

【原著】

Teachers Cultivating Future Minds I: Students in Relation to Society

Craig Anthony Nevitt and Toshimichi Oka

心の教育をする教師になるために I
——社会との関わりを考える——

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Abstract

Hiroshima Bunkyo Women's University (HBWU), in 2014, implemented a course of once-a-month, 45-minute study sessions titled プログラム「育心」—for the purpose of this paper to be translated into “Enriching the Mind Program” (EMP). The translation of the explanation of the EMP in the student handbook is as follows:

育心育人の精神に基づく他者への配慮, 多様性への理解, 自らの人間性の向上を通して人間性あふれる豊かな社会を実現しようとする態度を身につけることができます。

“Based on the notion of “Enriching the Mind and the Self,” students can acquire the attitudes necessary to realize a rich and humane society through improving themselves personally, considering others, and understanding diversity.”

Being both broad and vague, there appears to be no consensus among the university departments as to what to teach in the EMP. The HBWU president at the time of writing this paper, Mr. Morishita, stated that the Enriching the Mind Program (EMP) curriculum is to be decided by each individual department with the express purpose of teaching the students what they need to develop for becoming useful members of society. This leaves space for a lot of variation in what is taught during through the EMP. Since each student will have unique needs, this vagueness could be viewed as a positive aspect. However, lack of coordination, collaboration or conversation has led to disparate programs with disparate goals between departments.

To open up the conversation and begin a bit of collaboration Nevitt and Oka began to work together on creating an EMP unit. Oka, a native-born Japanese and the head of the Early Childhood Education Department, feels that the EMP time should be spent in cultivating student morality. Nevitt, a native-born American and lecturer in the Global Communication Department, feels that self-awareness should be the goal of the EMP lessons. The following paper is about the first stage in which the authors review the teaching for virtues as one possible way of teaching morality. Being the first stage of this study, there are no conclusions, but the authors are hopeful

it will become an ongoing process, into which more educators will become involved, toward finding a suitable EMP curriculum for Hiroshima Bunkyo Women's University.

1. Impetus

Moral education is not well understood, some even claim that moral education is no longer being taught in the West. In a thesis on Moral Education in Japan, Kristoffer Hornburg Bolton (2015) states that moral education “has been part of both state and religious institution but is no longer used in Western societies” (p. 5). What he fails to consider is ethics and character education, which are equivalent to moral education in the West. Proof that moral education is still a part of Western curriculum comes in the 2010 publication of the book by Kiss and Euben, “Debating Moral Education.” As the title implies, there are various viewpoints on the notion of teaching morality. However, those raised in Western cultures understand Bolton's misunderstanding. Those who have not thought deeply about the notion of teaching morality, see it, at best, as being unnecessary—illustrated by the comments regarding the “non-aims of education” spoken during an address at the University of Chicago 1997 by the distinguished John J. Mearsheimer, “the University also makes little effort to provide you with moral guidance” (p. 11). Or at worst, as a type of institutional indoctrination. The sentiment of the existence of the possibility of moral education used as indoctrination can be found repeated in various article (e.g. Hoffman, 1999; Lopez, 2007; Murray, 2012; Partridge, 1995; Paul 1988; Wang, 2009). Perhaps even, C. G. Jung (1959) would bristle at the idea of a university teaching morality, in so far as universities are seen as an agent of the State, because of the loss of “moral and mental differentiation,” induced when “moral responsibility of the individual is then replaced by State policy” (p. 22). Additional ammunition for the lack of need for university morality curricula comes from Emile Durkheim (1961) in his 1902 lecture series given at the Sorbonne, wherein he posits that students should learn it in elementary school, because if “the foundations of morality have not been laid, they never will be” (p. 18). Therefore, it should come as no surprise that many Westerners would be swayed to believe that moral education was no longer a part of the university curricula.

However, as mentioned above, the debate on whether or not to teach moral education in universities has proponents on each side of the scales. There are myriad competing interests regarding teaching morality in universities. However, a compelling argument for moral education comes from Kiss and Euben (2010), “the questions is not whether it should be taught but how, when and by whom” (loc. 354). They point out that morality is being assimilated by students through media. Accordingly, educators could help students understand what they are exposed to in order to ensure the adoption of proper virtues, or leave students to make their own decisions. This was the springboard from which the conversation began.

2. First Series of Discussions

The authors tentatively agreed that there is a net positive to teaching morality, and the most suitable opportunity for doing so at Hiroshima Bunkyo Women's University (HBWU) could be the EMP. With the necessity of teaching morality agreed upon for the discussion, the next aim was to

find the proper method and subject matter to be taught. They began by looking at what was now being taught through EMP. Oka pointed out that HBWU is rare in attempting to have “morality lessons.” One of the other universities is Reitaku University, which has a Center for Moral Science and Education. They are endeavoring to create an academically systematized moral education curriculum. It was noted that they published the first moral education textbook for higher education in Japan. A major pillar of this curriculum is the narrative approach, whereby students discuss morality stories based on situations they encounter in everyday campus life (麗澤大学道徳科学教育センター, 2013). Both authors agreed such curriculum may have merit but further research is needed.

Another university that espouses moral education is Edogawa University. According to the second stage of a report by Kazue Tamada and her colleagues (2010), the university aims to teach students the importance of gratitude, with an emphasis on activities that cultivate human nature (玉田和恵他). This curriculum also utilizes the narrative approach, while working to improve the methodology so as to be more relevant to students.

Hiroshima Bunkyo Women's University has not created a morality curriculum to date. Moreover, from conversations regarding what others at HBWU teach during EMP time, it became questionable if the lessons could be called morality lessons. This list is by no means comprehensive, but some examples of the usage of EMP time are self-study time, student presentations or teacher presentation on varied topics, national standardized test preparation, or vocabulary tests. Both authors agreed that morality was not the focus in the majority of cases. However, it is not our wish to devalue or disparage teachers' efforts. What is needed is open discussion toward definition. So, it was decided that Nevitt was to observe and give feedback on a morality lesson taught by Oka.

3. Oka's class

On July 5, Oka taught a one-off lesson titled “Your Place in Society.” The following is a brief overview of the lesson with feedback by Nevitt.

The lesson was held in a large lecture hall. It was taught to all the first-year students from all department (265 student total, however due to absences and student refusals to be part of the study the 211 students were included). Oka prefaces the lesson with humility, stating that the topic of “Your Place in Society” may not be of interest now, but it is a tradition at Bunkyo University, and therefore worthwhile. Before getting into the details of the lesson he talked about his visit to Tsushima Senior High School located on a Japanese island halfway between Korea and Japan. The high school has an International Cultural Exchange Course track which students can choose as their focus of study. Oka asked if the HBWU students could imagine the country with which the majority of Tsushima Senior High School exchanges were involved. After several attempts at answers, some correct, he explained that because of the location, these international exchanges were between Japanese and Korean students.

Nevitt thought it was important to engage the students with questions rather than just a straight lecture. However, the Korean-Japanese exchange tangent, seemed to have little to do with the presentation so he feared it was taking away from the message Oka wished to convey. Nevertheless, the brief mention of how student should consider “society” to include countries

other than Japan does make its way into some of the student's final essays. More on this in Section 6. One additional worry was that the statement about the need to keep up Bunkyo traditions may have caused students to lose interest. So, this type of statement should be changed to hold student interest.

Oka's actual lesson then began by reviewing the students' understanding of their social groups: family, neighborhood, elementary school, middle school and high school, and now, university. He emphasized it is necessary to think about the elements of any social interaction: the place (organization), the people, the time and the objective(s). Moreover, he pointed out that at any one time, we are all engaged in myriad social interactions within a social group as well as belong to more than one social group at a time. Then, the students were reminded that these four elements will continue to be important as the students move into their careers, and their roles as a person within the city, prefecture and country.

Oka went on to point out that the graduation policy of the university is part of the social interactions that students must navigate as a part of their university social group. Moreover, the policy itself is even subdivided into five precepts. The fifth precept of the HBWU graduation policy is 豊かな人間性, "live a rich life." The other four precepts vary based on department, but this fifth is the same across all departments. The further explanation of this precept, from the student handbook, is as follows:

育心育人の精神に基づく他者への配慮, 多様性への理解, 自らの人間性の向上を通して人間性あふれる豊かな社会を実現しようとする態度を身につけることができます。

"Based on the notion of "Enriching the Mind and the Self," students can acquire the attitudes necessary to realize a rich and humane society through improving themselves personally, considering others, and understanding diversity."

The next part of the lesson was to bring together the elements of the social interaction framework and the fifth precept of the graduation policy. Students were asked to reflect on what they had done up to this point in their lives to "live a rich life." They were given the specific example of the 'time' being when they were young; the 'place/organization' being their families; the 'people' being all the members of their family (including pets), and the 'objective' being helping (cooperation and collaboration). To help illustrate the point, Oka shared a copy of a section from a picture book titled "Pleasing the Elderly" within which children are assisting their grandparents (子どもの生活科学研究会, 2004). The students were then asked to talk about what they have done to help their grandparents in small groups of three to five students for five minutes.

Nevitt took this time to walk around, listen and offer help or advice. Several groups were not talking. When engaged directly, one student from such a group said that her grandparents lived far away from her nuclear family and she never saw them. She was not engaged by the materials and when asked about her relationship within her family, she replied, "Our relationship is fine."¹ Nevitt worried that using grandparents as a specific example might alienate some students, due to 'less than fine' family situations.

1 This is a translation from the Japanese 「普通です」 when asked about her family.

Oka then shared a different book excerpt with the students from an essay by a former professor at Hosei University, Naoki Ogi, who publishes under the pen name of Ogi Mama (尾木直樹, 2012). Oka had highlighted specific sections to make the point that through doing housework it is possible to learn to be more considerate and become a more cooperative member of your family as well as school. Thus, students who had done some housework were able to understand that they had contributed to a “rich life” for themselves and their families. Then, students were again given five minutes to discuss what they should do from this point forward “to live a rich life” specifically as related to their future careers. Oka reminded them of the social interactions framework and the idea that they should imagine what they can do for self-satisfaction while making the other people in the framework happy.

Nevitt again joined some groups. Several students were not sure what they should talk about. Many claimed they had already decided on what job they would do in the future. But, when pushed as to why they chose the career, only a few could give a concrete answer. The remainder had no reason for choosing the career they were studying for. There are two points to be addressed here. The first point is why, despite the clear directions, were students unsure of what they should be discussing. One probable reason is they were worried about having a “correct” answer. So, in future, teachers should make it clear that any answer is acceptable. The second point is that students were unsure about their choice of major as related to their future career, much less how that career could be connected to a rich life. One possible way to help students around this impasse is to let them know that in the USA only “27 percent of college grads had a job that was closely related to their major” (Plumer, 2013, para. 2). Therefore, if they focus on using what they learn to “live a rich life,” rather than living the correct ideal life for their career of choice, then they are on the proper path.

The last part of the lesson was for students to write essays about living a rich life, specifically what they had done prior to the lesson and what they planned to do after the lesson to live a rich life.

Several weeks after Oka’s lecture, the students were given a questionnaire to gauge its effectiveness. (Appendix A) Overall, 29% of students regarded the lecture positively; 61% regarded it rather positively; 9% regarded it rather negatively; and 1% regarded it negatively. The last part of questionnaire was for comments. One student indicated that the book by Naoki Ogi was interesting. While another student thought “Pleasing the Elderly” was easy to follow. Several students mentioned that the contents of the lesson were easy to understand.

The second series of discussions were on how to handle the essays.

4. Second Series of Discussions

The authors decided to analyze a representative sample of five students from each department. Our main point of concern was the criteria to be used in analyzing the essays. The following is a synopsis of the discussion which took place over several sessions in which virtues were considered as a method of analysis.

One point of discussion was the Japanese Ministry of Education, Culture, Sports, Science and Technology (MEXT) list of items to be taught in elementary and junior high school morality

lessons. There are 22 items on this list which should be taught to students to enable them to “subjectively cultivate their own sense of morality” (文部科学省, 2017, pp. 139-143). The list includes ideals such as moderation, compassion and tolerance which lead to discussions of virtues based on Confucianism, Bushidō, Aristotelian ethics, and the seven heavenly virtues of Christianity as well as the virtues posited by Islam and other religious doctrine. See Appendix B for the lists of virtues referenced in discussions.

It was decided that Oka would use the MEXT list of virtues insofar as morality cannot be separated from the society in which persons are required to act. As Emile Durkheim (1961) states in his lecture series, “We cannot speak of moral education without being very clear as to the conditions under which we are educating. Otherwise we will bog down in vague and meaningless generalities” (p. 3). Similar sentiments are repeated throughout the text. “Moral goals...are those the object of which is society. To act morally is to act in terms of the collective interest” (p. 59). “Morality begins...only in so far as we belong to a human group, whatever it may be” (p. 80). “The function of morality is to link the individual to one or several social groups...it is that morality is made for society” (p. 85). Nevitt, despite Durkheim’s quotes, for this first stage of the study, used the seven heavenly virtues many of which are repeated amongst the other Western and religious virtues. However, both authors were not convinced of the validity of any of the lists of virtues and decided that it necessary to better understand the notion of ‘virtue’ itself, prompting the following examination.

In *Summa Theologica*, St. Thomas Aquinas (1274) posits his perfect definition of virtue as, “Virtue is a good quality of the mind, by which we live righteously, of which no one can make bad use, which God works in us, without us.” For those who would wince at the use of the word God-capital G, representing the Christian deity—in the same article Aquinas makes it clear that if one were to omit God from the definition, “the remainder of the definition will apply to all virtues in general, whether acquired or infused” (Q. 55, A. 4). Therefore, for this continuing study, we are provided a foundation for the virtues to be chosen for the EMP. As long the virtues can be confirmed to be based in sound mind, right livelihood as well as incorruptible, they are valid as possible virtues. Lastly, as to how to understand if one acts in accord with their virtues, Aquinas indicates that habitual action confirms the virtue: “human virtue which is an operative habit, is a good habit, productive of good works” (Q. 55, A. 3). Accordingly, at some point in this continuing study the list of virtues required for Hiroshima Bunkyo Women’s University students must be compiled and tested for validity. Moreover, it should be visited regularly to ensure it remains relevant for as Herbert Spencer (1875) writes “in states of rapid transition like ours, which witness a long-drawn battle between old and new theories and old and new practices, the educational methods in use are apt to be considerably out of harmony with the time” (p. 164). Considering the “rapid states of transition” Spencer referred to took place in 1875, then, in 2017, we must keep an open mind to necessary changes in the curriculum to ensure compatibility with the times. For, if we fail to take the power of the times into account, any attempt to teach a moral code will lose to the “unleashing of emotional forces and ideas engendered by the spirit of the times, and these, as we know from experience, are not much influenced by rational reflection and still less by moral exhortations” (Jung, 1959, p. 46).

5. Results from Using Virtue Lists to Analyze Essays

With five essays chosen from each department to serve as representatives for that department a total of 25 student essays were analyzed. Table 1 indicates how many instances of the seven heavenly virtues were identified in the student essays by Nevitt and table 2 how many instances of the 22 MEXT virtues were identified in the student essays by Oka. Due to space constraints, the eight virtues found to be referenced in the essays are the only ones listed on table 2. Under each virtue, the first column, labeled P represents when students referred to actions related to that virtue in the past to present; the second column, labeled F indicated the virtue as a desired future action. In several cases, the mention of the past action was a regret at not having taken said action, so the action was repeated as a desired future action—such as housework. There were also cases when the enjoyment of the past action prompted its being repeated as a desired future action—such as volunteer activities. The authors wish to clarify that by using two different lists of virtues, we were not attempting to assess the validity of the lecture or its contents. This served as a method to further our discussion about the virtues. This discussion follows in section 6.

Chastity		Temperance		Charity		Diligence		Patience		Kindness		Humility	
P	F	P	F	P	F	P	F	P	F	P	F	P	F
0	0	0	0	8	17	15	9	0	0	4	1	4	4

TABLE 1 *Essay Analysis based on the Seven Heavenly Virtues*

Autonomy / Responsibility		Courtesy		Mutual Understanding		Social Participation		Labor		Enrich Family Life		School / Group Bonds		Protect Nature	
P	F	P	F	P	F	P	F	P	F	P	F	P	F	P	F
0	1	3	3	1	1	0	1	8	17	12	6	7	2	0	1

TABLE 2 *Essay Analysis based on the 22 MEXT Virtues*

6. Third Series of Discussions

As the first stage of this ongoing study, there is no definitive conclusion to be given. Therefore, this section covers the results of the essay analysis, a further discussion about virtues, some thoughts on assessment and ends with a series of bullet points of matters to be resolved in future stages.

6.1 Essay Analysis

For the heavenly virtues, the majority of the past instances of 'charity' were volunteering (7 of 8). The same holds true for the majority of future instances of 'charity' (16 of 17). The other two instances (one future and one past) were related to helping aging grandparents. For the MEXT virtues, these same instances of volunteering were assigned to 'labor.' Unfortunately, most of the future instances, lacked concrete examples of an actual activity, or desired outcome, such as learning how to cooperate or broaden one's horizons, which was only mentioned by two students. As would be expected, none of the other virtue categorizations fit so neatly together, in fact both authors were surprised in the consistency found here.

For the heavenly virtues, majority of the past instances of 'diligence' were doing housework (13 of 15). The future instances shifted to work outside the home (5 of 9) and the remainder were housework (4 of 9). For the MEXT virtues, the past housework was put into the 12 instances of 'enriching family life' because in all cases it was mentioned in conjunction with helping either parents or other relations. None of the work outside the home had any details, whereas the housework often listed the actual activity. Due to the lack of concrete examples for volunteering and the complete absence in working outside the house, it becomes clear that the students had probably not thought much about those activities before this lesson. Another interesting point was that several students had not considered doing housework as being related to a rich life. So, the lesson was successful in showing the importance that even little actions can have on society.

Another area with considerable overlap was 'kindness' for the heavenly virtues and 'courtesy' for the MEXT virtues. The three items of overlap were related to greeting people. The virtue of greeting is often touted in schools in Japan, so this came as no surprise. The one future instance of 'kindness' was writing letters to grandparents who lived far away, which was naturally included in 'enriching family life' under the MEXT virtues.

For the heavenly virtue of 'humility,' three of the four past instances were related to listening to or learning from others. Two of the future instances were also related to listening or learning, and the other two were overcoming prejudices and considering others' points of view. For the MEXT virtues, these instances fell under various headings. For example, depending on what the mention was related to the virtues considered were 'social participation' or 'school/group bonds' or 'mutual understanding.'

Of the two outliers on the MEXT virtues, one was related to 'autonomy,' in which the student acknowledged the need for their proper actions, but their failure to follow through on the action when the time came. For this virtue MEXT is actively working to ensure students understand they need to function as an individual actor but within the society. This is a recent systemic change in the Japanese educational system, which, to date, had placed students in a passive role. It was unexpected that a student would reference this virtue. The other virtue that MEXT is now actively promoting is 'protecting nature.' This was the other outlier. One student mentioned the need to be conscious of the environment.

Surprisingly, only 4 of 25 mentioned grandparents despite that being a major pillar of Oka's presentation. However, this is only a sample of the entire 211 essays. So, the remainder were quickly reviewed to find that there were only 37 mentions of grandparents from the 211. This means that less than 20% of the students factored grandparents into their plans for a rich life. This

was surprising in light of the fact that some of the other words and images that were used in the lecture seemed to have influenced the students' output. By speaking of housework and showing images of children helping around the house, and having an excerpt from a book focused mainly on cooperation and housework, the student essays repeated these ideas. This illustrates that the words teachers may have influence on what students learn. Similar to advertisers who "have long known that by making us unconsciously aware of products or ideas they can influence us" (Warrick, 2013, para. 4), teachers need to make sure the ideas shared are the ones they wish to impart. Therein, perhaps the small mention of international exchange at the beginning of Oka's lecture (section 3) also had an influence on students already interested in international exchanges. Over 20% of the students in the Global Communication Department, which has an emphasis on international matters, mentioned exchange activities or going abroad as part of creating a rich life. No other students from other departments mentioned it in their essays.

Overall, it was often difficult to find similarities across the list of virtues. In future stages of the study, similar to any other type of assessment, the authors should standardized their evaluation methods.

6.2 Last Word on Virtues

After reviewing the essays, the authors confirmed the difficulty of the task and agreed that existing lists of virtues should be adapted to find the specific virtues that HBWU will strive to impart in students. After several rounds of point counterpoint we agreed one virtue that could become a keystone of the HBWU list of virtues is discernment, which does not appear on any of the list of virtues reviewed for this stage of the study. This absence proves that in-depth research and expansive discussions are necessary to create a virtues list. However, as mentioned previously, the university will need to review this list of a regular basis to ensure societal validity. Additionally the virtues should be objective enough to allow any teacher flexibility in how to use them in their EMP lessons.

A common refrain amongst teachers is that virtues are difficult to teach because teachers themselves have not attained living a virtuous life. However, teachers should not attempt to be complete. The goal is progress—to show they too are striving to live the virtuous life and properly acknowledge and reflect on their discretions. Leading by example is the ideal way for teachers to impart virtues. Thus, teachers should live by the same code of conduct expected of the students. Then, it will be possible for universities to "develop a culture of awareness among faculty, staff, administrators, and students. For a university to grow, it needs to recognize the integral, constitutive role of ethics in the formation of a flourishing community" (Kennan, 2015, p. 18). Both authors agreed that this is the community HBWU should strive to attain.

6.3 Assessing Morality

Next, the discussion shifted from the specific virtues to the notion of how to assess students in a moral education curriculum, as would be expected, no completely satisfactory solutions were found at this first stage. The authors began by recognizing that giving a letter grade for a morality class would not be feasible. It was acknowledged that even the moral education classes in elementary and junior high schools in Japan do not grade the students. Nevertheless, there needs

to be some form of assessment. Therefore, the discussion turned to rubrics. Rubrics have become a pedagogical standard. However, most of the rubrics being used in Japan are borrowed from other sources unquestioningly. Accordingly, if the EMP were to attempt to use rubrics, similar to the list of virtues, due consideration would be necessary. Another option would be to have student keep portfolios, the creation of which would be overseen by a mentor/teacher. Carless (2015) points out that by “facilitating the collection of evidence over time and incorporating peer feedback and reflective thinking, the portfolio is primed to stimulate desirable learning outcomes” (p. 59). However, the authors thought that the pursuit of virtues should be a lifelong endeavor, so for a portfolio to have proper value it would need to be designed in such a way to inspire student to revisit them in the future.

Our last thought at the close of your discussion was, as mentioned above, regarding the essays written for Oka’s lesson, some students just tended to reuse the words and concepts mentioned in class. This could indicate a lack of engagement. But, we discussed the probability that teachers could be satisfied when, at the very least, it could be proven that the students were exposed to the material. Would that be enough? The next question regarding assessments is the degree to which the teacher should be responsible for students who fail to learn the morality lessons. What should become of the student who fails to learn the morality materials? Would they be required to retake the course until properly attaining morality? Or, would the university accept liability for releasing an immoral student into society?

6.4 Points for Resolution

- Standardized virtues

- Code of conduct to which all students and teachers should aspire

- Standardized assessment method (ensuring lifelong engagement)

- Indoctrination should be avoided at all costs

7. Next Stage of the Study

For the next stage Oka is going to visit one of Nevitt’s self-awareness classes to ascertain if the materials could be appropriate for Hiroshima Bunkyo Women’s University Enrichment of the Mind Program.

As a final word, any teachers who wish to join in this study, please contact either Toshimichi Oka at t.oka@h-bunkyo.ac.jp or Craig Nevitt at cnevitt@h-bunkyo.ac.jp.

Teachers Cultivating Future Minds I

Appendix A: *Results from the lecture questionnaire*

1. How much of a lasting impression did the lecture leave on you?					
A)	It left a strong impression	17			
B)	It left moderate impression		162		
C)	It did not leave much of an impression			27	
D)	It left no impression			5	
2. How much did the lecture deepen your understand of the fifth precept "Live a rich life?"					
A)	It gave me a much deeper understanding	32			
B)	It gave me a little deeper understanding		159		
C)	It didn't deepen my understanding much			18	
D)	It didn't deepen my understand at all			2	
3. How much did the copy from "Pleasing the Elderly" deepen your understanding of the content?					
A)	It gave me a much deeper understanding	70			
B)	It gave me a little deeper understanding		134		
C)	It didn't deepen my understanding much			6	
D)	It didn't deepen my understand at all			1	
4. How much did the copy from Naoki Ogi's book deepen your understanding of the content?					
A)	It gave me a much deeper understanding	94			
B)	It gave me a little deeper understanding		109		
C)	It didn't deepen my understanding much			8	
D)	It didn't deepen my understand at all			0	
5. How easy was it to write the essay "Your Rich Life—Past and Future" at the end of the lecture?					
A)	It was very easy to write	40			
B)	It was rather easy to write		128		
C)	It was rather difficult to write			42	
D)	It was very difficult to write			1	
6. How much do you think Oka's teaching method to be enthusiastic and understandable?					
A)	It was very enthusiastic and understandable	134			
B)	It was rather enthusiastic and understandable		73		
C)	It was not very enthusiastic or understandable			3	
D)	It was not enthusiastic or understandable at all			0	
7. How interested were you in the contents, thus being thought-provoking and easy to take notes on?					
A)	I was very interested	41			
B)	I was a little interested		134		
C)	I was not very interested			33	
D)	I was not interested at all			3	
Percentages per column (from most positive to least response)		29%	61%	9%	1%

Appendix B: List of Virtues from various sources

MEXT	Confucian	Bushidō	Aristotelian	7 Heavenly	Islam
Autonomy/ Responsibility	(5 constants)	Rectitude	Courage	Chastity	Righteousness
Moderation	Benevolence	Courage	Temperance	Temperance	Generosity
Individual growth	Justice	Benevolence	Liberality	Charity	Gratitude
Hope and courage	Courtesy	Respect	Magnificence	Diligence	Contentment
Exploration	Wisdom	Honesty	Magnanimity	Patience	Humility
Compassion	Sincerity	Honor	Proper ambition	Kindness	Kindness
Courtesy	(4 Virtues)	Loyalty	Truthfulness	Humility	Courtesy
Friendship	Loyalty	Filial piety	Wittiness		Purity
Mutual understanding	Filial piety	Wisdom	Friendliness		Good Speech
Law-abiding spirit	Contingency	Care for aged	Righteousness		Respect
Social justice	Righteousness		Modesty		Wisdom
Social participation					Tolerance
Labor					Justice
Enrich family life					Mercy
School / group bonds					Dignity
Love of region					Courage
Love of country					Frankness
Intl. understanding					Hope
Preciousness of life					Repentance
Protect nature					Perseverance
Experience awe					Discipline
Life enjoyment					Self-Restraint
					Moderation
					Prudence
					Unity
					Frugality
					Sincerity
					Responsibility
					Trustworthiness
					Honesty
					Spirituality

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