

THE STATE TEACHERS COLLEGE  
OF  
COLORADO

MORAL TEACHING IN THE PUBLIC  
SCHOOLS OF JAPAN

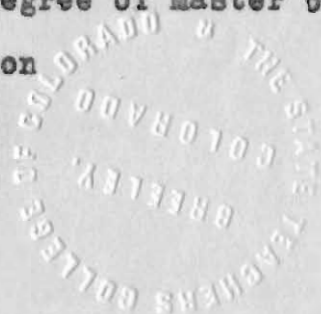
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by

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## PREFACE

The problems of moral education have been discussed from time to time throughout several centuries, but as to the place of destination in this course of study, there is no full decision. Of course the problems of moral education have had much influence in the development of modern philosophy, science, religion, literature, and various practical social problems. At the same time, the questions of these problems became very complex.

The International Congress on Moral Education, held in London September, 1808 brought together representatives of eighteen nations, thirteen universities, and official delegates from over a hundred educational organizations. There was a great diversity of opinion. Indeed, Sadler, its English leader, says "There was no general agreement." This clearly shows the difficulty of the problem.

In the United States, Dr. G. Stanley Hall says that moral education is considered the most vital and the most difficult of all the many vast problems now before the American people. Indeed the question of moral education is the heart of modern educational problems in every country. Perhaps the most deep-seated divergences were

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on the question of the relation of morals to religious education.<sup>1</sup>

G. Spiller finds many objections against any system of moral teaching. Among them the main objections are the following:<sup>2</sup>

1. Morality is dependent upon theology.
2. Virture can not be taught.

But fortunately Japan has no such question as to the relation of moral teaching to religion. They are divided perfectly, and there is no connection. Surely our nation has believed in the effects of moral teaching without religion. Japan has had nearly fifty years experience in moral teaching. In this respect Japan seems now to have the best organized, most detailed and efficient system of moral teaching. No other nation makes this so supreme.

I shall be greatly pleased if I can give some hints from my material of the moral teaching of this country.

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1 Educational Problems, G. Stanley Hall, Chp. 5, page 200  
2 Moral Education, G. Spiller, pages 37-38

## CHAPTER I

## PURPOSE OF MORAL TEACHING

Moral teaching is acknowledged to be the most important part of all the courses in school, but there has not been the same argument in regard to its purpose.

Mr. T. Okano<sup>1</sup> says that the purpose of moral teaching is in the cultivation of moral consciousness and the perfection of the personality of pupils. Namely, on the intellectual side, we must train the pupils to distinguish the good and the bad, right and wrong. On the emotional side we cultivate the feelings of love of goodness, and dislike of bad things. As to the will, allow pupils to practice the right things and fight against bad things.

Dr. S. Konish<sup>2</sup> says that moral teaching is founded on the Imperial Rescript. We must give to the pupils moralistic ideas, feeling, and practice.

Dr. K. Yoshida<sup>3</sup> says that the necessary things in the teaching of morality are, on one hand, to give to the pupils the right belief, and on the other, to teach the right way of procedure. The moral teaching as instruction is mainly to teach moral knowledge, but if we can not give right beliefs to pupils, the teaching is a failure.

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1 Educational Journal, Number 897

2 The Study of Present Education, page 233

3 Systematic Theory of Education, Chp. 7, page 279

Dr. M. Sawayanagi<sup>1</sup> says that the object of moral teaching is to teach knowledge about morality, the same as in the other courses, and the knowledge must be fundamental things in morality.

Mr. Y. Makiyama<sup>2</sup> says that the main purpose of moral teaching is not to teach knowledge about morality, but is in the cultivation of moral natures.

Mr. K. Tatsugara<sup>3</sup> says that the purpose of moral teaching is to cultivate the knowledge and feeling in morality for the purpose of giving influence in will and action.

Mr. K. Sasaki says that the direct object in moral teaching is the cultivation of virtues of children.

Thus the opinions for the purpose in moral teaching vary with different individuals. But this variation is found in the present direction of moral teaching which was proclaimed from the Department of Education in the year of 1900. It is as follows:

"The teaching of morals should be based on the principles of the Imperial Rescript on Education. Its aim is to cultivate the moral nature of children and to guide them in the practice of virtues.

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1 Practical Education, page 247  
2 Method of Moral Teaching, page 203  
3 Teaching of Morality, page 16

In the ordinary elementary course should be given easy precepts appropriate for practice concerning such virtues as filial piety, friendship, frugality and industriousness, modesty, fidelity, courage, etc. and then an explanation of the duties toward the state and society, with a view to elevate their moral character, and strengthen their will, increase their disposition of enterprise, make them value public virtues and foster the disposition of loyalty and patriotism. In the higher elementary course, the principles above stated should be more enforced and a better understanding should be expected from the children. In the teaching of girls, special stress should be laid on the virtues of chastity and modesty; encouragement and admonition should be given by means of wise sayings and proverbs, and by accounts of good deeds, so that children may take them to heart."

Direction for secondary schools: "The teaching of morals should be based on the principles of Imperial Rescript on Education. Its object is to foster the growth of moral ideas and sentiments of the boys to give them culture and character necessary to men of middle and higher social standing, and to encourage and promote the practice of virtues. The teachers should expound the

principles of morals, make the boys know their duties and responsibilities toward the state, society, and family, and those matters which are important for the formation of character, and especially make them understand the characteristics of national morality."

The directions for high school girls are almost the same as these directions.

We do not hear different opinions for the explanation of the directions in secondary schools, but there exist two main different opinions for the direction of the elementary school.

First, the purpose of moral teaching is twofold, one is to cultivate the moral nature, and the other is to give practice of virtues. Namely, internally it means the cultivation of knowledge of morals, and externally it means practical training.

Secondly, the cultivation of moral nature is mainly to cultivate moral feelings, and the practice of virtues is to give knowledge of practice and method.

According to the first opinion, we can see that the cultivation of moral nature and the practice of virtues oppose each other, but in the second opinion it is practice of virtues by cultivation of morals. Both of them shall have merits, but I want to state my opinion including these twofold opinions, namely



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1. The purpose of moral teaching is to let pupils practice morals.
  2. The method to attain this purpose is to cultivate moral nature.
  3. The cultivation of moral nature contains three things.
    - a. To give moral knowledge to pupils.
    - b. To cultivate moral feelings.
    - c. To cultivate moral habits.
  4. The contents of morals should be based on the principles of Imperial Rescript on Education.

## CHAPTER II

### HISTORICAL BACKGROUND BEFORE MEIJI AGE.

#### I. Origin of Country.

The moral teaching of both elementary and secondary school is based entirely upon the Imperial Rescript on Education. The contents of the virtues in the Rescript are superior to our national morality, so we can say that our moral teaching in schools is the teaching of our national morality. To understand this Rescript or the superiority of national morality, we must know the historical development of our nation from the viewpoint of morality.

In accordance with "The Records of Ancient Matter" the Goddess Amaterasu Omikami sent down her grandson to rule over Japan, saying to him that "This land is the region over which many descendants shall be the Lords. Do thou, my august grandchild, proceed thither and govern it. Go! The prosperity of thy dynasty shall be continuous with heaven and earth." The grandson is said to have settled on the mount Tokachiho. During the age of his great grandson, Jimmu, a system of feudalism was established with the original inhabitants tilling the soil and Jimmu controlling the government. This was in 660 B.C.

The relation between the Emperor and his subjects was already settled by the saying of Amaterasu, and from the first Emperor Jimmu, there has been an unbroken line of descendants to the present Emperor. This unique character of our Imperial dynasty, together with the fact that all Japanese are regarded as either descendants from the Imperial family or from those who came over with it from the Tokamagahara, may be said to constitute the fundamental character of our nationality, as distinguished from other nations.

At the origin of our country there were several tribes, and afterwards Koreans and Chinese came to Japan. These people intermarried and amalgamated with our nation. Therefore their descendants believed that they were descendants of the Imperial family. In this condition, our nation is, as it was, one big family, of which the Emperor was the head or patriarch; this relation between the Imperial House and the people is the most important factor in the development of our national morality.

## II. Shintoism.

During the reign of Emperor Jimmu several centuries passed smoothly. A prominent characteristic of the people of this age seems to have been their love of cleanliness, for purification had to be performed after

any act that was considered in the least unclean. In the modern Shinto ritual, purification plays an important part on all occasions, and the habit of cleanliness continues still to be a national characteristic. The religious idea of those days, so called Shintoism, must have been of a primitive nature; so far as can be gathered from what has been transmitted to us in the "Kojiki" and the "Nihongi" the worship of ancestors stands out prominently, mixed to a certain extent with nature worship.

At this age, each family or house worshiped a common ancestor, and after an increase of members of a house they divided into smaller houses, each worshiping its own particular ancestor and having its own house-head, but also all worshiping the same common ancestor and subject to the authority of the central house-head. The whole nation was made up of these great and small houses, embracing them all, and thus Imperial ancestor, Amaterasu, whose shrine is in Ise, was worshiped by the whole nation. This worship of ancestors has persisted down to the present day without change; it has close connections with the relation between the Imperial house and the people, and has been an important factor in the development of our national characteristics.

### III. Influences of Confucianism.

The system of society of Japan was in common with Chinese society, so that the influences of Confucianism was very great. But we did not take Confucianism as it existed. For instance, the "five relations", around which clustered the Confucian ethical code, were those of father and son, ruler and ruled, husband and wife, elder and younger, brother and friends. In China, filial piety, the great virtue of the first relation, was the foundation of the whole system, but in Japan this was given the second place, and loyalty, the great virtue of the second relation, was put first.

In the ancient times of China, a sage abdicated the throne to the wise man, if not, the holder of strong power took the throne. But in Japan, it is a line of Emperors unbroken for ages from the origin of the country through the oath of Amaterasu. Hence the idea for loyalty is very different between the two countries. In accordance with P. Luni, loyalty means only to do one's best, but in Japan it means mainly the virtue of Emperor. Like this, the fundamental virtue is different in its content, but it is true that both Japan and China resemble each other in the ideals of a blood-relation community, and from this both countries base their moral foundation on these five principles.

Confucianism has never been a religion in Japan. It has always remained a school of learning. Confucius' political and ethical teaching have been the most powerful influence in the formation of the ethical character of the Japanese. There is no doubt that Confucianism, as a whole, furnished flesh and blood to the ethical line of the nation, and the ideas of our national morality became very clear and firm.

#### IV. Influences of Buddhism.

In A.D 552 a prince of Corea sent to the Japanese court a bronze image of Buddha with some holy books, extolling the excellency of his teaching. From this time the Buddhist priests soon won high favor at the Imperial House, and in the society of the nobility.

It must, however, be always borne in mind that with all this zeal for Buddhism, the reverence for and worship of the ancestral gods of the land were never neglected. The Buddhist priests maintained that the ancient gods of the land were but different impersonations of Buddha, who appeared to lead the people of Japan to the ultimate goal of Buddhism. Thus Buddhism, which, if not actually opposed to ancestor worship, does not hold it essentially, had to modify itself so as not to come into conflict with the deep-rooted belief of the people, and adapting itself to

the national practice became a great upholder of ancestor worship.

The most important influence of Buddhism for national morality is its idea of gratitude. Buddhism taught four blessings, viz., the blessing of parents, of one's country, of the people at large, of Buddha; to be thankful for these is the duty of man. Moreover, it created habits of gentleness and courtesy and a spirit of hopeless resignation.

v. Bushido.

The elements of the Bushido were loyalty and personal devotion. It was considered the highest and greatest of all the virtues throughout the whole nation. Several factors worked for the development of Bushido. The chief and strongest among them was the unique character of the Japanese Imperial House. "No two suns in the sky, no two sovereigns on earth" has been the conviction of loyal Samurai and the people at large. Loyalty to their ruling family has ever been a marked characteristic of the nation; and an unreasoned, half-unconscious belief in the special divine care accorded the country, together with love for natural beauty of the land added to the prevailing sentiment of patriotism.

Loyalty and filial piety are usually associated, and

are indeed regarded by the Japanese as the two cardinal virtues; but in fact loyalty has always been placed first.

At first Bushido was only the morals among Samurai, but afterwards it spread among the whole nation, so that the contents of virtues in Bushido were strongly enforced to the Japanese throughout the Shogunate Ages. Even now these virtues are taught from childhood more or less in changing the contents of virtues.

#### VI. Shogunate Age.

This age was the age of the practice of various virtues which had developed up to this time. The nation became peaceful and numerous schools were opened.

The text-books for the education of the common people under Shogunate contained sentences in which Chinese characters were mixed with letters of the Japanese alphabet. They were usually moral maxims. There were various other text-books, by means of which a knowledge of Chinese characters as well as some elementary facts in geography and history were taught. With all of these books, it was always the moral betterment of the people that was held to be the main object of education. There was no religious teaching in any of their systems, except that of the reverence for ancestors, for ancient gods, and Buddhist gods were inculcated.



## CHAPTER III

## MORAL TEACHING IN MEIJI AGE (1868-1910)

## I. Social Condition of Meiji Age.

In the first year of Meiji, the Emperor swore that knowledge should be sought after in all quarters of the world, as one of the five great principles on which he should establish his throne.

In accordance with this oath, great changes followed in rapid succession. Now foreign civilization was imported. Science, literature, new religion, new ideas of social problems which mainly founded individualism came continuously through Europe and America.

After foreign civilization was introduced into the nation, the tendency was toward utilitarianism, and no sufficient emphasis was laid on moral education or culture. The dislike of old habits and customs, and the dislike of self-sacrifice became stronger day by day. On the other hand, there occurred reaction for foreign civilization, and enforced Confucianism and national literature. Our nation had never experienced such a muddle from the origin of the country until now. This muddled condition continued for over twenty years. Therefore the people were puzzled in deciding what to do in questions of morality. In education there arose a difficulty as to

what should be made the basis of the moral teaching. So, in October, 1890, the Emperor issued the Rescript which from that time on has been the controlling principle in moral teaching. It is as follows:

Imperial Rescript on Education. "Our Imperial ancestors have founded our Empire on a basis broad and everlasting, and have deeply and firmly implanted virtue. Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of our Empire, and herein also lies the source of our education. Ye, our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends, true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts; and thereby develop intellectual faculties and perfect moral powers. Furthermore, advance public good and promote common interests; always respect the Constitution and observe the laws. Should emergency arise, offer yourselves courageously to the State, and thus guard and maintain the prosperity of our Imperial throne, coeval with the heaven and earth. So shall ye not only be our good and faithful subjects, but render illustrious the best traditions of your forefathers.

The way here set forth is indeed the teaching bequeathed by our Imperial ancestors, to be observed alike by their descendants and the subjects, infallible for all ages and true in all places. It is our wish to lay it to heart in all reverence, in common with you, our subjects, that we may all thus attain the same virtue."

Here we clearly and firmly know the way to go with our moral education. It is not only the Bible of moral education in school, but also the Bible of the whole nation.

After the formulation of the Imperial Rescript, the thoughts of the nation were settled, and at the same time the various discussions were kept down. But still there were some disputes between religion and education. At last the Department of Education issued a regulation in the year of 1899 that in the public schools or other schools which were established by the Government, it shall be forbidden to teach religion or to have religious ceremonies.

After the Japan-Russia War (1905-1906) our Emperor, with deep anxiety for the construction of various phases, promulgated the Boshin Imperial Rescript to the nation. It is as follows: The "Boshin" Imperial Rescript. Know ye, our subjects. Civilization is advancing day by day and progressing month by month, and the nations of the whole world, east and west, through mutual dependence and help, alike share in its benefits. We confidently antici-

pate a lasting enjoyment of its blessings along with other powers by improving our relations and strengthening our friendship with them. But in order to move onward with the main current of the world's progress and to share in the blessings of civilization, it is obvious that we must depend upon the development of our national resources. Our country has not yet had time to recover from the effects of the late war, and improvement and expansion are necessary in various branches of administration. Therefore, with one mind let all men, high and low, faithfully pursue their callings, be diligent and frugal in the acquisition and management of their property, maintain good faith, continue in righteousness, live simple and sincere lives, shun ostentation, mutually warn one another against negligence and idleness, and brace themselves to ceaseless acting.

The precepts of our sacred Imperial ancestors and the facts of our glorious history shine like the sun and the stars. Indeed the development of our national resources has its root in reverently harkening to these facts, and steadfastly acting up to them. In view of the circumstances of the present time, we propose to rely on the cooperation of our good and loyal subjects, to enlarge the Imperial plan of the restoration, and to exalt the august virtues of our Imperial ancestors. Ye, our subjects, take to heart these, our wishes."

These two Rescripts are surely great expressions of our national morality. These are not only the most important materials of moral teaching in our schools, but also for the whole nation.

## II. Policy of Moral Teaching.

In the first part of the Meiji age education in the public schools is nothing but imitation of European and American countries, and the policy of education is utilitarianism as a whole. Only the moral teaching is a peculiar thing. In the first code of education in 1871, the teaching hours were settled that moral teaching should be taught in the elementary schools two hours per week and should finish in two years, but seven years later this code was replaced by a new code. According to this new code the moral teaching was taught three hours every week throughout eight years. Three years later it was settled that in the secondary schools the moral teaching was taught two or three hours, in normal schools from two to four hours weekly throughout four or five years. The code in the elementary school was replaced in August, 1900.

During this time the method of this course was only the memory of books which were translated from foreign books. Therefore the effect of this course was very poor. Various discussions were held among scholars and educators concerning this course. Among the main topics were the following:

1. What is better in moral teaching, to teach by the use of oral teaching or by the use of books?
2. What is necessary for the present moral teaching?
3. Relation between religion and moral education.
4. Is it good or not to give examinations in moral teaching?
5. Is it good or not to destroy the moral teaching?
6. Does moral teaching rely upon Confucianism, Buddhism, Christian doctrine, or a compromise of these doctrines?
7. If we rely upon one of the doctrines, what is the reason for cutting off other things?
8. If we want to compromise them, what principles must we build up?

After having promulgated the Imperial Rescript on education all the opinions of the policy of our moral education ended, and the arguments went the other way. Namely, how can we accomplish the significance of the Imperial Rescript? To accomplish this it was most important that educators get clear ideas about the illustrations of these virtues in the Rescript. There were also various illustrations for the contents of these virtues. But everybody had the same opinion that our national morality founded our history, and as the policy in moral teaching, we must be careful in developing its merits and in supplementing its defects. After the publication of the national text books in moral teaching

in the year of 1903, the contents of national morals were shown very clearly. Now the policy for moral education is firmly and distinctly placed.

### III. Materials of moral teaching.

In the early years of Meiji there was a great want for text books, for those that were in use before the Meiji restoration were scarcely fit for use under new conditions. The Department of Education, therefore, put out many text books for general information, either specially written or in most cases translated. At the same time text books for use in the elementary schools were compiled by the professors of the Tokio Higher Normal College. Many other books were also translated or written and published by private persons. In the year of 1891 six standards of official approval for text books were settled. They are as follows:

1. Text books must be suitable to the grade and the articles must be found in the second of the Imperial ordinance on elementary education.
2. Make two sets, one for the teachers, and one for the pupils.
3. Teach materials beginning with the simple and leading to the complex.
4. Examples shall be taken from our history which shall be suitable for moral purposes.
5. Text books shall be suitable to the reading ability of the child.
6. Pictures in the text books shall be clear and good for the culture of moral nature.

From this rule the policy of editing became clear and in two or three years about one hundred different kinds of books in moral teaching went through the official approval. But a majority of the text books, except two or three, were for the publisher's benefit. All educators or people who were interested in education were not satisfied with the condition of private printing because the material in the text books was too poor to attain the purpose of moral teaching, so many proposals were presented to the government for the publication of national text books. The government decided to take these proposals, and the text books for morals were compiled by a commission, appointed for the purpose, in the Department of Education. During the period from 1900 to 1904 books for moral teachings were perfected.

The main peculiarities of these text books are as follows:

1. The main object of editing these books was based on the Imperial Rescript on Education, and to cultivate the moral nature of children, to guide them in practice of virtues, and to teach the gist of morality which is necessary for Japanese people.
2. The text books consisted of two sets, one for the use of the teachers and the other for the pupils. In former books the lessons are made up of, first, the object of the lesson, second, an outline of the lesson,



next motto, then notes, examples of questions that should be asked of the children, and lastly a remark. The text books for children contain only very short readings to be read, with pictures illustrating the lesson.

3. For the arrangement of virtues, attention was paid both to the merits of personality and particular action.
4. For the material of stories and examples, the text book did not take a legend, but took some example from other countries if it was a historical one.
5. As to manners, the forms shall be changed freely in accordance with the local condition, and when a lesson is taught as a relation to manners, such manners shall be practiced.
6. The sentences of the text book are easy to read.
7. Omitted first grade text books for children because the children of this grade can not read. A set of large pictures illustrating the lesson is shown to the class during the recitation.

The Department of Education gave the following care for the treatment of the text book:

1. The education of moral teaching is the most important course in comparison with other courses. Therefore teachers must work to attain this important object, to pay attention to the difference of ages, sexes, individual differences, social environment, and living standards. The success of this course depends entirely upon the teacher's personality and ability for teaching.

2. Among examples which were used in the text book are fine stories on history, but some of them may not be suitable for the present time. Therefore teachers must be careful when they treat the examples in teaching.

When these text books were published there were many criticisms on the contents in the books. After several years experience in the use of the texts, the Department of Education saw fit to amend these books and appointed several committees for this work.

The committees spent four years, and published the first amended text book in the year of 1911. But in keeping with the change of the school system and of social conditions, the Department of Education made a second revision of these text books. These books are used at the present time. For this text book I will treat in Chapter IV.

For the secondary schools, we do not have any national text books. But in the year of 1900 the following directions were given by the Department of Education with regard to the teaching of morals in secondary schools:

"The teaching of morals must be based on the precepts of the Imperial Rescript on Education, its object is to foster the growth of moral ideas and sentiments, and to give the culture and character necessary for men of middle or higher standing, and to encourage and to promote the practice of virtues. The teaching should begin by explaining the

essential points of the morals in connection with the daily life of the pupils by means of good words or maxims on examples of good deeds, and be followed by a more systematic exposition of the duties to self, to society, and to the state. Elements of ethics may also be given.

The directions for high school girls are the same, except that ethics are omitted.

The Department of Education gave out a syllabus for teaching morals both in the secondary schools and in girls' high schools in the year of 1902, but ten years later these syllabi were changed. The following things are the present ones in the secondary schools:

Syllabus of Moral Instruction for the Secondary School.

First year:

Number of hours,-----one hour a week.

Pupils' duties,-----Pupils should be led into a clear understanding of their duties by teaching them what they ought to observe in every day life in relation to their schools, homes, state, and society.

The Imperial Rescript on Education, says that the full text of the rescript should be expounded to the pupils with care and deliberation. At the same time the pupils should learn every word of the text by heart and be able to write it from memory.

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### Second and Third Years.

Number of hours-----one hour.

Principles of Morality: Truthfulness, industry, courage, perseverance, self-respect, sense of honor, temperance, physical training, filial piety, friendship, etc. And too, respect and love, obedience, faith, modesty and moderation, politeness, sympathy, generosity, gratitude, loyalty, patriotism, public service, etc.

These virtues above enumerated should be taught in an easy way by illustrating them with suitable examples.

### Fourth and Fifth Years.

Number of hours-----one hour.

The Boshin Imperial Rescript says that the full text of the rescript should be thoroughly expounded to the pupils so that they may understand his majesty's will and command.

Principles of Morality: Imperial throne and household.

Country: State, national constitution, and people.

Home: Household, ancestors, parents and children, husband and wife, brothers and sisters, relations, and servants.

Social life: The spirit of co-operation, order, custom, public good, occupation, fame and honor, property, rights and duties, and personality.

International relation: Faith toward foreign states, etiquette and intercourse with foreigners.

Characteristics of national moralities: Origin of national morality, ancestral worship, unity of loyalty and filial piety, patriotism and public service.

Notes.

1. Teachers shall lead the pupils in the second year and above, to review the Imperial Rescript on Education for a certain number of hours every year. Besides, all their moral instructions should be made clear so the pupils will understand thoroughly his Majesty's will and command.

2. The instructions given to the pupils must suit their age and thought, and be efficient for their every day life.

3. In the syllabus sometimes are mentioned the objects towards which duties should be observed, instead of duties themselves. In these cases the pupils should be chiefly taught their duties to such objects, and moreover, they should be made to foster all the virtues necessary for the practice of these duties.

4. When etiquette is taught, the pupils should be well informed of its principle and be trained to be appropriate in its practice, but it is not necessary that

separate hours should be given to the teaching of etiquette, for it may be taught together with other subjects of morality.

5. If anything which may help to instruct pupils happens by chance, or on national commemoration days, or the days celebrated for the wise, the good, or the loyal, etc., then the teachers may give suitable instruction at their own discretion.

#### IV. Methods in Moral Teaching.

In the Meiji age the teaching method was by the lecture system without text books, and the purpose of the teaching was only for the purpose of memorizing such materials, which consisted of theoretical contents. This method was used until the import of Herbert's five steps in education.

The fundamental thought of Herbert's five steps is due to his psychological thought that the idea is the origin of all mental activities. This method, therefore, is suitable for the materials of ideas or intellectual teaching, but it is not suitable for the materials which express will or feeling. The moral teaching ought to belong to the later one. But in this age the teacher used Herbert's five steps in moral teaching, and endeavored

to understand the materials. The final object in teaching is in the memory of the materials too. Since the year of 1901 we have heard the voice of reproach of this unnatural method in moral teaching. K. Higuchi says, "In teaching we need not rely upon Herbart's five steps, but for some materials it shall be quite effective to take these five steps."<sup>1</sup>

In the year of 1906 Y. Makiyama said,<sup>2</sup> "

1. For the materials in which first we treat examples and then advice, it will be better to divide them into three steps, namely,

- a. Preparation
- b. Presentation
- c. Application

2. When we treat example, advice, and motto, it shall be better to divide them into four steps, namely,

- a. Preparation
- b. Presentation
- c. Summary
- d. Application

3. For the materials in which first we treat advice and second examples, it shall be better to divide them into three steps, namely,

- a. Preparation
- b. Presentation
- c. Application

4. For the teaching of manner, it shall be divided

1 New Method of Moral Teaching, page 111-112

2 Method of Moral Teaching, page 105-122

into three steps, namely,

- a. Preparation
- b. Examples
- c. Practice

In the year of 1907, Mr. T. Morioka said in his book of "Method of Teaching in Elementary Courses" that for the treatment of example, advice, and manner, there shall be three different kinds of combinations of the materials.

First is the treatment of example.  
Second is the treatment of both example and advice.  
Third is the treatment of the three--example, advice, and manner.

He stated that in elementary schools the third is best for the treatment of materials, and we must apply these formal steps in accordance with the nature of the material. Although we take the five steps of Herbart as a teaching method in moral teaching, we must not forget the difference between the teaching of natural science and moral teaching.

Notwithstanding these opinions, Herbart's five steps were practically taken through the Meiji age as the only method in moral teaching. As a result the teaching declined to teach moral knowledge and did not pay attention to the moral feeling and will. This tendency has continued from this age to the present.



CHAPTER IV  
PRESENT NATIONAL TEXT BOOKS

The national text books, which are now being used throughout the whole country, are the results of several revisions from the first edition which was published in 1903. The present text books of the first and second grades, both for the children and the teachers, were published in the year of 1918, the third grade books in 1920, the fourth grade in 1921, and the fifth grade in 1922. The text books for the sixth grade will be published this year. The text book for the first year of the higher elementary school was published in 1913, and the second grade text book in 1914. Both have no text books for the teachers' use, but the text books for the children in the higher elementary schools consist of two sets, one for the use of boys and the other for girls.

In accordance with the opinion of the committee of the text books, we knew that the policy of making these text books was based on the regulations of 1900, which were the regulations in regard to our moral teaching. So, the purpose of these books is to teach the Imperial Rescript on Education which is the center of our national morality. Therefore the materials for these books were

mostly selected from within our own country, however, some was taken from foreign countries.

For the arrangement of the various virtues in these books, Dr. K. Yoshida<sup>1</sup> who was on the committee for the text books, says, "There are two principles. The first one lays stress on the life of some person of ideal character and takes his whole life as our ideal, adding the moral lesson as occasion permits. The second lays stress on a particular action, irrespective of personality. We select some action as an ideal of conduct, and give some stories or examples to illustrate it. Each of these principles has its strong and weak points. The former is successful in awaking the moral sentiment of the child, but can hardly give precise and accurate ideas about moral actions. On the other hand the second principle succeeds in making the moral ideas clear and definite, but is not so successful in arousing interest and communicating moral force. In the text books, the committee has endeavored to combine these two principles."

In comparing the new books to the old ones, the former emphasizes much more the particular action rather than the personal examples, because the policy of the former was the teaching of the gist of the Imperial

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1 Our National Morality, K. Yoshida, pages 223-300

rescript on education, and the Rescript consists of many virtues itself.

For another principle of the text books, Dr. Yoshida<sup>1</sup> says, "It is a big question as to whether the stories from fiction are allowable. The fairy tale, being a delight to children, is sometimes very effective in swaking their moral judgment and in conveying moral truth, but such stories are not purely moral and confuse very often the true and the false to a very considerable extent. For this reason in the new text books we avoid them except in the lower grades, for which our fairy tales have been re-written or largely modified. Much care has been taken in the selection of the historical anecdotes. Such anecdotes must be familiar to the daily life of the children, and deal with virtues attainable by them.

The moral precept, unaccompanied by anecdotes, is wearisome to children and not always easy for them to understand. For this reason we give the stories first and add the moral precept to it, but in the higher grades where the children's interest is more developed, we often give the moral precepts without anecdotes."

Two other principles have been followed in the order of the characters of the book, graduation and repetition.

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1 Our National Morality, K. Yoshida, pages 223-300

According to the first, some virtues are dealt with one year, and others in the following year, and so on. According to the second, all the virtues are treated in a single year, and repeated the following year. The book combined both principles because there are some important virtues which need repetition to be impressed deeply on the minds of the children, while at the same time a graduated order should be followed in presenting the virtues in accordance with the mental development reached. To understand these principles more clearly, I want to show the heading of the chapters in the text books. They are as follows:

For the First School Year.

- 1 Study Well and Play Well.
- 2 Be Punctual.
- 3 Do not be Idle.
- 4 Help Each Other as Friends.
- 5 Do not Quarrel.
- 6 Be Cheerful.
- 7 Eat Good Food Only.
- 8 Be Good in Your Manners.
- 9 Be Good in Your Management.
- 10 Do not be Careless with Your Things.
- 11 Parental Gratitude.
- 12 Be Filial to Your Parents.

- 13 Obey Your Parents' Orders.
- 14 Be Intimate with Brothers and Sisters.
- 15 The Family.
- 16 His Majesty the Emperor.
- 17 Loyalty.
- 18 Do not Hide Your Faults.
- 19 Do not Lie.
- 20 One's Own Property and the Property of Others.
- 21 Neighborliness.
- 22 Sympathy.
- 23 Do not Inflict Living Creatures, (Insects, etc)
- 24 Don't Annoy Others.
- 25 Good Children.

For the Second Year.

- 1 Filial Piety.
- 2 Relationship.
- 3 Be Intimate with Brothers and Sisters.
- 4 Do Your Own Work.
- 5 Be Studious.
- 6 Be Orderly.
- 7 Do not Boast.
- 8 Do not be a Coward.
- 9 Be Healthy.
- 10 Be Kind to Your Friends.
- 11 Be Mannerly.
- 12 Forgive Others' Faults.

- 13 Do not Obey Bad Advice.
- 14 Honesty.
- 15 His Majesty the Emperor.
- 16 Loyalty to the Throne.
- 17 Keep Your Promises.
- 18 Don't Forget Gratitude.
- 19 Worship Your Ancestors.
- 20 Be Kind to Old People.
- 21 Be Kind to Servants.
- 22 Be Patient.
- 23 Elaborate Your Plans.
- 24 Obey Orders.
- 25 Relieve One's Hardship.
- 26 Good Children.

For the Third Year.

- 1 Her Majesty, the Queen.
- 2 Loyalty to the Throne and Love of Country.
- 3 Filial Piety.
- 4 Do Your Own Work.
- 5 Study.
- 6 Good Order.
- 7 Honesty
- 8 Respect Your Teacher.
- 9 Friends.

- 10 Obedience to Regulations.
- 11 Behavior
- 12 Courage.
- 13 Perseverance.
- 14 Don't be Hurried.
- 15 Ise Shrine.
- 16 Holidays.
- 17 Thrift.
- 18 Charity.
- 19 Don't Forget Benefit Received.
- 20 Generosity.
- 21 Health.
- 22 One's Own Property and the Property of Others.
- 23 Co-operation.
- 24 Neighborliness.
- 25 Interest in Public Affairs.
- 26 Pity for Living Creatures.
- 27 Good Japanese.

For the Fourth School Year.

- 1 Meiji Emperor.
- 2 Prince Yoshishisa.
- 3 Yasukuni Shrine.
- 4 Aspire Aspirations.
- 5 Worship the Imperial House.
- 6 Filial Piety.
- 7 Brothers.

- 8 Study.
- 9 Discipline.
- 10 Self-denial.
- 11 Honesty.
- 12 Body
- 13 An Independent Life.
- 14 An Independent Life.
- 15 Be Firm in Your Aspirations.
- 16 Be Assiduous in Your Work.
- 17 Don't Fall to Superstition.
- 18 Courtesy.
- 19 Make Good Habits.
- 20 Piety for Living Creatures.
- 21 Charity.
- 22 National Flag.
- 23 Holidays.
- 24 Respect for the Law.
- 25 Public Interest.
- 26 Take Care of Your Honor.
- 27 Good Japanese.

For the Fifth School Year.

- 1 My Country.
- 2 Loyalty.
- 3 A United Front.
- 4 Duty of Citizens.



- 5 Public Interest.
- 6 Hygiene.
- 7 Hygiene.
- 8 Thrift.
- 9 Initiates Industry.
- 10 Filial Piety.
- 11 Brothers and Sisters.
- 12 Progressive Spirit.
- 13 Faithful Service.
- 14 Study.
- 15 Courage.
- 16 Patience.
- 17 Confidence.
- 18 Duty of Housewife.
- 19 Friends.
- 20 Courtesy.
- 21 Generosity.
- 22 Fidelity.
- 23 Thoughtfulness.
- 24 Repaying Kindness.
- 25 Benevolence.
- 26 Virtues.
- 27 Good Japanese.

For the Sixth School Year.

- 1 Ise Shrines.
- 2 Glory Age.

- 3 Glory Age.
- 4 Glory Age.
- 5 Glory Age.
- 6 Loyalty to the Throne and Love of Country.
- 7 Loyalty and Filial Piety.
- 8 Ancestors and Family.
- 9 Presence of Mind.
- 10 Cultivate the Power of Manhood.
- 11 Cultivate the Power of Manhood.
- 12 An Independent Life.
- 13 Observe Discipline.
- 14 Public Interest.
- 15 Be One's Own Censor over One's Act.
- 16 Be Industrious in Your Profession.
- 17 Charity.
- 18 Diligence.
- 19 Diligence.
- 20 Avoid Superstition.
- 21 Respect Your Teachers.
- 22 Hygiene.
- 23 Public Duty of Nation.
- 24 Duty of Man and of Woman.
- 25 Education.
- 26 Imperial Rescript on Education.
- 27 Imperial Rescript on Education.

## 28 Imperial Rescript on Education.

## For the First Year of the Higher Elementary

- 1 Japan.
- 2 Japan.
- 3 Loyalty to the Throne and Love of Country.
- 4 House.
- 5 Filial Piety.
- 6 Filial Piety.
- 7 Relationship.
- 8 Respect Old Age.
- 9 Sincerity.
- 10 Honest.
- 11 Courage.
- 12 Study.
- 13 Body.
- 14 Profession.
- 15 Diligence.
- 16 An Independent Life.
- 17 Introspection.
- 18 Plain Living.
- 19 Courtesy.
- 20 Justice.
- 21 Allowance.
- 22 Sympathy.
- 23 Co-operation.
- 24 Culture.

25 Imperial Rescript on Boshin.

26 Imperial Rescript on Boshin.

Text Books for girls have the following changes; the rest of the material is the same as the books used by the boys.

6 Father-in-law and Mother-in-law instead of Respect for Old Age.

9 Chastity instead of Sincerity.

16 Order instead of an Independent Life.

24 Master and Servant instead of Culture.

25 Duty of Woman instead of Imperial Rescript on Boshin.

For the Second Year of the High Elementary School.

Same material for both boys and girls.

1 Found Our Empire.

2 Virtues of Imperial Ancestors.

3 The Glory of the Fundamental Characters of Our Empire.

4 Loyalty.

5 Filial Piety.

6 Love of Brothers and Sisters.

7 Husband and Wife.

8 Friends.

9 Modesty.

10 Benevolence.

- 11 Learning.
- 12 Cultivation of Arts.
- 13 Intellectual Faculties.
- 14 Moral Power.
- 15 Public Good and Common Interests.
- 16 Public Good and Common Interests.
- 17 Constitution and Laws.
- 18 Constitution and Laws.
- 19 Contribute to the State.
- 20 Contribute to the State.
- 21 Prosperity of Our Imperial Throne.
- 22 Teaching Bequeathed by Our Imperial  
Ancestors.
- 23 Teaching Bequeathed by Our Imperial  
Ancestors.
- 24 Virtues.
- 25 Issue of Imperial Rescript on Education.

From the above material we can see how strongly the text books are enforcing our national morality as a whole and especially loyalty and filial piety. We can see, too, that in every book moral maxims are placed at the end of chapter. This is for the purpose of summarizing the material of the chapter.

## CHAPTER V.

## PRACTICAL TEACHING OF FIRST GRADE TEXTBOOK.

According to the rule of the Department of Education, the school terms in elementary schools of Japan are divided into three. First and second terms are fifteen weeks for each term, and the third term is nine weeks.

In accordance with the same rule, moral teaching is given in the first grade two hours per week. Practically the moral teaching of the first grade is teaching with connection to music, namely, one hour is divided into two parts, the first half hour is occupied for moral teaching, and the later half for music.

The material of the textbook is small in comparison with teaching hours as was decided by the Department of Education. Because we must teach incidental things or practice good manners. Moreover, we must add material in accordance with the circumstances of the community. As a result several hours were reserved. My plan for the teaching of the first grade only treats the material of the text-book and does not cover the practice of manners and incidental things.

The text-book for first grade children consists of pictures and simple words. For the first fifteen

chapters there are no words, only pictures. There is one series of pictures which is one of the important implements in teaching. Now, I want to study how these materials in the text-book are taught.

First Term. Fifteen weeks. Two hours per week. Total thirty hours.

Chapter I Study Well and Play Well. (four hours)

The purpose of this chapter is to teach new pupils how to study well in the schoolroom, and how to play well on the play ground.

1. Main points in teaching

Pupils must listen to teacher's advice; study well and play well every day.

2. On the study well.

- a. During hours pupils should not leave their places.
- b. Be attentive while teacher is speaking.
- c. Don't gossip, and don't get into mischief.
- d. Don't be timid in asking the teacher questions.
- e. Speak clearly and distinctly.
- f. Every time have a straight posture.

3. On play well.

- a. Always play fair.
- b. Don't play bad or danger plays.

- c. Don't mutilate school house, cut trees or flowers in school garden.
- d. Don't play in dirty or dangerous places.
- e. Don't worry other people and don't prevent other's play.
- f. Don't get angry at trifling matters.
- g. Don't cry for trifling things.

The gist of the story.

A school was established to educate you, and your parents sent you to school hoping that you would become a worthy man. What are your purposes in attending school? At school there are class-rooms for your study and play ground for your play. You can study, or play with your friends. The teacher will tell interesting stories, teach reading, writing, arithmetic and games. You, pupils, must study well and play well. Look at this picture. This is a class-room. This is the teacher, and these are the pupils. All these pupils are in their places and in good order listening to the teacher's story. During the school hour, they study very earnestly. If there are any questions you wish to ask, ask them after the teacher has finished with the story. Raise your right hand when you wish to ask questions of the teacher. Look at this picture. This is a playground. All the pupils in this school are playing with their teachers.



Can't you see the pupils singing and some playing ball? Children must play fair when playing with their friends. Don't worry other pupils or prevent others' play. Play while you are on the playground. You must study well in the class-room and play well on the playground. It is a most important thing for you to study while you study and to play while you play.

#### Main questions

1. What is your purpose in attending?
2. How should pupils behave while the teacher is telling a story?
3. What should you do when you do not understand the teacher's story?
4. What do you do when you wish to ask the teacher a question?
5. How must you play on the playground?
6. What things must we not do on the playground?

#### N.B. Things to regard in teaching.

1. Observations of learning and play of upper grade pupils.
2. Cultivation of practice of what they have learned.
3. Practice of Posture.
  - a. Posture while sitting.
  - b. Posture while standing.
  - c. The act of leaving the chair.
  - d. The act of sitting on the chair.
4. Relation between this chapter and chapter six.

Chapter II Be Punctual (one hour and a half)

### Purpose

The purpose of this chapter is to cultivate the habits of order after having taught the facts of punctuality.

### Main points in teaching.

1. Don't be late for school.
  - a. Don't waste time on the way to school.
  - b. Care of unavoidable cause of tardiness.
2. Don't be late for every lesson.
  - a. Stop your play immediately after you hear the bell ring.
  - b. Arrange in one place.
3. On the way from school.
  - a. Don't loiter on the road.
  - b. Don't stop at your friend's house on your way home from school.
  - c. Occasions for doing errands.

### The gist of a story.

Look at this picture. A group of pupils are going to school. We can see far in the distance a school. Two pupils are looking at the small dogs on the way to school and the other child seems to be talking and pointing at the school house with his finger. These children are first graders of this school. They go to school together because they live near each other. This morning, on their way to school, they saw two pretty little dogs which are playing. Two or three of them are looking at the dogs and do

not want to leave the dogs. One child says to his friends that if they stay they will be late for school. Then they all start on their way to school.

On the way to school sometimes you see interesting things. But for this do not be late for school. It is very important to be punctual. When you hear the school bell ring, you must come in and take your regular places notwithstanding your interesting play. You should not loiter on your way home from school, neither should you stop to visit at your friend's house without permission from your parents.

#### Main questions

1. Why should you not play on the way to school?
2. What must you do when you hear the bell ring?
3. For what things must you be careful of on your way home from school?

#### Things to regard in teaching

1. Practice of the way of walking into room.
2. Practice shutting and opening the door.
3. Relation to chapter I.

#### Chapter III. Do not be Idle (one hour)

##### Purpose

The purpose of this chapter is to impress the necessity of hard study and never to idle away time as the duty of pupils.

##### Main points in teaching

1. The story of the hare and the tortoise.

2. Study hard at school work.
  - a. You will become a great man when you study hard and do not waste time.
  - b. Don't leave school without reason.
  - c. Make a habit of study.

The gist of the story.

#### The Hare and the Tortoise

The Hare was once boasting of his speed before the other animals. "I have never yet been beaten," said he, "when I put forth my full speed. I challenge any one here to race with me."

The Tortoise said quietly: "I accept your challenge."

"That is a good joke," said the Hare, "I could dance round you all the way."

"Keep your boasting till you've beaten," answered the Tortoise. "Shall we race?" So a course was fixed and a start was made. The Hare darted almost out of sight at once, but soon stopped and, to show his contempt for the Tortoise, lay down to have a nap. The Tortoise plodded on and plodded on, and when the Hare awoke from his nap, he saw the Tortoise just nearing the winning-post and could not run up in time to save the race. Then said the Tortoise:

"Plodding wins the race."

Why did the tortoise win the race?

Because the hare slept on the way, and idled

his time away, but the tortoise hurried on his way without wasting time. It is a bad thing to leave school without reason. Even one day of absence will cause a pupil to be behind in his work because he has not learned what his friend has studied. When such a thing is repeated he will become an idle fellow.

#### Main questions

1. What did the hare do on his way?
2. What did the tortoise say to the hare?
3. Why did the tortoise win the race?
4. Why do you come to school?
5. How must you study?

Things to regard in teaching.

Relation to Chapter II.

#### Chapter IV. Help each other as Friends.

Purpose (one hour and a half)

The purpose of this chapter is to teach that friends ought to be kind to each other and ought to help each other.

1. Kindness of a girl.
2. N. B. for friends.
  - a. Don't inflict weak friends.
  - b. Don't laugh at others manner or dress.
  - c. Don't say others backbite.

The gist of story.

These children are on their way home because school is out. It is raining hard. See the boys and

girls hurrying from school. Dark clouds appeared that morning warning them against a rain. Most of the children took their umbrellas with them. But one girl had not taken her umbrella and could not go home in the rain. One of her classmates seeing her without an umbrella asked her to go home under her umbrella. The girl's mother greatly appreciated the kindness. The girl told her mother that she should help others in their trouble.

Friends must be kind to each other as brothers. It is bad manners to laugh at others faults. It is selfish to think only of oneself and disregard trouble of friends.

#### Main questions

1. What is the girl without an umbrella doing?
2. What did the girl say to her friend who did not have an umbrella?
3. What did the girl say to her mother?
4. What is the important thing among friends?

Things to regard in teaching.

Relation to Chapter III.

#### Chapter V Don't Quarrel (one hour)

##### Purpose

The purpose of this chapter is to teach that in human intercourse we must allow for others faults and not quarrel.

Main points of teaching.

1. Quarrel of two classmates.
2. Don't quarrel.
  - a. Don't look for a quarrel.
  - b. If you do a bad thing ask pardon immediately.
  - c. Allow for others pardon.

The gist of story.

There are two children. They seem to be quarreling. These two children are classmates. While they were playing on the playground, a beautiful butterfly flew to a flower. The two children saw this beautiful butterfly and both ran to catch it and ran against each other. One child said that the boy knocked him down. The other child said that it was he who knocked him down. Saying these things they now grappled together. At this moment the teacher came to the children. And after hearing the reason for the quarrel he said to the children that they should ask each others pardon. After having the teacher's advice the children were ashamed for their action. The teacher said smilingly, "Where is the butterfly now?" When the children looked at the flower the butterfly had flown away and could not be seen. A quarrel is a bad thing. You must avoid a quarrel even though you meet other men who do unjust things to you. Perhaps you had better speak about the case to your parents or teacher and get their advice.

Main questions.

1. What did the two children do after they saw the beautiful butterfly?
2. What did they say to each other?
3. What did the teacher say to them after hearing the reason of their quarrel?
4. What is the best thing to do when you are done injustice?

Things to regard in teaching.

Need of study of the reasons of children's quarrels.

Chapter VI. Be Cheerful (one hour and half)

Purpose

The purpose of this chapter is to teach that the pupils are naturally cheerful.

Main points in teaching.

1. Play cheerfully.
  - a. Play cheerfully at park or at field on holiday.
  - b. Effects of cheerful play.
2. Be cheerful in classroom.
3. Work cheerfully.
4. Be cheerful in daily life.
5. Cheerfulness and roughness.

The gist of story.

This is a picture of one group of children who are playing on the field. This day was Sunday, and the weather was so fine that the playmates came to the field from morning time. At first they played at a tug of



war. After that they ran at the flag of the hill. They played many games. Then they sang many times. After they played cheerfully, they came back to their homes.

Have you experienced play on the field? How did you feel after having played cheerfully?

Not only play cheerfully, but you must study cheerfully too.

#### Main questions

1. What kinds of play did the children have on the field?
2. How did you feel after you played cheerfully?

Things to regard in teaching.

1. Encourage outside play.
2. Teach good play.
3. Avoid bad play.
4. Review of above materials.

### Chapter VII Eat Good Food Only (one hour and half)

#### Purpose

The purpose of this chapter is to teach that courteousness of eating and drinking and keep well.

#### Main points in teaching

1. Story of a child who wants to eat a fruit which is not ripe and gets advice from his mother.
2. Eating and drinking
  - a. Don't eat unripe fruit.
  - b. Don't eat spoiled fruit.
  - c. Don't eat too much.

- d. Don't eat too much at one time.
  - e. Don't eat between meals.
  - f. Care for food in summer time.
3. Care for sleeping and getting up.
  4. Care for cleanliness.
    - a. Wash face and mouth every morning.
    - b. Keep clean hair, hands, and feet.
    - c. Wash body clean when you bathe.

The gist of story.

A boy while playing in the garden saw a green peach on the tree and made it fall with a long stick. He was going to eat it. The mother who was working in the house heard the sound and came to the boy. She told the boy that green peaches would make him sick. The boy did not eat it. After a while his younger sister came in the garden and found the green peach and was going to eat it. Her brother told her of his mother's advice and said that she must never eat them.

Children, if you want to keep your health you must be careful of the food you eat. Never eat green fruit.

Main questions.

1. What did the boy see while playing in the garden?
2. What did the boy do?
3. What did the boy's mother tell him?
4. What did the boy tell his sister who wanted

to pick up the green peach?

Chapter VIII. Be Good in Your Manners (two hours)

Purpose

The purpose of this chapter is to teach good manners and politeness to the parents, friends, and guests.

Main points in teaching.

1. Good manners of a girl.
2. Good manners.
  - a. Greeting.
  - b. Use of language.

The gist of story.

A group of girls were playing outdoors. An old man called the name of a girl. The girl who was called looked at the man. She found the man to be her uncle. She told her comrades that she would stop playing for a little while. She went to the uncle and greeted him, and told him she was glad to see him. Then the little girl went into the house to tell her parents that her uncle was coming and went back to welcome her uncle into the house. The girl is not only mannerly to her uncle, but she has good manners at home and in school. Children must have good manners like this girl. They must greet their parents when leaving for school and on their return from school. When you come to school you must greet the teacher. When you meet your acquaintance, you must

greet him also.

Main questions.

1. What did the girl do when she was called by her uncle?
2. What did the girl do when she went to her uncle?
3. What did the girl do next?
4. What must you say to your parents before going to bed and when you get up in the morning?
5. What must you say to your teacher when you come to school?

Things to regard in teaching.

1. Practice of greeting.
2. Practice of guide of man.
3. Importance of Practice.

#### Chapter IX Be Good in Your Management (one hour)

Purpose

The purpose of this chapter is to teach cultivation of habit of good order after teaching good management of school books, hat, shoes, or umbrella.

Main points in teaching.

1. A story of bad management.
2. Good management in the home.
3. Good management in school.
4. The need of good management.

The gist of story.

When a boy was ready to go to school, he found that one text-book was not in his bag. He searched for it in his room, but he couldn't find it. He was on the verge of tears. Then, his mother brought

the book from the next room, and gave it to him. His mother told him that he must be careful with his books, and keep them in good order.

If you are careless with your things, you will sometimes miss them, or they will not be at hand when you want them.

#### Main questions

1. What occurred when the boy wished to go to school?
2. What did the mother teach him?
3. What bad things occur when things are put in disorder?
4. What things are important to put things in order?

#### Things to regard in teaching.

1. Relations to next chapter.

#### Chapter X Don't Be Careless of Your Things.

##### Purpose

The purpose of this chapter is to cultivate the habit of taking care of one's things.

##### Main points in teaching.

1. A story of a child who broke his slate.
2. Treatment of one's things.

##### The gist of story.

A boy, on his way home from school said, "Let us play in the field." The other boy said, "It will be interesting," and agreed with the proposal. One boy went home and threw his school bag in his room. After he said about his promise to his mother in a

hurry, he ran away to the field. After finishing the play he came back home. He found out his slate in the bag was broken. His mother told him that it was from his carelessness.

Children, if you use your things carefully, you can have them a long time, if not, you will break them immediately.

Main questions.

1. What things did the child promise to the other boy?
2. How did the boy treat his school bag?
3. What did the boy find after he came back from his play?
4. What did the mother tell the boy?
5. How should you treat your things?

The teaching hours are eighteen and one half hours. Fourteenth and fifteenth week are spent in reviewing. The remaining hours are for the teaching of incidental things and practice of various manners.

SECOND TERM FIFTEEN WEEKS.

Two hours per week, total 30 hours.

Chapter XI. Parental Gratitude (two hours)

Purpose.

The purpose of this chapter is to let feel the deep gratitude of parents.

Main points of teaching.

1. Affection of parents.

2. Gratitude of parents and grandparents.

3. Unhappiness of child who lost parents.

The gist of story.

Look at this picture. This is a picture of a girl who is going to school to enter the first grade. Look at the faces of her parents who seem happy. The parents are proud of their healthy child. Look at this other picture. This is a picture of a girl who is sick. Look at her parents' faces. How they seem worried. They have spent many wakeful nights taking care of their child. How hard parents work for the growth of their children! The mother takes care of her baby, feeds it and clothes it notwithstanding the hot or cold weather. When the baby grows up the parents send him to school in hope that he might become a good man.

Children, are not your clothes gifts of your parents, and food which you eat every day? How miserable is the child who has lost his parents and has no one to take care of him.

Have you ever seen a baby sparrow who has dropped from his nest? He cannot fly because his wings are so weak. And there are no parents to give it food. The children who have no one to take care of them are just as helpless as this sparrow who dropped from his nest. You never forget the gratitude of your parents.

### Main questions

1. Why do the parents seem so glad in this picture?
2. Why do the parents seem so sad in the other picture?
3. What did your parents do for you when you were a baby?
4. Why are you so happy?

### Chapter XII Filial Piety to Your Parents. (one hour)

#### Purpose

The purpose of this chapter is to promote the growth of filial piety.

#### Main points of teaching.

1. A story of a parent monkey and a child monkey.

#### The gist of the story.

Once upon a time there lived a hunter in a small town. One day in winter time he went to the mountains to hunt and shot a big monkey. The hunter came back home at evening, and he hung the monkey on the fireplace and went to bed. At midnight the hunter came to his senses and found that a child monkey warmed his hands over a fire and took care of the wounded place of the mother monkey. The hunter sorrowed of his shot after he saw this scene.

Children, how do you feel about this story? It is the result of love of the child monkey to warm the wounded place of his mother.

#### Main questions

1. How did the hunter treat the monkey?



2. What did the hunter find in midnight?
3. Why did the child monkey warm the wounded place of the mother monkey?

Chapter XIII. Obey Your Parents' Orders.  
(one hour and half)

Purpose

The purpose of this chapter is to teach obedience to promote filial piety.

Main points of teaching.

1. The obedience of two children.
2. Get permission from your parents when you wish to go out.
3. Don't express dissatisfaction of your clothes and food.
4. Hear parents' advice.
5. Answer immediately when you are called.

The gist of the story.

One day John and his sister Mary were cleaning their playroom. Soon their mother came and said very pleasantly, "You have finished cleaning the room, you may clean up the yard." They obeyed their mother's order and cleaned up the yard at the same time telling interesting stories. Afterwards they played in one corner of the garden. Their father came and said that he had sown seeds there, and they must play elsewhere. They obeyed their father's order and played in another place.

You must obey your parents' orders like these children. When your parents ask you to do something

you must do it at once, and never do what they have forbidden you to do. When parents ask you to bring something, you must bring it at once, even while at your interesting play you must leave it, and must obey your parents' orders. Sometimes your parents scold you, because you did something that would hinder your character. So when you get scolded by your parents, you ask pardon and obey your parents' orders.

#### Main questions

1. What did the children's mother order them to do?
2. What did the children do for their mother?
3. What did their father tell them when they were playing in the garden?
4. What did the children do then?
5. How must you respond to your parents' orders?
6. What must you do when your parents scold you?

Things to regard in teaching.

Practice of greeting parents when they go out or come home.

#### Chapter XIV. Be Intimate With Brothers and Sisters (two hours)

##### Purpose

The purpose of this chapter is to teach intimacy of brothers and sisters, and elders to love younger and younger to obey elders.

Main points of teaching.

1. A story of intimacy of brother and sister.
2. Stress on intimacy.
3. Use of public property.
4. Care of others property.
5. Relative hardships of others.

The gist of the story.

A girl was sent by her mother to do an errand. Her younger brother wished to go with her, so they went together with his mother's permission. After the errand was finished they started on their way home. Her brother wished to pick flowers on the wayside, but his sister thought it would make them late in getting home and their parents would worry. So they started on their way home. On the way the little boy cut the thong of his wooden clogs. His sister stopped and helped him to fix it. Meanwhile it was growing late. The sun was almost hidden behind the western mountain. The parents and grandparents were worried over the children and their father was getting ready to search for them. Just then the children arrived home. Their parents were glad to see them and pardoned their late arrival after they had heard the reason for their tardiness. They were also glad of their children's intimacy.

Don't you think these, brother and sister, are

intimate? The girl always takes care of her little brother and her brother always obeys her. They never quarrel. You must always obey your elder brother and sister and be kind to your younger brothers and sisters. If you find fault with your younger brother and sister you must advise them.

Main questions.

1. What did the girl say to her younger brother when he wanted to pick some flowers?
2. What did the sister do when her brother cut the thong of his wooden clogs?
3. How must you treat your elder brothers and sisters?
4. How must you treat your younger brothers and sisters.

#### Chapter XV The Family (two hours)

Purpose

The purpose of this chapter is to teach the pleasure of family life as a preface to idea of family which is fundamental social system of our country.

Main points of teaching.

1. A happy circle of a family.
2. Family members
3. Dinner
  - a. Be mannerly during the dinner hour.
  - b. Don't scatter food about.
  - c. Don't express like or dislike about your food.
  - d. Don't treat table-ware roughly.

e. Don't talk while food is in your mouth.

The gist of the story.

This is a picture of dinner time of a family. There are parents, grandparents, a brother and a sister. They are eating and telling some interesting story. They are planning a walk for next Sunday. Is not this a pleasant dinner? You can be happy with your family like these people in this picture. You have learned about the deep love of your parents and grandparents, and to be intimate with brothers and sisters. You cannot live so happy without such people. Are you not happy to live every day in your home with your parents? If your family has servants, you must never be a bother to these people.

Main questions.

1. What do you see in this picture?
2. Why can you spend happy times with your family?
3. What kind care do you get from your family?
4. How would you feel if you did not have parents and brothers or sisters?
5. How must you treat the members of your family?
6. What would you not do to the servants of your family?

Chapter XVI His Majesty The Emperor (two hours)

Purpose

The purpose of this chapter is to cultivate loyalty to His Majesty the Emperor.

Main points of teaching.

1. Relation between Emperor and his subjects.
2. Gratefulness to Emperor.
3. Emperor's birthday.
4. Ceremony of Emperor's birthday.

The gist of the story.

Today is the Emperor's birthday. Now He is going to see the army. See all the people bowing. His Majesty the Emperor is ruler of our country and a most noble man. We are subjects of the Emperor. As our ancestors have received favors from successive Emperors, so we are receiving favors from our present Emperor, and can spend a happy life. It is due to our Emperor's favors we live in our homes happily or attend school, and play with our friends. Our Emperor is always planning for our happiness, because he loves us as his children. The birthday of our Emperor we call Tenchosetsu. He was born August 31, 1866. On this day we hang flags and all the people pay tribute to our Emperor and wish him a long and happy life.

Main questions.

1. Who is the ruler of our country?
2. How are you getting favors of our Emperor?
3. What do we call the Emperor's birthday?
4. How old is he?
5. What do you think about this story?

Things to regard in teaching.

1. Practice of ceremony of Imperial birthday.
2. Use of words for Emperor.

#### Chapter XVII Loyalty (two hours)

Purpose

The purpose of this chapter is to promote growth of loyalty and to cultivate the idea of contributing to our Emperor even sacrificing our life.

Main Points of teaching.

1. A story of a loyal army.
2. Our readiness.

The gist of the story.

About thirty years ago, we had war against China. Our army marched at midnight to break the enemy's line. Our army met the enemy and fought. A trumpeter sounded the trumpet three times at the command of the general within a few yards of the enemy's line. As soon as he finished he was shot at by the enemy. Our army, heard this brave sound of the trumpet, was encouraged and destroyed the enemy's line. In the morning our army saw this trumpeter. He was dead holding a gun in his left hand, and a trumpet to his mouth. You, children, must go to war when you get command from our Emperor. When you go to war you must work hard for our Emperor's sake even sacrificing your life. This trumpeter was a loyal man.

Main questions.

1. What things occurred when our army made its march?
2. What did the trumpeter do?
3. What happened to the trumpeter?
4. What do you think about this story?

Things to regard in teaching.

Study of conceptions of loyalty of children.

Chapter XVIII. Don't Hide Your Faults  
(one hour and half)

Purpose

The purpose of this chapter is to teach that when children are in fault they ought to ask for pardon immediately without hiding the deed.

Main points of teaching.

1. A story of a child who did not hide his fault.
2. Be careful of all you do.
3. Recognize your faults and do not do it again.
4. Don't blame one's faults.

The gist of the story.

A boy was once playing ball with his younger brother. He accidentally broke a window pane of his neighbor's house. When the boy saw this he went to his neighbor and told the man all that had happened and asked to be pardoned. The man admired the boy's spirit of not hiding his deed. Generally speaking



faulty deeds come from carelessness. All that you do must be done very carefully. When you are at fault you must immediately ask to be pardoned. It is cowardice to hide your faults in order that you may avoid a scolding. It is also cowardice to blame others for your wrong deeds.

Main questions.

1. What happened when the boy was playing with his younger brother?
2. What did he do about it?
3. What must we do when we are at fault?
4. What does it mean when you hide your faults?

Things to regard in teaching.

Relation to Chapter IXX and Chapter XX.

#### Chapter IXX Don't Lie (one hour)

Purpose

The purpose of this chapter is to cultivate honesty.

Main points of teaching.

1. A story of a liar.
2. Lie is the root of disbelief.

The gist of the story.

There was once a shepherd boy who kept his flock at a little distance from the village. Once he thought he would play a trick on the villagers and have some fun at their expense. So he ran toward the village crying out, with all his might,

"Wolf! wolf! Come and help! The wolves are at my lambs!"

The kind villagers left their work and ran to the field to help him. But when they got there the boy laughed at them for their pains; there was no wolf there.

Still another day the boy tried the same trick, and the villagers came running to help and got laughed at again.

Then one day a wolf did break into the fold and began killing the lambs. In great fright, the boy ran for help. "Wolf! wolf!" he screamed, "There is a wolf in the flock! Help!"

The villagers heard him, but they thought it was another mean trick; no one paid the least attention, or went near him. And the shepherd-boy lost all the sheep.

That is the kind of thing that happens to people who lie: even when they tell the truth no one believes them.

Main questions.

1. What mischief did the child do?
2. What did the boy do when the wolf came?
3. Why didn't the people of the village come to help?
4. What are lies?

Total teaching hours are fifteen and one half hours. The fourteenth and fifteenth weeks are spent in reviewing. The remaining hours are for the use of incidental things and practice of various manners. We have more holidays this term, so that practical teaching hours are less than the first term.

THIRD TERM      NINE WEEKS  
Two hours per week, total eighteen hours.

Chapter XX One's Own Property and the Property  
of Others      (two hours)

Purpose

The purpose of this chapter is to cultivate honesty in distinguishing one's own property and the property of others.

Main points of teaching.

1. A story of a child who picked up a pencil.
2. Others property.
  - a. Don't take others property.
  - b. Don't envy others property.
  - c. Don't borrow from others without a cause.
  - d. Borrowing from others.
  - e. Don't use others property without permission.
  - f. Give back to owner what you pick up.
  - g. Occasion in which the owner does not appear.
3. One's own property.

- a. Don't give your property to others without a cause.
- b. Occasion to give others one's property.
- c. Don't exchange things without cause.
- d. Don't lend things without cause.
- e. Occasions to lend.
- f. Don't lose your things.
- g. Occasion of losing one's property.

The gist of the story.

One day a boy went down town with his mother. On the way he found a new pencil. He said to himself, "I can use this pencil in making pictures. His mother said to him, "No, it does not belong to you so you can not use it. You must return it to the person who lost it." He thought the person who dropped this shall be in trouble, I want to return this quickly.

Then he saw a boy coming his way looking for something. The boy who picked up the pencil said to him, "What are you looking for?" The boy answered him, "I dropped a new pencil near here." The boy said, "Is not this yours? I just picked it up here now!" and returned the pencil to the owner.

When you pick up something that does not belong to you, you must return it to the owner. When you cannot find the owner you may ask for advice of your teacher or parents.

Main questions.

1. What did the boy say when he picked up the new pencil?
2. What did his mother say to him?
3. What did the boy think after he heard his mother's advice?
4. What did he say when he saw the boy looking for something?
5. What must you do when you find something which does not belong to you?

Things to regard in teaching.

1. It will be necessary to study about the habit of stealing among children.
2. Relation to Chapter XVIII and Chapter IXX.

Chapter XXI Neighborliness (one hour and half)

Purpose

The purpose of this chapter is to cultivate the idea of community spirit teaching that the neighborliness helps one another.

Main points of teaching.

1. A story of a child who gets help from his neighbors.
2. Neighborliness helps one another.
3. Ways of neighborliness.

The gist of the story.

Look at this picture. The woman who is sleeping is this child's mother, and the woman who is feeding the child is a neighbor. The father of this child has gone for a trip. The mother is sick, and the

neighbor comes every day to help her. The mother is glad to have her neighbor take care of her child. He can now study without difficulty. How lonesome we would feel if our house were built away from town! If your family has any trouble the neighbors will help and in return your parents will help them. You must have friendship with your neighbors.

Main questions.

1. What did the neighbor do when the child's mother was sick?
2. What difficulty would the boy have had if the neighbors had not helped?
3. How do you feel when you live away from other people?
4. What do neighbors do?

#### Chapter XXII Sympathy (two hours)

Purpose

The purpose of this chapter is to cultivate sympathy and pity for people who are deformed or unhappy.

Main points of teaching.

1. A story of a child who has sympathy for a blind man.
2. Pity for deformity or unhappiness.
3. Take care of old people.
4. Importance of sympathy.

The gist of the story.

On the way home from school, a group of boys

met a young blind man. One of them said, "Look at the blind man, how funny his gestures are." The other boy said, "Don't talk that way, the blind man cannot have the pleasure of seeing like we see. We are sorry for his inconvenience, and we must be kind to this man." At that moment the blind man almost walked into a pool of water. The kind boy ran up to him and pulling him by the hand brought him back to the good road. Isn't the child kind? There are many people who are blind, dumb, and are inconvenienced in their walking. You must be kind to these people. Sympathy is one of the most important virtues in living with other people.

Main questions.

1. What did one of the boys say when he saw the young blind man?
2. What did the other boy say?
3. Why is the boy so kind to the blind man?

#### Chapter XXIII Don't Inflict Living Creatures.

Purpose

The purpose of this chapter is to cultivate benevolence to animals.

Main points of teaching.

1. Story of a swallow who was set free.
2. Extermination of noxious insects.

The gist of the story.

The boy seeing the bird inside shut the door.

The poor little bird flying its wings pitifully against the wall could not get out. The boy was very glad with this sight. At this time his elder brother came, and said to the children, "Why do you do that? How would you feel if you were pushed in one room and could not go outside." The boy regretted his deed after hearing his brother's advice and opened the door. The swallow flew away with pleasure.

Sometimes swallows or sparrows shall built their nests in your house. You must never inflict such a creature. Generally speaking it is bad action to inflict living creatures when not necessary. It is worse to kill the living creature.

Main questions.

1. What did the boy do when he saw the swallow?
2. What did the swallow do?
3. What did the elder brother say to his younger brother?
4. How shall we feel toward living creatures?

Chapter XXIV Don't Annoy Others (two hours and half)

Purpose

The purpose of this chapter is to cultivate the spirit of not annoying others.

Main points of teaching.

1. Story of a child who swept the debris into the street.



2. Don't cough up phlegm here and there.
3. Don't throw water in the street.
4. Do not dirty the street.
5. Don't mutilate bridges or public roads.
6. Don't harm the crops of farmers.
7. Don't cut trees or flowers in the park, church yard or school garden.

The gist of the story.

There was once a girl in a certain town who always helped her mother. One day she cleaned up the garden. Then she was going to throw the rubbish into the street. Her father saw this, and said to her, "If you throw the rubbish there other people shall be annoyed, because the street becomes dirty." She then put the rubbish into the rubbish can. The advice of the father is not to annoy others. We live with many people in society. It will annoy others to cough up phlegm here and there, to throw out water and debris into the street. It is also annoying to others to play in the street where many people need to pass through.

Main questions.

1. What did the girl do after she had picked up the rubbish?
2. What did the father say to his child?
3. Why is it wrong to throw rubbish into the street?
4. What things are annoying to others?

## Chapter XXV Good Children (three hours)

## Purpose

The purpose of this chapter is to review all the materials of the book.

## Main points of teaching.

1. Pupils get certificate of first grade.
2. Good children
  - a. They were liked by the teacher.
  - b. They were liked by the family.
  - c. They were liked by the neighbors.
  - d. They were becoming good Japanese.
  - e. Readiness of everybody.

## The gist of the story.

Look at this picture. This is a picture of first grade children who are now receiving the first grade certificate. They studied well. How happy they look! How happy their parents are! These children are so good. In class room they studied well and played well on the playground. They were always on time to school. They always took care of their school things and were never careless with them. They have always been cheerful and healthy. The teacher is very happy about these children. In the family these children were filial to their parents, obeyed their parents' orders, and were intimate brothers and sisters. The parents were very proud of their children. These child-

ren were also mannerly, they did not lie, and did not hide their faults, they did not quarrel, distinguished their own property from the property of others, helped friends, and were good neighbors. They did not annoy others, had deep sympathy and pity for living creatures. They were admired by their neighbors.

The act of becoming good Japanese is thinking the deep grace of our Emperor. Surely these children are good pupils. You also will hope to become good children. You must never forget the materials which you have learned.

Main questions.

1. What things do good children do in school?
2. What things do good children do at home?
3. How do good children treat others?
4. How must the good children think about the grace of our Emperor?

The total teaching hours of this term are eleven and one half hours. The last chapter is for the review of all the material of the book. When we wish to supply more material we may do so in this chapter.

In summary of this book, we can divide four parts of the virtues in this book.

1. Virtues for individual.

Chapter 1

Chapter 2

Chapter 3

Chapter 6

Chapter 7  
Chapter 9  
Chapter 10

Total 7.

2. Virtues for society.

Chapter 4  
Chapter 5  
Chapter 8  
Chapter 18  
Chapter 19  
Chapter 20  
Chapter 21  
Chapter 22  
Chapter 23  
Chapter 24

Total 10.

3. Virtues for family

Chapter 11  
Chapter 12  
Chapter 13  
Chapter 14  
Chapter 15

Total 5.

4. Virtues for country.

Chapter 16  
Chapter 17

Total 2.

To treat these virtues in a systematic way will  
be most effective as review work.

## CHAPTER VI

## RELATION OF MORAL TEACHING TO OTHER COURSES.

As John Dewey says that <sup>1</sup>"for unless the learning which accrues in the regular course of study affects character, it is futile to conceive the moral end as the unifying and culminating end of education," every course of study has its influence on the cultivation of character. For instance, the teaching of science lends itself to the civilization of truthfulness. Intellectual honesty is that moral quality which science is best calculated to foster. The gymnastic exercises likewise have a moral effect in promoting habits of self-control, obedience at the word of command. So that direct moral teaching cannot effect in itself without any connection with other courses.

## I. Language

For the moral value of the course of language or literature Dr. Adler says that <sup>2</sup>"literature is the medium through which all that part of our inner life finds expression which defies scientific formulation. In universal literature we have the typical hopes, sentiments, and aspirations of the race. The best literature, and especially best poetry, is a

<sup>1</sup>Dewey: Democracy and Education Ch. 26 pp. 418

<sup>2</sup>Adler: Moral Instruction of Children Pages 31-32

glass in which we see our best selves reflected. There is a legend which tells of two spirits, the one an angel, the other a demon, that accompany every human being through life, and walk invisibly at his side. The one represents our bad self, the other our better self." The literature of our nation is one of the best materials for moral teaching. When we open the text-books in language, we see many materials which have connection with the moral teaching, because the text-books in language were published from the Department of Education under the following directions:

"The essential in the teaching of the language is to make children know words in common use, and such (Chinese) characters and sentences as are most necessary in daily use, to express their thoughts correctly and distinctly, taking care at the same time to develop their intellectual and moral capacities.

## II. History

For the moral value of history, Dr. Adler says that <sup>1</sup>"history sets before the mind examples of heroism, of self-sacrifice, of devotion to principles at the greatest cost. The great and good men of the past, the virtuous and the wise, serve as models to the young, and often arouse in them enthusiastic admiration, a passionate discipleship. In the next

<sup>1</sup>Adler: Moral Instruction in Children pages 29-31

place, the study of history may be used to exercise the moral judgment. The characters, even of the good, are by no means faultless. It is in the power of the teacher to train the moral judgment and to increase the moral insight of his pupils by leading them to enter into the motives, and to weigh the right and wrong of the actions which history reports. In the next place, the study of history among advanced pupils may be used to confirm the moral idea of the mission of mankind, and to set it in its true light. The human race, as, from the moral point of view, we are bound to assume, exists on earth in order to attempt the solution of a sublime problem--the problem of the perfect civilization, the just society. But on every page of history there are facts that warn us that progress toward this high ideal is of necessity slow. Whenever we review the evolution of religion, or of political institutions, or of industrial society, we are still forced to the same solemn conclusion, that in view of the ultimate goal "a thousand years as a day" and that while we may not relax our efforts to attain the ideal, we must be well content in case we are permitted to advance the mighty work even a little. This conviction is calculated to engender in us a new spirit of piety and self abnegation, which yet is consistent with perfect alacrity in discharging the duty of the hour."

The text-books in our history consists of many patriotic things beginning from the first page to the last, namely: the materials of loyalty of our ancestors, the facts of mercy of successful Emperors of our ancestors, the fight of brave men and the materials which represent special virtues of our national morality.

When we see the text-books in history from the view point of the moral teaching, they shall be some kind of the moral teaching, and when we see the text-books of the moral teaching from the view point of history, they shall be some kind of text-books in history. Here I want to quote directions of the Japanese history. "The essential aim of teaching Japanese history is to make children comprehend the fundamental character of the Empire, and to foster in them the national spirit. Children should be taught the outlines of the establishment of the Empire, the continuity of the Imperial dynasty, the illustrious work of successive Emperors, deeds of the loyal, the good and wise, the origin and progress of civilization, relations with foreign countries, etc., so as to acquire a general knowledge of what the Empire has passed through from its establishment to the present....."

It is above all important to keep in touch with the teaching of the morals. When we contrast this with



the directions in moral teaching, you will find out both have the same purpose.

This moral teaching has not only connections with these two courses, but it is the center of all other courses in school. The following directions show this clearly: "Elementary schools are designed to give children, the rudiments of moral education and of civic education, together with such necessary for life, while due attention is paid to their bodily development.

COLORADO STATE  
TEACHERS COLLEGE  
Greeley, Colo.

## CHAPTER VII.

## MAIN PROBLEMS OF MORAL TEACHING.

As stated in Chapter I, the purpose of moral teaching was settled by the regulations of the Department of Education, and in the teaching of morals we treat of our national morality based on Imperial Rescript on Education. But for the meaning and ideas of national morality, there are various different opinions. Of course, the facts of our national morality exists from the origin of our country, but the use of the term of national morality belong to quite recent times. Notwithstanding the indefiniteness of the term of national morality it was always used as a main object of our moral education, because we mainly teach the materials of the Imperial Rescript on Education, and this is the center of our national morality.

For the conception of our national morality, Dr. Y. Hozumi<sup>1</sup> says that the national morality means the morals of the qualifications of a nation. Every country has her special environment and the national morality ought to be different in accordance with her social system. So that national morality means special morals.

Dr. S. Nishimura<sup>2</sup> says that the national morality means humanism, and the contents of this morality are

<sup>1</sup>Y. Hozumi: Lecture in National Morality p. 4-7.  
<sup>2</sup>S. Nishimura: Out Morality P. 10-30

knowledge, virtue, and courage. Dr. K. Yashida<sup>1</sup> says that the national morality means the morals which are acted upon by the nation. As a nation we must be faithful to our country, and at the same time we must be faithful to ourselves and others. It is quite hard to get conclusions from these opinions, but it is important to decide this problem for the attainment of the final goal of our moral education.

Next, what is the point aimed at the cultivation of moral nature in the practical teaching? I want to answer in one word, namely, it is in the cultivation of faith. To make faith there are three ways--firstly, cultivation of habit, secondly, cultivation of belief, and thirdly, cultivation of conviction. When shown in graph is as follows:

Point of aimed	(Moral will.....moral habits)	
at the cultivation	(Moral feelings...moral belief)	Faith
of moral nature	(Moral knowledge..moral conviction )	

Among them the cultivation of moral feelings and will is the most necessary and most effective through the whole school life in the elementary school.

I do not say that the teaching of ideas and conceptions of morality in this age are not necessary, but we must not treat morality as in the teaching of knowledge. In this age, we rather ought to give moral

<sup>1</sup>K. Yashida: Out National Morality p. 80-100

impression to the children and make children's faith connect with their feelings. For the contents of the faith of children, we must base on our national morality. But here is a problem that "Does our national morality perfect as the foundation of our faith?" In answering this, I say not. Of course, our national morality has its own merits and at the same time it has its own demerits too. Therefore, we must keep our merits and cut off our demerits. At the same time we must take merits from foreign countries and must include them into our national morality. Thus we can enlarge the contents of our national morality. Without this attitude we cannot expect a healthful development of our national morality.

For the materials in moral teaching we generally count instructions, moral tales, mottos, and manners. In practical teaching of moral instruction we find it quite hard to let pupils understand. Firstly, it is due to the unclearness of conceptions of moral terms. For instance, the difference between the way and virtue, character and personality is quite indefinite. Secondly, it is due to the difference of foundation in explanation. The explanation of virtues shall be different by the teacher who explains it, because everyone has his own standpoint. How to solve these difficulties? We must wait for future progress in study.

There are two problems in the teaching of moral stories. What story shall we teach? How can we arrange the material suitable to the child's age? For the first problem, our text-book has the policy in which it adopts only good actions of man as examples and cuts off the bad side of the man. I agree to this policy, but it is good to teach sometime about the defect of man and to criticize it. In the moral stories there are a few number of examples of child stories. This may be due to the scarcity of suitable material. But as to the efficiency of examples, they are better in teaching young pupils than in teaching the older ones. Next, the text-book does not take examples from present man but from history, because present people is not in consumption with his personal history. It is hard to get a clear notion of his personality, and he has many defects. These three reasons are the causes of the inefficiency of such examples. But we must think that the purpose of moral education is not to teach the history of morality. Practically the lower grade of pupils count historical people as their ideal men, but the upper grade of pupils count present people as their ideal men. When we think that to know present man will be a part of knowledge to understand present society, we see fit to take present man as examples of

of moral teaching. For the second problem we must absolutely rely upon the study of psychology. Recently the study of psychology has developed. But even now the study of feeling and will in psychology does not progress much. Especially it is true on the study of development of child's moral sense. Without the help of psychology we cannot arrange materials suitably. At the same time it is true in method. Therefore, to decide this problem we must wait until psychology gives us a solution.

## C O N C L U S I O N

All teaching is judged by results. The results in purely intellectual teaching may be tested through various examinations; in technical training, by the products of the hands; in music, by artistic execution. But the effects of moral education cannot be tested by the above methods because it does not show uniform development. For the degree of the effects of moral education in Japan, I cannot tell, but our nation believed certain effects about it. Some people say that the cause of winning against China and Russia was due to our public education, especially in our moral teaching. For the effects of systematic moral teaching someone says that "the experience of France shows its possibility and the experience of Japan proved it." Our country has nearly fifty years experience about moral education, but the majority of our nation do not satisfy present conditions. This is due to the fact that the effects of the moral teaching are not remarkable, because it has several fundamental difficulties which I mentioned in the preceding chapter. Without solving these difficulties we cannot expect its effects. But these difficulties are too deep to decide, and it seems almost hopeless to solve. But an old philosopher says that "we must philosophise if we must philosophise, we must philosophise if we must not philosophise." We must wait for future study for a matter of life or death in moral teaching.

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