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this book investigates the history and development of japanese moral education and analyzes and compares current moral education with the concepts of the imperial rescript on education 1890 and the shushin moral education of prewar japan the rescript contains confucian and shinto precepts and was to become the codification of the moral standards of the japanese way of life in pre surrender japan despite the attempts of

the japanese education system to embrace democratic principles postwar dotoku moral education has been essentially the same as that of the prewar system the author concludes that confucian ethics is still the engine of japanese social cohesion and dynamics and predicts that it will continue to be so for generations to come japan needs to find a way to converge the long held confucian ideology with more democratic ideals and fairness to all people through moral education

japan s fundamental law on education was revised in 2006 and new curriculum guidelines along with new proposals for strengthening the position of moral education reflect the increased political focus particularly by the two abe administrations changes include increased emphasis on patriotism on respect for life and the environment on individual responsibility on respecting differences and other countries and on a general strengthening of moral values this volume describes the history of moral education in japan analyses recent changes in curriculum and practices and takes a closer look at examples of official semi official and local discourses on moral education and values the analysis covers policy statements teaching material and research japanese as well as western using theories of globalization cosmopolitanism and universal human values it is the intention by using an asian example to illustrate and elaborate upon existing discourses within theories of globalization and cosmopolitanism as well as in education and values and citizenship studies chapters include revision of the fundamental law on education in 2006 and beyond official and semi official bids for contents of moral education moral education in practice risk globalization and meaning in japanese moral education this book will be of interest to scholars specializing in education in japan and scholars in the academic field of moral character and citizenship education

this book shares with english readers chinese theoretical and practical explorations of moral education curriculum for primary schools within the basic education curriculum reform project since 2001 the book expounds this moral education curriculum reform and focuses on three main ideas the curriculum s aim is to enrich children s experiences and reflect their own lives the curriculum s content is originated from children s lives the curriculum s structure is developed from children s learning approach in their morality and social study in this book light is also shed on how to construct moral education textbooks direct moral instruction and moral teacher identity in the perspective of moral learning how to knit law education and chinese traditional culture education in moral curriculum this is the first comprehensive book focusing on chinese moral education curriculum reform it will appeal to researchers research students and writers of moral education textbooks it is also suitable for teacher training programs to help future teachers learn about moral education curriculum and help them effectively design and organize it for children s morality study

drawing on the case of moral education reform this book provides an authoritative picture of how policy is enacted between state policymaking and school practice in japan focusing on how national policy is enacted

locally in the classroom the study follows the 2015 moral education reform from its genesis in central government through the ministry of education to its enactment by local government and schools the book looks beyond written policies curricula and textbooks to examine how teachers school administrators and others make sense of and translate policy into practice in the japanese classroom context chapters explore how moral education practice has changed in response to the intentions of national policy and analyzes the implications for understanding processes of policy enactment in the japanese education system this book presents a new perspective on the complexity of education policy making practice and the gaps in between it will be of interest to postgraduate students researchers and academics in the fields of education policy and politics moral education school administration and international and comparative education more broadly particularly in asia

this book provides an innovative way to revisit the depth and scope of our moral post moral worldviews while undertaking an ontic reflection about organizational life the ontic dimension of life refers to existing entities lived experiences it has nothing to do with psychological and relational processes the ontic level of analysis mirrors a philosophical outlook on organizational life unlike moral worldviews post moral worldviews oppose the existence of truth itself post moral worldviews rather imply that dialogical relationships allow people to express their own truth claims and welcome others truth claims the purpose of this book is to explain the philosophical implications of moral and post moral worldviews and the way to move from a moral to a post moral worldview moreover this book explores the possibility to transcend the moral post moral dualism through moral deliberation processes and a reinterpretation of the presence of the infinite in all dimensions of human life this book could eventually help to better grasp the basic philosophical challenges behind ethical reflection about organizational issues

there is presumably a trend toward depoliticization of character education as character educators claim to teach universal values and engage in community based decision making however as tianlong yu argues in this book under the umbrella of universality character educators define virtues based on neo conservative ideologies in the name of community they trivialize issues of gender race class and culture and promote the interests of dominant social groups in the name of morality character education and political control traces the historical origins of character education and stimulates readers to look critically into the social interests power relations and political agendas that have shaped the character education movement in the united states this challenging yet engaging book reaffirms the crucial relationship between moral education and politics it is a must read for anyone who is concerned about students character building and moral education in schools

this introduction to the philosophy of moral education is rooted in the socratic method of teaching and learning to begin to know you must first recognize what you do not know or see cater shows the value of

that myopia his striking metaphor for partial knowing over either blindness hopeless ignorance or 20 20 vision intellectual arrogance all education which is philosophically enriched is seen as an activity rather than as body of knowledge or a collection of answers the author seeks to chart a path between authoritarianism and radical scepticism applying the same critical method to moral education carter first examines the fashionable values clarification approach then critically analyses lawrence kohlberg s stages of moral judgement building on his conclusions he focuses on the importance of the person in existentialist thought the notions of choice responsibility and commitment are examined and it is argued that existential absurdity may prevent intellectual and moral senility at any age but possibly only at the cost of moral paralysis the inability to find any reason for doing or caring about anything carter addresses this problem by considering the various meanings of value and by examining empathetic learning and valuing carter s discussion has enormous implications for moral educators today who are attempting to steer a course between the pressing claims of moral relativism on the one and and moral absolutism on the other from back cover

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