

*Japanese Moral Education  
Past And Present*

- Provide up-to-date knowledge about the nature of school violence, its etiology, epidemiology, and impact - Analyzes school violence through a multicultural and international perspective - The lead editor, Florence Denmark, is an internationally-recognized scholar and former APA president and a recipient of the 2004 Gold Medal Awards for Life Achievement from the American Psychological Foundation (APF)

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Japan's Fundamental Law on Education was revised in 2006 and new curriculum guidelines along with new proposals for strengthening the position of moral education reflect the increased political focus, particularly by the two Abe-administrations. Changes include increased emphasis on patriotism, on respect for life and the environment, on individual responsibility, on respecting differences and other countries and on a general strengthening of moral values. This volume describes the history of moral education in Japan, analyses recent

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changes in curriculum and practices, and takes a closer look at examples of official, semi-official and local discourses on moral education and values. The analysis covers policy statements, teaching material and research, Japanese as well as Western. Using theories of globalization, cosmopolitanism and universal human values it is the intention, by using an Asian example, to illustrate and elaborate upon existing discourses within theories of globalization and cosmopolitanism as well as in education and values and citizenship studies. Chapters

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include: Revision of the fundamental law on Education in 2006 and beyond Official and semi-official bids for contents of moral education Moral education in practice Risk, globalization and meaning in Japanese Moral Education This book will be of interest to scholars specializing in education in Japan, and scholars in the academic field of moral, character and citizenship education.

This innovative study of ethics in Meiji Japan (1868-1912) explores the intense struggle to define a common morality for the emerging nation-state. In

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the Social Darwinist atmosphere of the time, the Japanese state sought to quell uprisings and overcome social disruptions so as to produce national unity and defend its sovereignty against Western encroachment. Morality became a crucial means to attain these aims. Moral prescriptions for re-ordering the population came from all segments of society, including Buddhist, Christian, and Confucian apologists; literary figures and artists; advocates of natural rights; anarchists; and women defending nontraditional gender roles.

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Each envisioned a unity grounded in its own moral perspective. It was in this tumultuous atmosphere that the academic discipline of ethics (rinrigaku) emerged—not as a value-neutral, objective form of inquiry as its practitioners claimed, but a state-sponsored program with its own agenda. After examining the broad moral space of "civilization," Richard Reitan turns to the dominant moral theories of early Meiji and the underlying epistemology that shaped and authorized them. He considers the fluidity of moral subjectivity (the constantly shifting nature

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of norms to which we are subject and how we apprehend, resist, or practice them) by juxtaposing rinrigaku texts with moral writings by religious apologists. By the beginning of the 1890s, moral philosophers in Japan were moving away from the empiricism and utilitarianism of the prior decade and beginning to place "spirit" at the center of ethical inquiry. This shift is explored through the works of two thinkers, Inoue Tetsujiro (1856-1944) and Nakashima Rikizo (1858-1918), the first chair of ethics at Tokyo Imperial University. Finally,

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Reitan takes a detailed look at the national morality movement (kokumin dotoku) and its close association with the state before concluding with an outline of some conceptual linkages between the Meiji and later periods. With its highly original thesis, clear and sound methodology, and fluid prose, *Making a Moral Society* will be welcomed by scholars and students of both Japanese intellectual history and ethics in general.

Though there has been much discussion on the academic aspects of Japanese education abroad (e.g., high scores on



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international tests, lesson study), there has been little information on the non-academic aspects of Japanese schooling. This non-academic aspect is called Tokkatsu (tokubetsu katsudo). Unlike math and reading, Tokkatsu is not confined to a certain period, but extends throughout the school day and even after-school activities — such as school excursions. It includes classroom activities such as classroom discussions, morning and afternoon meetings that take place daily, cleaning and serving lunch, school events such as sports day, school

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excursions, student councils, and club activities. Such activities occur every single day, throughout one's school years, from elementary school (actually, even kindergarten) to high school. They are, however, bound together by the common goals of the Tokkatsu framework. This book is the foremost attempt to address a gap in English literature on Tokkatsu.

Sparked by the confluence of accelerating domestic transformation and increasingly explicit impacts from 'globalization', the Japanese education system has

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undergone tremendous changes during the turbulence of the past decade. This volume, which brings together some of the foremost scholars in the field of Japanese education, analyzes these recent changes in ways that help us 'reimagine' Japan and Japanese educational change at this critical juncture. Rather than simply updating well-worn Western images of Japan and its educational system, the aim of the book is a much deeper critical rethinking of the outmoded paradigms and perspectives that have rendered the massive shifts that have taken place in Japan

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largely invisible to or forgotten by the outside world. This 'reimagining' thus restores Japan to its place as a key comparative link in the global conversation on education and lays out new pathways for comparative research and reflection. Ranging widely across domains of policy and practice, and with a balance of Japanese and foreign scholars, the volume is also indicative of new directions in educational scholarship worldwide: approaches that center global interactions on domestic education and contribute to a far greater recognition of the

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polycentric, polycontextual World unfolding today. This book will be of keen interest to scholars of education worldwide, as well as those working in and across anthropology, sociology, policy studies, political science, and area studies given that contemporary transformations in Japan at once reflect and approximate political, social, and educational shifts occurring throughout the World in the early decades of the 21st century.

There is widespread agreement that schools should contribute to the moral development and

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character formation of their students. In fact, 80% of US states currently have mandates regarding character education. However, the pervasiveness of the support for moral and character education masks a high degree of controversy surrounding its meaning and methods. The purpose of this handbook is to supplant the prevalent ideological rhetoric of the field with a comprehensive, research-oriented volume that both describes the extensive changes that have occurred over the last fifteen years and points forward to the future. Now in its second edition, this

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book includes the latest applications of developmental and cognitive psychology to moral and character education from preschool to college settings, and much more.

[Making a Moral Society](#)

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Watsuji Tetsuro's Rinrigaku (literally, the principles that allow us to live in friendly community) has been regarded as the definitive study of Japanese ethics for half a century. In Japan, ethics is the study of human being or ningen. As an ethical being, one negates individuality by abandoning one's independence from others. This



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selflessness is the true meaning of goodness.

This book provides a comprehensive overview of the history and current status of policy, research and practices of curriculum, classroom instruction and assessment in Japan. It outlines the mechanism of curriculum organization and the history of the National Courses of Study, and assesses the theories of academic ability model. It also discusses in detail the history of "Lesson Study" – a characteristic teaching practice in Japan which utilizes groups, and reviews the history of educational assessment in Japan. Case studies on the practice of portfolio assessment in the Period

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for Integrated Study, as well as the practice of performance tasks in subject-based education are illustrated to show various examples of teaching practices. Curriculum, Instruction and Assessment in Japan explores:

- Child-centered Curriculum and Discipline-Centered Curriculum
- Theories based on Models of Academic Achievement and Competency
- Various Methods for Organizing Creative Whole-Class Teaching
- Performance Assessment in Subject Teaching

A good guideline for those who would like to use the idea of "Lesson Study" in order to improve their own teaching and management practices and a reference to all

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working in educational improvement, this book will be of interest to educators and policymakers concerned with curriculum practices or those with an interest in the Japanese education system.

A fascinating volume that introduces an international audience to citizenship education in Japan.

The Center for US-Japan Comparative Social Studies ([www.usjp.org](http://www.usjp.org)) is an Internet-based nonprofit organization. Since its inception in 2000, the Center has provided information about education, culture and society in the United States and Japan. The author of this book, Miki Y. Ishikida, is

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Director and a principal researcher at the Center. Japanese Education in the 21st Century is an introduction to contemporary Japanese education and provides the latest information and resources for educators and anyone with an interest in the Japanese school system. Author Miki Y. Ishikida describes The rapid changes in today's Japanese schools and communities that came about from the implementation of the 1987 recommendation of the National Council on Educational Reform that relaxed rigid school regulations Compensatory education and ethnic education for minority and disadvantaged children-Buraku children, Ainu children, Korean

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children, Nikkei children and disabled children-that are designed to improve their academic achievements and to give them a sense of pride in their heritage Human rights education aimed to instill respect, acceptance, and tolerance for all people by teaching the history and culture of minority population. Ishikida discusses the current state of the Japanese educational system, and the issues of minority education, special education, and lifelong education based upon her examination of administrative documents, school journals, and secondary literature. She also presents the results of case studies from her classroom

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observations and interviews with teachers and administrators from a cross-section of Japanese schools. *Japan's Private Spheres: Autonomy in Japanese History, 1600-1930* explores the genesis and historical development of autonomy and its evolving relationship with public authority in early modern and modern Japan.

This book looks at schooling in Japan and considers the links between education and society.

[Selective Bibliography of Psychosocial Aspects Citizenship Education in Japan Beyond lesson study Contradictions in Japanese Moral Education](#)

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[The Nature of the Japanese State](#)

A central concern of nearly every environmental ethic is its desire to extend the scope of direct moral concern beyond human beings to plants, nonhuman

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animals, and the systems of which they are a part. Although nearly all environmental philosophies have long since rejected modernity's conception of individuals as isolated and independent substances, few have replaced this worldview with an alternative that is adequate to the organic, processive world in which we find ourselves. In this context, Brian G. Henning argues that the often overlooked work of Alfred North Whitehead has the potential to make a significant contribution to environmental ethics. Additionally inspired by classical American philosophers



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such as William James, John Dewey and Charles Sanders Pierce and environmental philosophers such as Aldo Leopold, Peter Singer, Albert Schweitzer, and Arne Naess, Henning develops an ethical theory of which the seminal insight is called "The Ethics of Creativity." By systematically examining and developing a conception of individuality that is equally at home with the microscopic world of subatomic events and the macroscopic world of ecosystems, *The Ethics of Creativity* correctly emphasizes the well-being of wholes, while not losing sight of

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the importance of the unique centers of value that constitute these wholes. In this way, *The Ethics of Creativity* has the potential to be a unique voice in contemporary moral philosophy. This comprehensive study of the Japanese education system follows the Japanese child from the kindergarten, through the progressively more arduous and competitive environments of the elementary, middle and high schools, to the relative relaxation, even hedonism, of university life. Drawing on numerous surveys and on the author's personal experience, it provides a wealth of information

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on teaching methodologies, discipline, class sizes, the school day, assessment and the national curriculum. It also examines the role of the central Ministry of Education and the local boards in administering education throughout the country, and outlines and assesses the government's recent programs of educational reform. The behavior, attitudes and expectations of pupils and parents are discussed in detail, and placed within their political, social and historical context, revealing the complex cultural assumptions determining learning and socialization in

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Japan. This study thus contributes to the efforts of educators and sociologists to understand and evaluate different approaches to education in diverse cultures, increasingly important in the global information age. It shows how the American and Japanese education systems are based on fundamentally different concepts of society: democratic individualism and hierarchic collectivism respectively. While discussing the positive and negative effects of each extreme, it suggests that American educators might learn from a system in which truancy,

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insolence, violence and drug abuse are comparatively rare. However, the study shows how the traditional ideals of Japanese education - unquestioning acceptance, self-sacrifice, and respect for superiors - face serious challenges in a time of globalization, and moral, social and cultural change.

The story of Korean education over the past 50 years is one of remarkable growth and achievement. Korea is one of the top performing countries in the Programme for International Student Assessment (PISA) survey and among those with the highest ...

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Presents a large representative sample of the literature on Japanese education with an emphasis on its psychosocial aspects. Many discussions compare the Japanese educational system with that of the United States and other countries. The citations cover most of the 1990s including a few earlier and later references. Includes extensive discussions about Japanese educational reform movements and their consequences. Also cites published and unpublished dissertations and theses. Updates the last comprehensive

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English language bibliography on Japanese education published by Ulrich Teichler in 1974. The citations were taken from many online databases. Suitable for students, teachers, scholars and the general public.

This book analyses comparatively the creation of American and Japanese universities on the model of German universities largely in the late nineteenth century, and the reform of German and Japanese universities on the model of American universities after the end of the Second World War. The argument is that transferring educational concepts

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and practices from one cultural context to another involves not merely a 'transfer', but a 'transformation'. How and why this transformation occurs is what this book is about. More precisely, it is suggested that transformation of educational concepts and practices during their cross-cultural movement can be understood within a theoretical perspective that is proposed and developed in the book. This book is divided into six chapters. Chapter One, as the introduction, analyses several scholars' approaches to the aspects of educational transfer, then attempts to



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construct a theoretical perspective for the book on the processes of change in educational concepts and practices during their movement across cultures. Chapters Two and Three offer two narratives to investigate how German university concepts and practices were transmuted as a consequence of local actors' efforts to import these concepts and practices into Japan and the United States. Chapters Four and Five provide another two narratives to examine how American university concepts and practices were altered as a result of American actors'

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attempts to export these concepts and practices to Japan and Germany. Chapter Six, as the conclusion, through reflecting on the four narratives given in the main chapters, re-examines the ways in which the theoretical perspective of this book is useful to understand the processes of transformation of educational concepts and practices during their movement from one culture to another.

[borders, transfers, circulations, and the comparative Handbook of Moral and Character Education Japanese Moral Instruction as a Factor in the Americanization of](#)

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### [Constructing the National School System, 1872-1890](#)

Makiguchi and Gandhi explores ideas about Japanese educator Tsunesaburo Makiguchi (1871-1944) and Indian political leader Mahatma Gandhi (1869-1948) as examples of inspiration for large mass movements in the 20th century. Based on research done in Japan, India, Hawai'i, and the United Kingdom, this book breaks new ground by examining and theorizing the fate of dissident thinkers and raises the question often asked by both Gandhian and Soka scholars alike- were they truly radical thinkers?

This book investigates the history and development of Japanese moral education, and analyzes and compares current moral education with the

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concepts of the Imperial Rescript on Education (1890) and the shushin moral education of prewar Japan. The Rescript contains Confucian and Shinto precepts and was to become the codification of the moral standards of the Japanese way of life in pre-surrender Japan. Despite the attempts of the Japanese education system to embrace democratic principles, postwar dotoku moral education has been essentially the same as that of the prewar system. The author concludes that Confucian ethics is still the engine of Japanese social cohesion and dynamics, and predicts that it will continue to be so for generations to come. Japan needs to find a way to converge the long-held Confucian ideology with more democratic ideals

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and fairness to all people through moral education.

Brian J. McVeigh uses a unique anthropological approach to step outside flawed stereotypes of Japanese society and really engage in the current debate over the role of bureaucracy in Japanese politics. To many in the West, Japan appears as a paradox: a rational, high-tech economic superpower and yet at the same time a deeply ritualistic and ceremonial society. This adventurous new study demonstrates how these nominally conflicting impressions of Japan can be reconciled and a greater understanding of the state achieved. A study of Japan's powerful teachers' unions, including an in-depth look at the schism of the largest union in 1989. Seventeen scholars from varying fields

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here consider the implications of Confucian concerns--self-cultivation, regulation of the family, social civility, moral education, well-being of the people, governance of the state, and universal peace--in industrial East Asia. First published in 2001. Routledge is an imprint of Taylor & Francis, an informa company.

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Japan's gender roles are in turmoil. Traditional life courses for men and women are still presented as role models, but there is an increasing range of gender choices for those uncomfortable with convention. This collection of studies from the University of Cambridge provides fascinating insights into the diversity of gendered images, identities, and life-styles in



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contemporary Japan - from manga girls to herbivore boys, from absent fathers to transgender people. (Series: Japanese Studies / Japanologie - Vol. 3)

Gail R. Benjamin reaches beyond predictable images of authoritarian Japanese educators and automaton schoolchildren to show the advantages and disadvantages of a system remarkably different from the American one... --The New York Times Book Review

Americans regard the Japanese educational system and the lives of Japanese children

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with a mixture of awe and indignance. We respect a system that produces higher literacy rates and superior math skills, but we reject the excesses of a system that leaves children with little free time and few outlets for creativity and self-expression. In Japanese Lessons, Gail R. Benjamin recounts her experiences as a American parent with two children in a Japanese elementary school. An anthropologist, Benjamin successfully weds the roles of observer and parent, illuminating the strengths of

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the Japanese system and suggesting ways in which Americans might learn from it. With an anthropologist's keen eye, Benjamin takes us through a full year in a Japanese public elementary school, bringing us into the classroom with its comforting structure, lively participation, varied teaching styles, and non-authoritarian teachers. We follow the children on class trips and Sports Days and through the rigors of summer vacation homework. We share the experiences of her young son and daughter as they react to Japanese

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schools, friends, and teachers. Through Benjamin we learn what it means to be a mother in Japan--how minute details, such as the way mothers prepare lunches for children, reflect cultural understandings of family and education. Table of Contents Acknowledgments 1. Getting Started 2. Why Study Japanese Education? 3. Day-to-Day Routines 4. Together at School, Together in Life 5. A Working Vacation and Special Events 6. The Three R's, Japanese Style 7. The Rest of the Day 8. Nagging, Preaching, and Discussions 9.

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11. Themes and Suggestions  
12. Sayonara Appendix.  
Reading and Writing in  
Japanese References Index  
The History of Modern  
Japanese Education is the  
first account in English of the  
construction of a national  
school system in Japan, as  
outlined in the 1872  
document, the Gakusei.  
Divided into three parts  
tracing decades of change,  
the book begins by exploring  
the feudal background for the  
Gakusei during the Tokugawa  
era which produced the initial

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leaders of modern Japan. Next, Benjamin Duke traces the Ministry of Education's investigations of the 1870s to determine the best western model for Japan, including the decision to adopt American teaching methods. He then goes on to cover the eventual "reverse course" sparked by the Imperial Household protest that the western model overshadowed cherished Japanese traditions. Ultimately, the 1890 Imperial Rescript on Education integrated Confucian teachings of loyalty and filial piety with Imperial ideology,

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laying the moral basis for a western-style academic curriculum in the nation's schools.

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