

MORALITY FROM NOW ON

Concerning the Moral Guidance Data

(*Dōtoku Shidō Shiryō*)

By Tomitarō Karasawa*

1. Publication of the Moral Guidance Data

For the purpose of strengthening moral education in elementary and middle schools from the new school term starting in April 1964, the Ministry of Education decided to prepare new "Moral Guidance Data" and distribute them to the teachers all over the country as a guide in moral education.

As is well known, moral education has been enforced since 1958 in the form of a special hour per week. As for its contents, only an outline was provided in "The Course of Study" (*Gakushū shidō yōryō*), and concrete teaching materials and methods were left to the individual teachers' choice. This gave soon rise to the criticism that there was considerable difference in the conduct of moral education according to schools and teachers, that the moral education given in this way lacked thoroughness, etc. Especially in connection with the fact that the Japan Teachers Union persistently opposed the special setting up of an hour for moral education, there was sometimes a tendency to weaken the instruction to be given during the specially set up hour by trying to implement the old idea that moral education should be conducted in the course of the whole curriculum. Even when it did not go that far, it could not be

* Translated from *Daihōrin* 31, 7, p. 26 ff.

denied that there was an awkward atmosphere of being looked at coldly by the Union when instruction during the specially set up hour was conducted with zeal or when a special study meeting on moral education was held.

These circumstances led the Ministry of Education to promote a thorough implementation of moral education during the special hour through the publication of the Moral Guidance Data. The book says in its preface: "For moral education to yield truly effective results, it is essential that teachers should clearly grasp the guiding ideas, and attend to the task of guidance with enthusiasm. When the practice during the hour of moral instruction in the past five years is examined, however, it is clear that, even among the teachers seriously engaged in moral guidance, there is a large number of those who are experiencing difficulties in how to draw up a concrete and effective guidance program and how to choose pertinent teaching materials. For this reason the guidance in morality may be said to have been inadequate." It is in this sense that the Ministry has tried to supply guidance materials for teachers as abundantly as possible. The book takes up 36 virtues for the elementary school and 21 virtues for the middle school mentioned in the Course of Study, and gives a guidance plan, guidance materials, and reference guidance records for each item. For instance, as the elementary school has 30 special hours for moral instruction per year, each school year is provided with 30 lessons. This has certainly made it easier for most teachers to study and conduct moral education.

This data book is not an absolutistic document, but is designed to serve as reference material for each school to

strengthen moral guidance work commensurate to the actual situation with initiative and resourcefulness. But, since the quality of its contents can exert a great influence in a good or in a bad sense, examination of the Moral Guidance Data is a matter of great importance for the present-day moral education.

2. Characteristics of the Guidance Book

First of all let us examine the virtues appearing in the guidance book. Respect for life and education in safety, which were extremely neglected in the prewar days, have been taken up first. This is a striking characteristic, although it is quite natural when viewed from the special nature of the new education. Next, it is noteworthy that love between family members and patriotism, which were at one time criticized in the postwar years, have been taken up from a new modern viewpoint, and have gained considerably in quantity. Gratitude to family members (mother) is described in "Congratulations, Mother!" (1st year), "A Fox and Grapes" (2nd year), "A Red Cap" (2nd year). As teaching material on patriotism there are lessons such as "The Rising Sun Flag" (3rd year; slides; to learn the significance of the national flag and cultivate the germ of national sentiments), "Fuji and Hokusai" (4th year; to enhance the consciousness as a people by cherishing the nature and culture of Japan), "A Boy and a Patriot" (5th year; "A Boy Patriot of Padova" [Italy]), "The Power of the Pen" (6th year; Patriotism of Northcliff of the *Daily Mail* [England]), "The Spirit that Loves the Country" (6th year; "The Fatherland Reestablished with the Plow" of Gruntvi

[Denmark]).

It is noteworthy that teaching materials on patriotism have been handled in this new and modern way. However, all of the 30 teaching materials for the 5th and also the 6th year give foreign examples, and their volume constitutes 2.8% of the whole. Among the virtues I analyzed it ranks 13th. In Soviet Russia and America, patriotism ranks 1st with 34% in the case of Soviet Russia, and it occupies 5% in the Golden Rule series (1st-6th year) in America, so that, though teaching materials on patriotism have now been taken up in Japan, it is evident that the volume is as yet small in comparison with these countries.

Turning now to characters, the first thing one becomes aware of is that the military, the warriors, and the persons related to the Imperial Family, who occupied predominant positions in the prewar days, have decreased sharply, and, conversely, the social workers and artists, who were almost negligible before, have appeared in a large number. The social strata of the characters appearing in five editions of the state textbook on ethics in the prewar days comprised (in order of importance): 1. Warriors, 2. Scholars, 3. Imperial Family, 4. Social education and social welfare workers, 5. Politicians, 6. Government officials, businessmen, laborers, and artists. Now, the ranking in the present guidance book (for the elementary school) is: 1. Scholars, 2. Social welfare workers, 3. Artists, 4. Businessmen, 5. The military, warriors, and politicians. As for the Imperial House, there is only one person, namely, Empress Kōmyō (5th year; "Brightening of the World"), for the whole six year period of the elementary school, clearly showing a drastic decrease.

This is a common trend in the postwar years. Against this, it is striking that social welfare workers have appeared in a large number. As mentioned above, social welfare workers rank second, following the scholars. For instance, they include such characters as Yoemon Tomono, the pioneer of the Hakone irrigation canal (5th year), Sadayuki Wainai, who succeeded in the culture of trout in Lake Towada (6th year), Onomatsu Watanabe, the pioneering agriculturist of the late Tokugawa period who made great efforts for improving the sickle (4th year), Jūbei Ihara who consistently engaged in road repair for 15 years (4th year), Sukezaemon Iwamatsu, a lighthouse builder of the late Tokugawa-early Meiji period, who constructed Shirasu Lighthouse (5th year), Narisuke Namikawa who is called the Father of Agriculture and Forestry (5th year), and Gihei Hamada who built a breakwater (6th year), all of whom made contributions to the welfare of society and form a type of the ideal image of man that pervades this book.

Artists, ranking 7th in the prewar years, hold the 3rd rank in the present data book. They include Sesshū (3rd year; "Painting of a Rat"), Hiroshige Andō (4th year; "The Sketching Trip of Hiroshige"), Hokusai Katsushika (4th year; "Fuji and Hokusai"), Michio Miyagi (5th year; "The Mind's Eye"), Liszt (4th year; "The Compassion of a Great Musician").

When a comparison is made with the world trend regarding characters, the present data book strikes us for the extremely small number of politicians and religionists appearing on the stage. According to the textbooks of the world, the politician ranks first as ideal character, and the religionist 4th, but in the case of this data book for the elementary school, the politician

ranks 5th, while there is no mention of religionists at all. This is quite a contrast to the prewar days when there was such a splendid teaching material as "A Truth-seeker and the Rāksasa," depicting an episode of Shakyamuni while under training. Regarding the cultivation of religious sentiment, there lurks a great problem in Japan's moral education of today.

What attracts attention in respect of characters next is that the ones who appeared in the state textbooks have now been revived to a considerable extent, so that the ratio of Westerners to Japanese has become more appropriate, with 28% for the former and 72% for the latter. As shown in the graph, this forms an antipodal contrast to the previous figures, namely, while the Japanese language textbooks during the war contained as few as 3.3% of Westerners and as many as 91.2% of Japanese, *Kokugo* (The Japanese Language) authored by the Education Ministry in postwar 1947 gave a predominant place to Westerners with 55.1% and only 38.8% to Japanese. The

[Breakdown of the Characters]

1941 National School (<i>Kokumin Gakko</i>): <i>Kokugo</i>		
Westerners	Japanese	Oriental
3.3%	91.2%	5.5%
1947 Education Ministry: <i>Kokugo</i>		
Westerners	Japanese	Oriental
55.1%	38.8%	6.1%
1956 Seven Publishers: <i>Kokugo</i>		
Westerners	Japanese	Oriental
46.3%	52.5%	1.2%
1961 Five Publishers: <i>Kokugo</i>		
Westerners	Japanese	Oriental
30.6%	67.4%	2.6%
1964 Moral Guidance Data (Elementary School)		
Westerners	Japanese	Oriental
28%	72%	—

ratio of Japanese since then increased gradually until it reached a point in this guidance book worthy of being regarded as roughly appropriate.

3. Moot Points in the Moral Guidance Data

We have to consider now whether the characters taken up and the way they have been handled are all appropriate or not. There seem to be some problematic points.

For instance, the Course of Study for the Elementary School prescribes under No. 1 that respect for life and the idea of safety should be taught. This point is made much of in the new guidance book. As teaching material for the 2nd year pupils, however, a story of Bokuden Tsukahara passing one side of a road in order to keep clear of a restive horse is given under the title of "Dangerous." Notwithstanding the current swordsman boom, it is questionable whether respect for, and safety of, life in this present age of highly scientific and technical civilization has to be taught by means of a story of Bokuden Tsukahara keeping clear of a restive horse. How would the boys of the present age, who go to school in the face of the danger of traffic accidents amid a flood of automobiles everyday full of thrill just like ropewalking in a circus, take it?

The Course of Study recommends in No. 21 to be ingenious in one's own life. The teaching material corresponding to this and entitled "To Make the Most of One's Resourcefulness" (6th year of the Elementary School) gives a girlhood story of Den Inoue who invented the hand loom for cloth with splashed patterns called *kurume-gasuri*. Now that not only the hand

loom but even *Kurume-gasuri* have become things unfamiliar to modern people, is it really necessary that such teaching material should be used?

Further, "Norinaga Motoori" (4th year) is what appeared in the prewar state textbook under the title of "Orderliness" and was revived in this guidance book. Though Norinaga Motoori is a character worthy of being given as an ideal human image, this guidance book treats him in the teaching material on orderliness as a man who arranged his books in 13 book-cases, classified by kind. Such a way of teaching may not be totally meaningless, but, if possible, would it be not better to give teaching material in which the genius of Norinaga Motoori is more clearly depicted? What everybody recalls whenever mention is made of Norinaga Motoori will be the teaching material titled "A Night at Matsuzaka" given in the state textbook. This conveys his genius much better, and is appropriate material for teaching the love of the search after truth.

Next, what strikes me in studying the ideal human images handled is that there appear extremely few Orientals. There is none for the elementary school, while there is only one, Gandhi, for the middle school. Whether we look from the historical and cultural relations of Japan in the past, or from the role to be played by Japan in Asia, consideration must be given for making children familiar with Oriental culture and tradition. In this sense, I believe that at least the representative great men of China such as Confucius and Chü Yüan should be incorporated in the book.

Besides, as Japanese worthy of being upheld as ideal human image may be mentioned Prince Shōtoku, Ryōkan, and Kanzō

Uchimura. Ryōkan is a man who makes us feel the native place of the heart of the Japanese as an embodiment of Oriental humanism that loved children and pitied living things. Prince Shōtoku deserves to be upheld as a rare example of an ideal politician. Kanzō Uchimura is a unique person among the great men of Japan who consistently lived a life of unshaken faith.

4. Method and Substance of Moral Education

The new course of moral guidance gives a modern impression considerably different from the prewar ethics education in that teaching is to be conducted by means of, besides the usual moral stories and narratives of the teacher as in the past, slides, television, radio, picture-story shows (*kami-shibai*), and dramatization, and that the materials have been selected from a wide range such as compositions by pupils, fairy tales, juvenile literature, biographies, literary works, etc. The contents, based on humanism, cover such subjects as respect for life, love of human beings, the spirit of social welfare, and are designed to build up an image of a good modern citizen endowed with the spirit of independence and social solidarity. In so far, they show a forward-looking attitude. But when the individual teaching materials are examined one by one, there are some that considerably deviate from the said keynote of the whole. Though there are of course many teaching materials so rich in humor as have never been seen before and those that teach the dawning love of human beings, there are also materials that make one doubt the compiler's way of thinking on moral education. The stories of Bokuden Tsukahara and Den Inoue

are examples that reveal a gap in the sense of the times. There are others that use extreme ideas such as were seen in the old ethics education. The old state ethics textbook gave the story of Kohei Kiguchi who did not drop his trumpet even after his death and the story of Otsuna, the nursemaid, who, in trying to protect her master's child, was bitten to death by a dog, for the purpose of teaching loyalty to the state and the master. Ryūnosuke Akutagawa once severely criticised the education based on the example of Kinjirō Ninomiya that ignores Kinjirō's father's heavy drinking. It was an old trick of the ethics education to ignore the whole and to pick up, for the purpose of emphasizing a certain virtue, the part useful for this purpose as teaching material, or to preach with the aid of an abnormal example contrary to human nature. It was for this reason that some of the pupils found it a pity that their homes were not poor enough, as that of Kinjirō Ninomiya, for them to become dutiful children.

Such evils of the ethics education were often pointed out as something that should be overcome in the course of discussing the postwar moral education. And yet the new Moral Guidance Data contain pieces that set up such abnormal and questionable situations. To give a few examples, the Course of Study for the Elementary School says in No. 13: "To reflect on oneself and, at the same time, to hear the teachings of others well, and to act after thinking deeply." Now, it was a gross mistake that as teaching material corresponding to this item was chosen the story of Masahide Hirate who committed suicide in an attempt to remonstrate with Nobunaga Oda against the latter's capricious behavior under the title of "After Being

Admonished by Others” (5th year). The idea is of course to focus attention on the fact that Nobunaga did not follow the teachings of others, but it may go amiss and some teachers may try to focus attention on Masahide Hirate who remonstrated against his lord's misconduct with his own death, so that this cannot be regarded as pertinent teaching material. More ridiculous is the teaching material titled “World Fellowship” teaching international fellowship and love of mankind, contained at the end of the 6th year. This is “A story of reciprocal visits to the enemy camps to draw water during a lull of fighting.” Viewed with the sense of old people it is a good humanistic story transcending the feelings of enmity like the old historical story of sending salt to the enemy, but is it necessary for the item titled “World Fellowship,” designed to positively teach international fellowship and love of mankind, to pick out a questionable war situation contrary to that purpose? Isn't it far better to give, as teaching material for such an aim, Dr. Schweitzer's life of service in Africa or stories of friendship arising out of sportsmanship transcending national boundaries such as are often seen at the Olympic Games?

As teaching material on maternal affection there is a story of “The affection of the mother fox that tried to feed grapes to the child fox and got shot by a hunter.” Is there no other teaching material that can convey a heartening example of motherly love? Looking at the setups of these questionable situations, I am reminded of the Japanese people's love of tragedy. There is a tradition of being partial to the underdog (*hangan biiki*) in Japan. Since Yoshitsune Minamoto, the national character of missing the heroes of tragedies such as

Morality from Now On: Concerning the Moral Guidance Data

Nanshū Saigō, General Nogi, Isoroku Yamamoto, Hōbun Yamashita has been extraordinarily strong. This tragicallness may be attributed partly to the difficulty of living caused by the poverty of Japanese society, but was it not partly fostered by such teaching materials that cannot be regarded as normal? Paradoxical though it may sound, I am of the opinion that, as long as this national character of the Japanese people cherishing tragedies does not become a more sound one, manifold tragedies confronting the Japanese people of today will not decrease in number.

[Analysis of Moral Guidance Data by Kind and School Year]

Elementary School

Kind of Data	School Year						Total
	1	2	3	4	5	6	
With the aid of:							
Slides	5	4	5	3	3	1	21
Radio & Television	2	2	2	1	0	3	10
Pupils' Compositions	1	0	3	0	3	1	8
Reading Matter	13	16	13	16	14	17	89
Narratives	4	3	4	6	7	7	31
Picture-Story Shows	3	3	0	0	0	0	6
Dramatization	2	2	1	1	0	0	6
Mutual Consultation	0	0	2	3	3	1	9
Total	30	30	30	30	30	30	180

Middle School

Kind of Data	School Year			Total
	1	2	3	
Biographies	2	3	2	7
Narratives	3	2	6	11
Moral Stories	5	3	3	11
Pupils' Compositions	5	4	0	7
Literary Works	1	0	1	2
Broadcast	2	1	1	4
News	1	2	2	5
Dramatization	0	0	2	2
Total	17	15	17	49

Since the publication of the Course of Study there appeared criticisms about its being a flunkey, being neither poison nor medicine, being too nice, etc. The now Moral Guidance Data book shows also such traits. The results of the analysis of the kinds of data are as given in the two tables above. In the elementary school, reading matter occupies about half of the whole, and there is little tendency to take up the problems of daily life close to the pupil, such as pupils' compositions, as teaching material. This means that moral education is conducted rather intellectually, which is evidenced by the predominance of narratives also in the reading matter. Moral education has a sphere where moral sentiment is fostered and moral knowledge is widened, so that reading matter should of course be greatly utilized as teaching material, but there seems to be too much of it in proportion to the whole.

The analysis of the Moral Guidance Data for the Middle School shows that narratives and moral stories number 22 in total, forming about 45% of the whole. This means that most of the moral guidance in the middle school is conducted by means of "sermons" detested most strongly by middle school pupils. The authors of the narratives and moral stories involved are all persons who are famous as modern moralists. Therefore, they lack the narrowness and obstinacy of the old moralists, and give pieces rich in literary flavor in which the way of man is explained in detail with a soft touch. Such essays may be digested by college students, but I am afraid that, when they are presented to the middle school pupils, only a very few of them will be able to follow. The essays will appear as being too lofty to the low teen-ager middle school

pupils who, harboring all kinds of desire like a lump of avarice, are needlessly active and impulsive, and who, besides, lack wisdom to control their desires. We must not forget that the phenomenon of delinquency of middle school pupils reported in the newspapers almost everyday, is only a part of the iceberg appearing on the surface and that there are, besides, a great many more at its base possessing the possibility of committing delinquencies if the chance were given. Even in the case of very good pupils regarded as being immune to delinquency, very few of them seem to be rejecting delinquency with a clear judgment that it is morally improper. In such a situation where middle school pupils are entirely left to take care of themselves, there is need for something that appeals to and attracts them more strongly. If the desires they daily experience and their struggle against temptations are by-passed, moral education ends in a superficial farce, and cannot arouse their sympathy. Advocacy of ideals unattainable even by adults is seen through by the worldly wisdom of the modern youth as "a lie of the adult." Arguments on "principles" detached from the actuality as understood by adults are unacceptable to them.

Finally, I may add as my general impression that this data book is characterized by a strong social nature of fostering good members of modern society and by a strong emphasis on respect for individuality. But the effort seems to have been made rather formally, making one feel it a pity that a concrete and substantial image of man have not been set clearly. For instance, in American moral education, the attaching of importance to virtues such as courage (frontier spirit) and sense of responsibility creates an individualistic American-style image

of man, while the upholding of patriotism and love of labor in Soviet Russia very well and concretely shows a Soviet-style image of man, but we do not feel any individualistic Japanese-style ideal image in the present data book in such a sense. Further, the image of working man or the sense of responsibility based on the present new labor ethics is, in connection with the professional ethics, keenly needed by the Japanese of today. Is it not necessary to hammer out such morals in a more clear and positive way?

The above is my impression of, and complaint about, the Moral Guidance Data. There were also many superb teaching materials in this book. On these I wish to write at another opportunity.

Kanji Glossary

Akutagawa, Ryūnosuke 芥川竜之介	Karasawa, Tomitarō 唐沢富太郎
Andō, Hiroshige 安藤広重	Katsushika, Hokusai 葛飾北斎
<i>Daihōrin</i> 大法輪	Kiguchi, Kohei 木口小平
<i>Dōtoku shidō shiryō</i> 道德指導資料	<i>Kokugo</i> 国語
Fuji 富士	<i>Kokumin Gakkō</i> 国民学校
<i>Gakushū shidō yōryō</i> 学習指導要領	Kōmyō (Empress) 光明皇后
Hakone 箱根	<i>kurume-gasuri</i> 久留米がすり
Hamada, Gihei 浜田儀兵衛	Matsuzaka 松阪
<i>hangan biiki</i> 判官びいき	Meiji 明治
Hiroshige See Andō	Minamoto, Yoshitsune 源 義経
Hirate, Masahide 平手政秀	Miyagi, Michio 宮城道雄
Hokusai See Katsushika	Motoori, Norinaga 本居宣長
Ihara, Jūbei 井原十兵衛	Namikawa, Narisuke 並河成資
Inoue, Den 井上でん	Ninomiya, Kinjirō 二宮金次郎
Iwamatsu, Sukezaemon 岩松助左衛門	Nobunaga See Oda
<i>kami-shibai</i> 紙芝居	Nogi 乃木

Morality from Now On: Concerning the Moral Guidance Data

Oda, Nobunaga 織田信長

Ryōkan 良寛

Saigō, Nanshū 西郷南洲

Sesshū 雪舟

Shirasu 白州

Shōtoku 聖德太子

Tokugawa 徳川

Tomono, Yoemon 友野与衛門

Towada 十和田

Tsukahara, Bokuden 塚原卜伝

Uchimura, Kanzō 内村鑑三

Wainai, Sadayuki 和井内貞行

Watanabe, Onomatsu 渡辺弁松

Yamamoto, Isoroku 山本五十六

Yamashita, Hōbun 山下奉文