

# Teacher Perceptions on Teaching Moral Values in Japan

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## 1. Introduction

The current lack of focus and clarity in the teaching of moral values in the K-12 education in Japan has greatly exacerbated and added to student behavioral problems and threatens adverse long-term social consequences.<sup>1)</sup> Thus, defining key moral values and developing effective ways of communicating them in schools has become a critical issue. This has become especially important as Japan is radically restructuring its education system to encourage the development of a more individualistic and creative student; a change seen as a necessity to successfully compete in a rapidly globalizing world.<sup>2)</sup> Given the critical importance of teaching moral values, it is surprising that limited information is currently available for benchmarking the situation at the actual classroom level. Thus, research on teacher perceptions on teaching moral values by utilizing K-12 educators in Japan is an important first step.

## 2. The Purpose of this Research Project

The purposes of this research are to identify the critical themes of teaching moral values in Japan and how those identified themes are communicated as well as to understand how culture informs these themes. Specifically, the research will 1) identify the moral values that affect the K-12 education of children in Japan and 2) investigate how teachers perceive these moral values. Such a study will provide a critical database and benchmark of the current situation in Japan as well as the possible directions of teaching moral values.

## 2. Methodology

The target population is a total of eighteen teachers in the K-12 education in a suburban city, Tokyo, Japan. Following is the description of the panel (Tables 1–3).

The Delphi method (Dalkey, 1972) was used to conduct this research. It is a specific way of obtaining information from a panel of “experts” concerning hard to determine or unknown facts or potential visions of the future through a “controlled” and anonymous discussion process that values both minority and majority positions and allows panelists to both defend and change their answers free of group pressures. Utilizing the Delphi methodology overcomes limitations of one time questionnaires or focus groups. The Delphi approach is especially valuable in performing such research in Japan where hierarchical relations often hinder the free flow of information or the presentation of important minority positions as well as majority ones.

Table 1. Teaching Level

Kindergarten	2
Grade 1–3	3
Grade 4–6	4
Jr. High School	4
High School	3
Unknown	2
Total	18

Table 2. Years of Service

1–5 years	3
More than 5	1
More than 10	2
More than 15	1
More than 20	0
More than 25	6
More than 30	1
Unknown	4
Total	18

Table 3. Gender

Male	10
Female	6
Unknown	2
Total	18

The method for conducting this research consisted of three stages.

#### *A. Round 1*

Independent panels of teachers were recruited in Japan respectively at the kindergarten, elementary, junior high, and high school levels. A total of eighteen Japanese teachers were included in the entire panel. After initial recruitment by the researcher, each panelist was asked to communicate with the researcher via regular mail. Round 1 material was sent and panelists were asked to respond within one month. The researcher evaluated and summarized all submissions. Teachers' names did not appear on response forms or summarized results. These were not attributed to a given individual. Complete confidentiality and anonymity will be maintained throughout the study.

#### *B. Round 2*

Materials based on summarized results from Round 1 were sent soliciting the reactions, responses, and discussion of panelists. This material included both a summary of the responses and discussion of ten common moral themes addressed in Round 1. Upon obtaining the responses, the researcher again evaluated, summarized, and updated the results.

#### *C. Round 3*

A follow-up interview was conducted with individual panelists to ask how they came to their own conclusions, and also to seek their evaluation of the study, including the procedure. Upon obtaining further responses, the research was again evaluated, summarized, and updated, and the results verified.

### **3. Results**

#### *3.1. Summary of Round 1*

Round 1 consists of twenty-four questions which covered the objectives above. At this stage, the researcher investigated the general ideas of the panel on moral values and their perceptions, and then addressed ten critical moral value themes, based on the responses.

##### **3.1.1. General Ideas of the Panel on Moral Values**

Based on Question 4, the panelists defined moral values. Their responses can be

summarized as follows: Moral values are defined as “the standards for social order and human acts, self discipline and love and respect for life.” From Question 5 the results of the panelists’ responses show that the whole child consists of three components, which are moral values (43.6%), mind (26.5%), and body (29.9%). The panelists felt that moral values relate to human dignity and are cultivated through social life. Those values help a child develop a way of living, the purpose of life, and power of life. Therefore, creating a balance of three components fosters a higher human character.

### 3.1.2. Investigations of Teacher Perceptions on Moral Values

Moral values the panelists think important were listed under Question 6. Those are sympathy, respect for self and others and nature, co-existence, cooperation and harmony, following the social order, patriotism, and desire for world peace. Based on responses to Question 7, the reasons were stated were that today the Japanese people tend to ignore the social rules and to become more self-centered. Thus, being sympathetic to others is essential to the operation of social life, and respect for life is the basis of supporting social life. Moral values shape human characters and society. Thus the human relationships with mutual trust and effective communication ought to be established. Furthermore, a loving relationship with life and nature is particularly important for the Japanese.

Based on the responses to Question 8 and Question 9, the panelists stated with confidence that child development depends upon both physical and emotional safety in school environment. In responses to Question 10, they stated the reasons of emotional and social problems that today direct human interactions tend to be drastically decreasing, consequently there is a lack of social skills and a lack of consciousness of others. Furthermore, they stated in responses to Question 11 that a lack of discipline at home has produced more children who are emotionally weak, less self-expressive, and inconsiderate.

Based on the responses to Question 12 and Question 13, the panelists provided a vision and direction toward teaching moral values. A decrease in the number of children, entering into an aging society, promoting information technology and materialism, and changes in the natural environment have caused increased cultural, economic, and political processes in society and have resulted in globalization. Consequently, indirect experience has been increasing; as a result, weak human relationships can be seen. Furthermore, an economic recession and diversification of lifestyles has caused diversification of moral values. Those socio-economic and demographic changes plus a lack of focus and clarity of moral values have caused child mal-discipline at home and consequently these phenomena have certainly affected students at schools.

In responses to Question 14, the panelists identified the areas in which moral values are currently being taught. Those areas are in and outside classrooms (13 each), life guidance at school (15), home (16), community (14), and others (4). However, those moral values are not much being taught in academic guidance (6). In responses to Question 15 and Question 16, the panelists identified themes of teaching moral values as public opinions and its rationales.

Moreover, in responses to questions 17 through 21, the panelists identified the degree to which moral values are linked with the given areas. The results reveal that

there is a strong link between moral values and home (85.63%), community (76.25%) as well as school, mainly educational purpose and management policy (76.88%), classroom management (69.69%), and extracurricular activities (78.13%). However, in fact, the panelists are not quite confident to state that moral values have a strong linkage with home (59.06%) or community (46.56%).

Responses to Question 22 (vision and direction of moral values as public opinions) were almost identical as Question 12 (as personal opinions). In responses to Question 23, the panelists stated that the Japanese traditional culture influences moral values such as close human relationships, respect, the significance of history, responsibilities for conveying the cultural values, human harmony, and depth of heart, among others. Specifically, part of the heart of the Japanese people in the past, such as a taste for the simple and quiet, elegant simplicity, sorrow, the strength of one's personality, courtesy, discipline, and a warrior's spirit, has formed a shape and it has been conveyed to the next generation. Thus the Japanese traditional culture is considered as the one in which Japanese people find harmony developed throughout Japanese history. Harmony is meaningful, because the Japanese people care for what others think about them. One is always seen by people surrounding you, and the individual moral values are heightened if one takes a morally right action.

Furthermore, an emphasis on discipline is effective in enhancing the consciousness of the social rules. However, today the heart of the Japanese traditional culture tends to be lost and the number of adults who are conveying it or desire to convey its heart has been decreasing. The number of self-centered adults and children has been increasing due to materialism and diversification of moral values.

Lastly, in responses to Question 24 (an impact of moral values on Japanese children in K-12 education), the panelists stated that moral values consist of ways of human relationships in a group, consciousness, independence, efforts toward life, and good heartedness. Thus, teaching moral values is the basis of education. We, as Japanese adults, have a responsibility for teaching those moral values.

### 3.1.3. 10 important Moral Themes Identified

Based on the results and analysis of Round 1, ten important moral themes were identified by the researcher. Those are:

- 1) Reexamination of basic social rules
- 2) Emphasis on sympathy
- 3) Emphasis on human relationships and communication
- 4) Link of school with home and community
- 5) Formation of a loving relationship with your community and country
- 6) Enhancement of a loving relationship with life and nature
- 7) Enhancement of the consciousness of responsibility by all adults in the society, in school, and in the home
- 8) Enhancement of peace education
- 9) Emphasis on the heart of the traditional Japanese culture
- 10) Demonstrate well-balanced human character by adult members of society

### 3.2. The Results of Round 2

In Round 2, the panelists were asked to first rank the ten themes and then score them based on importance of impact, probability of occurring, and their confidence in their response. The mean scores under each of these areas are provided below (Table 4).

In Table 4, column one for organizational purposes is the rank order of the items based on both average panelist ranking and importance scores. Column two is the item itself, column three is the mean score of panelist rankings for the ten items (note that these range from 1.83 through 7.83), and column four is the average importance value (its possible range is 1,000 to zero). The actual average values in this last column range from a maximum 955.65 for the top ranked “emphasis on sympathy” to a minimum of 558.29 for “formation of a loving relationship with your community and country.”

Table 5, probability of realizing a theme, is organized similar to the previous table. The first column is the rank order of the themes based on their mean probability mea-

Table 4 Ranking the Importance of 10 Moral Themes and Scores

Rank	Theme	Mean Rank N=18	Mean Score N=17
1	Emphasis on sympathy	1.83	955.65
2	Enhancement of a loving relationship with life and nature	2.67	885.24
3	Emphasis on human relationships and communication	4.06	761.76
4	Enhancement of the consciousness of the responsibility by adults, teachers, and parents	4.83	711.29
5	Reexamination of social basic rules	5.17	693.76
6	Link of school with home and community	5.44	638.12
7	Demonstrating well-balanced human character by adult members of society	6.11	620.41
8	Emphasis on the heart of the traditional Japanese culture	6.17	632.06
9	Enhancement of peace education	6.72	656.94
10	Formation of a loving relationship with your community and country	7.83	558.29

Rank: 1= most important – 10 = least important

Score: 1,000 = most important – 0 = least important

Table 5 Probability of Executing Each Theme in Teaching Moral Values (0–100%)

Rank Original	Theme	Mean (%)
1	Emphasis on sympathy	86.8
2	Enhancement of a loving relationship with life and nature	78.7
3	Emphasis on human relationships and communication	64.1
4	Enhancement of the consciousness of the responsibility by adults, teachers, and parents	59.1
5	Reexamination of social basic rules	55.0
9	Enhancement of peace education	54.9
6	Link of school with home and community	53.5
8	Emphasis on the heart of the traditional Japanese culture	52.9
7	Demonstrating well-balanced human character by adult members in the society	48.2
10	Formation of a loving relationship with your community and country	39.7

N = 17

Table 6 Self Confidence of Ranking the Themes, Scoring, and Probability of Executing the Themes

Rank Original	Theme	Mean
1	Emphasis on sympathy	8.41
2	Enhancement of a loving relationship with life and nature	7.35
3	Emphasis on human relationships and communication	7.29
6	Link of school with home and community	7.29
7	Demonstrating well-balanced human character by adult members of society	7.18
5	Reexamination of social basic rules	6.88
4	Enhancement of the consciousness of the responsibility by adults, teachers, and parents	6.47
8	Emphasis on the heart of the traditional Japanese culture	6.29
9	Enhancement of peace education	5.65
10	Formation of a loving relationship with your community and country	4.76

N = 17

10 = most confident – 0 = least confident

tures. Column two is the item, and column three is the mean value (its possible range is 100% for certain to occur to 0% for no chance of occurrence). Note that the same items as in the previous table is highest and lowest in mean value with scores of 86.8% for the top one and a lowly 39.7% for the bottom one.

Finally in Table 6 mean scores for self confidence in responses by panelists are provided organized much as above. The only difference here is the range of self-confidence measure in column three. Completely confident in an answer is scored as ten and absolutely no confidence as zero. The results show again with the same items receiving the highest of 8.41 and lowest of 4.76 in mean rank.

### 3.2.4. Rationales of Ten Moral Values

Following are the rationales of ten moral values identified, based on the panelists' responses in Round 2.

#### 1) Emphasis of Sympathy

Understanding of and caring and respect for self and others are essential to coexisting and cooperating in the modern society. Due to a lack of sympathy in our competitive society, Japanese children tend to become more self-centered; consequently their behavior problems and crime rate of youth have been increasing in Japan. Thus, developing feelings of sympathy is crucial.

#### 2) Enhancement of a Loving Relationship with Life and Nature

A loving relationship with life and nature is the basis of enriching sympathy, human relationships, and communication. Being humble and having a feeling of coexisting with nature also becomes the basis of creating peace in the world. Thus, we, educators, need to educate children on how to relate to others and nature.

#### 3) Emphasis of Human Relationships and Communication

It is essential to learn how to relate to people and how to communicate with them

because one cannot live by oneself. These skills cannot be acquired alone. Thus, it is important to show our sympathy to others, building positive human relationships through effective communication.

4) Enhancement of the Consciousness of the Responsibility by Adults, Teachers, and Parents

Today adult perceptions or views of children tend to become very narrow. Our words and actions are models for children. Thus, we, educators, need to enhance consciousness of the responsibility for giving discipline for children.

5) Reexamination of Basic Social Rules

Following social rules is crucial to coexisting and cooperating in the society. Without rules there is no coexistence or cooperation. Today there is confusion in daily life and child social skills have not been fully developed. Thus, we, educators, need to re-examine basic social rules in response to modern society.

6) Link of School with Home and Community

Children are not only educated in schools, but we cannot guarantee child development only in the limited time in school. Currently, teachers tend to be blamed for education and the discipline of children. Thus, we, all adults, need to work together for education. Empowering children, teachers, parents, and the community with a strong linkage of three components will help create open schools. As a result, this will enhance child development.

7) Demonstrating a Well-balanced Human Character by Adult Members of the Society

The whole child consists of three components. Today it is obvious that the development of youth tends to be imbalanced, and moral values are not fully developed. Instead, body and mind tend to be emphasized. Thus, demonstrating a balanced human character by adult members of the society is crucial, especially with consideration for sympathy and peace education.

8) Emphasis on the Heart of the Traditional Japanese Culture—Care and Responsibility

This moral theme strongly relates to the development of the Japanese people who are subjective-oriented. Today Japanese adults and children tend to lose this moral value due to materialism and diversifications of moral values. Thus, we need to emphasize this moral value.

9) Enhancement of Peace Education

“Do not hurt others” is the basic human discipline.

10) Formation of a Loving Relationship with Your Community and Country

This moral value means positively reflecting the self and having the feeling of being useful for the society and desire to contribute to society. Thus, we, educators, need to develop confidence and feelings of honor as individuals and to heighten cohesion with and loving of our community.

### *3.3. The Results of Round 3*

In Round 3 the fourteen panelists were offered the opportunity to evaluate the average responses and rankings (as appeared in the tables from Round 2), and add their own opinions regarding their responses. In general panelists were quite pleased with the scores and agreed with them, only a few offered differing opinions as noted below.

#### *3.3.1. The Impressions and Opinions of the Results of Round 2*

##### *1) Regarding Ranking and Scoring on the Importance of the Ten Top Themes*

The majority of the panelists agreed with the results. Their consensus is that all the themes are addressing common issues of how home, school, and community should have a linkage and how they should deepen their relationships through collaboration. One panelist pointed out the importance of life and death and a discovery of growing animals and plants by children, and furthermore, the importance of childrearing at home.

##### *2) Regarding Probability of Executing the Ten Top Themes*

Only one panelist was surprised with the results of probability scores that were lower than expected. However, two respondents urged that all of the top ten themes can be pursued despite the low probability scores of a number of them.

##### *3) Regarding Self-confidence of All the Responses to the Ten Top Themes*

The majority of the panelists found no fault with the average confidence rankings. One panelist stated that educators cannot create new rules and internalize those rules. Another panelist stated that the reason for the low confidence score regarding “enhancement of the consciousness of the responsibility by all adults in school and in the home” was that people in general are not sure what to do in their own lives.

## **4. Discussion**

The results of Round 1 and Round 2 are the top ten moral themes regarding teaching moral values in Japan. Round 3 enabled panelists to evaluate their scores based on the group results or comments and to pursue how to execute these themes in the curriculum and instruction in school and in the society as a whole.

The general ideas of the panelists on moral values were identified in Round 1. The panelists felt that moral values are deeply rooted in the traditional Japanese culture, which are essential to child development. White identifies “the essence of moral values as diligence, endurance, ability to decide to do the hard thing, wholehearted dedication, and cooperativeness.”<sup>4)</sup> This seems to be the base of Japanese common sense and moral construct which determine the Japanese cultural identity as care and responsibility in collectivism. This collectivism still is an important part of teaching values. White states that “Moral education is to be aware of one’s responsibility as Japanese.”<sup>5)</sup> Thus, moral development should be focused on traditional behavior and human relationships, which are highly valued in the Japanese education system.

However, the results of Round 2 reveal that an emphasis on the heart of the traditional Japanese culture was ranked 8. Yet, it is interesting to note that an emphasis on sympathy and enhancement of loving life and nature, and an emphasis on human re-



relationships and communication were ranked in the top three. These responses reflect that the essence or heart of traditional Japanese culture is still considered important, however, these top three items, especially the top-ranked and third-ranked moral values seem to be more humanity-oriented or culture-free rather than being Japanese tradition which contains the concept of *uchi* (in-group) and *soto* (out-group) as an important part of the socialization of a child as White describes. These moral values also reflect Western Christian values and personal student development.

The results of self-confidence of adult responsibilities in the society shows a lower mean in comparison to the high probability of executing it. This might reflect a gap between the Japanese traditional culture and Japan's modernity. An economic recession and diversification of life has caused diversification of moral values. Those socio-economic and demographic changes plus a lack of focus and clarity of moral values have caused the mal-discipline of children at home and consequently these phenomena have certainly affected students at schools. Today, due to an increase in nuclear families, the parents' role in the Japanese family structure has been changing. Japanese children tend to enjoy more Western cultural values as opposed to Japanese traditional values. This further threatens the traditional moral structure. Teachers and adults in modern Japan tend to lose their confidence in teaching moral values to their children.

Historically, moral education has been based on *shūshin* (self-discipline).<sup>6)</sup> In post-war Japan, *dōtoku* (moral education) was replaced by *shūshin* in 1958. Through several educational reforms, it has been improved to contain more humanistic and global perspectives. Yet, Ozawa points out, "Current moral education in Japan is based on the maintenance of social order by strict administration and on the psychological approach."<sup>7)</sup> The means of the responses to the theme, formation of a loving relationship with own community and country has the lowest. These scores might reflect a fear of including the concept of *shūshin* with an emphasis on filial piety, patriotism, and loyalty to Japan and the ideas of Japanese nationalism. Furthermore, the mean of the theme, enhancement of peace education ranks slightly higher at 9. The concept of peace education has emerged after World War II. Because of that, Japanese educators are not certain how to incorporate it into their instructional practices in spite of their keen recognition of the theme. Thus, the panelists' responses show high probability with low self-confidence.

Tokunaga et al. account for the difference between social order types of moral education and creative-oriented moral education.<sup>8)</sup> The former is seen as the maintenance of social order in a rather stable society, and the latter is seen in the principles of Social Studies in which a new political and economic order is sought by the use of problem-solving approaches in a changing society. This means that the latter approach is identified as a social order type of teaching morals. It articulates the content of moral themes as the new social order under the moral guidelines, not under the political or economic order.

Emphasis on direct human relationships and communication ranked 3 and link of school with home and community ranked 6 supports the ideas of Tokunaga et al. Because children are developing moral values in socialization process which requires relating and communicating skills in home, school, and community.

Vygotsky recognizes the reciprocal relationships among language, culture, and thought. He states, "Thought development is determined by language and the socio-cultural experience of the child."<sup>9)</sup> Thus, direct interactions with one another promote the cognitive, social, and moral development of the child.

## 5. Summary

Teacher perceptions on teaching moral values in Japan led to ten important moral values themes. In the top three moral values themes was an emphasis on student-centered outcomes. Those are sympathy, enhancement of loving relationship with life and nature, and an emphasis on human relationships and communication. These interconnected moral values are derived from the traditional Japanese culture. However, these seem to be more culture-free or culture-neutral in practice and to be shared with Western Christian values and personal student development. This may also indicate why the value theme focusing on traditional Japanese culture was scored so low.

Due to a gap between the Japanese traditional culture and Japanese modernity, and also the intergenerational gap, Japanese adults, parents, and teachers tend to lose their confidence in teaching moral values to children. Consequently, children tend to have behavior problems at home, at schools, and in the community. Thus, we, educators, ought to work together to create more physically and emotionally safe environments for them by reexamining our basic social rules. However, we should not inculcate children by the social order, but by a humanistic order which is more open-minded, creative, and critical of the current situation. This approach may enable students to develop critical, active, and responsible human characters.

## Notes

- 1) G. Andrea Arai, "The 'Wild Child' of 1900s Japan," *The South Atlantic Quarterly* 99:4 (Fall 2000), 841; Shibata, Y., *Dōtoku no shidō [Moral Guidance]*, (Tokyo: Gakubunsha, 2002); M. Tokunaga, M. Tsutsumi, H. Miyajima, Y. Hayashi, and S. Sakakibara, *Dōtoku kyōikuron [A Theory of Moral Education]*, (Kyoto: Nakanishi shuppan, 2003); John Nathan, *Japan Unbound: A Volatile Nation's Quest for Pride and Purpose*, (Boston: Houghton Mifflin Company, 2004), 28.
- 2) W. O. Lee, *Social Change and Educational Problems in Japan, Singapore and Hong Kong*, (Hampshire, Eng.: Macmillan Academic & Professional Ltd., 1991).
- 3) Norman Crolee Dalkey, with Daniel L. Rourke, Ralph Lewis, and David Snyder, *Studies in the Quality of Life: Delphi and Decision-Making*, (Lexington, MA: Lexington Books, 1972).
- 4) Mary White, *Japanese Educational Challenge: A Commitment to Children*, (New York: Free Press, 1987).
- 5) Ibid.
- 6) Moral education in the elementary school curriculum, conducted until the end of World War II. The textbook used for this subject contained an abundance of stories to indoctrinate the importance of filial piety, loyalty to one's master, sacrifice for the emperor, and patriotism, and was based largely on Confucianism and Shintoism.
- 7) Ozawa Makiko and Hasegawa Takashi, *Kokoro no nōto o yomitoku [Decoding Notebooks of the Heart]*, (Tokyo: Kamogawa shuppan, 2003).
- 8) Tokunaga et al., *Dōtoku kyōikuron*.
- 9) L. S. Vygotsky, *Thought and language*, (Cambridge, MA: MIT Press, 1962), 51.

## Appendix 1

### Teacher Perceptions of Teaching Moral Values in Japan Round 1 Questionnaire

#### Part I: Background Information

1. What level are you teaching or administering? Please choose one.
  - a. Kindergarten
  - b. Elementary School, G1-3
  - c. Elementary School, G4-6
  - d. Middle School
  - e. High school
  
2. How long have you been teaching (including administering years)? Please choose one.
  - a. 1 - 5 years
  - b. more than 5 years
  - c. more than 10 years
  - d. more than 15 years
  - e. more than 20 years
  - f. more than 25 years.
  - g. more than 30 years.
  
3. What is your gender?
  - a. Male
  - b. Female

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#### Part II: Your Own Perception on Morale and Moral Values

4. Please define “Morale” with one sentence.

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5. Suppose that the whole child consists of morale, mind, and body. Rate each component by percentage to show how important it is.

Morale \_\_\_\_\_ %, Mind \_\_\_\_\_ %, Body \_\_\_\_\_ %

And please write the reasons with one sentence.

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6. What moral values are most important to you? Please write down three most important ones in order.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

7. Write the reasons of each why it is so important.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

8. Rate the degree of physical safety in your school environment, using 0 (most dangerous) to 100% (most safe) scale.

\_\_\_\_\_ %

And the degree of your satisfaction of the rated physical environment of your school.

\_\_\_\_\_ %

9. Rate the degree of emotional safety of students in your school environment, using 0 (most dangerous) to 100% (most safe) scale.

\_\_\_\_\_ %

And the degree of your satisfaction of the rated emotional safety of your students in your school environment.

\_\_\_\_\_ %

10. Please describe three emotional and social problems of your students in your school. (please prioritize the items).

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

11. Please describe each cause in order.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

**Part III: Your Own Perspectives and Directions in Teaching Moral Values**

12. What moral values should be taught in your school? (please prioritize the items.)

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

13. Please write down the reasons why it is so important. (please write down in order.)

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

14. Where should we teach moral value? (Choose as many as possible.)

- a. in classroom (example: which subjects: )
- b. extracurricular activities (example: )
- c. academic guidance
- d. life guidance
- e. home
- f. community (example: )
- g. other (example: )

15. What are the major issues in teaching moral values in your school (not limited moral education class)? Please prioritize.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

16. Why do you address those issues above?

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

17. Rate the connection of teaching moral values with school's mission and school management, using the percentage, 0% (not connected at all) to 100% (strongly connected).

\_\_\_\_\_ %  
How about your satisfaction of the rate above. \_\_\_\_\_ %

18. Rate the connection of teaching moral values with your classroom management, using the percentage, 0% (not connected at all) to 100% (strongly connected).

\_\_\_\_\_ %  
How about your satisfaction of the rate above. \_\_\_\_\_ %

19. Rate the connection of teaching moral values with outside classroom in school.

\_\_\_\_\_ %  
How about your satisfaction of the rate above. \_\_\_\_\_ %

20. Rate the connection of teaching moral values with home, using the percentage, 0% (not connected at all) to 100% (strongly connected).

\_\_\_\_\_ %  
How about your satisfaction of the rate above? \_\_\_\_\_ %

21. Rate the connection of teaching moral values with your community, using the percentage, 0% (not connected at all) to 100% (strongly connected).

\_\_\_\_\_ %  
How about your satisfaction of the rate above? \_\_\_\_\_ %

22. Please describe your perspective or direction of teaching moral values?

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Kindly describe the rationale.

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23. How do you think that Japanese cultural traditions affect moral values?

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24. How do you think that moral values impact the education of children in Japan?

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25. Any comments or suggestions?

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## Appendix 2

### A Comparative Study on Teacher Perceptions on Teaching Moral Values: Round 2, Part I

10 most important themes in moral education identified in the results of Round 1		Ranking	Scores	Probability of executing the theme	Self-confidence in your own response
Theme	Description of the Theme	1 - 10	0 - 1000	0 – 100%	1 – 10
Reexamination of social basic rules	It is necessary to reexamine the standards for human acts, justice, and equality as a member of the society.				
Emphasis on sympathy	It is necessary to emphasize and enhance sympathy for coexistence and cooperation with others.				
Emphasis on human relationships and communication	It is necessary to educate children with an emphasis on communication in order to enrich human relationships in a social life.				
Link of school with home and community	It is necessary to educate children through direct linkage of school-based education with home and community activities.				
Formation of a loving relationship with your community and country	It is necessary to form a loving relationship with your community and country in order to make our living place better.				
Enhancement of a loving relationship with life and nature	It is necessary to reflect the self in harmony with life and nature, as a subjective society.				
Enhancement of the consciousness of the responsibility by all adults in the society, in school, and in the home	It is necessary to enhance consciousness that discipline is the responsibility of all adults in the society, in school, and in the home.				
Enhancement of peace education	It is necessary to educate children through problem solving, not through inculcation of moral values for peace.				
Emphasis on the heart of the traditional Japanese culture	It is necessary to convey the heart of the traditional Japanese culture which is rooted in an emphasis on courtesy and harmony.				
Demonstrate well-balanced human character by adult members of society	It is necessary for all adults to show themselves as a role model of a mature human character that creates a balance of moral values, mind, and body.				



Please feel free to write them if you think there are any important moral themes besides 10 themes on the first page.

**Part II: Evaluation of top three moral themes as considered being important**

Moral Theme 1 \_\_\_\_\_

Rationale:

Moral Theme 2 \_\_\_\_\_

Rationale:

Moral Theme 3 \_\_\_\_\_

Rationale:

**Part III: Comments on Content of the Surveys**

Please feel free to make comments.

**A. As to the results of Round 1**

**B. As to the Round 2 Survey**

## Appendix 3

### A Comparative Study on Teacher Perceptions on Teaching Moral Values: Round 3

Part I: Please write down your impressions and opinions regarding the results of Round 2.  
(Especially please make comments or request for revision on each table.)

- 1) Regarding ranking and scores of top 10 themes
- 2) Regarding probabilities of executing top 10 themes
- 3) Regarding self-confidence of all the responses to top 10 themes

Part II: Please write down how you would like to link top 3 themes or three clustered themes and execute them within your capacity (as a teacher or administrator).

A. Top 3 themes: 1) Emphasis on sympathy; 2) Enhancement of a loving relationship with life and nature; and 3) Emphasis on human relationship and communication

B. Three clustered themes: 1) growth of students' hearts; 2) the responsibility by all adults in the society in school, and in the home; and 3) what it is meant to be Japanese?