p4c Hawai'i session. He noted that "the classes that participated in p4c Hawai'i did not have issues with bullying during the session, and students got along each other and started implementing p4c Hawai'i by themselves without teacher's facilitating." In the focus group discussion, Karina noted that good relationships may be particularly important for students in middle school because there were less opportunities to participate in discussions outside of school. She observed that

[outside of school], there is no opportunity to talk [with others]. I have become more and more busy since I entered junior high school, so I do not have much time and opportunities to talk. I do not have a large family like other big families with up to ten members. It's almost impossible for me to have opportunities to talk about one theme with large numbers of people, it's not common for me to do this.

**Responsible decision making.** The data indicated that the p4c Hawai'i sessions afforded students opportunities to learn how to make responsible decisions. First, students explored the

best ways to make decisions and resolve issues at a personal level. For example, a female student, Kumi, considered how to think about whether she could work someone who she idolized, without enough sleep:

I do not think I would work. Takei-kun (a classmate) previously said that he could work only one week, but I think if I give up after a week, it would create bad image of me at work place. When I don't sleep enough, I daydream. I would cause a trouble to my hero, which would be a burden. I think that it is better to look at an idol from a distance.

In this case, Kumi considered she would do in this situation and understand what would happen to her, if she did not have enough sleep, to make a choice with thoughtful reasons.

Another male student, Shinichiro also stated that he did not want to make trouble to hero. He stated:

Well, for me even if I had a hero, I would not work with that person . . . . If I did not have enough sleep, I would not be able to work next day. Furthermore, I would be very nervous, when I worked with my hero. I would cause problems to the hero, if I worked with less sleep. Even it was a short time, I would not work with my hero.

On the other hand, a male student, Daiki, thought that he could work hard with his hero because of the potential for great accomplishments:

Edison stayed up late, and slept for two hours at night. Even when his staff members were dozing off, he worked . . . . In the end, didn't he leave behind great achievements? Therefore, if someone had a reason to look up to Edison, by sacrificing sleep and working hard on technology, in the end, wouldn't it lead to

great achievements? Therefore, isn't the reason why people look up to Edison is that he sacrificed his sleep and worked hard on technology? If so . . . Edison worked that much to make great achievements . . . . That is why I thought about that and I want to work hard.

Daiki analyzed the situation and considered evidence from the text and others to explore potential consequences in order to make his decision. In considering what they would do if they were working with someone they idolized, like Edison, the students considered what it would be like to be one of Edison's assistants and tried to figure out how they should act.

There were still limits to this decision making. In this case, the students explored possible consequences of their actions and behavior and brainstormed different approaches to the situation. However, they avoided the larger issue of whether it was ethical for a boss to force their subordinates to sacrifice their personal health for company goals. The students did not consider whether Edison violated the human rights of his physically exhausted assistants by waking them up with loud noises. They focused more on how their hero boss would feel, and whether or not this would inconvenience their own life. One male student, Takeshi, did raise the issue of whether what Edison was doing was against law, "Well, for me rather to decide not to work with a hero, I think we must not to work with a hero in the situation." When his classmates laughed, Takeshi continued, "Because I think that there is a labor law even in olden days and now."

Responsible decision making was also relevant to Kenichi's response about choosing a partner for personality rather than attractiveness. It involves considering prior knowledge to analyze solutions to a problem. As discussed earlier, Kenichi used his prior knowledge of the

Japanese proverb *Abata mo ekubo*. He explained the proverb as meaning that a pock on the face of someone you love looks more like a dimple.

In the focus group discussion, Karina described how she made decisions after experiencing p4c Hawai‘i:

p4c is . . . like literature because there is no black and white answer. There are many answers that I like, so I take many good answers from classmates and put all together to make my opinions. I gain information not just from individuals, but from internet, magazines and newspapers . . . reading books, practicing my thinking and discussing with peers in this class help me to make decisions. I feel like it became a little smoother to make a best decision for me. I guess p4c may help to make decisions.

### **The Teacher’s Multiple Roles**

The video data indicated that Tanaka sensei had several roles. He facilitated the creation of an environment that allowed students to feel comfortable speaking in class and managed the group direction and discipline. He also acted as a mentor by nurturing the students’ speaking abilities through feedback and direction. He also served as a role model for students regarding how to participate in the discussions and listen to others. In the sections below, I explain these multiple roles.

**Facilitating a positive environment and managing the group dynamics.** Tanaka sensei worked as a facilitator to build a positive environment for the p4c Hawai‘i discussions. He managed the group dynamics when students acted inappropriately or were unsure about what was appropriate. As noted earlier, in the first p4c Hawai‘i session, Tanaka sensei clarified the rules that students would have to follow in a p4c Hawai‘i group. He said, “It’s okay to say

anything you like. However, umm, we request you to pay respect to those around you . . . . This is about paying respect, do you understand? Please don't say anything that would hurt those around you." In this way, Tanaka sensei set the ground rules for p4c Hawai'i, and used his traditional authority to empower students to speak and listen to each other.

Tanaka sensei also managed the group when people acted in appropriately. During one discussion, a student threw the ball too strongly and the next student who was going to talk could not catch it, and the ball fell to the floor. A few seconds passed, and no one picked up a ball. The teacher responded at once, "Please pick it up, cooperation is important! Cooperation is important! Cooperation is important!" In middle of another session, a student stated,

"Well, I'm a little against Ito-kun." The classroom atmosphere changed abruptly, and most students seemed surprised and said, "Wow." I think they thought the students' comment seemed a bit harsh. The teacher immediately intervened and said to the class, "This feedback was not personal, but only to the comment." After he said this, classroom became quiet, and the students resumed their discussion.

**Mentoring students through feedback and direction.** Tanaka sensei helped to guide students through the thinking process. For example, when the class discussed the book about Thomas Edison, Shoko, a female student, said, "I am wondering. In this story, did the staff who dozed off sleep well the night before or were they dozing off because they had not slept well?" Shoko was confused by the difference between "dozing off" (*inemuri*) and "going to sleep" (*shushin*). Rather than just answer the question, the teacher asked Shoko why she asked this question. Shoko responded "I was wondering, did the staff become sleepy because they did not sleep enough at night or was it because they had enough sleep and were still sleepy?" Tanaka sensei then responded with an "I see." He explained that the staff became sleepy because they

did not sleep enough at night. In this situation, the teacher guided Shoko to explain her question with more details. Furthermore, he helped to guide Shoko's thinking process, instead of rushing her to answer quickly.

Tanaka sensei also helped nurture student discussion by giving timely feedback. For example, when the class discussed whether they would choose personality or attractiveness when choosing a partner, he provided feedback on how students had communicated:

One thing I found interesting today was that you used a phrase "Someone, someone said this; however, I thought." I like this phrase you folks used because when you use it, the other people can join in, and it will help more people to speak up.

Tanaka sensei's identified the exemplary practice, provided the reason to use it, and encouraged students to use the phrase to express their views and opinions, without imposing their thoughts on other peers. He helped guide students' communication skills, which was particularly helpful when dealing with a controversial topic. When the class discussed the topic of Japanese kamikaze attack corps, Tanaka sensei made sure students understood the topic before they discussed it. Below is an example of how he did this.

Tanaka sensei: Is the explanation of the special corps okay with the explanation you just gave before? Was it correct?

Minami: "Japanese special corps?" (Pause four seconds to wait for an answer)

Male student: Is the explanation of the contents of the special corps okay with the explanation you just gave before? Was it correct? (He repeated what Tanaka sensei asked her)

Minami: "Yes, Yes, that is right."



In the passage above, Tanaka sensei paused for several seconds to wait for Minami to think about what he had asked her. He made sure the topic was clear and did not rush students about it.

At the end of this session, the teacher added more information about this topic. Tanaka sensei reinforced that Japanese society did not agree about this topic, and that he was not the final authority on this subject:

Tanaka sensei: It was very interesting. You guys were amazing because you all did not stop thinking. For this topic, for Japanese . . . this is a kind of traumatic topic which is embedded in Japanese culture. In other words, it is hard for people to talk about this today. Furthermore, we no longer have an imperial system in Japan. Was that the time of your great grandfather? For my generation, it was my great grandfather's period. He went to war and was killed accidentally when he was practicing war drills.

Students: What (surprised voice)?

Last of all, Tanaka sensei taught students how to conclude a conversation so that participants did not leave with bad thoughts and had ideas for future discussions. Below is an example of how he did this.

Thank you very much. Well, it is difficult to think about this question, it was difficult. The fact is that many Japanese have thoughts about this war, and they are still creating new thoughts . . . . If you are interested, there are various articles you can read. There is also an opinion that people were brainwashed in the war. A movie called *In the Corner of this World* is very interesting. Some people believe that people were brainwashed, while others do not care. It's good to have

such a spectrum of opinions. In fact, do not you think there is a correct story about disaster?

Tanaka sensei thanked all students who strived to think deeply about the controversial topic. He mentioned that there are many different perspectives that many people talked about, provided more resources on the topic, and raised a related inquiry to think about.

**Serving as role model for students.** The teacher served as a fellow discussant, a kind of older peer, demonstrating active listening and participation with students. He used both verbal and nonverbal communication skills to establish rapport with students and served as a model for appropriate verbal and nonverbal behaviors.

In many sessions, I noticed Tanaka sensei leaning toward students when they were talking. He put his hand on his chin to encourage students to think about the inquiries and show that he was waiting for their answers. By doing so, he served as a role model for students for how to listen when others are speaking. He used body language to communicate with students and students could model him and learn how they should listen to others. He seemed to build rapport with students and appeared to make them feel safe and supported.

Tanaka sensei modelled for students how to self-disclose within limits and demonstrating how disclosure could help to create a community. When they class discussed whether they would choose personality or attractiveness in a partner, they talked about characters on the long-running Japanese animated cartoon *Doraemon*. Doraemon was a futuristic robotic cat who aided a young boy named Nobita. Giant was a huge, brutish and plain-looking boy, who was sometimes friendly to Nobita and other times not. The teacher referred to Giant to bring up his own experiences:

Kenichi mentioned that on the TV series, Giant who bullies *Nobita* often, but on the movie series, helps or rescues *Nobita*. I think that many people think Giant is cool guy, but . . . Giant has been called as gorilla. From another viewpoint, that's probably cool because he has strong convictions. So, I think it will be about 4 out of 10 is for attractiveness and 6 out of 10 is personality. If I'm asked, I believe that we should focus on personality.

A few turns later, teacher got the ball again and said, "I was called Giant when I was in middle school." All students were surprised and said "What? Wow!! (laughing loudly).

Tanaka sensei: Let me make a note on this comment. I was a Giant who DID NOT bully people.

Student: (Laughing loudly) Giant in the movie series, right?

Tanaka sensei: Yes, when I heard this discussion, I thought that there was a person who did not think that Giant was cool, and also there are people who think Giant was cool. A good-looking person who has a disagreeable personality in the end does not seem good looking anymore. On the other hand, if there is a person who is not good looking with good personality, that person starts to seem good looking.

Tanaka sensei stepped away from his role as authority figure and became a fellow discussant when he revealed that he was called Giant in middle school. By doing so, he engaged as a part of the peer group, and actively participated in communicating with the students. All of the students were smiling and laughing hard when he told them he was called Giant. This was their first p4c Hawai'i discussion, and the teacher served as a role model showing students how they could self-disclose and also deepen the conversation by asking further questions. The

example in the previous section about Tanaka sensei talking about his grandfather is another example of the modeled how to self-disclose. It was clear that Tanaka sensei's community had become a mature p4c Hawai'i community.

### **Survey Findings**

This section reports findings from the SEL survey. It compared pre and post test scores of the 39 student participants, and explored the survey components to answer the question of whether there was a change in the SEL abilities of the middle school students over the period of time that they were exposed to p4c.

The SEL survey included 26 questions designed to examine participants' eight abilities of social emotional learning in school setting (Koizumi 2005). This survey consisted of eight components, namely self-awareness, awareness of others, self-control, relationships, responsible decision-making, skills to prevent problems in your daily life, abilities when dealing with important life events and Active and contributive voluntary service.

Cronbach's alpha is a measure internal consistency which how closely linked a set of items are as a group (Tavakol & Dennick, 2011). The alpha coefficient for the 16 items was .89, suggesting that the items had high internal consistency. This indicated that the procedure of combining variables was valid for this study. I also checked the Cronbach's alpha score for each of the 16 dependent variables.  $\alpha=.90$  for self-awareness,  $\alpha=.87$  for awareness of others,  $\alpha=.93$  for self-control,  $\alpha=.88$  for relationships,  $\alpha=.86$  for responsible decision making,  $\alpha=.81$  for life prevention skill,  $\alpha=.84$  for ability to cope with important situations of life and active, contributing service activities  $\alpha=.75$ . Therefore, the all items had relatively high internal consistency which indicates that the procedure of combining variables was valid for this study. I employed paired

sample t test to examine whether there were significant changes with regard to students' SEL abilities at school given the relatively small sample size ( $n = 39$ ).

As we can see in Table 6, middle school students' self-awareness was statistically significant ( $t = -4.70, p = .000$ ). Awareness of others ( $t = -5.25, p = .000$ ), self-control ( $t = -3.47, p = .0001$ ), relationships ( $t = -4.37, p = .000$ ), responsible decision making ( $t = -3.74, p = .000$ ), Ability to cope with important situations of life ( $t = -4.86, p = .000$ ) and Active, Contributing Service Activities ( $t = -3.24, p = .003$ ) are all statistically significant differences on both the survey at before students experience p4c and after they experience p4c in a class. In other words, p4c sessions in a class had an effect on student's self-awareness, awareness of others, self-control, relationships, responsible decision making, ability to cope with important situations of life and active contributing service activities. However, the students' Life prevention skill was not large enough to be statistically significant ( $t = -1.57, p = .124$ ).

Table 6. Students' Reports of SEL pre- and post-p4c

Variable		<u>Pre</u> (n=39)	<u>Post</u> (n=39)	<u>t-value</u>	<u>Prob</u>
Self-awareness	M	8.54	9.64	-4.70	.000**
	SD	(2.56)	(2.36)		
Awareness of others	M	8.74	9.87	-5.25	.000**
	SD	(2.05)	(1.96)		
Self-control	M	7.64	8.18	-3.47	.0001**
	SD	(1.95)	(1.98)		
Relationships	M	8.18	9.23	-4.37	.000**
	SD	(2.08)	(2.53)		
Responsible decision making	M	8.28	9.15	-3.74	.000**
	SD	(2.11)	(2.05)		
Life prevention skill	M	9.15	9.59	-1.57	.124
	SD	(2.24)	(2.11)		
Ability to cope with important situations of life	M	8.34	9.39	-4.86	.000**
	SD	(1.94)	(1.73)		
Active, Contributing Service Activities	M	9.37	10.40	-3.24	.003*
	SD	(2.48)	(1.87)		

$p < .001$ \*\*  $p < .01$ \*

## CHAPTER 4: DISCUSSION

The purpose of this case study was to investigate how using p4c influenced Japanese middle school students' SEL in a classroom. I used mixed methods to understand which classroom contexts, conditions, discourses, tools, and practices promoted SEL in this context. In this chapter, I discuss the major study findings relative to other research and theory. I also suggest implications for educational practice and policy in Japan and discuss the study limitations and future research possibilities.

### **Self-Awareness**

Although students may have been too young to explicitly articulate whether they learned self-awareness, it was apparent from their survey responses and the video recorded discussions that they recognized other students' perspectives, while listening without judgment and reflecting on their own ideas. According to Koizumi (2005), self-awareness involves "the ability to be aware of one's environment, and make a realistic and well-founded assessment of one's own abilities (Koizumi, 2005). Adolescence is a stage of life in which one's sense of self changes greatly (Sebastian, Burnett & Blakemore, 2008). During puberty, children become increasingly aware of and concerned with others' opinions. By early adolescence, children are more likely to compare themselves to others and to understand that others are making comparisons and judgments about them. This influences their self-concept.

As is the case for adolescents worldwide, Japanese teens are curious about others. Yet, within the structured Japanese classroom setting, the emphasis on conformity means that they are encouraged to match their views to that of their peers (Mansur, 2016). In his interviews with Japanese teens about peer pressure, Mansur (2016) found that Japanese youths unconsciously followed the opinion of the majority. Kono (2014b) noted the importance of a safe space, free of

pressures for students to conform, provide opportunities for youths to evaluate themselves and create a community of inquiry. The freedom to be different from one another can help students gain a deeper understanding of themselves and others. People can understand others by seeing different perspectives and engaging in dialogue, which help to deepen their ideas about certain topics and promote students becoming aware of the limitations of their own thoughts.

Children who were educated in a pluralistic environment where they were exposed to various ideas, learned to discuss their ideas in such environment (MEXT, 2011 & Mansur, 2016). Japanese college students reported that when students expressed similar points of view, their thinking went unchallenged and this led to a restrictive classroom with excessive pressure to conform (Mansur, 2016). In this study, students developed mutual respect in the p4c sessions. They were allowed develop their uniqueness. Thus, students had opportunities to practice disclosing that they did not have the same ideas as their peers; yet, they still worked together. Likewise, students reported that their self-awareness increased from before to after using p4c ( $t = -4.70, p = .000$ ).

**The self in a Japanese context.** While some aspects of the self may be universal, there are cultural differences associated with this concept. Markus & Kitayama (1991) described the interdependent self-view, which is observed in many East Asian, African, Latin-American and southern European cultures. This view emphasizes a cooperative relationship between the self and others (Markus & Kitayama, 1991; Kitayama, 1994; Takada, 1999; Usui, 2017; Lee, 2018). Kitayama (1994) suggested that cultural self-view is a social representation and not necessarily a personal or cognitive representation of individuals belonging to a certain culture. This self-view emphasizes taking care of others, communalism, and interdependence. It reflects a culture based on communal preference, awareness of the feelings of others, and cooperative social systems in



which one treats others with respect and minimizes conflict (*motenasu*). This self-view can be seen in the economic concept of a seniority-based pay system (*nenkou jyoretsu sei*) and the importance of not inconveniencing others (*meiwaku wo kakenai*) (Markus & Kitayama, 1991, Kitayama, 1994). In this context, the self-fulfillment ideally encompasses the ability to cultivate meaningful social relationships, engage in appropriate social positions and live interdependently with others. By doing so, this view of the self recognizes the individual's social existence as part of a larger duty to the group (MEXT 2017b). Many of these values including, discipline, loyalty, hard work, a focus on education, and group harmony comes from the influence of Confucius, who emphasized social harmony. For example, breaking or disregard of social mores brings shame upon the self, one's family, and one's society. Those values are pursued and practiced on a daily basis in East Asia (Reid, 2000).

Applying Kitayama's theory to the current study, I saw that through p4c Hawai'i sessions, students had opportunities to cultivate meaningful social relationships, engage in appropriate social positions and live interdependently with peers in a community. For example, in our focus group discussion, the student named Kanon stated that the p4c Hawai'i sessions helped her connect with other students and allowed her to hear their opinions. After this, she self-reflected on what was said and formed her own thoughts.

**Awareness of others.** Awareness of others refers to understanding the feelings and viewpoints of other people, recognizing of the diversity of people, and the ability to have good relationships with them (Koizumi, 2005). Participating in a class, where students feel a sense of satisfaction (*ibasho*), was key to maintaining good relationships with friends. However, educators like Yamada (2018) noticed that Japanese children who were normally quiet, often became easily upset and harmed others. He noted that these children were more emotionally

immature than students of the past and did not know how to express their feelings at school. Ironically, these children tended to become targets of bullying and some became violent themselves (Arai 2000; Yamada, 2018). Since bullying has become a part of daily school life in Japan, it is important to promote children's ability to understand the perspectives of others and learn to tolerate differences (Koda, 2015; Yamada, 2018).

The immaturity of emotional functions, such as the inability to understand others' feelings and to control one's emotions, can be considered as a common problem for all children in Japan (Yamada, 2018). Therefore, it is important that students develop their emotional capabilities—such as understanding, controlling emotions, and taking constructive actions.

One of the critical cognitive skills involved in the awareness of others is *perspective taking*—the ability to understand others' perspectives (Selman, 1971; Fett et.al, 2014). Yamada (2018) described the process by which people react in interpersonal relationships, as they undergo three stages of input, processing, and output. At the Input Stage, individuals consider their own emotions and that of others. In the second Processing Stage, people think about how others will react to their actions. In the Output Stage, individuals take action and express appropriate emotions.

Applying Yamada's theory, students in this study were encouraged in the p4c sessions to interact with each other, and the session provided a structured framework under the support of a teacher and peers to learn perspective taking. In the Input Stage, students formulated their own opinions, learned how to react to what the teacher and other peers said. Entering the second Processing Stage, students considered other people's thoughts and controlled their own feelings. In the Output Stage, they responded with words such as, "I agree with Mr. Yamamoto" or "I

disagree with Ms. Sakai.” Students politely communicated with others in p4c sessions, and by doing so, gained perspective taking skills through social interactions.

I believe that p4c helped students to listen to and respect other people's opinions and experiences—a crucial skill for relationships, both professional and romantic (Rymanowicz, 2016). These skills may promote students’ happiness in modern society, by being able to live with other people and feeling grateful to be recognized and valued by others (Benesse Corporation, Inc., 2019 ). This was evident in the words of a Japanese middle school student who previously participated in p4c:

For me, the great thing about p4c is how it taught me to communicate with peers.

Through p4c I made a lot of friends. I felt close to them, when I found that I shared similar opinions with other students. Therefore, I can become friends with those who are even not in the p4c class. (p4c Miyagi Publication Planning Committee, 2017 p.157)

This student addressed the importance of communicating with peers. Other students also picked up on the importance of being aware of others' feelings, as seen in the following quotes:

At the beginning, I don’t understand what others feel, but through conversation, I notice others’ feelings. As I communicate with them, I identify with their feelings as they change. (p4c Miyagi Publication Planning Committee, 2017, p.73)

The results from the current study suggest that p4c can help middle school children to understand the feelings of others, understand the other's point of view, which in turn may facilitate good relationships. The survey results also revealed that the students having greater awareness of others after using p4c, compared to before the sessions ( $t = -5.25, p = .000$ ).

## **Building Positive Class Relationships**

**The community ball.** In the current study, students used the community ball to strengthen the quality of social interactions and their classroom relationships. As the ball was tossed between students, they appeared to focus on the words of the speaker in possession of the ball, and this resulted in the building of positive and constructive relationships. The community ball promoted everyone in the classroom to identify who was talking. By following the ball, students turned towards and focused on the student who was holding the ball. In p4c Hawai'i, it is critical that everyone pays attention to the speaker with the ball (Nakagawa, 2016 & 2017). It makes students feel respected by other classmates and creates a more intellectually safe environment (p4c Miyagi Publication Planning Committee, 2017).

The communication strategy of the community ball is similar to the concept of the "talking stick" used by American Indian tribes. American Indians utilized the talking stick in their council circles to designate who had the right to speak (Baskin et al., 2008; Mehi-Madrona, 2014).

All members who wished to speak had their ideas heard and the talking stick fostered an atmosphere of respectful listening and reflection (Indian Country Today, 2017). It also prevented argumentative discussions or one-to-one debating. Mehi-Madrona (2014) reported that in American Indian classrooms that used the talking stick, students could speak honestly without fear of reprisal or humiliation. Use of the talking stick instilled respect for those in attendance, and students reported feeling heard and understood by others (Fujioka, 1998; Mehi-Madrona, 2014). This practice nurtured good relationships among students and their teachers.

Use of the community ball also created a ritual for the classroom community. In Japanese society, rituals remind people that they live in a community with shared moral and

cultural traditions (Reid, 2000). There are Japanese rituals related to entering a school or a company. For example, the *nyu-sha-shiki*, entering a company ceremony on April 1, indicates to new employees that they are now members of a work community. Similarly, holding the ball signifies that students are members of the classroom community. Students practiced this ritual and followed the rules that Tanaka sensei mentioned on the first day of p4c session. In doing so, these rules became habitual, and students would be more likely to apply them to new situations (Matsuoka, 2012).

**The community circle.** My data indicted the seating arrangement played a role in developing relationships. In the traditional Japanese classroom, students usually sit in rows with the teacher standing in front of them, indicating a one-way mode of communication and the adult as the authority. The community circle changed this aspect of authority.

Circles represent important values in indigenous worldviews and belief systems, as they symbolize interconnectedness, equality, continuity, inclusiveness, and a lack of hierarchy (Ontario Ministry of Education, 2006). The circle is a sacred symbol for North American Indigenous Canadians and many other indigenous peoples around the world. The circle enables open communication because every other individual can see and hear the others (Hill, 2008). The group shares, synthesizes, and creates new knowledge and respects all stories equally without interruption (Simmons, Bayha, Beaulieu, Gladu & Manseau, 2012). Such can be healing, allowing students to discuss difficult content and express their feelings in a safe space (Gun, 2018). In the current study, even those who chose not to say anything could still contribute to creating the class community.

In Japan, *Wa* can be written with the kanji meaning “circle”. There is another Chinese character for *Wa* in Japan which means, “Peace”. Thus, the word “wa” can represent a “circle of peace,” which seems relevant in the context of this study.

Similar to my qualitative findings, the survey results indicate that the students significant changes in students’ report of their relationship building skills ( $t = -4.37, p = .000$ ).

**Promoting friendships.** MEXT (2018 a) reported that “problems over friend relationships other than bullying” (p. 85-90) were the second most frequent reason for children refuse to attend junior high school. Thus, helping students to cultivate and manage friendships could help to reduce school refusal. There is a lot of stress surrounding friend relationships in school (Benesse, 2016; Ishizu & Ambo, 2013; Kudo & Nozu, 2012). The focus of p4c Hawai‘i on developing classroom relationships can be a way to promote students developing the skills to manage friendships and conflicts within them. For example, Koichi wrote on one of his reflection sheets that understanding other students’ thoughts and ideas helped him to connect his ideas with theirs. This may have promoted his friendships with other students. When students interact and exchange ideas, this helps them build classroom relationships and learn about themselves and others (p4c Miyagi Publication Planning Committee, 2017).

**Responsible decision-making.** In Japan, the Kasaoka City Board of Education School Education Division (2012) in Okayama suggested that in order to promote the life guidance to students that has been suggested by MEXT (2015b), schools should provide places where students can make decisions. This is fitting for middle school. Adolescence is associated with greater independence; and thus, greater demands to make self-guided decisions in the face of risks, uncertainty and different results (Hartley & Somerville, 2015). One feature of competent decision-making is the ability to distinguish between good and undesirable options (Byrnes,

2002). It is generally asserted that during adolescence there is an increasing capacity for reasoning, which would be involved in considering different options. An increased capacity for systematic reasoning should provide teenagers with the ability to imagine future outcomes and transpose them into the present, thereby enabling them to assess the consequences of their actions and reflect on their choices. Adolescents' social cognition, the way they think about their social world, the people with whom they interact and the groups they take part in may differ from that of adults and can influence their decision-making skills (Institute of Medicine and National Research Council, 1999).

Although people often make choices out of habit or tradition, without going through systemic steps (Institute of Medicine and National Research Council, 1999), models of decision-making steps have been proposed. One model proposed for Grades 6-8 involves five basic steps: (a) identifying a decision to be made; (b) brainstorming possible options; (c) identifying the positive and negative outcomes when choosing an option (d) deciding and following through; (e) reflecting on the decision that was made (Colorado Education Initiative, 2014). In the p4c classroom that was the focus of the current study, students applied these five steps. They identified the topics to pursue, brainstormed ideas and opinions with peers and teacher. Hearing multiple perspectives led students to think about positive and negative outcomes. Finally, students reflected the decisions they made on their reflection sheets.

The survey results indicate that the students significant changes in students' report of their responsible decision-making skills ( $t = -3.74, p = .000$ ).

### **Multiple Role of Teachers**

In the current study, Tanaka sensei demonstrated that educators who implement p4c are more than just instructors, but are also participants and guides. In recent years, Japanese

educators have become interested in active learning (Yamanaka, 2018). Practitioners who work on active learning are often referred to as facilitators. In this role, teachers must be careful to capture what all students think and feel, while putting aside teachers' own subjective awareness and prejudice (Wang, 2016). Students can often sense teachers' authority when they speak to students. A student who participated in a p4c Hawai'i session, explained to me that the other classes she attended were uninteresting and lacked enjoyment, because adults were talking to her from an adult view, and it seemed like they were preaching to her.

The view of the teacher as a facilitator means that educators must rethink their traditional roles and abandon the traditional top-down approach. In such a traditional approach, teachers follow a lesson plan and talk a lot to transmit the required information within the fixed class period. To keep the class on time, the teacher controls and regulates the class and students do not often offer diverse opinions. Students often refrain from speaking and often feel a sense of alienation (Ishikawa & Onuki, 2015).

In contrast, when teachers become facilitators, they focus on the growth and learning of each child. There is a lesson plan, but it is expected that discoveries and insights may change the course of a class. Given that students will do a lot of the talking, the amount of time the facilitator speaks decreases. As Tanaka sensei demonstrated, facilitators still are active in a p4c session. They provide guidance to the group, for example, drawing conclusions that students might otherwise miss. They also empower students to speak freely, emphasizing that everyone's opinion is respected. In other words, teachers can use their facilitator role to guarantee students a safe and secure place to speak. Teachers can gain satisfaction by being able to contribute to the classroom (Ishikawa & Onuki, 2015). I observed the importance of this role in the way Tanaka sensei worked with his students. He showed respect to all students and seriously listened to what



each student said. He raised questions and contributed to the discussions by disclosing his own experiences. When I interviewed him, Tanaka sensei mentioned that the first thing he thought of when reflecting on p4c, was how enjoyable the sessions were for both him as the teacher and the students. Tanaka sensei also served as a role model, showing students through his actions how to communicate with others and to give feedback. At the same time, he actively listened to what all students said in the sessions and asked questions, in order to model how to respect others' thoughts and ideas.

### **Policy Implications**

Recently, the Japanese Prime Minister's Office (2015) released a statement of their educational goals. One of their key aims was to develop individuals who possess leadership and proactively seek solutions. This seem to match with p4c Hawai'i, as can be seen in an excerpt from their statement below:

In previous education, we aimed at the ability to solve the given task, but from now on, individuals will learn voluntarily and will think about "Why will it be" (Why). It is important to improve the ability to discover themselves. In addition, in order to solve problems, it may be necessary to respond in cooperation with other people, and the leadership and sense of responsibility, and further, the reasoning for the other person to explain and be convinced. It is also essential to develop a presentation ability that moves the mind (Prime Minister's Office in Japan, 2015).

The current study revealed that p4c Hawai'i classes can be an excellent way for the government to meet these goals. In p4c Hawai'i sessions, students actively learn to cooperate with peers and the teacher in a circle to raise inquiry and discuss a topic with its reasons.

Students also learn to be self-sufficient as they try to figure out possible answers, thus learn problem-solving skills. Furthermore, they can utilize the *Good Thinker's Toolkit* to conduct rigorous inquiry within an intellectually safe community. They learn, identify, and evaluate the types of thinking needed to move an inquiry to a deeper level (Jackson, 2019).

**Creativity, challenge, perseverance and self-esteem.** Based on the aforementioned expectations, individuals participating in p4c should be positive in their thinking and be willing to tackle various issues. In order to do so, it is vital for the teacher to believe in the potential of all children and to bring such out from within each child—to light the heart of the child and create a sense of self-esteem with high aspirations (Prime Minister's Office in Japan, 2015).

A governmental goal is to cultivate creativity and perseverance in facing issues. In p4c Hawai'i sessions, students actively participate and engage in discussions about a selected topic. Similar in the way that the government called for teachers to believe in the potential of all children, the teacher in a p4c session trusts students to come up with their own ideas and leads them to explore and interact with others. For example, regarding the controversial topic about the Japanese kamikaze attack corps, Tanaka sensei led students to think critically from multiple viewpoints, such as that of the Japanese government, soldiers, and soldiers' families and promoted their future exploration. In addition, the teacher shared his experience about his family history during wartime, and he provided more information to further knowledge or pique student interest. p4c Miyagi (2017) encourages teachers to promote students' further investigations because understanding multiple perspectives serves to enhance one's own perspectives.

**Sensitivity, compassion, communication skills, and acceptance of diversity.**

Reflecting an understanding of the nature of global competition and global influences on Japan,

the Japanese Prime Minister's Office also saw the need for students to be able to function in a global environment with diverse values and multiple viewpoints. They stated:

In a globalized society, there are different values and statements. It is also necessary to understand and co-exist with people of different cultural and religious backgrounds. In order to cultivate the sense of coordination within society and its underlying ethics, it is necessary to have the ability to accept sensibility, compassion, the ability to communicate with others, and diversity that can be shared. It is necessary to grow. At that time, it is important to further develop the sensibility that Japanese people are prosperous, such as the sincerity and hospitality that has been cultivated in the education of Japan so far and cherished as a Japanese (Prime Minister's Office in Japan, 2015).

Results of the current study indicated that students were able to explore multiple perspectives from teacher and peers without judgment and endeavored to understand others' feelings. They also learned how to communicate politely and practiced their awareness of others. Hearing what people say is a valuable communication skill that has a significant impact on the quality of the relationships between students and others (The National Archives, 2013). Students also expose their emotions through verbal and nonverbal behavior. Students in the study gained the ability to empathize with others of differing viewpoints. Some noted that they learned to engage with peers in the classroom setting in constructive, yet respectful, disagreement.

It is unclear whether students will be able to apply the skills and attitudes learned at school to their real-life situations—such as at home and in the community. The goal is for students to use these skills not only at school, but within society. In Japan, some p4c Hawai'i practitioners are bringing the practice to community settings such as prisons, public forums,

parent groups. For example, there were several sessions held at a local shopping mall for children and their families to provide a “thinking playground” in which they could play (p4c Japan, 2018, February 25). The data from this study suggests that the Japanese government could accomplish many of their educational goals through p4c Hawai‘i practice.

### **Theoretical Implications**

**John Dewey.** Dewey (1916) believed that the school community should promote shared interests among peers and open communication. In his view, the ideal school was a miniature democracy, not just a place to gain content knowledge, but also one in which to learn how to live in a society. Thus, students could later apply what they learned within their families and in the larger social community (Dewey, 1915; Jackson, 1998).

The application of Dewey’s theory was evident within the context of secondary school students using the p4c Hawai‘i approach. Consistent with Dewey’s ideas, the secondary students and Tanaka sensei created a community by sharing their interests, prior experiences, and thoughts in a safe environment. Students not only actively engaged in the topic, but also acquired skills for communication, behavior, socialization, and understanding the self and others while making decisions. Through participating in meaningful activities, all members learned to practice socioemotional skills needed to create a functioning classroom democracy. Students learned the value of creating good relationships with others and the ability to process their emotions in relation to their peers. They became aware of their own feelings, as well as that of others; thus, learning to understand and accept a variety of viewpoints. Hence, the classroom became not just a place for knowledge exchange, but also one in which to acquire the skills to live in society and comprehend what it means to be valued members of a social group.

Dewey (1933) also believed that individuals should be able to play with new ideas without judgment or bias, and doing so would cultivate their interests in learning. The nature of freedom was one of his key ideas. He claimed that educators should teach students how to control their impulses and desires by encouraging them to choose what they learn and explore the consequences of their actions (Dewey, 1938).

Utilizing the p4c Hawai‘i approach, students in the current study moved away from the traditional model of education, in which students passively learn what the teacher instructs. Instead, students played freely with ideas among their peers and teacher—without assumptions and preconceptions. They were able to think, observe, judge, and reflect in a safe environment. In this manner, as Dewey (1916) stated, schools become learning communities, where students enhance the quality of life of people and education is a springboard for social progress.

**Lev Vygotsky.** Leng (2015) noted the importance of social interaction in the development of students’ cognition within p4c Hawai‘i approach sessions. This is consistent with Vygotsky’s (1978) theory that knowledge is co-constructed with others in a sociocultural context. Vygotsky (1978) stated, “Every function in the child’s cultural development appears twice: first, on the social level, and later, on the individual level; first, between people (interpsychological) and then, inside the child (intrapsychological)” (p. 57).

In the context of the current study, students' cognition was socially constructed through active interaction with other students and the teacher. For example, in each p4c Hawai‘i approach discussion, students voted on and chose a topic question. They explored possible responses within the p4c Hawai‘i inquiry, shared differing opinions, and actively constructed their knowledge together. The focus group, survey, and video observations of classroom discussions demonstrated that when students heard different perspectives, some firmly held on to

their own ideas, while others changed their perspectives as they were influenced by the ideas of others. When the class discussed the controversial topic of the special kamikaze attack corps, the teacher led students to think critically from multiple viewpoints, such as that of the Japanese government, soldiers, and soldiers' families. Therefore, the p4c Hawai'i approach provided students with a sociocultural context in which to constructing knowledge and to learn about themselves and others. Students also learned how to communicate in ways that lead to good relationships and decision-making skills.

In p4c Hawai'i approach sessions, the concept of the ZPD was observed when students collaborate, cooperate, and assist each other (Makaiau, 2010). Students interacted with one another at the interpsychological level when they shared and listened to multiple opinions and discussed a topic. While students exchanged ideas, they gained more information to construct their own thoughts. Learning was thereby enhanced in the p4c Hawai'i circle, when students of different readiness levels worked together. This provided many opportunities for students to learn from more experienced peers. The students who were considered more experienced changed, depending on the discussion topics. It was important for students to develop a deeper understanding of a subject in cooperation with the teacher and more competent peers and to segue from studying with support to learning on their own. Similar to p4c Miyagi (p4c Miyagi Publication Planning Committee, 2017), students used multiple perspectives to construct and enhance their own ideas. Eventually, students internalized what they learned in p4c Hawai'i sessions so that it became intrapsychological.

### **Limitations of the Study and Future Research**

A limitation of this research was its restricted sample size and nature of the student sample. As a case study, the results of this investigation was not intended to generalize to the

larger population of Japanese middle school students and teachers, including those at different private and public schools in different regions of Japan.

There were also limitations related to the survey data for this study. Although my analyses indicated relatively high internal consistency, previous researchers who used the SEL8S reported relatively low internal consistency (Yoneyama & Koizumi, 2015). Moreover, the students were not randomly selected, and there was no control group to minimize the effects of other variables that could have affected SEL. An equal amount of SEL growth could have occurred in non-p4c Japanese classrooms. Random assignment neutralizes extraneous variables, so that cause and effect can be directly inferred (Research Connections, 2019). Comparisons between a p4c and a control group would have allowed me to conclude more confidently that SEL changes were due to the p4c approach.

Because I did not receive IRB permission in time, students could not complete the survey before they experienced the p4c approach, as I had intended. Instead, I modified the survey so that at the end of the semester, students reflected on their abilities before and after experiencing the approach. Students may not have been able to remember what they were able to do prior, and this recall bias could have been a challenge to the internal validity of the self-reported data (Hassan, 2005). In addition, the survey data were limited by social desirability, a form of measurement error that arises when participants respond in ways that are more socially acceptable than their true actions or attitude (Kaminska & Foulsham, 2013). Students may have provided responses that they thought that I wanted or one that they thought was more socially acceptable, instead of what they were truly thinking. I could have received different results if I conducted a pre- and post-survey, rather than asking students to report on their former ideas and

behaviors retrospectively. Finally, I recognized that students' SEL levels could have developed naturally because they were entering adolescence, a time of abundant changes.

Another limitation was the duration of the study. I conducted the study for one term, approximately five months, which was a brief implementation. Therefore, when I conducted the focus group, students might not have had enough experiences of the p4c approach to articulate clearly what they thought and felt about it. Furthermore, students were not familiar with me, so they might have been reticent to speak up. I also conducted the classroom observations through video recordings, and it would have been more effective if I could have also observed the sessions in real time. That way, I could have picked up on nuances in live interactions that would be hard to notice on video. Also, I could not see and hear everything that went on because of where the camera was positioned, which may have affected the results.

### **Recommendations for Future Research**

Although the results of the present study are promising, there remain many questions about the role of p4c in promoting students' SEL to be considered in future research efforts. To address some of the concerns raised in the previous section, future research would benefit from use of a larger sample of both control and p4c groups that would allow for more statistical inferences and broader generalizations of results. The school is a suburban, middle school in Kobe, Japan, therefore it would be helpful if future research included both high and low performing public schools, private schools, and urban schools in Japan, among all grade levels. A longer, longitudinal study that could follow students' growth and SEL skills and also give them more time to self-reflect at the end of the school year would also be beneficial. It would also be helpful to follow up on students to see if they applied the skills, they learned in the p4c sessions with their families and wider social community. According to Dewey (1915), students



first discover at school what it means to be valued members of a social group, and they also acquire skills and knowledge that they can apply to their families and the wider social community.

## **Conclusion**

**Making a safe community, *ibasho* in a counseling room.** I have used some elements of the p4c Hawai'i approach in my college counseling room to help students open up and bond with each other. I find that this approach helps provide a structure, yet spontaneity, to group discussion. I am a counselor at a college with an overwhelmingly international Japanese student population. The more I have worked with these students, the more I realized they felt uneasy seeing a counselor one-on-one, due to the stigma surrounding mental illness. To adapt to the cultural needs of Japanese students, we kept the groups informal and used the p4c Hawai'i concept of a "safe space" and "intellectual safety" where people feel safe and comfortable to come and join at any moment, and talk to each other in a group about their concerns.

I made and individually served coffee as each student arrived, as I realized that having ready-made coffee would defeat the purpose and turn the lounge into a "to-go café." Serving coffee also turned me into a facilitator for a student unused to this atmosphere. Then, as several students waited for their coffee, I casually asked them, "How was your day or weekend?" Usually, students talked about what they did or discussed major events they experienced. This led to a topic I would discuss with students, similar to how a "Plain Vanilla" p4c Hawai'i approach session would start. For example, they brought up their stress over homework, problems experienced with peers in their dormitory, and relationships with teachers who did not understand the thinking of international students. As we spoke, I served as a facilitator and asked other students who seemed interested, "What do you think?" The shyer students who often

stayed in the office to do their homework, would listen and chime in with their opinions, thus bringing in a spirit of co-inquiry. Eventually, the students felt empowered to talk with each other, and I then became a co-participant, and it was my role to listen. At the end of the day, before students left, I would summarize their thoughts and students for feedback to add an element of reflection by borrowing the reflection at the end of a p4c Hawai'i session. (To clarify, I always told students that they could make an appointment with me if they needed to meet me in an individual counseling session). Thus, some elements of the structure and approach of p4c Hawai'i may be useful in supporting Japanese international students who are not accustomed to speaking in a one-on-one counseling session.

Furthermore, students met new people in my office. For example, one student who did not have any friends was able to make friends at my office. Because students are losing places at home and in social environments to practice relationship-building (Yoshii, 1998), adults should provide *ibasho*, places, such as schools, where young people can feel comfortable to stay and meet new people. Otherwise, they may become afraid of meeting new people and making close friends. This borrows elements of the p4c Hawai'i approach, where it is important to construct a community in order to make the counseling room a safe space of intellectual safety. *Ibasho*, then refers to this safe space where students could practice talking with new peers, while under the support of an adult--similar to a p4c Hawai'i facilitator.

Elements of the p4c Hawai'i approach helps provide the scaffolding and structure needed for Japanese students to feel comfortable in a group discussion session. As students and teachers interact with each other, the psychological distance become shorter, and I hope to further explore using some elements of p4c Hawai'i approach with culturally appropriate counseling for Japanese students.

**Addressing Japan’s future multiculturalism and social isolation.** Japan’s population has become more multicultural since the government announced that Japan will accept more immigrant workers, increasing the number of foreign employees to 345,150 in five years (Ministry of Health, Labor and Welfare, 2019; Yamawaki, 2019). In the near future, schools will have more diverse students with unique and different background and needs. How should Japanese education foster these students? How can schools become places where students mature psychologically and intellectually?

Tanaka sensei (personal communication, October 29, 2019) sees the need for more collaborators, such as university researchers. It may also be a teacher who is interested in p4c Hawai‘i approach. It may be a school manager, a board member of the school, or a bureaucrat of the Ministry of Education, Culture, Sports, Science and Technology. It may be school graduates who have experienced p4c Hawai‘i, or even mothers who want to do p4c Hawai‘i approach home-based curriculum. If the p4c Hawai‘i approach can be utilized within a network created by diverse people in a cooperative manner, the Japanese educational environment will then experience meaningful reform.

In 2018, more than 110,000 middle school students refused to go school and another 330,000 children were hidden school refusal students--those who physically go to school but feel unable to enter the classroom (NHK, 2019, May 30). Furthermore, there is phenomena called “8050” which is that parents in their 80s support the lives of children in their 50s. Awareness of *hikikomori* first arose in the 1980s and 90s. It has been about 30 years since the debate over this issue, and those *hikikomori* are now in their forties and fifties and their parents are their seventies and eighties. There are serious cases in which both these parents and children are socially isolated. Of course, *hikikomori* is not just about school refusal, but also about a wide range of

people of all ages in Japan (NHK, 2018, April 24). It is hard for *hikikomori* to reintegrate once they fall out of the social structure. The employment relationship has also changed significantly in Japan's resume-oriented society, due to neoliberal pressures, the number of non-regular and temporary employees has increased. Those who become *hikikomori* do so as a defense reaction from the sense of danger that they will be hurt or destroyed if they are in the workplace.

On May 1<sup>st</sup> 2019, a new era of Reiwa started. In choosing this reign name, Japan's prime minister, Shinzo Abe stated:

Reiwa means culture coming into being and flourishing when people bring their hearts and minds together in a beautiful manner. We decided that we would like to want to be such a Japan that each Japanese person can make each flower bloom with hope for tomorrow (The Page, 2019, April 1 & Prime Minister of Japan and His Cabinet, 2019)

I hope the p4c Hawai'i approach will continue to help students to grow in their own uniqueness and allow them to feel proud of themselves, accept differences with others and enjoy relationships with others. Eventually, they will build a society just like what Reiwa means, where each of them can bloom their own individual flowers.

## References

- Ashiya Gakuen. (2018). *Heisei 30-nen jigyo hokoku-sho* [2018 Business report]. Retrieved from <https://www.ashiya-e.jp/social/>
- Ando, M. (2012). Konaka renkei ni yoru jidō seito no ijime o yobō suru keizoku-teki shinri kyōiku” sakusesufuru serufu 2010” o mochiita jissen kenkyū [Practical research using “Successful Self 2010,” a continuous psychological education to prevent bullying of students through collaboration between elementary and middle schools]. *Okayama University Graduate School of Education Research Collection*, 15,13-22.
- A need reduces school pressure. (2015, August 29). *The Japan Times*. Retrieved from <http://www.japantimes.co.jp/opinion/2015/08/29/editorials/need-reduce-school-pressures/#.WXWA2YqQwXpki>
- Arai, A.G. (2000). The “wild child” of 1990s Japan. *The South Atlantic Quarterly*, 99(4), 841-864.
- Arai, A. G. (2003). Killing kids: recession and survival in twenty-first-century Japan. *Postcolonial Studies*, 6 (3)G, 367-379.
- Arai, A. G. (2005). The neo-liberal subject of lack and potential: Developing “the frontier within” and creating a reserve army of labor in 21<sup>st</sup> century Japan. *Rhizomes*, 10,1-16.
- Baskin, C., Koleszar-Green, R., Hendry, J., Lavallee, L & Mueein J. (2008). We pass the talking stick to you; Forming alliances in the academy. *Canadian Journal of Native Education*, 31(1), 89-106.
- Benesse Corporation (2016). *Cyugagusei no kakaeru stress wo yawarageru tame ni katei de dekirukoto* [What you can do at home to relieve the stress that junior high school students have]. Retrieved from <https://benesse.jp/kosodate/201604/20160419-5.html>

- Benesse Corporation (2019) *Kokoro ga ugokidasu toi-tsukuri*[Making questions that move your mind]. *Asukora*, 13, 1-12. Retrieved from <https://berd.benesse.jp/special/asukora/>
- Berlatsky, N. (2013, November 22). Japan's cutthroat school system: A cautionary tale for the U.S. *The Atlantic*. Retrieved from <https://www.theatlantic.com/education/archive/2013/11/japans-cutthroat-school-system-a-cautionary-tale-for-the-us/281612/>
- Birks, M., Chapman, Y., & Francis, K. (2008). Memoing in qualitative research. *Journal of Research in Nursing*, 13(1), 68-75 DOI: 10.1177/1744987107081254
- Brandt, R. (1988). *On philosophy in the curriculum: Conversation with Matthew Lipman*. Retrieved from [www.ascd.org/](http://www.ascd.org/)
- British Psychological Society: Royal College of Psychiatrists. (2013). *Antisocial behaviour and conduct disorders in children and young people the nice guideline on recognition, intervention and management*. London, England: Leicester The British Psychological Society and The Royal College of Psychiatrists.
- Brown, W. (2015). *Undoing the demos: Neoliberalism's stealth revolution*. New York: MIT Press, Zone Books.
- Burns, J. (2006). The social brain hypothesis of schizophrenia. *World Psychiatry*, 5(2), 77–81.
- Byrnes, J.P. (2002). The development of decision-making. *Journal of Adolescent Health*, 31, 2018-2215.
- Cabinet Office Government of Japan. (2013). *Heisei 25 Children and youth white paper*. Retrieved from <http://www8.cao.go.jp/youth/whitepaper/h25honpen/index.html><https://www.japantoday.com/category/opinions/view/japan-and-its-standardized-test-based-education-system>

- Café Philo (April,01, 2016). *What is café philo?* Retrieved from <http://cafephilo.jp/about/>
- Calkins, K.G. (2005). *Applied statistics lesson 11: Power and sample size*. Retrieved from <https://www.andrews.edu/~calkins/math/edrm611/edrm11.htm>
- Castro-Olivo, S, M. (2014).Promoting social-emotional learning in adolescent Latino ELLs: A study of the culturally adapted strong teens program. *School Psychology Quarterly*, 29(4), 567-577.
- Cave, P. (2001). Educational reform in Japan in the1990s: Individuality and other uncertainties. *Comparative Education*, 37(2), 173-191.
- City of Kobe (n.d.) *Ku no shōkai* [introduction of ward] Retrieved from <http://www.city.kobe.lg.jp/ward/kuyakusho/higashinada/shoukai/shoukai/index.html>
- Collaborative for Academic, Social, and Emotional Learning (CASEL) (2005). *Safe and sound: An educational leader's guide to evidence-based social and emotional learning programs-Illinois edition*. Chicago, IL: Author.
- Collaborative for Academic, Social, and Emotional Learning (CASEL) (2015). *Effective and social emotional learning: Middle and high school edition*. Retrieved from <http://secondaryguide.casel.org/casel-secondary-guide.pdf>
- Collaborative for Academic, Social, and Emotional Learning (CASEL) (2019). *History*. Retrieved from <https://casel.org/history/>
- Colorado Education Initiative (2014). *Grade 6-8 Decision making*. Retrieved from <https://www.coloradoedinitiative.org/>
- Conrad, A. (2018, November). People in Japan are increasingly shutting themselves off from society. *GQ*, Retrieved from <https://www.gq-magazine.co.uk/article/hikikomori-japan>

- Corbin, J., & Strauss, A. L. (2015). *Basics of qualitative research: Techniques and procedures for developing grounded theory* (4th ed.). Thousand Oaks, CA: SAGE Publications.
- Corey, G. (2008, November). *Theory & practice of group counseling* (7th ed.). Belmont, CA; Thomson Brooks/Cole.
- DeCoker, G. & Bjork, C. (2013) (Eds.). *Japanese education in an era of globalization: Culture, politics and equity*. New York: Teachers College Press.
- Department for Children, Schools and Families (2007). *Social and emotional aspects of learning for secondary schools*. Nottingham: DCSF Publications.
- Dewey, J. (1915). *School and society*. Chicago: The University of Chicago Press.
- Dewey, J. (1916). *Democracy and education: an introduction to the philosophy of education*. New York: Macmillan.
- Dewey, J. (1933). *How we think: A restatement of the relation of reflective thinking to the educative process*. Chicago, IL: Henry Regnery.
- Dewey, J. (1938) *Experience and education*, New York, Macmillan.
- Donoff, G. M. (2009). Field notes: Assisting achievement and documenting competence. *Canadian Family Physician*, 55(12), 1260-1262.
- Durlak, J. A., Weissberg, R. P., Dymnicki, A. B., Taylor, R. D., Schellinger, K. B. (2011). The impact of enhancing students' social and emotional learning: A meta-analysis of school – based universal interventions. *Child Development*, 82(1), 405-432.
- Elbertson, N. A., Brackett, M. A., & Weissberg, R. P. (2009). School-based social and emotional learning (SEL) programming: Current perspectives. In A. Hargreaves, M. Fullan, D. Hopkins, & A. Lieberman (Eds.), *The second international handbook of educational change* (pp. 1017-1032). Springer Netherlands. doi:10.1007/978-90-481-2660-6\_57.



Elementary and junior high school non-attendance rate was 1.4%, the highest ever, 130,000 but didn't you know that 85% of them would go on to high school? (2017, October).

Shōchūgakusei no futokō-ritsu ga kako saita 1.4-percent de 13 man-ri demo 85-percent wa kōkō shingaku suru tte shitteta? *Asahi Shimbun Publications Inc.* Retrieved from <https://dot.asahi.com/dot/2017102600112.html>

Elias, M. J., Gara, M., & Ubriaco, M. (1985). Sources of stress and support in children's transition to middle school: An empirical analysis. *Journal of Clinical Child Psychology, 14*, 112-118.

Elias, M. J. (1989). Schools as a source of stress to children: An analysis of causal and ameliorative influences. *Journal of School Psychology, 27*, 393-407.

Elias, M. J., Zins, J.E., Weissberg, R.P., Frey, K.S., Greenberg, M.T., Haynes, N.M., Kessler, R., Schwab-Stone, M.E., Shriver, T.P. (1997). *Social and emotional learning: Guidelines for educators*. Alexandria, Virginia: Association of Supervision and Curriculum Development.

Fett, A. K. J., Shergill, S.S., Gromann, P.M., Dumontheil, I., Blakemore, S.J., Yakub, F., Krabbendam, L. (2014). Trust and social reciprocity in adolescence—A matter of perspective-taking. *Journal of Adolescence 37*, 175-184.

Field, A. (2009). *Discovering statistics using SPSS* (3 ed.). Thousand Oaks, CA; Sage.

Fujioka, K (1998). The talking stick: An American Indian tradition in the ESL classroom. *The Internet TESL Journal, 4* (9), 1-4.

Fujiwara, Y. (2010). Ibasho no teigi nitsuite no kenkyu [The study about the definition of the word 'ibasho']. *Kwansei Gakuin University Repository; Kyoikugaku Ronkyu, 2*, 169-177.

- Furuyama, A. (2006). *Kaeyou: Nippon no gakko system: Kyouiku ni kyousou wa iranai*. [Let's change: Japanese education system: Education does not need competition]. Heibon sha.
- Godó, W. (2013). *Summer camp: Philosophy camp for high school students*. University of Tokyo Center for Philosophy Essay. Retrieved from [https://utcp.c.u-tokyo.ac.jp/publications/2016/03/philosophy\\_for\\_everyone\\_201320/index\\_en.php](https://utcp.c.u-tokyo.ac.jp/publications/2016/03/philosophy_for_everyone_201320/index_en.php)
- Gregory, M. (2011). Philosophy for children and its critics. *Journal of Philosophy of Education* 45(2), 199–219.
- Gun, J. (2018, June 20). *Bring social emotional learning into the classroom*. Concordia University-Portland [Blog]. Retrieved from <https://education.cu-portland.edu>
- Harada, E., & Watanabe, Y. (2011). Koukousei wo taishou tosuru kanjyou no ninchi ni shuten wo ateta social skill training no kouka [Effectiveness of social skill training which focused on cognition of feelings for high school students]. *Japanese Journal of Counseling Science*, 44, 81-91.
- Hartley, C. A., & Somerville, L.H. (2015). The neuroscience of adolescent decision-making. *Current Opinion in Behavioral Sciences* 5, 108-115 doi:10.1016/j.cobeha.2015.09.004.
- Hassan, E.(2005). Recall bias can be a threat to retrospective and prospective research designs. *The Internet Journal of Epidemiology*, 3(2), 1-7.
- Hill, L. P. (2008). *Understanding indigenous Canadian traditional health and healing*. (Doctoral dissertation). Retrieved from <http://scholars.wlu.ca/etd/1050>.
- Hisatomi, Y. (1993). *Kyouso no kyoiku: Naze jyuken sensou wa kakumo gekika surunoka*. [Competition education: Why does the examination war become more intense]. Roudou Syunho Sha.

- Humphrey, N., Lendrum, A., & Wigelsworth, M. (2010). *Social and emotional aspects of learning (SEAL) programme in secondary schools: national evaluation*. Retrieved from <https://www.gov.uk/>
- Ikesako, H., & Miyamoto, K. (2015). *Fostering social and emotional skills through families, schools and communities: Summary of international evidence and implication for Japan's educational practices and research*. OECD Education Working Papers, No.121, OECD Publishing, Paris. <http://dx.doi.org/10.1787/5js07529lwf0-en>
- Indian Community Today. (2017). *Talking stick and feather: Indigenous tools hold sacred power of free speech*. Retrieved from <https://newsmaven.io/indiancountrytoday/archive/talking-stick-and-feather-indigenous-tools-hold-sacred-power-of-free-speech-HIxdWMdV60CeaMvIVwfqnA/>
- Institute of Medicine and National Research Council (1999). *Adolescent decision making: Implications for prevention Programs: Summary of a Workshop*. Washington, DC: The National Academies Press.[doi.org/10.17226/9468](https://doi.org/10.17226/9468). Retrieved from <https://www.nap.edu/read/9468/chapter/2>
- Ishikawa, K., & Onuki, J. (2015). *Kyoiku facilitator ni narou: Gurōbaruna manabi o mezasu sankā-gata jugyō* [Let's become a facilitator: Participatory class for global learning]. Chiyoda, Tokyo: Koubundou Publishers.
- Ishikida, M. Y. (2005). *Japanese education in the 21st Century*. Lincoln, NE: I Universe.
- Ishimoto, Y. (2009). Ibasho gainen no fukyu oyobi sono kenkyu to kadai. *Bulletin of the Graduate School of Human Development and Environment, Kobe University*, 3, 1 93-100.

- Ishizu, K., & Ambo, H. (2013). Chugakusei no gakkou stress he no kijakusei; Kajyou tekiou to kanjyou he no hyouka no shiten kara [Vulnerability factors for school stress among junior high school students: Over-adaptation and evaluation of emotion]. *Japanese Journal of Psychology*, 84(2), 130-137.
- Ivey, A. E., & Ivey, M. B. (2007). *Intentional interviewing and counseling; Facilitating client development in a multicultural society*. Belmont, CA; Thomson Brooks/Cole.
- Iwai, Y., & Oda, M. (1986). Chūgakusei no jisonshin to gakugyō seiseki no hyōtei [Assessment of junior high school students' self-esteem and academic achievement]. *Aichi Kyouiku Daigaku Kenkyuu Houkoku*, 35, 85-97.
- Jackson, P. W. (1998). John Dewey's school and society revised. *The Elementary School Journal*, 98(5), 415-426.
- Jackson, T. (1984). *Philosophy for children; Philosophy in the schools project*. A guide for teachers. Retrieved from <http://p4chawaii.org/>
- Jackson, T. (2012). Home grown. *Educational Perspectives*, 44(1 & 2), 3-7.
- Jackson, T. (2013). Philosophical rules of engagement. In S. Goering, N. Shudak & T. Wartenberg (Eds.), *Philosophy in schools: An introduction for philosophers and teachers* (pp. 99-109). New York: Routledge.
- Jackson, T. (2017). Ursprüngliches Staunen [Primal wonder- Original Amazement]. *Polylog: Zeitschrift Für Interkulturelles Philosophieren*, 37, 1-20. Retrieved from <https://translate.google.com/translate?hl=en&sl=de&u=http://www.polylog.net/&prev=search>
- Jackson, T. (2019). *Gently Socratic Inquiry, 2019*. Unpublished manuscript. Retrieved from [p4chawaii.org](http://p4chawaii.org).

- Jones, T (2012). Community in the classroom: an approach to curriculum and instruction as a means for the development of student personal engagement in a high school classroom. *Educational Perspectives*, 44(1 & 2), 58-64.
- Kajitani, Y. (2016). Ningen kaigi kangaeru jiyū no nai kuni: tetsugaku taiwa o tōshite mieru Nihon no kadai [Human conference: A country free of thought to think: Japan's challenges seen through philosophy dialogue]. *Project Design Online*, 1. Retrieved from <https://www.projectdesign.jp/201601/ningen/002667.php>
- Kaminsuka, O., & Foulsham, T. (2013). *Understanding sources of social desirability bias in different Modes: Evidence from Eye-tracking*. Retrieved from <https://www.iser.essex.ac.uk/research/publications/working-papers/iser/2013-04.pdf>.
- Kasaoka City Board of Education School Education Division (2012). *Jiko shidō nōryoku no ikusei o hakaru* [Develop self-teaching skills]. Retrieved from <http://www.kasaoka-ed.jp/learning/>
- Kawabe, K., Horiuchi, F., Ochi, M., Oka, Y., & Ueno, S. (2016). Suicidal ideation in adolescents and their caregivers: A cross sectional survey in Japan. *BMC Psychiatry*, 16(231), 1-8. doi:10.1186/s12888-016-0934-2.
- Kawai, H. (2006). *Introduction to counseling by Kawao Hayao through practical instruction*. Shinjuku, Tokyo: Sougensha.
- Kerstetter, K. (2012). Insider, outsider, or somewhere in between: The impact of researchers' identities on the community-based research process. *Journal of Rural Social Sciences*, 27(2), 99-117.

- Kitano, K., Kadotani, M., & Ikeda, T. (2012). *Taijin nouryoku to jisonkanjyo wo ikusei suru seito shido no arikata ni kansuru kenkyu: shougakkou kougakunen ni okeru shakaisei to jyoudo no gakushuu program no jissen wo toshite* [Study on the way of student guidance to foster interpersonal relationship ability and self-esteem: Through the practice of social and emotional learning programs in elementary school higher grade]. Hiroshima prefectural Education Center: Project research. Retrieved from [http://www.hiroshima-c.ed.jp/center/?page\\_id=1550](http://www.hiroshima-c.ed.jp/center/?page_id=1550)
- Kitayama, S. (1994). Bunkateki jikokan to shinriteki process [Cultural views of self and psychological processes]. *Shakai shinrigaku kenkyu*, 10(3), 153-167.
- Koda, T. (2015). Nichijyo teki na katsudou wo ikashita tayousei kyouiku no jissen [Practice of diversity education that makes use of daily activities] *Japan Science and Technology Agency* Retrieved from <https://www.jst.go.jp/>
- Koide, R. (2014). Critical new stage in Japan's textbook controversy. *The Asia-Pacific Journal*, 12(13),1, 1-17.
- Koizumi,R. (2005). Shakaisei to jyouno do-nyuto tenkai (Introduction and development of Social and Emotional Learning (SEL). Fukuoka kyoiku. *University of Teacher Education of Fukuoka*, 54 (4), 113-121.
- Koizumi, R. (2011). *Shakaisei to jyoudou no gakushu (SEL-8S) no dounyu to jissen* [Introduction and practice for social and emotional learning (SEL-8S)]. Kyoto, Minerva Shobo.
- Koizumi, R. (2012). *The school adaptation promotion model based on sociality*, symposium magazine at University of Nagoya. Retrieved from [ir.nul.nagoyau.ac.jp/jspui/bitstream/2237/.../1/03\\_Nakaya-3.pdf](http://ir.nul.nagoyau.ac.jp/jspui/bitstream/2237/.../1/03_Nakaya-3.pdf)

- Koizumi, R. (2014). Ichijiteki enjo service toshite no shakaisei to jyoudou no gakushu (social emotional learning). *Annual report of Japanese Association of School Psychologists*, 7, 25-35.
- Koizumi, R. (2016). Implementation and sustaining of social and emotional learning (SEL) programs in Japan: Application of anchor point planting approach. *The Annual Report of Educational Psychology in Japan*, 55, 203-217.
- Koizumi, R. (2016). *Shakaisei to jyodo no gakushu (SEL) no jishi to jizoku ni mukete* (Implementation and sustaining of Social and Emotional Learning (SEL) programs in Japan: Application of anchor point planting approach. *Annual Report of Educational Psychology in Japan*, 55, 203-217.
- Koizumi, R., Yamada, Y. (2011 a). *Kodomo no ningenkankei wo sodatesu (SEL-8S) shakai sei to jyodo no gakushu (SEL-8S) no susumekata* [Develop the human relationship of the child SEL-8S 3 Learning of social and emotional learning (SEL-8S) way of junior high school. Kyoto, Minerva Shobo.
- Kono, T. (2014a). *Kodomo tetsugaku de taiwaryoku to shikouryoku wo sodatesu* [Promote dialogue and thinking skills with children's philosophy], Setagaya, Tokyo: Kawade shobo Shinsha.
- Kono, T. (2014b). *Taiwa ni yoru ningen no kaifuku: Tojisha kenkyu to tetsugaku taiwa* ["Human Recovery by Dialogue: Research on the Parties and Philosophy Dialogue] Rikkyo University Institute of social welfare. *Bulletin*, 33, 3-12.

- Kudo, M., & Nozu, Y. (2012). Chugakusei ni okeru stress management no henyo stage to ishikettei balance no shakudo kaihatsu [Development of the stage of change and a decisional balance measure of stress management among junior high students]. *Japanese Society Health Education and Promotion, 20(2)*, 87-98.
- Kurotani, S. (2005). *Home away from home: Japanese corporate wives in the United States*. Durham, NC: Duke University Press.
- Lee, S. (2018). Nihonjin no assertion ni okeru jyukuryouteki jiko hyougenn [Discreet self-expression in Japanese assertiveness]. Kinjo Gakuin University Graduate School of Human Life Studies, *Kinjo Gakuin University Repository, 18*, 25-34
- Leng, L. (2015). *The role of philosophical inquiry in helping high school students engage in learning and seek meaning in lives* (Unpublished doctoral dissertation). University of Hawai'i Mānoa, Honolulu, Hawai'i .
- Lipman, M., Sharp, A., & Oscanyan, F. (1980). *Philosophy in the classroom*. Philadelphia, PA: Temple University Press.
- Lipman, M. (1988). Critical thinking--what can it be? *Educational Leadership, 46(1)*, 38-43.
- Lipman, M. (1993). Philosophy for children. In M. Lipman (Ed), *Thinking children and education* (pp.373-384). Dubuque, IA: Kendall/ Hunt Publishing Company.
- Lipman, M., & Sharp, A. (1975). *Teaching children philosophical thinking: An introduction to the teacher's manual for Harry Stottlemeier's Discovery.*" Retrieved from <https://files.eric.ed.gov>
- Lipman, M. (2003). *Thinking in education* (2nd ed). Cambridge, UK: Cambridge University Press.



- Lu, S. (2015). The mystery behind Japan's high suicide rates among kids. *The Wilson Quarterly*. Retrieved from <https://wilsonquarterly.com/stories/the-mystery-behind-japans-high-suicide-rates-among-kids/>
- Makaiau, A.S. (2010). *Adolescent identity exploration in a multicultural community context; An educator's approach to rethinking psychological identity interventions* (Doctoral Dissertation). Retrieved from [www.academia.edu](http://www.academia.edu)
- Makaiau, A. S., & Miller, C. (2012). The philosopher's pedagogy. *Educational Perspectives*, 44(1 & 2), 8-19.
- Mansur, A. (2016). *Gendai shakai no douchou atsuryoku ni tsuiteno kousatsu* [A consideration on the tune-up pressure of modern society]. Retrieved from [www.akita-u.ac.jp/honbu/inter/pdf\\_class/report\\_2016\\_01.pdf](http://www.akita-u.ac.jp/honbu/inter/pdf_class/report_2016_01.pdf)
- Markus, H.R., & Kitayama, S. (1991). Culture and the self: Implications for cognition, emotion, and motivation. *Psychological Review*, 98(2), 224-253.
- Matsumoto, S (2004). Kodomo no tame no tetsugaku' o toriireta sōgōtekinagakushū no karikyuramu kaihatsu [Comprehensive learning curriculum development incorporating “philosophy for children”] Research Report from 2001, 2002 & 2003 Retrieved from <https://kaken.nii.ac.jp/ja/grant/KAKENHI-PROJECT-13878042/>
- Matsuoka, C. (2012). Thinking process in middle school students. *Educational Perspectives*, 44(1 & 2), 43-45.
- Mayama, T. (2017) *Zan'nen'na ijin-den: Soredemo aisubeki hitobito*[A disappointing great legend: Still lovable people]. Shinagawa, Tokyo: Gakken Plus.
- MehI-Modrona, L., Mainguy, B.(2014). Introducing healing circles and talking circles into primary care. *Permanente Journal*, 18(2), 4-9.

- Miller, C. (2013). *Philosophy goes to high school: An inquiry into the philosopher's pedagogy* (Doctoral Dissertation). Retrieved from <https://eric.ed.gov/?id=ED555150>
- Millett, S., & Tapper, A. (2011). Benefits of collaborative philosophical inquiry in schools. *Educational Philosophy and Theory*, 44(5), 546-567.
- Minamizuka, S. (2006, March 9). *The history textbook problem in Japan*. Archives of the Nonprofit Organization International Forum of Culture and History (npo-if). Retrieved from [www.npo-if.jp/worldhistory/wp.../11/The-History-Textbook-Problem-in-Japan.pdf](http://www.npo-if.jp/worldhistory/wp.../11/The-History-Textbook-Problem-in-Japan.pdf)
- Ministry of Education, Culture, Sports, Science and Technology (MEXT) (1998) *Kyoiku Kaikaku Program* [Education Reform Program]. 28. Retrieved from <http://www.mext.go.jp/english/lawandplan/1303463.htm>
- Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2006) *Current status of Education in Japan and challenges we face*. Retrieved from <http://www.mext.go.jp/en/policy/education/lawandplan/title01/detail01/sdetail01/1373814.htm>
- Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2009a). *Gakushū shidō yōryō 'ikiruchikara': dai 4-shō sōgōtekinagakushūnojikan* [Course of study "power to live": Chapter 4 Integrated Learning Time]. Retrieved from [www.mext.go.jp/component/a\\_menu/education/.../1384661\\_5\\_4.pdf](http://www.mext.go.jp/component/a_menu/education/.../1384661_5_4.pdf)
- Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2009b). *Kodomo no hattatsu dankai-goto no tokuchō to jūshi subeki kadai* [Characteristics of each developmental stage of children and issues to be emphasized]. Retrieved from [http://www.mext.go.jp/b\\_menu/shingi/chousa/shotou/053/shiryo/attach/1282789.htm](http://www.mext.go.jp/b_menu/shingi/chousa/shotou/053/shiryo/attach/1282789.htm)

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2011). *21 Seiki o tenbō shita wagakuni no kyōiku no arikata ni tsuite; chūō kyōiku shingikai daiichiji tōshin no kosshi : Monbukagakushō* ["About the way of education of our country which looked at the 21st century." The main point of the Central Education Council first report>: Ministry of Education, Culture, Sports, Science and Technology. Retrieved from [http://www.mext.go.jp/b\\_menu/shingi/old\\_chukyo/old\\_chukyo\\_index/toushin/attach/1309634.htm](http://www.mext.go.jp/b_menu/shingi/old_chukyo/old_chukyo_index/toushin/attach/1309634.htm).

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2013) *Part 2 Kongo gonen kan ni jissshi subeki kyōiku jyo no housaku (an)* [Part 2 Educational measures to be implemented in the next 5 years (draft) 1. Measures based on the four basic directions]. Retrieved from [http://www.mext.go.jp/b\\_menu/shingi/chukyo/chukyo2/siryō/attach/1330568.htm](http://www.mext.go.jp/b_menu/shingi/chukyo/chukyo2/siryō/attach/1330568.htm)

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2015b) *Shiryō 7 kyōiku katei kikaku tokubetsu bukai no tōmen no ronten rei* [Appendix 7 Examples of current issues in the curriculum planning special subcommittee]. Retrieved from [http://www.mext.go.jp/b\\_menu/shingi/chukyo/chukyo3/039/siryō/attach/1402977.htm](http://www.mext.go.jp/b_menu/shingi/chukyo/chukyo3/039/siryō/attach/1402977.htm)

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2015c) *Tokubetsu katsudōhen; Chugakko gakushu shidou yoryo (heisei 29 nen kokuji) kaisetsu* [Special activities: Junior high school student instruction (2017 announcement)]. *Course of study "power to live": Junior high school course of study commentary*. Retrieved from [http://www.mext.go.jp/a\\_menu/shotou/new-cs/1387016.htm](http://www.mext.go.jp/a_menu/shotou/new-cs/1387016.htm)

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2016) *Nihon no kodomotachi no jiko kōtei-kan ga hikui genjō ni tsuite (mon bukagakushō teishutsu shiryō) dai 38-kai kyōiku saisei jikkō kaigi (Heisei 28-nen 10 gatsu 28-nichi) no sankō shiryō 2* [About the present conditions with low self-affirmation of Japanese children (Material submitted by MEXT) Reference materials 2 of the 38th education reproduction execution meeting 2016 October 28th]. Retrieved from <https://www.kantei.go.jp/jp/singi/kyouikusaisei/chousakai/dai1/siryō4.pdf>

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2017a). *Chūgakkō gakushū shidō yōryō kokugo-hen (heisei 29 nen): Kokugo hen* [Junior High School Course of Study (Japanese language edition)]. Retrieved from [http://www.mext.go.jp/a\\_menu/shotou/new-cs/1387016.htm](http://www.mext.go.jp/a_menu/shotou/new-cs/1387016.htm)

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2017b). *Ningenchikara no ikusei* [Developing human power]. Retrieved from [http://www.mext.go.jp/b\\_menu/shingi/chukyo/chukyo3/004/siryō/attach/1396932.htm](http://www.mext.go.jp/b_menu/shingi/chukyo/chukyo3/004/siryō/attach/1396932.htm)

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2018a) *Jinkō genshō jidai no atarashī chiikitsukuri ni muketa shakai kyōiku no shinkō hōsaku ni; Tōshin* [To promote social education for new community development in the era of population decline: Report] Retrieved from [http://www.mext.go.jp/b\\_menu/shingi/chukyo/chukyo0/index.htm](http://www.mext.go.jp/b_menu/shingi/chukyo/chukyo0/index.htm)

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2018b) *Kyoin wo mezasou* [Aim to becoming a teacher]. Retrieved from [http://www.mext.go.jp/a\\_menu/shotou/miryoku/1283833.htm](http://www.mext.go.jp/a_menu/shotou/miryoku/1283833.htm)

- Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2018c) *Heisei 29 nen do jidou no mondai koudou futoukoutou seito shidou jyouno shokadai ni kansuru chousa kekka nit suite* [Survey on problems in student guidance such as problem behavior of children]. Retrieved from [http://www.mext.go.jp/b\\_menu/houdou/30/10/1410392.htm](http://www.mext.go.jp/b_menu/houdou/30/10/1410392.htm)
- Ministry of Health, Labor & Welfare. (2016) *Part 1 population & households: The 5 leading causes of death by sex, by age group. Handbook of Health and Welfare Statistics 2016 Contents*. Retrieved from <http://www.mhlw.go.jp/english/database/db-hh/1-2.htmls>
- Ministry of Health, Labor & Welfare. (2019). *Gaikokujin koyo taisaku* [ Employment policy for foreign workers]. Retrieved from [https://www.mhlw.go.jp/stf/seisakunitsuite/bunya/koyou\\_roudou/koyou/gaikokujin/index.html](https://www.mhlw.go.jp/stf/seisakunitsuite/bunya/koyou_roudou/koyou/gaikokujin/index.html)
- Miyagi University of Education. (2018) *Academy shokai* [ Introducing academy]. Retrieved from <http://p4c.miyakyo-u.ac.jp/shokai.html>
- Nakagawa, M. (2016). Keiken no genre to p4c poster no henka [Principle of experience and change of P4C poster]. *Metashuka Journal*, 18, 43-61. Retrieved from [http://p4c-japan.com/media\\_type/books/](http://p4c-japan.com/media_type/books/)
- Nakagawa, M. (2017). *Tankyuno aru fukei: Philosophy for children nit suite* [Scenery with a quest: About philosophy for children]. (Unpublished doctoral dissertation). Retrieved from <http://p4c-japan.com/en/>
- Nakamura, R., & Koshikawa, F. (2014). Chūgakkō ni okeru ishi -mē yokushi o mokuteki to shita shinri kyōiku-teki puroguramu no kaihatsu to sono kōka no kentō [For the purpose of bullying restraint in junior high school: Development of psychoeducational program and examination of the effect]. *Kyoiku Shinrigaku Kenkyu*, 62, 129-142.

- National Institute for Educational Policy Research. (2013). *Changing profiles of teachers in Japan*. Retrieved from <http://www.nier.go.jp/>
- National Institute for Educational Policy Research. (2017). *Hi-ninchiteki (shakai jyoushoteki) nouryoku no hattatsu to kagakuteki kentou shuhou nit suite no kennkyuu ni kannsuru houkokusho* [Report on research on the development of non-cognitive (social emotional) ability and scientific examination method]. Retrieved from <http://www.nier.go.jp/>
- New Jersey School Boards Association (2017). *Final report: The task force on student achievement: Advancing education for all children*. Retrieved from <https://www.njsba.org/index.php?s=report+2017>
- Nippon Broadcasting System (NHK) (2018, April 24). *Hikkikomori* crisis: One million people's survival [Withdrawal crisis: One million people's survival]. Retrieved from [https://www3.nhk.or.jp/news/special/hikikomori/articles/crisis\\_07.html](https://www3.nhk.or.jp/news/special/hikikomori/articles/crisis_07.html)
- Nippon Broadcasting System (NHK) (2019, May 30). *NHK special series kodomo no koe nakikoe (2) "futokō" 44 man-nin no shōgeki* "[NHK Special Series Children's Voiceless Voice (2) "Shock" 440,000 Impact "]". Tokyo Japan: NHK Broadcasting. Retrieved from <https://www.nhk-ondemand.jp/goods/G2019098615SA000/>
- Nishioka, K. Terado, T., Akimitsu, K., & Matsumoto, T. (2017). *Self-monitoring wo katsuyo shita SEL no jissen ni kansuru kenkyu: Futouko mizzen boushi ni mukete* [Research on practical use of SEL utilizing self-monitoring: Towards prevention of school refusal]. *Hyogo Kyoiku Daigaku Gakkou Kyouiku Kenkyu*, 30, 89-96.
- Nozaki, T.(2018, January 24). *A boy suspected of murder "Stress on exam" High school girl stabbing* [Satsujin misui yōgi no shōnen `juken de sutoresu' joshi kōkōsei shishō]. Retrieved from <https://www.asahi.com/articles/ASL1S6D3YL1STLTB00S.html>

- Obata, A., & Ito, Y. (2001). Nihonjin seinen ni okeru “kokoro no ibasho” no ninshiki ni kansuru shoki chōsa. [ An initial investigation of perceptions of “kokoro no ibasho” in Japanese adolescents]. *Journal of Jyohobunka Kenkyu*, 14, 59-73.
- O’Brien, M. U. & Resnik, H. (2009). The Illinois social and emotional learning (SEL) standards: Leading the way for school and student success. Building leadership. *Illinois Principals Association Bulletin*, 16(7), 1-5.
- Oi, M. (2013, March). What Japanese history lesson leave out? *BBC News Tokyo* Retrieved from <https://www.bbc.com/news/magazine-21226068>
- Olssen, M. & Peters, M. A. (2005). Neoliberalism, higher education and the knowledge economy: From the free market to knowledge capitalism. *Journal of Education Policy*, 20(3), 313-345.
- Ono, J. (2014). “Sōgōtekinagakushūnojikan' no jittai chōsa o fumaete: Ōsakafuizumishi kōritsu shōgakkō chūgakkō ni okeru `sōgōtekinagakushūnojikan' no jisshi jōkyō ni tsuite no kōsatsu. [The Research on the Integrated Learning: A Study of the Integrated Learning in Local Schools in Izumi-city, Osaka]. *St. Andrew's University bulletin of the Research Institute*, 30(2),143-176.
- Ontario Ministry of Education (2006). *Circle Traditions – Talking Circle - Ontario*. Retrieved from <http://find.gov.on.ca/?searchType=simple&owner=edu&url=&collection=educationtcu&offset=0&lang=en&type=ANY&q=circle+tradition&search.x=0&search.y=0>

- Organization for Economic Co-operation and Development (OECD). (2015). *OECD skills' studies; Skills for social progress: Power of social and emotional skills*. Retrieved from <https://www.oecd-library.org>
- Osaka University. (2010). *About the department*. Retrieved from <http://www.let.osaka-u.ac.jp/clph/english.html>
- Osher, D., Kidron, Y., Brackett, M., Dymnicki, A., Jones, S., & Weissberg, R. P. (2016). Advancing the science and practice of social and emotional learning: Looking back and moving forward. *Review of Research in Education*, 40(1), 644–681.
- p4c Japan. (2018, February 25). *Shōten machi de “tetsu ga ku” ni chōsen shite mimasen ka?* [Do you want to challenge "Philosophy" in mall?]. Retrieved from <http://p4c-japan.com>
- p4c Miyagi Publication Planning Committee.(2017) *Kodomo tachi no mirai wo hiraku: Tankyu no taiwa “p4c”* Kita-ku, Tokyo: Tokyo Shoseki.
- Pickhardt, C., E. (2017, January 9). Social challenges of middle school: Why middle school can be a psychologically demanding educational experience. *Psychology Today*. Retrieved from <https://www.psychologytoday.com/blog/surviving-your-childs-adolescence/201701/social-challenges-middle-school?amp>
- Prime Minister of Japan and his Cabinet (2019, April 1). *Speeches and statements by the Prime Minister: On the new era name “Reiwa.”* Retrieved from [https://japan.kantei.go.jp/98\\_abe/statement/201904/\\_00001.html](https://japan.kantei.go.jp/98_abe/statement/201904/_00001.html)
- Prime Minister’s Office in Japan. (2015, May 14th). *Korekara no jidai ni motome rareru shishitsu nōryoku to, sore o tsuchikau kyōiku, kyōshi no arikata ni tsuite (dai nanajiteigen an)* [About the qualities and abilities required in the coming era, the education to



- cultivate it, the way of teachers (The seventh proposal proposal)]. Retrieved from <https://www.kantei.go.jp/>
- Reid, T. R. (2000). *Confucius lives next door: What living in the East teaches us about living in the West*. New York: Random House.
- Research Connections. (2019). *Experiments and quasi-experiments*. Retrieved from <https://www.researchconnections.org/childcare/datamethods/experimentsquasi.jsp>
- Rivers, S, E., Brackett, M, A., Reyes, M, R., Elbertson, N, A., & Salovey, P. (2013). Improving the social and emotional climate of classrooms: A clustered randomized controlled trial testing the RULER approach. *Society for Prevention Research, 14*, 77-87. DOI 10.1007/s11121-012-0305-2.
- Rymanowicz, K. (2016). *The importance of perspective taking for young children*. Michigan State University Extension. Retrieved from [https://www.canr.msu.edu/news/the\\_importance\\_of\\_perspective\\_taking\\_for\\_young\\_children](https://www.canr.msu.edu/news/the_importance_of_perspective_taking_for_young_children)
- Sakai, M. (2013). M.Rippuman no `kodomo no tame no tetsugaku' ni okeru tankyū-ryoku — chūkaku kyōzai “harī shutōto~urumaiyā no hakken” to shidō-sho no bunseki [The power of inquiry in Ripman's Philosophy for Children: Analysis of the core teaching materials "Harry Stoutulmeier's discovery" and the instruction book]. *Waseda Daigaku Daigakuin Kyoikugaku Kenkyuka Kiyou Bessatsu, 21* (1), 129-139.
- Sebastian, C., Burnett, S., & Blakemore, S. J. (2008). Development of the self-concept during adolescence. *Trends of Cognitive Sciences, 12*(11), 441-446.
- Sancassani, F., Pintus, E., Holte, A., Paulus, P., Moro, M. F., Coss, G., Angermeyer, M. C., Carta, M. G., & Lindert, J. (2015). Enhancing the emotional and social skills of the youth

- to promote their wellbeing and positive development: A systematic review of universal school-based randomized controlled trials. *Clinical Practice and Epidemiology in Mental Health*, 11(1), 21-40.
- Saunders, L. (2008). Hikikomori and school refusal. *Hohonu: A Journal of Academic Writing*, 6, 34-37.
- Sanders, R. A. (2013). Adolescent psychosocial, social, and cognitive development. *Pediatrics in Review*, 34(8), 354-359. doi:10.1542/pir.34-8-354.
- Sawa, S. (2013). The phenomenon of “hikikomori” (social withdrawal) and the socio-cultural situation in Japan today. *Journal of Psychopathology*, 19, 192-198.
- SEL-8 Kenkyu kai (n.d.). *SEL-8 nitsuite* [About SEL-8S]. Retrieved from <http://sel8group.jp/sel8s.html>
- Selman, R. L. (1971). Taking another's perspective: Role-taking development in early childhood. *Child Development*, 42(6), 1721-1734.
- Sebastian, C., Viding, E., Williams, K. D., Blackemore, S. J. (2010). Social brain development and the affective consequences of ostracism in adolescence. *Brain and Cognition*, 72, 134-145. doi:10.1016/j.bandc.2009.06.008.
- Sharp, A. M., Reed, R. F., & Lipman, M. (1992). *Studies in philosophy for children: Harry Stottlemeier's discovery*. Philadelphia: Temple University Press.
- Shoji, O., Horikoshi, K. (2015). Seeking the application of p4c in school environment. *Miyagi University of Education Reconstruction Assistance Center Bulletin*, 3, 51-60.
- Simmons, D., Bayha, W., Beaulieu, D., Gladu, D., & Manseau, M. (2012). Aboriginal talking circle: Aboriginal perspectives on caribou conservation, *Rangifer Special Issue*, 20, 17-20.

- Shoji, O., & Horikoshi, K. (2015). Seeking the application of p4c in school environment. *Miyagi University of Education Reconstruction Assistance Center Bulletin*, 3, 51-60.
- Stake R. E. (2005). *Qualitative case studies*. In Denzin N. K., Lincoln Y. S. (Eds.), *The Sage handbook of qualitative research (3rd ed.)* (pp. 443-466). Thousand Oaks, CA: Sage.
- Tabata, T. (2016a). *Kodomo no tetsugaku (p4c) Hawai'i style no seishinryouhou teki kouka; Taiwa ni yoru tankyuu no community no genshougaku teki satsu*. [Therapeutic Effects of philosophy for children (p4c) Hawai'i an style; Phenomenological approach to the community of inquiry in dialogue]. *Miyagi University of Education Kiyou*, 51, 132-147.
- Tabata, T. (2016b). *Kodomo no tetsugaku (p4c) ni yoru chojiga no kakusui: Community taiwa no gennshouteki shinrigaku*. [The meta-self-awakens in the philosophy for children (p4c):The phenomenological Psychology of the community dialogue]. *Miyagi University of Education Kyoiku Fukkou Center Kiyou*, 4, 11-23.
- Tajan, N., Hamasaki, Y., & Pionnié-Dax, N. (2017). Hikikomori: The Japanese Cabinet Office's 2016 survey of acute social withdrawal. *The Asia Pacific Journal*, 15, 5,(1), 1-15.
- Takada, T. (1999). Nihon bunka ni okeru sougo-dokuritsu-sei sougou-kyouchou-sei no hattatsu katei; Hikaku bunka teki oudan teki shiryuu ni yoru jisshouteki kentou [Development process of mutual independence and mutual cooperation in Japanese culture-Empirical examination by comparative cultural and cross-sectional data]. *Journal of Educational Psychology Research*, 47, 480-489.
- Takayama,K.(2009). In Japanese education the “exception”? Examining the situated articulation of neo-liberalism through the analysis of policy keywords. *Asia Pacific Journal of Education*, 29 (2), 125-142.

Talking stick and feather: Indigenous tools hold sacred power of free speech (2017, August 15).

*Indian Country Today*. Retrieved from

<https://newsmaven.io/indiancountrytoday/archive/talking-stick-and-feather-indigenous-tools-hold-sacred-power-of-free-speech-HIxdWMdV60CeaMvIVwfqnA/>

Tanaka, N. (2017). Taiwa teki kyoiku jissen ni yoru seitoshido to doutoku kyouiku no

kousa :Tetsugaku taiwa no syuhou ni chakushite. [Intersection between student guidance and moral education by interactive educational practice: Focusing on the method of philosophical dialogue]. *Ochanomizu University Web Library- Institutional Repository*,

Retrieved from <http://hdl.handle.net/10083/62127>

Tavakol, M.,& Dennick, R. (2011). Making sense of Cronbach's Alpha. *International Journal of Medical Education*, 2, 53-55. DOI: 10.5116/ijme.4dfb.8dfd.

Terada, T. (1999). Kodomo no tetsugaku: Kodomo no tame no tetsugaku [Philosophy for

children: Philosophy to be with children]. Osaka University Knowledge Archive, *Rinsho Tetsugaku no Meche*, 4, 8-11.

The National Archives (2013). *Effective communications: Raising the profile of your archive service: Guidance on developing communications to promote your service*. Retrieved from <http://www.nationalarchives.gov.uk>.

The Organization for Economic Cooperation and Development (OECD) (2013). *Japan: Key findings from the Teaching and Learning International Survey (TALIS)*. Retrieved from <https://www.oecd.org/japan/TALIS-2013-country-note-Japan.pdf>

The Page (2019, April 1). *Prime Minister Shinzo Abe interviewed and presented a discourse on "Reiwa"* [ *Shin gengō wa `ryō wa' ni Abe shushō ga kaiken shi danwa happyō*] [Video file]. Retrieved from <https://www.youtube.com/watch?v=1cshxe0jRPI>

- The Uehiro Foundation on Ethics and Education. (n.d.). *International collaboration: The University of Hawai'i : The Uehiro Foundation on Ethics and Education Academy*. Retrieved from [http://www.rinri.or.jp/international\\_Hawai'i\\_academy.html](http://www.rinri.or.jp/international_Hawai'i_academy.html)
- The University of Hawai'i Uehiro Academy for Philosophy and Ethics in Education (2013). *Who we are?* Retrieved from <http://p4cHawai'i.org/about/who-we-are/>
- Tokita, T. (2015). The post 3/11 quest for true kizuna: Shi no tsubute by Wago Ryoichi and kamisama 2011 by Kawakami Hiromi. *The Asia Pacific Journal: Japan Focus*, 13,1-17.
- Tokyo Metropolitan School Personnel Service Training Center. (2013). *Dai isho: Ijime no shinri to kozo* [Chapter 1: Psychology and structure of bullying]. Retrieved from [https://www.kyoiku-kensyu.metro.tokyo.jp/09seika/reports/kenkyujo/h11\\_toku.html](https://www.kyoiku-kensyu.metro.tokyo.jp/09seika/reports/kenkyujo/h11_toku.html)
- Tokyo City University Junior & Senior High School. (2009). *Dai 1-shō ishi -mè no shinri to kōzō* [Chapter 1 The psychology and structure of bullying]. Retrieved from <https://www.tcu-jsh.ed.jp/>
- Toyoda, M. (2019). *Transforming harmony in moral dialogue in the classroom*. Manuscript submitted for publication.
- Toyota, K., & Okamura, S. (2001). Daigakusei ni okeru *ibasho*. *Nara University of Education Academic Repository*, 37, 37-42.
- Tsuchiya, Y. (2018). *Kodomo no tetsugaku to risou teki shikou sha no kyoiku: shitekitoku no kyoiku no kanten kara*. [Child's Philosophy and Education of Rational Thinkers: From the Viewpoint of Education of Intellectual Virtue]. (Unpublished doctoral dissertation). Kaichi Internatioal University, Chiba, Tokyo.

Uehiro Foundation on Ethics and Education (2004) *Nichibei (Hawaii) kyōin kōryū jigyō*. [Japan-US (Hawai‘i) Teacher Exchange Program]. Retrieved from

[http://www.rinri.or.jp/international\\_teachers\\_exchange\\_program.html](http://www.rinri.or.jp/international_teachers_exchange_program.html)

Usui, E. (2017). Nihon jin no taijin fuan hassei process no kento; Bunka teki jikokan no eikyo. [The effect of Cultural Views of Self on Social anxiety processes: The case of Japanese undergraduate students]. *International Journal of Human Culture Studies*, 27, 435-437.

UNESCO. (2013). *TVETipedia Glossary; Transversal skill*. Retrieved from

<https://unevoc.unesco.org/go.php?q=TVETipedia+Glossary+A-Z&id=577>

Varkey Foundation. (2017). *What the world’s young people think and feel: Global citizenship survey*. Retrieved from <https://www.varkeyfoundation.org/>.

Vygotsky, L.S. (1978). *Mind and society: The development of higher psychological processes* (M.Cole, V.Joh-Steiner, S. Scribner, & E. Souberman, Eds.). Cambridge, MA: Harvard University Press.

Wada, M. Burnnet, B.M. (2011). Yutori kyoiku and the uncertainty of recent neo-liberal reforms in Japanese higher education. *Bulletin of Center for the Research and Support of Educational practice*, 7, 69-78. Retrieved from <https://eprints.qut.edu.au/58963/>

Wang, C, S, J. (2016). From learning outcomes to educational possibilities—What happens when philosophical community inquiry “works wonders” with university students in Taiwan. *Analytic Teaching and Philosophical Praxis*, 36 (1), 26-43.

Watanabe, A. (2017). *Hi ninchi nourhoku te nani? Jitsu wa jiki shidou youryou demo jyushi*. [What is "non-cognitive ability"? in fact, emphasis on the next guidelines in Japan education]. Retrieved from <http://benesse.jp/kyouiku/201705/20170517-1.html>

- Weissberg, R. P., Durlak, J. A., Domitrovich, C. E. & Gullotta, T. P. (2015). Social and emotional learning: Past, present and future. In R.P. Weissberg, J.A, Durlak., C.E, Domitrovich & T.P, Gullotta (Eds), *Handbook of social and emotional learning: Research and practice* (pp. 3-19). New York: Guilford Publications.
- White, M. (1994). *The material child*. Berkeley and Los Angeles, CA: University of California Press.
- Wood, D., Bruner, J. S., & Ross, G. (1976). The role of tutoring in problem solving. *Journal of child of psychology and psychiatry*, 17(2), 89-100.DOI: 10.1111/1469-7610.ep11903728.
- Wright, R. (2015, September 1). Japan's worst day for teen suicides. *CNN World*. Retrieved from <http://www.cnn.com/2015/09/01/asia/japan-teen-suicides/>
- Xin, F. (2017, April). *Neoliberal Education Policy in Japan, Korea and China*. *East Asian Youth Cultures*. Retrieved from <http://scalar.usc.edu/works/east-asian-youth-cultures-spring-2017/lijia-page-3.versions>
- Yamada, Y. (2018). Naze kodomono 'shakai sei' ya 'kanjou' wo ikusei suru hitsuyou ga arunoka? [Why do we need to foster children's "sociality" and "feelings"?]. *Gekkan Gakkou Kyouiku Soudan*, April, 65-69.
- Yamanaka, N. (2018). Fashiritētā to shite no kyōshi no yōsei—yutakana kokoro o hagukumu seito shidō no jissen-sha no yōsei ni mukete. [Training teachers as facilitators—Towards training teachers' practitioners to create a rich heart]. *Kawasaki Iryou Fukushi Gakkai shi*, 27(2), 269-277.

- Yamawaki, K. (2019, June 26). *Is Japan becoming a country of immigration?* Retrieved from [https://www.japantimes.co.jp/opinion/2019/06/26/commentary/japan-commentary/japan-becoming-country-immigration/#.XS6\\_2S2B3OQ](https://www.japantimes.co.jp/opinion/2019/06/26/commentary/japan-commentary/japan-becoming-country-immigration/#.XS6_2S2B3OQ)
- Yin, R. (2003). *Case study research: Design and methods* (3rd ed.). Thousand Oaks, CA: Sage.
- Yin, R. K. (2016). *Qualitative Research from Start to Finish* (2nd ed.). New York, NY: Guilford Publications.
- Yoneyama, S. (1999) *The Japanese high school: Silence and resistance*. New York: Routledge.
- Yoneyama, S., & Koizumi, R. (2015, August) Chūgakusei-ban shakai-sei to jōdō shakudo no kaihatsu: Datōsei to shinrai-sei no kentō.[Development of social and emotion scale for junior high school students: Examination of validity and reliability]. Paper presented at the Annual Meeting of the Japanese Association of Educational Psychology, Nigata, Japan.
- Yoshii, K. (1998). Gakkō kyōiku kōzō to futokō mondai — 'Na kama' ni yoru iyashi to seichō. [The Structure of School Education and the Problem of School Refusal-Healing and Growth by "Nakama" ]. *Kumamoto Gakuen University Institutional Repository*, 4(2), 1-22.



## Appendix A

### Student Focus Group Interview Questions

#### I. Introduction (approximately 2 minutes)

(Script in bold font)

**Hello! I want to talk with you about the class you took Japanese (Nihongo) in this semester. These include socioemotional learning, Intellectual Safety, sitting in a circle with using a community ball, using self-reflection sheet and discussion in circle.**

**I am going to video record what we talk about so that I can remember what you said and see your body language that help me to understand feelings. After I listen and type up our conversation. The video file will be destroyed when the study is complete. I won't be using any real names when writing about this conversation. Let me know if it is okay for me to record. We will talk for about an hour and half. Does anyone have any questions? Let's get started.**

**Do you remember I asked you about socioemotional learning in April? I want to ask again today.**

#### II. Social and Emotional Learning Skills (Approximately 88 minutes)

**1. Let's talk about Socioemotional Learning. Explain what Social and Emotional Learning. Social and Emotional Learning contents a) self-awareness, b) awareness of others c) self-control d) interpersonal relationships e) decision making skills [distribute a hard copy of each definition of social and emotional learning skills]**

#### **2. Let's talk about self-awareness**

Self-awareness is the ability to recognize your own feelings and to make a realistic and grounded evaluation of your ability

*Prompt questions as needed. (Prepare the hard copy and show to students)*

- a. To what extent did your self-awareness change in this class? For example, to what extent were you able to assess yourself about your strength and limitation? Explain
- b. What are your strengths and limitations about self-awareness now? Any change? Explain
- c. To what extent are you confident? Any change? Explain

#### **3. Let's talk about awareness of others**

**Awareness of others is the ability to understand the feelings of others and stand on the other's side.**

*Prompt questions as needed. (Prepare the hard copy and show to students)*

- a. To what extent did your awareness of others change in this class? For example, to what extent were you able to take another person's perspective, what they are saying and doing compare to before you attend this class? Any change? Explain
- b. How well do you think you can aware feeling of others compare to before you attend this class? Any change?
- c. What are some examples of you doing this now?

#### **4. Let's talk about self-control**

**Self-control is the ability to manage emotions so that things can be handled appropriately, to overcome setbacks and failures, not to be temporary satisfaction due to compromise, to work hard to achieve the goal**

*Prompt questions as needed. (Prepare the hard copy and show to students)*

- a. To what extent did your self-control change in this class? For example, to what extent were you able to manage and control your emotions appropriately? Explain
- b. What are some examples of you doing this now?

#### **5. Let's talk about interpersonal relationships**

**Interpersonal relationships is ability to process emotions effectively in relation to the surrounding people, build cooperative, if necessary, aid, build and maintain a sound and valuable relationship. However, the power to refuse bad invitation and to be able to explore solutions even if opinions clash**

*Prompt questions as needed. (Prepare the hard copy and show to students)*

- a. To what extent did your interpersonal relationship change in this class? For example, to what extent were you able to build valuable relationship with peers and teacher? Explain and please provide some examples.
- b. How do you keep good relationship with others currently and also compare to before you attend this class? Any change? Explain
- c. Which relationship skills do you think you are good at now, and which are not easy for you compare to before you attend this class? Any change? Explain

#### **6. Let's talk about responsible decision-making**

**Responsible decision-making is the ability to make decisions by fully considering all relevant factors and the results expected when choosing various choices. In doing so, people respect the others and have the power to take responsibility for our own decisions**

*Prompt questions as needed. (Prepare the hard copy and show to students)*

- a. To what extent did your decision-making change in this class? For example, to what extent were you able to take responsibility to make your own decision? Explain
- b. What are some examples of you doing this now?

**Thank you so much and now I would like to talk about p4c**

II. Significant for p4c (Approximately 44 minutes)

**1. Let's start with "Intellectual Safety."**

**What did you think about Intellectual Safety that beginning of the class you were discussing about and made the safety rule together in class?**

*Prompt questions as needed.*

- a. What did you like about deciding your own safety together in class?
- b. How did you feel?
- c. What did you not like about having intellectual safety?
- d. In what ways do you think intellectual safety helped you think and discuss better? Explain.
- e. What challenge you encountered regarding intellectual safety? Explain

**2. Let's start with a community ball.**

**What did you think about sitting in a circle using community ball?**

*Prompt questions as needed.*

- a. What did you like about sitting in a circle with using a community ball?
- b. How did you feel?
- c. What did you not like about sitting in a circle with using a community ball?
- d. To what extent do you think sitting in a circle with using a community ball helped you to think and talk in discussion on Fridays? Explain.
- e. To what extent do you think sitting in a circle with using a community ball helped you to communicate better with peers? Explain
- f. What challenges you encountered? Explain

### **3. Let's talk about reflecting sheet.**

*Prompt questions as needed. (Prepare the hard copy and show to students)*

- a. How did you like using the self-reflection sheet?

*Prompt questions as needed. (Prepare the hard copy and show to students)*

- a. What did you like about using the self-reflection sheet?
- b. How did you feel?
- c. What did you not like about using the self-reflection sheet?
- d. What was challenging, if anything?
- e. What or who helped you?
- f. Why would you want to do a similar activity again? Why or why not?

### III. Overall Experiences (Approximately 44 minutes)

### **4. Let's talk about over all your learning experiences in this class.**

*Prompt questions as needed. (Prepare the hard copy and show to students)*

- a. What were your learning experiences (utilizing p4c approach) in this class?
- b. What did the p4c approach teach you to do compared to before you attended this class?
- c. How did you feel?
- d. What did you not like about this class?
- e. What was challenging, if anything? How did you deal with this challenge?
- f. What or who helped you?
- g. Would you want to take other classes that incorporated p4c? Why or why not? Would you recommend it to another Japanese secondary student? Why or why not?
- h. In what ways do you think you changed as a result of doing p4c? What changes did you observe in peers? In the teacher?

**Thank you for taking your time and sharing your thoughts.**

## **Appendix B**

### **First Teacher Interview Questionnaire**

#### **I. Introduction (approximately 2 minutes)**

(Script in bold font)

**Hello! I would like to talk with you about your experiences teaching socioemotional learning skills and p4c approach.**

**I am going to record what we talk about so that I can remember what you said. After I listen and type up our conversation, the audio file will be erased after complete this study. Also, the typed notes will also be destroyed after complete this study. I will not be using any real names when writing about this conversation. Let me know if it is okay for me to record.**

**We will talk for about an hour. Do you have any questions?**

**Let's get started.**

#### **II. Philosophy for Children (p4c)**

##### **1. I would start with your perceptions of p4c. (Approximately 58 minutes)**

- a. How would you describe p4c?
- b. What do you think the p4c approach, particularly for Japanese secondary students?
- c. Why were you interested in using p4c in your classroom?
- d. What are the perspectives of a Japanese secondary instructor implementing the p4c approach?
- e. How will this approach influence your instruction?
- f. What do you think will be the most challenging aspects of p4c for you to implement? Why?

#### **III. Socioemotional Learning**

**2. Let's start with your relevant experiences about teaching students' socioemotional learning skills through your classes.**

**What did you know socioemotional learning skills? [Explain the definition about socio emotional learning]**

**Social and Emotional Learning contents a) self-awareness, b) awareness of others, c) self-control, d) interpersonal relationships and e) decision making skills**

*Prompt questions as needed.*

- a. How would you describe the typical socioemotional learning of Japanese secondary students? Explain
- b. Have you taught students socioemotional learning? If you have, then how?
- c. How confident are you about teaching socioemotional skills? Explain
- d. Do you expect p4c to influence students' socioemotional skills? Why or why not?
- e. What do you expect to learn or develop more as a result of participating in this study about socioemotional learning skills?

#### **IV. Prediction**

##### **3. Next, let's talk about your prediction after this study**

- a. How will the students' a) self-awareness, b) awareness of others, c) self-control, d) interpersonal relationships and e) decision making skills? Explain.
- b. Over all what is your prediction? Explain

**Thank you for taking your time and sharing your thoughts.**

## Appendix C

### Second Teacher Interview

#### I. Introduction (approximately 2 minutes)

(Script in bold font)

**Hello! I want to talk with you about your experiences about students' socioemotional learning and p4c approach in your class.**

**I am going to record what we talk about so that I can remember what you said. After I listen and type up our conversation, the audio file will be erased. Also, the typed notes will also be destroyed after this study is completed. I won't be using any real names when writing about this conversation. Let me know if it is okay for me to record.**

**We will talk for about an hour. Do you have any questions?**

**Let's get started** (Approximately 58 minutes all together).

#### II. Philosophy for Children (p4c)

**1. Let's start with your confident implement p4c approach?**

**To what extent did you feel confident to implement the approach as planned?**

**2. Let's start with your teaching experience of p4c approach?**

*Prompt questions as needed.*

- a. What did you like and least like? Why?
- b. What were the perspectives of a Japanese secondary instructor implementing the p4c approach?
- c. How was the approach influence your instruction?
- d. How was the creating a community?
- e. How was the self-reflection sheet?
- f. How was a discussion in a circle using community ball?
- g. How was Plain Vanilla?
- h. What challenge did you encountered during 19-weeks?

**3. Let's start with your students' reaction for p4c approach?**

*Prompt questions as needed.*

- a. What did they like and least like? Why?
- b. How was their participation such as creating a community?
- c. How was the self-reflection sheet? Are they using it easily?

- d. How was their discussion in a circle using a community ball?
- e. What challenges students encountered during 19-weeks?

### **III. Socioemotional Learning**

#### **1. Let's start with perceived study impact**

**Students became more a) self-awareness, b) awareness of others, c) self-control, d) interpersonal relationships and e) decision making skills?**

*Prompt questions as needed.*

Social and Emotional Learning contents a) self-awareness, b) awareness of others, c) self-control, d) interpersonal relationships and e) decision making skills

*Prompt questions as needed.*

- a. If students became more a) to e), please explain and give us examples.

### **IV. Perspectives**

**1. Next, let's talk about your perspectives implementing the p4c approach? How did this approach influence your instruction?**

- a. What do you think about implementing the p4c approach?
- b. How has this approach influence your instruction?
- c. To what extent was the p4c approach help Japanese secondary students to learn socioemotional skills?

**Thank you for taking your time and sharing your thoughts.**












## Appendix D Self-Reflection Sheet

Date \_\_\_\_\_ Grade \_\_\_\_\_ Name \_\_\_\_\_

Inquiry: \_\_\_\_\_

Evaluate today's inquiry (check circle)  
today's inquiry

Write your own thoughts, questions,  
& about yourself.

It was fun session			
I felt safe to talk			
I deeply thought about the topic			

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

Please write the reason why evaluate above.

**Appendix E**  
**SEL Survey**

School                      Grade                      Number                      ( Male • Female )

1. This questionnaire inquires as to how you are living your daily life
2. This questionnaire is not a test. There is no correct answer or wrong answer, so answer as to the best of your ability.
3. Please read the next questions, and choose one answer that best describes your thoughts. Only one answer per question please.
4. Yes 3, If I have to answer, I say Yes 2. If I have to answer, I say No 1, No

1. I know what I am good at and what I am not good at.	4	3	2	1
1a. How were you doing before you experience p4c in class?	4	3	2	1
2. I can tell when my friend is sad.	4	3	2	1
2b. How were you doing before you experience p4c in class?	4	3	2	1
3. I do not immediately yell at someone even when I am upset.	4	3	2	1
3c. How were you doing before you experience p4c in class?	4	3	2	1
4. I can easily tell people what I want to say so that they understand me.	4	3	2	1
4d. How were you doing before you experience p4c in class?	4	3	2	1
5. I carefully consider what will happen when I decide something on my own.	4	3	2	1
5e. How were you doing before you experience p4c in class?	4	3	2	1
6. I try not to approach dangerous situations and scenes	4	3	2	1
6f. How were you doing before you experience p4c in class?	4	3	2	1
7. I believe I can do well when I go to the next grade	4	3	2	1
7g. How were you doing before you experience p4c in class?	4	3	2	1
8. I want to help as much as I can if someone asks me for help	4	3	2	1
8h. How were you doing before you experience p4c in class?	4	3	2	1
9. I have never lied.	4	3	2	1
9i. How were you doing before you experience p4c in class?	4	3	2	1

10. I know what I can do well and I cannot do well.	4	3	2	1
10j. How were you doing before you experience p4c in class?	4	3	2	1
11. I notice when my friends are depressed.	4	3	2	1
11k. How were you doing before you experience p4c in class?	4	3	2	1
12. I do not take it out my feelings on someone even if bad things happen to me.	4	3	2	1
12l. How were you doing before you experience p4c in class?	4	3	2	1
13. I can speak my opinions well to people around me.	4	3	2	1
13m. How were you doing before you experience p4c in class?	4	3	2	1
14. I think about the impact on others when I decide something by myself.	4	3	2	1
14n. How were you doing before you experience p4c in class?	4	3	2	1
15. I try not to play dangerously.	4	3	2	1
15o. How were you doing before you experience p4c in class?	4	3	2	1
16. I can easily make friends even if there is a change in class for a new grade	4	3	2	1
16p. How were you doing before you experience p4c in class?	4	3	2	1
17. I think what I can do when others are suffering	4	3	2	1
17q. How were you doing before you experience p4c in class?	4	3	2	1
18. I have never said anything bad about others.	4	3	2	1
18r. How were you doing before you experience p4c in class?	4	3	2	1
19. I know my strengths and weaknesses.	4	3	2	1
19s. How were you doing before you experience p4c in class?	4	3	2	1
20. I notice when a friend is offended.	4	3	2	1
20t. How were you doing before you experience p4c in class?	4	3	2	1
21. I am not affected by the ups and downs of my moods	4	3	2	1
21u. How were you doing before you experience p4c in class?	4	3	2	1
22. I can cooperate well with people around me	4	3	2	1
22w. How were you doing before you experience p4c in class?	4	3	2	1
23. I do not make decisions lightly when deciding something by myself.	4	3	2	1
23x. How were you doing before you experience p4c in class?	4	3	2	1

24. I do not do dangerous things or things one should not do.	4	3	2	1
24y. How were you doing before you experience p4c in class?	4	3	2	1
25. I can do well even if I transfer to a new school.	4	3	2	1
25z How were you doing before you experience p4c in class?	4	3	2	1
26. I want to do something to help when I see other people in trouble	4	3	2	1
26a' How were you doing before you experience p4c in class?	4	3	2	1

Thank you for filling out the survey!

**Appendix F**  
**Memo Template**

Date:

Topic:

My Question:

Record my thoughts and questions.

Key Points & Questions	Details <i>Include: specific spoken evidence, and examples of from your own thinking</i>