

Moral and Global Citizenship Education in Japan, England, and France

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Abstract

In Japan, England, and France, there are national curriculum standards. In these three countries morale and global citizenship (for example, responsibilities as global citizens) are taught in schools according to curriculum standards. Moral education includes individual virtue and morality. Global citizenship education is concerned with morality and responsibilities as people in the world. I think personal moral education is relative to global citizenship education.

I want to analyze standards and school textbooks concerning moral and global citizenship education. In Japan, Moral (*Dohtoku*), Social Studies(*shakai-ka*), Integrated Studies (*Sogotekinagakushu*) are in the course of studies of Minister of Education, Culture Sports and Technology. In England, PSHE (personal, social and health education) and Citizenship (often they are combined as PSE) are in the National Curriculum of Qualifications and Curriculum Authority¹. In France, civic education (*éducation civique*) is in the programme of Minister of National Education.

I will present about the education of these three countries by analyzing curriculum standards and school textbooks. Textbooks are influenced by curriculum standards. Finally, I will compare them and discuss about the similarities and differences among them.

Keywords: moral education, global citizenship education, Japan, England, France

1. Introduction

These days, in Japan, moral education is being stressed because it is said that children lacks moral percepts. The Educational Fundamental Law was totally revised in 2006. In article 2, one of the objectives of education is:

to cultivate a rich sensibility and sense of morality², and to foster an attitude to value justice, responsibility, equality between men and women, mutual respect and cooperation, and actively contribute, in the public spirit, to the building and development of society.

The article 6-2 is stated:

The schools ...shall ... provide a structured education in an organized way suited to the mental and physical development of the recipients. It shall be carried out in a way that emphasizes instilling the recipients with respect for the discipline necessary to conduct school life, and strengthening their own

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motivation to learn.

Also citizenship education is taken notice recently in Japan. The Ministry of Economy, Trade and Industry issued “The declaration of citizenship education³” in 2006, and insisted on the necessity of citizenship education. In this declaration, citizenship education in England and U.S. is used as a reference.

England, the article 78 of Education Act 2002 is as follows,

The curriculum for a maintained school or maintained nursery school satisfies the requirements of this section if it is a balanced and broadly based curriculum which—

(a) promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society, and

(b) prepares pupils at the school for the opportunities, responsibilities and experiences of later life.

PSHE (personal, social and health education) was introduced in 2000, and citizenship education as a subject was introduced in 2002.

In France, civic education was reintroduced in 1985. Recently President Nicolas Sarkozy maintained the necessity to have a common culture and shared morals in his book⁴.

In these three countries, there is a similarity that moral and citizenship education is emphasized recently. In England and France there is citizenship education as a subject, but in Japan there is no such subject, however citizenship education is included in the classes of moral, social studies, and integrated studies, and other classes. And in the classes of integrated studies many teachers have adopted themes of “international comprehension”

Personal moral education is relative to global citizenship education, because being a good citizen relates to being responsible as a person for the earth. In this paper, my research method is that I am going to analyze the curriculum standards related to moral and global citizenship education and then school textbooks (which are used recently) in these three countries⁵.

2.1 Moral and Global Citizenship Education in Japan

After World War II, there was no moral education in the formal education within Japan. However, moral education was reintroduced in the course of study in 1958. In Japan these courses are revised almost every ten years.

In the present course of studies (revised in 1998) of Morals⁶, there are four parts.

(1) things mainly about oneself

(2) things mainly about relationship with others

(3) things mainly about nature and sublimity

(4) things mainly about groups and society

And in the second part, it is emphasized to be considerate of others (Omoiyari), be kind as if you were them.

In the fourth part, there is a phrase as follows,

“Respect the people and culture of foreigners and be kind to others in the world as a Japanese person.”

To understand the feeling of others is put stress on the comprehension of culture, and it leads to cross-cultural understanding.

In Japan there are no textbooks for moral education. But one of the educational methods is to make students read stories and think about the sentiment of the characters and morals. The stories are often emotional and impressive. There is one example of an American sign in a Japanese schoolbook of 6th grade⁷ .:

When I was travelling in Grand Canyon in Colorado, I saw a warning sign which said, “If you go farther, the responsibility is yours” I think if this sign was in Japan, the government may make a fence and not allow us to enter inside. In Europe or America, it is the responsibility of visitors themselves to decide their safety.

The sign also said, “the scenery ahead is wonderful and is worth seeing in your life... but after you see this scenery you will want to talk about its greatness with your friends, so be careful to come back without incident” I feel the splendiddness of the person who wrote the sign. And I said, “Thank you, and I will do so.”. I think the joy of travelling is the chance for new encounters. America respects adventure and communication. And it is worth learning for us Japanese who tend to have one sense of value.

Questions;

- *What is the difference between the sign in Japan and that in America ?*
- *Let’s look back your experience of your encounters with international people.*
- *What is the important thing when we have contact with international people or culture ?*

Students should infer the feeling of the author or the characters in the story, and should be able to understand the emotions of other people or international people.

In the course of studies of 6th grade social studies, there is a statement as follows,

Teachers should make students to investigate about foreign countries...and in order to live together with international people, and students should understand different cultures and customs of each other.

In the textbook of 6th grade social studies, students should investigate about different countries in the world, understand its characteristics and make a presentation in the classroom. For example, the U.S. is a multi-ethnic country, its broadness, its industries (like agriculture), its everyday life, and the school life of its elementary school are described as:

“In the Classroom of U.S., it is important to say one’s own opinion and make a discussion freely⁸.

In the course of studies of social studies for junior high school, it is said,

Teachers should make students to recognize ...mutual understanding and cooperation for the realization of world peace and the increase of human welfare... and to think about issues like global environment, resources and energies.

In one of the Japanese textbooks, there is a description as follows;

In the 21st century, we should have global citizenship consciousness and are expected to have the ability as a “global citizen” to make effort to resolve world-wide problems⁹.

And students should think, judge and describe about global problems, like environmental problems, population explosion, peace in the world and UN. In Japanese textbooks, we often see the phrases like, “let’s think about ...”, “let’s investigate about ...”.

In Japan, to have a pluralistic point of view, emphasizes the sense of values in the international understanding of education. And we should also study about Japanese culture. According to the article 2 of Educational Fundamental Law revised in 2006, one of the objectives of education is:

to foster an attitude to respect our traditions and culture, love the country and region that nurtures them, together with respect for other countries and a desire to contribute to world peace and the development of the international community.

2.2 Moral and Global Citizenship Education in England

In England, the national curriculum is enacted after Education Reform Act (1988). Now in primary and secondary school, PSHE (personal, social and health education)¹⁰ and Citizenship education are in the national curriculum. PSHE began in 2000. It replaced the previous “cross-curriculum”.

In the national curriculum of PSHE, pupils should be taught

- *Developing confidence and responsibility and making the most of their abilities*
- *Preparing to play an active role as citizens*
- *Developing a healthy, safer lifestyle*
- *Developing good relationships and respecting the differences between people*

In the textbook of PSHE¹¹, there are sections called “Developing confidence and responsibility and making the most of your abilities¹²”

To have self-esteem and be positive and active is emphasized. To change something as an active citizen is regarded as a very important thing. And one of the values which often appears in the textbooks is “fairness”.

As a self-esteemed and positive person, one should be able to judge by oneself fairly as a member of community, nation, and earth.

Citizenship education was introduced in the secondary in 2002 after “Crick Report¹³”(1998). And citizenship education is often combined with PSHE (it is called PSHCE).

What is emphasized in Crick Report is as follows:

- *social and moral responsibility (children learns from the very beginning self-confidence and socially and morally responsible behavior)*
- *values and dispositions (active citizens who have positive attitudes towards themselves, as individuals, and in their relationship with others)*
- *pupils should acquire a basic knowledge and understanding of topical and controversial issues*

And in the secondary national curriculum of citizenship¹⁴, one of the theme of which pupils should be taught is:

- *the world as a global community, and the political, economic, environmental and social implications of this, and the role of the European Union, the Commonwealth and the United Nations.*

In the textbooks, there are controversial issues, for example¹⁵,

“ How can be trade made be fairer? “

Many farmers in developing countries are poor and getting poorer, and the children have to work too and can't go to school. To solve this problem, Who should be responsible for making trade fair? It must include the consumers, the traders who buy the farmers' produce, the companies who buy form the traders, the UK supermarkets, the farmer themselves, or politicians in the farmers' own countries.

Pupils should deal with world-wide problems (for example, resolving conflict, environmental issues, refugees, and multinational companies¹⁶) , and think about how to resolve these issues fairly.

2.3 Moral and Global Citizenship Education in France

In France, there had been no Moral education as a subject for a long time. However, in 1985 *éducation civique* (civic education) is reintroduced. One of the reasons it was reintroduced is because there are many problems in schools (for example, violence), and that the number of children of immigrant increased. In France, civic education includes moral education. The virtues of the Republic are taught in the classes of civic education.

In French constitution (1958), article 2 is as follows;

The Motto of the Republic is liberty, equality, and fraternity.

In the Law of orientation and programme for the future of schools (established in 2005), article 2 is as follows;

In addition to the transmission of knowledge, the Nation fixes as the first mission for schools to let

students share the values of the Republic.

In France, the virtue of the Republic is the source of morale education. Liberty means to respect my own and others' freedom, and respect the private lives of others. Equality means to reject discrimination and respect differences of other children. Fraternity means to acknowledge the needs of solidarity. The virtues of the Republic is related to everyday life in the classrooms, respecting human rights.

According to the programme of civic education¹⁷, the main objectives are as follows,

- *virtue of democracy and Republic*
- *individual and collective responsibility*
- *to judge critically by practice and argumentation*

And in the programme, the junior high school is regarded as “the place of apprenticeship of citizenship.”

In French civic education textbooks¹⁸, One of the values which is emphasized is “solidarity”. It includes solidarity in everyday life (ex. volunteering), that in junior high school (ex. the community chest, cooperation between friends), and in society (ex. social security system), and that in the world.

For the study of international solidarity, students learn about the organization of UN, UNESCO, UNICEF, NGO, and so on. And they learn the actions of those organizations. UN protects human rights in the world. Their actions are evaluated as “cooperation, humanistic aid.”

And there is a question of “How international solidarity can defend rights of men ?”¹⁹ Students must do critical writing for such a question with documents which are related to the topic.

3. Discussion

In the curriculum standards and schoolbooks of these three countries of moral or citizenship education, the rights or responsibilities of people are mentioned repeatedly. To respect others' rights and to be responsible is stressed. But what is emphasized is the difference. In England, it is to have self-confidence, in France it is to respect the values of the Republic (human rights), and in Japan it is to be considerate of others.

And it is also true for the global citizenship topic (for example, international environmental problem, world peace, and so on) in each textbook. However, we can see the difference of contents and teaching methods of citizenship in the textbook. There are different approaches like; in England to think about controversial issues, in France to transmit the knowledge of international system and thinking critically, and in Japan for students to investigate by themselves about foreign countries

I also described that there is a relationship between morals as a person and as a global citizen within the moral and citizenship education of three countries. In Japan, to understand the feeling of others is stressed in moral education and in global citizenship education, to understand the feeling of international people is also emphasized. In England, in PSHE, to have self-esteem and judge by oneself is emphasized and in citizenship education classes, to think about and solve controversial issues by oneself is encouraged. In France, to be a citizen of the Republic who can think critically is stressed in civic education, and to think critically about global problems is also recommended.

4. Conclusion

We can understand some similarities and differences of Japan England and France. It is reflected in what is thought to be important in these three countries.

In Japan, moral and citizenship education which is found in the U.S. already has been researched by some educational researchers. Furthermore, I should consider the value of moral and global citizenship education in U.S. and make an ongoing study .

N.B. This paper is based on the manuscript of my presentation at the 3rd Annual International Education Symposium, “Bridging Bridges and Breaking down Barriers”, at Whitworth University on 12 November 2009.

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- 1 Qualifications and Curriculum Authority(QCA) is now called “Qualifications and Curriculum Development Agency (QCDA)”.
 - 2 In this paper, all underlined words are drawn by Otsu.
 - 3 Keizai-Sangyosho (The Ministry of Economy, Trade and Industry), Citizenship kyoiku-sengen, (The declaration of citizenship education), <http://www.meti.go.jp/press/20060330003/citizenship-sengen-set.pdf>, (2009.10.12)
 - 4 Sarkozy, N., Lettre aux éducateurs, Documentation française, 2007, p. 14.
 - 5 Concerning on the comparison of citizenship education between England and France, there are earlier articles. (in English) Starkey, H., Citizenship education in France and Britain: evolving theories and practices, *The Curriculum Journal*, v. 11, n. 1, 2000, pp. 34-59. Osler, A., and Starkey, H., Violence in Schools and representations of young people: a critique of government policies in France and England, *Oxford Review of Education*, v. 31, n. 2, 2005, pp. 195-215, H., Osler, A., and Starkey, H., Citizenship Education and National Identities in France and England: inclusive or exclusive?, *Oxford Review of Education*, v. 27, n. 2, 2001, pp. 287-305, (in French) Raveaud, M., Minorité, ethnicité et citoyenneté: les modèles français et anglais sur les bancs de l'école, (*Revue française de pédagogie*, n. 155, 2003, pp. 19-27.) (in Japanese) Otsu, T., Igrisu Furansu no zenki chuto kyoiku kouminka ni okeru kyoiku mokuhyo to hyoka, (The objectives and assessment of citizenship education in lower secondary education in England and France), *Komin kyoiku Kenkyu (The journal of civic education)*, v. 12, 2004, pp. 113-125.
 - 6 It was noticed in 1998, and it was revised in 2008. New course of studies will be put into force in 2011.
 - 7 Ohbayashi Nobuhiko, American sign, (translated and summarized by Otsu) (Dotoku for 6th grade, Mitsumura-tosho, 2000, pp. 98-101.)
 - 8 “Shakai 6 ge” (social studies for sixth grade, the second volume), Mitsumura-tosho, 2009, p. 49.
 - 9 “Atarashii shakai komin”, (New social studies, civics), Tokyo-Shoseki, 2009, p. 141.
 - 10 Since 2008, PSHE in secondary education is changed into PSHEE(Personal, social, health, and economic education). It emphasizes on “personal wellbeing”.
 - 11 Gutteridge, D., et al, Using Circle Time for PHSE and Citizenship, Routledge, 2008, Hill, J., et al, PSHE & Citizenship for KS3, Evans Brothers, 2003.
 - 12 Gutteridge, *ibid.*, pp. 7-23.
 - 13 Education for Citizenship and the teaching of democracy in schools, final report of the Advisory Group on Citizenship, 22 September 1998.
 - 14 Citizenship, National Curriculum for England, 1999, and this curriculum is revised in 2008 after “Ajegbo Report” (Curriculum Review, Diversity & Citizenship, DfES publication, 2007), See, Citizenship programme of study for key stage 3 and attainment target, 2007. QCA.
 - 15 See, This is citizenship 2, John Murray, 2002, pp. 106-117. (summarized by Otsu)
 - 16 See, Citizenship Studies for AQA GCSE Short course, Hodder & Stoughton 2002, Citizenship and PSHE Book3,

Folens, 2001, Activate! 3, Nelson Thornes, 2002

17 Histoire Géographie Éducation civique, Programmes et Accompagnement, CNDP, 2001, p. 37. (Recently curriculum is revised in 2008, See, B.O. spécial, no. 6 du 28 août 2008.)

18 Éducation civique, 6e, 5e, 4e, 3e, 2000, 2001, 2002, 2003, Hachette.

19 Annabrevet Histoire-Géographie-Éducation civique, 2006, Hatier, p. 153.

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