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## The Teaching of Morals

— A Criticism on the Separate Course of Moral Education in Japan —

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At the Midwest Regional Conference of the Comparative Education Society held at the University of Michigan, Ann Arbor, U. S. A., April 13 through 14, 1962, the writer discussed Japan's moral education with Prof. Donald K. Adams of Syracuse University, expert on Comparative Education and author of "Rebirth of Moral Education in Japan" which appeared in *Comparative Education Review*, June 1960.

Much stimulated by the discussion, the writer prepared in summer of 1962 the present paper for publication in an American journal, which was sent to Prof. Adams. Due to the writer's study tour on the European continent, he was away for some time from close contact with Prof. Adams.

In January 1963 Prof. Adams' letter reached the writer in Japan, saying: "I think that many of your points were extremely well taken." He also gave many suggestions. Unfortunately, however, the copy with his comments penciled in the body under separate cover has been missing during mailing. Owing to such an unavoidable circumstance, the writer contributes the paper to this bulletin in the original form without revision.

In 1958 the Education Ministry of Japan established moral education as a separate school subject, and this separate course of moral education has since been strictly enforced by the Ministry in disregard of cries against it. Even those who had come out in favor of this separate course were forced to acknowledge that the Ministry's attitude was not democratic.<sup>1)</sup> What was intended, then, by this action? And what confusions were caused by the enforcement of this action? To make these two questions clear is the writer's aim. The first half of this paper, accordingly, is allotted to criticizing the policy of the separate course of moral education involving an analysis of its guide book and its course of study issued by the Education Ministry. In the latter half the confusions caused by the teaching of this separate course are considered along with the attitude of teachers toward this enforcement by the Education Ministry. Thus, it is suggested

that in the light of historical and social factors the teaching of moral education in Japan should be considered once again.

The post-war period of moral education in Japan can be divided into three periods<sup>2)</sup>: (1) the period of its reconsideration (from the end of the World War II to September 1950 immediately after which the Report of the Second United States Education Mission to Japan<sup>3)</sup> was submitted), (2) the period of moral education by overall school education (from the presentation of the Mission's Report to the first half of 1956), and (3) the period of the separate course of moral education (the Report of the Curriculum Council was submitted in December 1957 but the idea was already suggested in 1956). These three periods, especially the transition period from the above second to the third, are correlated to the development of Japan's monopolistic capitalism which, recovering itself by the increased production as a result of the Korean war, achieved its reconstruction and rapidly began to strengthen its controlling structure in 1955. This was expressed in a chain of reactionary educational policies by the conservative party in power, mostly against Article 10 of the Fundamental Law of Education which refers to the spirit of "not yielding under an unjust government." It is said the conservative party tries to take away education from the people and put it under authoritative control.

The reason why the separate course of moral education is necessary as stated in the guide book issued by the Education Ministry in September 1958, is that moral education can not always be carried out "intentionally through the overall activities of school education." It is also ineffective "in the point of setting morality deep in one's internal mind." Therefore, moral education as a separate course aims to "make one deeply realize as to how one should be in society," and to "intend for setting morality in one's inner mind." (The quotations were cited from the *Guide Book of Moral Education for Elementary School*, Chapter 1, Paragraph 1, and the *Guide Book of Moral Education for Secondary School*, Chapter 1, Paragraph 1. Hereafter, *Guide Book for E. S.* and *Guide Book for S. S.*) This reasoning itself has many problems. (The writer will discuss this point later.) However, the other reason not written in the guide book is self-evident from the following laws and policies: "the two laws maintaining neutrality of education and prohibiting political activities of teachers" in 1954, "the law in relation to the organization and administration of the school board of education and the law of textbook" in 1956, and further "the teacher's competence evaluation" against which, starting in Ehime district in 1956, struggle was intensified in 1957, and which at last in 1958 was enforced all over Japan. These laws and policies aim to suppress the human needs of teachers under pretence of the neutrality of education, to oppress the Japan Teachers' Union which is the largest organization of teachers, to tighten the line between the Education Ministry and the district (prefectural) board of education by having all members appointed to the board, to tighten vertical contact among the prefectural board of education, the local board of education, and the school principal by "the regulation of the school management" in each prefecture, and to isolate teachers

from each other by "the teacher's competence evaluation." At last, stretching into the contents of education, the control came out as the solidification of the administration of textbook in terms of the guidance for administrative management instead of the law of textbook which was not given the Diet's approval, and also as the reformation of the course of study involving the separate course of moral education. If the separate course of moral education is really included in the curriculum, Ordinance No. 25 of the Education Ministry in August 1958, in which the separate course of moral education was provided, should mean control over all features of education such as educational values, the regulation of minimum school hours, the restrictive nature imposed by the reformed course of study, and the regulations on moral education, special educational activities, annual school events, and so forth.

The character of today's governing power "is not an irrational or feudalistic power." "As to productive techniques it is in the highest stage of modern capitalism which intends to be 'rational' as far as the realization of its aim is concerned. In this point it differs from the authoritarianism under the *Tenno* (Emperor) system, the leader of *Shushin* education<sup>4)</sup> before the war. And the power pushes 'rationality' out in the form of democratization; in other words, in the form of protecting 'democracy'.<sup>5)</sup> As we find from the guide book and the course of study prepared by the Education Ministry, they are seemingly faultless and tactful. We can not sweepingly criticize and condemn them as a moral doctrine or as an irrationalism. Nor do they deny at all the moral education through one's cognition.<sup>6)</sup> Those who edited and wrote the guide book and the course of study are at least progressive persons compared to ethicists in old times. Nevertheless, the control of education concealed in faultless and tactful sentences is a grim reality. We have already had many criticisms and analysis on this point. The following two points should be emphasized: (1) the guide book and the course of study neglect the historical and social conditions in Japan by presenting morality as an idealistic theory of democracy and by emphasizing self awareness of values; and (2) the moral training to be gained by socialization (group-forming)<sup>7)</sup> is ignored on the strength of planning moral education by prescribing 36 moral objectives (in elementary school) and 21 objectives (in secondary school) in details.

According to the guide book, the aim of the separate course of moral education is "to make pupils or students themselves realize and practice necessary matters of social life needed fundamentally for improving and developing Japan as a democratic nation and society." (*Guide Book for E. S.*, Chap. 1, Par. 2, and *Guide Book for S. S.*, Chap. 1, Par. 2.) This point in the guide book should be more strongly pointed out. What the guide book and also the course of study intend to say is that if morality was instilled in the individual's inner mind, life in a democratic nation or society would reveal sound improvement and development of moral. They say "How an individual in society should be?" (*Guide Book for E. S.*, Chap. 1, Par. 1, and *Guide Book for S. S.* Chap. 1, Par. 1) and "What an ideal individual should be like?" (*The Course*

of Study on Moral Education for Secondary School, Chap. 2. Hereafter, *Course of Study for S. S.*) However, it is impossible to interpret the texts further, since they pay no attention to how the individual is influenced by the social environment. The guide book certainly has a heading "the life environment influencing the moral development" (*Guide Book for S. S.*, Chap. 2, Par. 1), but it is nothing but a psychological adjustment theory. Thus, it can be said that the guide book and the course of study ignore the fact that moral values have been changed according to the social structure and by historical development.

The ethical theory of Kant is generally well-known, and is often quoted as an example in reference to morality.<sup>8)</sup> He taught the ethics of *Rigorismus* saying "Don't treat a man as a mean but a purpose." However, his "moral judgement" on the basis of the daily and social common sense (*Guide Book for S. S.*, Chap.1, Par. 2), such as marriage, was "wenn man bei der Wahl einer Gattin, ausser den guten Qualitäten einer Hausfrau und Mutter, noch auf ein sinnliches Motiv sehen wolle, man lieber auf Geld Rücksicht nehmen möchte."<sup>9)</sup> If this judgement of Kant can not be the daily and "normal judgement" (*Guide Book for E. S.*, Chap. 1, Par. 2, and *Guide Book for S. S.*, Chap. 1, Par. 2) which is not "the embodiment of a high human figure or a system of values" (*Guide Book for S. S.*, Chap. 1, Par. 2) the guide book of moral education loses its own aim, or rather abstractedly urges human esteem even though its emphasis is on the human being. If this judgement of Kant can be the daily, normal and moral judgement, the guide book including the course of study results in overlooking the economic relation that is the very basis of human esteem. Kant's judgement continued to say "weil dieses länger, als alle Schönheit und aller Reitz vorhalte, zum soliden Lebensglück sehr viel beitrage und selbst das Band der Ehe fester Knüpfte, weil der Wohlstand, in welchen sich der Mann dadurch versetzt sieht, ihn wenigstens mit liebenswürdiger Dankbarkeit gegen seine Gattin erfülle."<sup>10)</sup> The guide book teaches that pupils should "know value of" (*Course of Study for S. S.*, 2) "things and money" (*Course of Study for E. S.*, 2) and "how to use them skillfully." (*Course of Study for E. S.*, 2.) But it does not tell at all how things and money influence the daily moral judgement. An ethicist is not a moralist, of course, and Kant was only a scholar who was engaged in the field of study of ethics. But the guide book of moral education acknowledges the relations between cognition and practice, and it states that the separate course of moral education "aims to supplement, to make deep, and to integrate moral education in activities of the course of study and in activities apart from the course of study, and to plan mutual interchange between them." (*Guide Book for E. S.*, Chap.1, Par. 3.) Therefore, the judgement of Kant, who was excellent in moral philosophy, can not be rejected as a layman's judgement. The guide book only states an abstract and superficial matter, and tends to make a man of abstract ideas who is socially blind and who confines himself to his mind. In these points, the separate course of moral education trying to indoctrinate 36 moral

## The Teaching of Morals

items in elementary school and 21 moral items in secondary school in terms of moral values, is not realistic in the children's environment. In short, the separate course of moral education does not explain how to solve value complications which are usual to children, but instead creates situation of value complications in order to indoctrinate the fixed moral items into children's minds. Thus, this method is worthy of the name of modern *Shushin*.

It was reported that in one division of the Second National Council of *Seikatsu Shido* (Everyday Life Behavior Guidance)<sup>(1)</sup> held in the summer of 1960, the nature of the separate course of moral education in comparison with the true moral education *Seikatsu Shido* was conformed. This is shown in the following statements which express differences between A (the separate course of moral education) and B (*Seikatsu Shido*).

1. A. Great attention is paid to fixed moral objectives or items.  
B. It starts from paying great attention to the volition for changing one's life better.
2. A. Each child ends up with being only an object of guidance, and is forced to take passive attitudes. The guidance competence of teachers is judged by how much the teacher can make her children adopt the fixed moral items.  
B. The problem solving activities of children is the focus point for competent guidance. The quality of teaching is judged by the degree of self-activity and self-guidance used by the children under the direction of the teacher.
3. A. By using this separate course of moral education as form of discipline children's lives are moulded into a framework toward fixed moral. This method tries to produce a stereotyped man who tends to depend on a fixed form or a ready-made framework in society.  
B. *Seikatsu Shido* releases children from the conditions which are detrimental to human nature such as discrimination and poverty. By the interaction of children, this method encourages group-forming in which the true human relation can be developed, and it bring to the true human order and discipline into children's lives.
4. A. Failed in recognizing these different conditions in children's lives, human individuality is restricted by the fixed order and does not develop. From the viewpoint of a mental-attitude doctrine which puts the last responsibility on each individual as to the attitude of mind, it tries to emphasize the morality of individualism in a wrong sense.  
B. Since successful individual guidance gives great attention to the life-circumstances of each child as much as possible, it tries to establish group-forming. The more it is established, the more it will guarantee each child of human development.

More than three years have passed since the separate course of moral education was

enforced. Presently many confusions occur. The writer would like to present them along with the attitude of teachers toward this action, in the hope of revealing the true nature of the separate course of moral education.

Roughly speaking, the attitude of teachers who are acquainted with this program might be divided into the following four types: (1) those who want to promote this program with either positive or passive attitudes; (2) those who are compelled to teach this separate course; (3) those who gradually come to realize the contradictions involved in this moral education; and (4) those who practice *Seikatsu Shido*, and who stand against the Ministry's new program. Among the type (1) of teachers who want to promote the program positively there have been those who had some personal ambition. There was a teacher, for instance, who was in charge of the program of the separate course of moral education. He, in the expectation of getting into favor with his principal and his supervisory director in compliance with their will, influenced other teachers favorable to him in tactful ways, and held real power in his school, appointing them to heads of school grade or to heads of course of study. Then, for the reason of being designated as a school for studying the separate course of moral education, he forced teachers by requiring overnight preparation to do open lessons on that subject. This is not a fiction but a true story.<sup>19)</sup> Such moral education which neglects children but is designed only to impress senior officials is nonsense in itself. By this illustration it can easily be found out that the responsibility of the authorities that caused such situation should be sought, and the organization of teachers who accepted it should be made clear. There are also a large number of teachers who agree with the separate course, though not the foregoing kind of teachers. (Details will appear later.) They are those who were dazzled by the skillfully camouflaged moral education, or those whose nostalgia was excited in the bottom of their consciousness of 40 years of Japan's old education. This type of teachers urge peace on children as occasion calls, saying "Policies of aggressiveness must be denied, and we negate violence." But it is within the bounds of possibility that in other circumstances they roar to children "If you want to fight each other, fight fairly out of doors." They are difficult to deal with since they believe that such conflicting words can establish rapport with children. Teachers of the type (2) do not have clear or positive consciousness of their profession. Teachers who have turned completely into salaried man, who lost their own principles as teachers, nay, as human beings, and who are not aware of even losing their principles ..... to increase in number this type of teachers is the aim of the teacher's competence evaluation. And making this type of teachers a path toward controlling of education in terms of supervisory guidance is the aim of the separate course of moral education. Can moral education taught by these teachers be effective? The answer is clear. Lessons lapse into repetition of rote moral phrases in words, or, at most, of uses of meaningless techniques such as showing pictures and slides. Though we have to observe the regulations of the educational policy, we also

## The Teaching of Morals

have to recognize the reason why some teachers accepted it so easily as we have seen in the type (1) and (2). Teachers of the type (3) started to teach the separate course believing in the advice of supervisory directors who said "Though it is called moral education, it matters little whether the content is the same as found in *Seikatsu Shido*." However, when they came to teach the separate course they could not escape from facing many difficulties involved in it. While the authorities concerned were strong in planning a special program, teachers developed their own teaching method. They "established seven areas and 32 items against the Ministry's four areas and 36 items of moral education, and presented a year-round plan in details and in good order." But, curious to say, "their own planning was not different from the tentative plan of the Board of Education of Tokyo."<sup>14</sup> Therefore, they were brought to face a situation in which they must re-study the false moral education, which is the separate course of moral education, and the real moral education, that is *Seikatsu Shido*, from different viewpoints. Teachers in the type (4) greatly contributed and are contributing to creating a theory of *Seikatsu Shido* by accumulating their own practices. "Today's *Seikatsu Shido* is the common educational route eagerly sought by conscientious teachers in Japan. *Seikatsu Shido* is the educational inheritance handed down from excellent teachers before the war, and after the war it also worked out as energy which has brought forth and supported the prominent part of Japan's new education."<sup>15</sup> Problems are left even in their practice of this program, and they must be discussed under a separate subject. suffice it to say here that this type of teachers see through the intention of the separate course by the educational authorities.

What forms has the moral education taken which started from the idea of the separate course of moral education? Here is a sample which is thought as being a little eccentric. The principal, whose school we have previously discussed in the type (1) of teachers, "sitting with his legs crossed on the school gate-stone, scolded late-comers among pupils in order to make them behave well by the day of open lessons of the separate course. But habitual late-comers entered safely after the principal's admonition was ended and he returned to his office."<sup>16</sup> He taught his pupils the moral item that the honest make themselves ridiculous and everything depends on one's tactfulness. In another example it was reported that in a class of primary first graders having a theme "Let's listen quietly," there was no atmosphere of activeness found in the class. So, visitors were surprised at the teacher's skill in disciplining children. But a little later, the visitors found that the children did not show any reaction to the teacher's questions; the children literally performed the theme "Let's listen quietly." Thus, they "gave a silent slap to their teacher by whom they were disciplined into such *good* children."<sup>17</sup> Further, there is an example of a class which was emotionally released for all children by *Seikatsu Shido*. In due form, the lesson went smoothly according to the teacher's plan ..... (1) let pupils see fighting scenes through slide-showing, (2) let pupils discuss those fightings until a pupil makes a statement like "There was no fighting among us

today. So, let's stop this lesson now." At that moment the principal was confused and the supervisory director grinned at the sight.<sup>18)</sup> Those examples are abundant, they are chiefly lessons to be shown to visitors and are those purposely prepared more or less. It is said that teachers dislike their teaching of the separate course to be observed by other, most of all courses. However, those teachers including the type (2) of teachers who feel a touch of shame about their lessons of moral education gradually came to realize, together with the type (3) of teachers who are willing to show their lessons and to make efforts for establishing their practices on a wider bases, that they must study the theoretical foundation of the conflicting problems of moral education by means of attending every meeting for studying moral education whenever occasion offers.

According to an investigation<sup>19)</sup> made by the Department of Education of Hiroshima University, of all teachers in Hiroshima prefecture those who wanted to attend such meeting ..... though it is not clear in the report whether the meeting has any intention for promoting the separate course ..... were counted 94.3%; those who wanted to attend it out of their own will were counted 54.3%; and those who, if they could get a recommendation by others, would like to attend were counted 39.9%. 90.1% out of 94.3% of the said teachers gave as their main reason for attendance "I want to know the purpose of moral education." The percentage of ayes and noes about the separate course of moral education was as following: *for* was 43.8%, *against* was 28.6%, *unknown* (those who were critical and sceptical, and said "I don't know") was 24.4%, and *no-answer* was 3.2%. If we take a look at the figure by age group, it will be found that those who agree with the separate course represent older age group.

	No-answer 4.4%		
20 Age Group	For 31.5%	Against 34.8%	Unknown 29.3%
	No-answer 3.9%		
30 Age Group	For 42.1%	Against 27.6%	Unknown 26.4%
	No-answer 1.4%		
Over 40 Age Group	For 63.3%	Against 21.6%	
	Unknown 13.7%		

The ratio of ayes and noes about the  
separate course in the case of Hiroshima  
District.

Here too, we should consider the separate course of moral education historically and socially, from the viewpoint of teachers' consciousness and their structure of works, not from the viewpoint of ideology of morality. Teachers in the 20 age group are

## The Teaching of Morals

those who were educated under the new education system after the war, and teachers in the older age group were educated under the old education system before the war. While the former are placed low both in pay system and teaching position, the latter have some prestige more or less for managing school grade, course of study, and school itself. Consequently, they have to pay much attention to their senior officials.

Anyhow, the figure shows us how important the organization of teachers themselves and their participation in it are.<sup>20)</sup> Manifesting human esteem, the authorities presume teachers' goodwill but deny their human nature by means of the teacher's competence evaluation and the supervisory guidance as to the separate course of moral education. It is needed now, the refore, to establish teachers' morals based on the right viewpoint of their profession. In other words, in the changing society and education, moral education should be considered from a practical viewpoint in connection with finding pupils' employment, sending them to more advanced schools, and so forth. Education will get away from the actual life of children, however strictly the authorities may emphasize that modern moral should be taught by modern method in the separate course. It will be recognized sooner or later by teachers that the separate course of moral education is not different from the indoctrinating method, Japam's old education. The fact is that children's problem behavior and problem consciousness spread, whose result is correction instead of prevention. This leads to an endless, vicious circle. It is *Seikatsu Shido*, not the separate course of moral education that tries to develop the real moral mind or the real moral consciousness of human being, "to approach children directly who live historically, and socially, and moreover to touch the life of each child until, making children's wisdom and affection work, they attain the realization of their human life in society through a systematic and grouping method."<sup>22)</sup> Partial treatment on affected parts will not construct a healthy body since the whole man is not taught by the separate course, even though the wound may heal.

What, then, is demanded of teachers is to sweep off the old view of education which was authoritarian and standadized. Never hold the conviction that education is carried out by scolding and stimulating pupils saying something like "Work hard, otherwise you won't be able to go to a good school of higher education, or you won't be able to get a good job." This is to stir up pupils' consciousness of competition and to give them anxious feeling. In the class of the separate course of moral education, some teachers would subconsciously say, on the contrary, "You must trust each other; you must keep rules and promises; and you must improve the group-life of our class." What these teachers can do is only to indoctrinate, and they themselves conflict in their inner mind. Furthermore, this self-contradiction will sensitively reflect upon children. In such relation between teachers and children, moral education will not make sense at all. Man is to err, and the teacher is no exception. Upon experiences of failures and errors, both teachers and children should move forward, forever and ever.

NOTES :

- 1) For instance, see Mr. Mamoru Oshiba's paper : "Moral Education in Japan," *The School Review*, Vol. 69 No. 2, The University of Chicago Press, summer 1961, p. 234.
- 2) Takeo Miyata : *The Completion of Data on Moral Education*, Vol. 3, Daiichi Hoki (Tokyo), December 1959, pp. 1-64.
- 3) *The Report of the Second United States Education Mission to Japan*, September 1950. In this Report it was stressed that "moral education must be emphasized throughout the entire curriculum and, moreover, it cannot be separated from the training youth received at home and from religious and social agencies," p. 14.
- 4) The Japanese word *Shushin* stemmed from the teaching of Confucianism. In the long developmental process *Shushin* showed a form of discipline type of moral education including all forms of discipline from the settlement of social life custom to the so-called moral education in a narrow sense of the word. It was recognized that the discipline type of moral education existed in a separate stream apart from the teaching of Confucianism among the Japanese people at the beginning of the Meiji era (1868—1912), yet it was influenced, more or less, by the moral education given by the ruler.\* For us this "more-or-less" influence can not be ignored, rather it must be given serious consideration. Because in the past Japanese society the social life discipline or training into a ready-made pattern could be easily shifted to feudalistic moral items and to their enforcement as exterior force on children. \*Hajime Tamaki : "Historical Background of Moral Education," *The Lectures on Modern Moral Education*, Vol. 1, Iwasaki Shoten (Tokyo), 1957, p. 41.
- 5) Katsumi Umemoto : "Hypocritical Morality and True Morality," *Education*, No. 115, Kokudoshu (Tokyo), June 1960, p. 32.
- 6) There are many controversies concerning the method of moral education in Japan. One of them is the contradiction between discipline and cognition; the former thinks of moral education in terms of socialization through training in the proper social customs; contrary to this thinking, the latter aims not at such outside behavior only, but at the inner child to change its viewpoint of things and its way of thinking, through which it alone is possible to truly change its way of behavior.
- 7) The moral education which makes group-forming in a class unit its central aid is called the how-to-live type. This type of moral education originates in the so-called Everyday Life Composition movement which began at the outset of the *Showa* era (1926—present). While the guidance type of moral education (such as methodological principle or psychological therapy on individual and group problems including counseling and mental hygiene) takes a rather adaptive and passive viewpoint which eliminates maladjustments to the present situation, the result of the how-to-live type is to make children face up reality, and to cultivate their capacity to overcome all difficulties and contradictions.
- 8) Most Japanese know that one of Japan's Education Ministers was a scholar of Kantianism and, at the same time, eager advocator for a separate course of moral education. He was very emphatic about the necessity of the separate course from the viewpoint of Kantianism.
- 9) & 10) Reinhold Bernhard Jachmann : *Immanuel Kant geschildert in Briefen an einen Freund*, Königsberg, Bei F. Nicolovius, 1804, s. 94.
- 11) *Seikatsu Shido* is the Japanese term having a broader meaning than just moral education. This concept was created and used in composition classes of *Taisho* era (1912—1926). From that time it has been used, changing and developing its concept, in various channels. Nowadays, however, the word *Seikatsu Shido* means the how-to-live type of moral education.
- 12) *Seikatsu Shido*, No.15 Meiji Tosho (Tokyo), October 1960, p. 37.
- 13) Moriichi Katsuta & Others : *The Stories of the Post-War Teachers*, Sanichi Shobo (Tokyo), August 1960, pp. 103-127.
- 14) The National Council for Studying *Seikatsu Shido* : *The Basic Problems of Seikatsu Shido*, Meiji Tosho (Tokyo), December 1959, p. 122.
- 15) *Seikatsu Shido*, No. 1, Meiji Tosho (Tokyo), May 1959, from the statement of the first edition.
- 16) Moriichi Katsuta & Others : op. cit., p. 114.

## The Teaching of Morals

- 17) & 18) Eizaburo Ogasawara & Others: "Symposium on the Separate Course of Moral Education," *Seikatsu Shido*, No. 9, Meiji Tosho (Tokyo), April 1960 pp. 47-50.
- 19) Masao Sato & Hitoshi Yoshimoto: *The Process of Seikatsu Shido Practice*, Ochanomizu Shobo (Tokyo), June 1960, pp. 47-50.
- 20) In the sectional meeting of *Seikatsu Shido* on high school of the National Conference for the study of *Seikatsu Shido* held in August 1960, the following points were emphasized. These points seem to be the basic principles regarded as appropriate not only for high school but also for secondary and primary school: (1) we can not establish the structure of student guidance unless there are class-group forming, school-group forming, parents-group forming, and teachers-group forming; (2) in order to fill up the gap of consciousness among teachers and to form the teachers' group, it is necessary to break down the sectarianism of teachers by the Home Room Conference in the same grade or by other means, and to increase and unite teachers' consciousness by their circle activities; (3) it is a problem to teachers how to treat the needs of parents and society. Without discussing this problem it is difficult to solve the problems of *Seikatsu Shido*.
- 21) For details, see Michiya Shinbori's paper: "The Fate of Postwar Educational Reform in Japan," *The School Review*, Vol. 168, No. 2, The University of Chicago Press, summer 1961, pp. 228-242.
- 22) *Seikatsu Shido*, No. 1, Meiji Tosho (Tokyo,), May 1959, from the statement of the first edition. ....  
For more detailed discussion on this subject, see *New Seikatsu Shido and Moral Education* by the present writer and others, Meiji Tosho (Tokyo), April 1961.