研究論文  日本とフランスにおける道徳教育に関する比較研究  言語・文学教育との関係に着目して

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A Comparative Study of Moral Education in Japan and France: Focusing on the Relationship with Language and Literary Education

Wakana KAWAKAMI
A Comparative Study of Moral Education in Japan and France: Focusing on the Relationship with Language and Literary Education

Wakana KAWAKAMI

1. Introduction

The idea that moral education should be implemented throughout all educational activities is maintained until now since the second Report of the United States Education Mission to Japan was announced in 1950. However, a subject of moral education “Special Subject of Moral” was newly organized by partial revision of the Course of Study in March 2015, and it is concerned that as a weight of this subject in moral education become greater, a consciousness of moral education in other subjects will become lower. Under these circumstances, as Shima (2015) said on the revision that “improvement of moral education cannot be made only with the subject of moral one period a week,” reconsideration of moral education in other subjects is an urgent issue.

Japanese Language is named as one of the subjects which have the deep relationship with moral education. It is because we generally think that we can cultivate morality by reading texts, as it is clear from the fact that using writing materials is a major method of moral education. However, there are some criticisms on it. Taking these criticisms, measures for improvement are presented in Teaching Guide for the Japanese Course of Study: Special Subject of Moral, but these are still at the level of understanding characters’ thoughts. Also, the research doesn’t progress, as almost all of the previous studies put emphasis on making children find values from texts or think about characters’ feelings. Accordingly, it is necessary to reconsider the guidance through reading materials. In that case, it is useful to pay attention to Japanese Language, in which similarly writing materials are dealt with. Therefore, the aim of this paper is to clarify and suggest the possibility of the relationship with language and literary education, in view of the present situation that reconsideration of moral education in other subjects is necessary.

The relationship between moral education and language and literary education is especially recognized in France. It is said that “moral education has been considered in language and literary education. That is, the aim is to cultivate moral feelings and sentiments through reading great books (literary works) in France. (…) Excellent literariness contributes to moral education. In that sense, the great tradition of French literature is utilized in, not in narrow meaning but in broad meaning, human-formative moral education.” Also, it is specified in the Teaching Program for the Development Cycle (cycle4) as “Education of French contribute strongly to the civic and moral formation of students, by the development of competencies to ague, as well as by the discovery and the critical examination of grand anthropological, moral, and philosophical questions stirred by literary works.” However, although we can name studies of French language and literary education in from the 1960’s to the 1980’s by Kazuhiro Nakanishi, and in the present age by Shinji Iida, neither of them have ever tried to consider the relationship with moral education. When we turn our eyes to studies in France, there are a lot of them about the relationship between moral education and literary education, but when we limit to them of language and literary education in school, there are a few (e.g., Boncourt (2003) says that the study of...
poetry was to teach moral values when it was included in school curriculum in 1923, but it is now in opposite sides, and Lamarre (2006) says as a moral education researcher that introducing the hemeneutiques opens new way of the literary education, with quoting P. Ricoeur. Moreover, any comparative study of that with Japanese education is not done. As for comparative study of language and literary education between France and Japan, we can name studies of Masako Watanabe, but it is not conducted in point of view of moral education.

Therefore, in this paper, we get suggestions for the deeper relationship between moral education and language and literary education by comparing and confirming that relationship in Japan and France. To be more specific, we establish the following tasks. First, we survey the descriptions in the Course of Study in Japan of the Special Subject of Moral and in the Teaching Program in France of “Moral and Civic Education (Enseignement moral et civique, hereinafter referred to as “EMC”),” and identify the contents which are to learn in these subjects. Next, we verify how the relationships with other subjects and then especially with language and literary education are described in the Course of Study and in the Teaching Program. Finally, we consider the methods of moral education in Japanese Language.

2. Contents of Moral Education

(1) In Japan

The contents of moral education in elementary and junior high schools are stipulated as follows. These are contents of the Special Subject of Moral as well as of moral education throughout all educational activities. In addition, these are divided into 4 viewpoints: “A. things mainly concerning oneself,” “B. things mainly concerning relationships with people,” “C. things mainly concerning relationships with groups and society,” “D. things mainly concerning relationships with lives, nature, and the sublime.” It is settled that the aim is “to cultivate morality as a foundation for thinking their way of living, acting in proactive judgement, living with other people as an independent person; being based on the basic spirit of education stated in the Basic Act on Education and the School Education Act.”

We shall now look more carefully into these contents. There described 19 items for the 1st and 2nd grade of elementary school, 20 for the 3rd and 4th, 22 for the 5th and 6th, and 22 for junior high school. Each item is assigned a keyword as follows (keywords in parentheses indicate that for 5th and 6th and junior high school). For “A. things mainly concerning oneself,” “judgement of good and evil, autonomy, freedom and responsibility (independence, autonomy, freedom and responsibility)” “honesty, sincerity” “moderation, temperance” “development of the individuality” “hope and courage, effort and strong will (hope and courage, self-control and strong will)” “pursuit of truth (pursuit and creation of truth),” for “B. things mainly concerning relationships with people,” “kindness, consideration” “gratitude” “politeness” “friendship, reliance” “mutual understanding, tolerance,” for “C. things mainly concerning relationships with groups and society,” “respect for rules (low-abiding spirit, public spirit)” “fairness, impartiality, social justice” “work, public spirit (social participate, public spirit, work)” “love for family, fulfillment of family life” “better school life, fulfillment of group life” “respect for traditions and culture, attitude of loving one’s country and hometown (respect for traditions and culture of hometown, attitude of loving one’s hometown, respect for traditions and culture of country, attitude of loving country)” “international understanding, international goodwill,” for “D. things mainly concerning relationships with lives, nature, and the sublime,” “preciousness of life” “nature protection” “emotion, sublime” “pleasure of better life” are assigned.

(2) In France

The aim of EMC in France is “formation of future citizen and formation of critical reason,” and students
are to “achieve moral consciousness letting understand, respect, and share humanistic values, values of solidarity, of respect, and of responsibility.” The contents are stipulated in the Teaching Program and there specified 8 principles at the head. In one of them, objectives and 4 principles to achieve them are described as follows.

EMC has objects to favor development of the aptitude for living together in the indivisible, religion-independent (laïque), democratic, and social Republic. It applies 4 principles a)-think and act for oneself and with other people, and can demonstrate their positions and their choices (principle of autonomy), b)-understand rightness of norms and rules providing individual and collective behaviors, respect them, and act following them (principle of discipline), c)-recognize the variety of opinions, convictions, faith, and mode of life (principle of coexistence of freedom), d)-construct the social and political connection (principle of community of citizens).

Besides these 4 principles, moral and civic culture comprises 4 dimensions: sensitive dimension, normative dimension, cognitive dimension, and practical dimension. These dimensions correspond respectively to the sensibility, the right and the rule, the judgement, and the promise, into which contents are classified. The objectives of each dimension are common to all school cycles. For the dimension “the Sensibility,” “to identify and express with regularizing emotions and sentiments; to estimate oneself, and to be able to listen and empathize; to find oneself a member of groups” are objectives, and “understanding vocabularies and expressions of emotions and sentiments by literary texts, art works, news documents; showing respect for others by languages and attitudes in communication with others; understanding values and symbols of the Republic and Europe; cooperation” are contents. For the dimension “the Right and the Rule,” “to understand the reasons of obedience to rules and the law in a democratic society; understand the principles and the values of the French Republic and of democratic societies” are objectives, and “understanding vocabularies of right and rules; traffic regulations: equity between men and women; law and the administration of justice in the Republic; declaration of Human Rights” are contents. For the dimension “the Judgement,” “to develop aptitudes for critical reflection: with searching criterions of validity of moral judgements, with one’s judgement clashing with other’s in a discussion or a debate; distinguish one’s own interest from general interest” are objectives, and “Discussion and debate; discrimination, equity; laïcité (religion-independence); democracy; criterion of moral judgements: good and evil, justice and injustice; freedom, common good; peace and war; information technology and the Internet” are contents. For the dimension “the Promise,” “to promise and assume responsibilities in school and in establishment; to be charged with aspects of collective life and of the environment and develop a citizen’s, social, and ecological consciousness” are objectives, and “participation in groups and societies; philanthropy and solidarity; responsibility” are contents.

(3) Comparison

We have surveyed the contents of Special Subject of Moral and of EMC. Then we derive similarities and differences of contents. Contents that are mentioned in both are freedom and responsibility, honesty, politeness, mutual understanding, tolerance, respect for rules, collective life, participation in society, public spirit, understanding of one’s country, international understanding, discrimination, and prejudice.

On the contrary, there are many differences. To begin with, we can name “desire to improve,” “development of the individuality,” “hope and courage,” “effort and strong will,” “pursuit of truth,” “gratitude,” “work,” “love for family,” “fulfillment of family life,” and “preciousness of life” as contents which are described in Japan but not in France. While understanding of one’s country is common to both countries, in France, the word “Republic” often appears and many contents such as values (freedom, equity, philanthropy), symbols, and system of the Republic, democracy, law, national defense, are mentioned in connection with the Republic. As the name “Moral and Civic Education” signifies, contents concerning social life, such as citizenship, rights and
duties, laïcité, the administration of justice, traffic regulations, are mentioned a lot.

Moreover, while practical acts are written in Japan as “do something,” or “try to do something”, knowledge is much regarded as important in France. Originally, in EMC, we attach importance to the connection of values, knowledges, and practices. Values are described as freedom, equity, philanthropy, laïcité, solidarity, spirit of justice, respect, and non-discrimination. Knowledges are literary, scientific historical, juridical knowledge, and described as “moral and civic culture does not exist without knowledges, which instruct and clarify people’s ethical and civic choices and promise.” About practices, it is described that EMC is “neither exemplary exhortation nor transmission of knowledges and values from teachers. It is implemented, starting from practical situations, in classes and school life, in which students realize values and significance of the education (advices of students, play of moral dilemma, roleplaying, debate…).” A fact that literary knowledge is also regarded as important is noteworthy.

Sentiments and sensibilities are emphasized as well as knowledges. In Japan, sentiments and emotions are described just in one item of “emotion, sublime.” On the other hand, in France, it is written that “the sensibility is an essential component of moral and civic life: there is not moral conscience which does not be impressed, become enthusiastic, or be indignant. Education for sensibility aims at better understanding and identifying their sentiments and emotions, at putting them in words, at discussing them, and at better understanding that of other people.” The emotion is “a psychological and physical reaction to a situation,” and it has very important role of adjustment of social relations. That is, it is mentioned that “each person adapts one's behavior in relation with emotions that one perceives about other people. Expressing one's emotions and being able to recognize emotions felt by other people is indispensable for the quality of inter-individual relations.” Thus, it is considered that sensibilities and emotions are necessary for constructing better human relations with understanding the existence of sentiments as knowledges, and with identifying one's sentiments.

3. Relationships with Other Educational Activities

(1) In Japan

In the Course of Study, both goals and contents are common to the Special Subject of Moral and moral education throughout all educational activities. On such a premise, it is written in its “General Provisions” as follows. “Moral education should be implemented throughout all educational activities with the Moral as a special subject being the primary period in which it is administered. Therefore, each school should give proper instruction not just during the moral education classes, but during the classes for all subjects, foreign language activities, the period for integrated studies and special activities, in accordance with their respective characteristics, while considering the developmental stages of the pupils”. The words “primary period” mean “the role to supplement, deepen, develop, and integrate, with considering reciprocal connections,” moral education in each educational activity. That is, it is required that we “supplement the studies of which the occasion is not enough in moral education in the classes of other subjects, foreign language activities, the period for integrated studies and special activities, much more deepen the study with considering the actual conditions of students and school, guide with paying attention to re-grasping and developing the reciprocal connections.” For that purpose, we are to make whole lesson plans for moral education. We are required to devise to enable the Special Subject of Moral to achieve the role as the “primary period” by clarifying the connections between that subject and moral education in other educational activities.

About fundamental policies of lessons in other educational activities, it is described that “it is important to give lessons with considering and predicting that the morality is cultivated in the process of enhancing proper
lessons of each educational activity based on its goals,” and two viewpoints are given for cultivating students’
morality through lessons of other educational activities. The one is the influence of teachers’ attitudes and acts,
such as language, manners of taking care of students, attitudes, and enthusiasm on classes. The other is the
attention to students’ learning activities and learning attitudes. It is said that it is important to take care that
students apply themselves to their leaning freely and earnestly, and to arrange to make classroom atmosphere
and human relations thoughtful, voluntary, and cooperative.

(2) In France

Moral education throughout all educational activities is being aware of also in France. The first principle of
EMC in the Teaching Program says that “EMC turns on principles and values necessary for common life in the
democratic society. (…) Teachers have a duty to promote these values in all classes and all dimensions of school
life.” Also, in the sixth principle, it is said that “EMC must have a period especially dedicated. However, it must
not be limited to contents taught “at the side” of others. All classes of all degrees should be articulated with it,
with soliciting the emancipated dimensions and social dimensions of apprenticeship in school, required by the
demand of humanism. All of discipline domains as well as school life contribute to this education.”

Moreover, the importance of teachers’ attitude in moral education is also recognized as it is described that
“moral and civic education reflects the professional ethic of teachers.” It is because values slip into all
professional acts, appear in teachers’ acts, attitudes, and behaviors, and be shared. “Goodwill and rigor are the
basis of all processes of education.” Also, it is mentioned that “it is necessary that teachers’ team show
examples of, and practice, in ordinary classes, values developed in a framework of EMC.

(3) Comparison

In comparison of descriptions in Japan and France, it is mentioned in both countries that moral education
should be implemented not only in the Special Subject of Moral or EMC, but also in all educational activities,
although some periods especially assigned to moral education are necessary. In addition, the point that
teachers’ attitudes and behaviors have influence on students’ moral development is common.

4. Relationships with Language and Literary Education

(1) In Japan

It is mentioned that we must pay attention in Japanese Language classes to the things as follows. “In
raising capacity and ability of accurately understanding and properly expressing in Japanese language,
increasing the ability to communicate in daily life is a basis of process of moral education throughout all
educational activities. Also, developing the ability to think and imagine and the sense of language is a
foundation of cultivating moral sentiment and moral judgement. Moreover, developing the attitude of respect
for the Japanese language and trying to develop the ability of it, being concerned with language culture of our
country is related to respect for tradition and culture and love for our country and hometown having cultivated
these.” That is, developing the ability necessary to communication, the ability to think and imagine, and the
respect for the language of own country to love for one’s country are purposes.

Also, about a choice of teaching materials of Japanese Language, in order to contribute to the development
of morality, it is mentioned as follows. “a. To be instrumental in increasing interest in the Japanese language
and developing an attitude of respect for the Japanese language; b. To be instrumental in developing the ability
to communicate, the ability to think and imagine, and sense of language; c. To be instrumental in developing the
ability and attitude to make fair and proper judgment; d. To be instrumental in developing an attitude to have
scientific and logical views and ideas and to broaden perspectives; e. To be instrumental in brightening life and
fostering the will to live strongly and truthfully; f. To be instrumental in cultivating the heart to respect life and care for others; g. To be instrumental in cultivating love of nature and the ability to feel awe and be responsive to beauty; h. To be instrumental in developing an understanding and affection for the tradition and culture of Japan; i. To be instrumental in developing an attitude to desire the development of the nation and society with an awareness of Japanese. j. To be instrumental in cultivating the spirit of international cooperation, with an understanding of the civilizations and cultures of the world.” We can see that teaching materials are also required to contribute to develop the ability of communication, the ability to think and imagine, the respect for Japanese language, the ability of logical thinking and judgment, the respect for lives, and the consideration for others. Also in the Special Subject of Moral, it is said that “it is required to understand moral values with being involved by putting oneself in situations of characters, and to reflect on oneself based on it, so that we utilize them effectively in lessons.” Thus, children are to understand moral values brought by texts and think introspectively about them.

Moreover, for the realization of “active, interactive, and deep learning,” it is required to improve necessary language-environment in each school, to enhance students’ language-activities mainly in Japanese Language in accordance with characteristics of each subject, and to fulfill reading activities. About roles of language in the Special Subject of Moral, it is mentioned that summarizing and expressing what students feel and think from teaching materials, coming into contact with different ways feeling and thinking in talks and discussions, and discussing cooperatively enable to make the most of the language ability and to effectively seek to understand moral values.

Specifically saying, it is mentioned that “language is a basis not only of intellectual activities, but also of communication, sensibility, and emotion, and we must fulfill language activities such as talking, discussing, and writing based on own ideas in order to cultivate ability to deepen own ideas, judge, and express with touching various ways of feeling and thinking.” In Elementary School Teaching Guide for the Japanese Course of Study, it is mentioned that learning deepens, for instance, students’ ways of feeling and thinking become clear by touching ideas different from theirs in the discussion. Also, effects of writing are described as “to enable to organize own ideas, which have been unclear until then, recall experiences and own situations, which they do not notice in daily lives. And introducing these language activities in the Special Subject of Moral enables students to grasp moral values with being involved more strongly.” Junior high School Teaching Guide for the Japanese Course of Study also mentions that “occasions of expression such as debating and writing lead to clarifying what students think and reconsider by verbalizing own way of feeling and thinking in the Special Subject of Moral.” Thus, reflecting oneself, checking and reviewing one’s sense of values promote deepening an awareness of way of living as a human based on understanding of moral values.

(2) In France

Language activities are emphasized also in France. Students are required to achieve “Common core of knowledge, skills and culture” to become a successful and active future citizen within French society and the world. It consists of five domains. The first is “Languages for Thinking and Communicating,” in which students will be taught how to understand and express themselves while using 4 types of language: French, Other Modern or Regional Languages, Mathematical, Scientific, and Technological Languages, and Language of the Arts and the Body. The goal of each type is to understand and acquire the code of each language, and to express oneself, as is mentioned that “this area provides access to other knowledge and a culture that makes it possible to exercise critical thinking; it involves mastering codes, rules, systems of signs and representations. It involves knowledge and skills that are used as tools of thought, communication, expression and work and are
used in all fields of knowledge and in most activities.

Then we examine the relationship between the subject of French and moral education. As we already saw in Introduction, the Teaching Program for the Development Cycle (cycle 4) says that “Education of French contribute strongly to the civic and moral formation of students, by the development of competencies to argue, as well as by the discovery and the critical examination of grand anthropological, moral, and philosophical questions stirred by literary works.”

Among them, a topic especially handling moral is organized in education of French in the Consolidation Cycle (cycle 3) in France. This unit is one of an item named “Literary and artistic culture.” It is said that during French education in cycle 3, “it matters that children develop an attentive position of a reader who is sensitive to aesthetic effects of texts, and aware of the values they bear, and gradually structure a literary culture.” The name of the topic is “Questions of morality,” and is handled in CM1 and CM2 (last two years of primary school, age 9 and 10). This topic offers “to discover stories, life stories, fables, albums, plays that question certain foundations of society such as justice, respect for differences, rights and duties, preservation of the environment; to understand the moral values carried by the characters and the meaning of their actions; to question, to defeat the values in question, even the tensions between these values to live in society.” For teaching materials, “a novel of the youth or heritage literature (full reading) and albums, tales of wisdom, life stories related to the curriculum of EMC and/or to the curriculum of History (...), or fables asking moral questions, poems or songs expressing commitment or a play of youth literature” are designated.

In the Accompanying Resources, for a question why students work on questions of morality in CM1 and CM2, there written three reasons: to acquire or reinforce values of reference (fairness, loyalty, generosity, solidarity, empathy, courage, etc.) carried by heroes or, more generally, characters to whom the young reader can identify and on which he can to build a personal ethic; to build an informed judgment and to face the contemporary challenges of our society; to develop one’s cultural and literary knowledge, and to discover the role that literature plays in particular to initiate a philosophical questioning; understand the motivations of the characters, the meaning of their actions.” Thus, the reason for dealing with this topic is to make children recognize the existence of values carried by characters of literary works such as justice, sincerity, generosity, solidarity, empathy, and courage, and consider conflicts in the society. There written also the words such as “the literary text contributes to moral and civic education” “by the sensitivity it develops in the young reader,” and “the new moral and civic education curriculum (EMC) for elementary school and college makes sensitivity education an essential component of moral and civic life,” and these are noteworthy in a point that not only values carried by literary works but also sensitivity cultivated by reading them are regarded as important. Moreover, we emphasis not on didactic and moralistic elements, but on artistic and literary elements as it is said as the reflection on morality linked to “the languages of art: artistic and literary expression of feelings and emotions” foils certain reductive representations of the youth literature as necessarily didactic and moralistic.

The relation between moral and literature is explained as follows. “The literary text often leads the reader to question his values. The acquisition and development of this posture of questioning, reasoning, and interpretation among students is a major issue to be situated and take its place in the world. The goal is not to “offer the moral” or to “moralize”, but to develop an ethical posture founded in consciousness on texts allowing the reader to build on his experience and on that carried by the texts.” The fact that the goal is not to “offer the moral” or to “moralize” but to develop an ethical posture based on experience that we get by reading literary texts is mentioned also here.
(3) Comparison

The course of direction of fulfilling the language activity is common to Japan and France. However, although only speaking and writing are considered in Japan, not only language as tools of oral communication and writing, but also mathematical, scientific, and technological language and language of the arts and the body are in a range in France. This is because of the context that the language activity is decided to be fulfilled. It became emphasized from the revision of the Course of Study in 2008. It is said that the background to this is firstly the fact that there are problems in students’ ability of thinking, judgement, and expression was revealed by international examination, especially in the reading comprehension by PISA, and secondly the deterioration of the communication skill.

Although language activities are required in some subjects in Japan, e.g., in Art to “fulfill the language activities in which students work out a design in idea-sketch, organize ideas in language, explain about one’s work, and broaden way of view of objects and way of feeling from the viewpoint of cultivating capacity and ability concerning generating and conceiving of a rich fund of ideas, and concerning appreciation,” and in Health and Physical Education, to “regard language activities which cultivate language ability as important, cultivate communication skill and ability to think logically through reasonable discussions on exercise and on game plan, on the maintenance, improvement and recovery of health in personal life, and fulfill the voluntary learning activities,” these are limited to summarizing the ideas, explanation, or discussion. On the other hand, in France, the meaning of language is grasped more widely than in Japan. Language is expected as a presentation of objects, experiences, and natural phenomena such as diagrams and figures in mathematical, scientific, and technological language, and as a tool of expressing oneself and communication in language of the arts and the body in France.

As to the relationship between moral education and language and literary education, teaching materials in Japanese Language are required in Japan to be useful for cultivating the ability for communication, the ability to think and imagine, the respect for Japanese language, logical thinking, the judgement, the respect for lives, and the consideration for others. Also, as for teaching materials used in the Special Subject of Moral, it is required to make students understand moral values carried by texts and think introspectively with reflecting in themselves. On the other hand, in France, the aim of the unit of education of French with deep connection with moral education is not “to give morality” or “moralize,” but to make recognize the existence of values such as justice, honesty, indulgence, solidarity, empathy, and courage, and to consider the conflict of them in society. Also in EMC, not only values carried by literary works but also the sensitivity cultivated by reading them are highlighted. Moreover, in literary works, not didactic and moral elements, but artistic and literary elements are emphasized.

Thus, the common point is that it is required to understand and consider moral values carried by characters. Besides it, cultivating the attitudes to respect for national language in Japan, and cultivating sensibility by artistic and literary elements in France are considered as important.

5. Conclusion

We have surveyed the description in the Course of Study for the Special Subject of Moral in Japan and the Teaching Program for EMC in France, and examined how are described the contents, which children should acquire, the relationship with other educational activities, and the relationship between moral education and language and literary education.

At first, as to the comparison of contents and points to remember of subjects concerning moral education, it is revealed that there are some common points in contents, but there are two differences as follows besides the
differences in contents. The first is the point that the knowledge is much more emphasized in EMC in France than in Japan. The second is the point that also the emotion and the sensitivity is emphasized in France. The sensitivity and the emotion are considered to be necessary in order to understand the existence of sentiments as knowledge, specify one's feeling, and construct better human relations.

Secondly, as to the comparison of the relationship between moral education and other educational activities, we revealed that the point that although the period especially assigned to moral education is necessary, moral education should be implemented not only in the Special Subject of Moral or EMC, but also throughout all educational activities is common. Also, the idea that teachers' attitudes and behaviors have an influence on children's moral development is in common.

Thirdly, as to the comparison of the relationship between moral education and education for language, we revealed that the direction of fulfillment of language activities is in common. However, although not only the language as a tool of oral communication and writing, but also mathematical, scientific, technological languages, and language of the arts and the body are considered in France, only speaking and writing are considered in Japan. Also, the fulfillment of language activities are required in education of Arts and Health and Physical Education, but these are limited to the arrangement of ideas, explanation, or discussion in Japan. The meaning of the language is grasped more widely in France than in Japan, and language as a representation of objects, experiences, and natural phenomena, and as expression of oneself, and as a tool of communication are expected. As to the relationship between moral education and language and literary education, the point that it is required to understand and consider moral values carried by characters is in common to two countries. However, we could not see in Japan the educational policy to cultivate sensitivity by artistic and literary elements, which is emphasized in France.

Finally, we suggest the possibility of the relationship between the Special Subject of Moral and Japanese Language. We will consider with referring to the characteristics of moral education and the relationship with language and literary education in France, and based on the role of the Special Subject of Moral as the primary period, that is, supplementation, deepening, and integration. As to supplementation and deepening, we suggest the learning in the Special Subject of Moral that students understand deeply as knowledge the moral values, which they read in a unit of reading literary texts in Japanese Language class. This may be a solution to the criticism of today's reading materials that we mentioned in the Introduction. The cause of this criticism is the fact that obvious and undisguised materials are used and these are used in classes of the Special Subject of Moral. This might be solved when we read works with highly literary and artistic elements in classes of Japanese Language. And as to integration, we could handle integrally in the Special Subject of Moral the artistic elements that we learn in classes of Arts and Music, as well as of Japanese Language. The objects of Japanese Language for junior high school is as follows. That is, “to cultivate following abilities to work one's perspective and thinking through language and to accurately comprehend and properly express in Japanese language. (1) To be capable of comprehending the characteristics of Japanese language necessary in social life and using properly. (2) To increase the ability to exchange their own ideas and opinions clearly in communication with people in social life, and to develop cognitive and imaginative capacity. (3) To recognize the value of language, to develop a sense of language, to contact with language culture in our country, and to cultivate the attitude to respect for Japanese language, to enhance the ability of it.” Akabori (2010) says about the relationship between moral education and the object of Japanese Language, the ability to exchange their own ideas and opinions clearly has the connection with the viewpoint that “things mainly concerning relationships with people,” and contact with language culture and respect for it has the connection with respect for tradition and
culture. However, to be moved by the beauty is also one of the contents of moral education in Japan. Therefore, cultivating the imaginative capacity and developing a sense of language through artistic elements of literary works is also have the deep connection with moral education.

A study through teaching materials to investigate how the education for understanding emotions is implemented in EMC remains to be conducted.

References

Notes
(1) These criticisms are taken over from Usami (1974) to Yoshida (2013).
(2) Yoshida (2013), p.46.
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Focusing on the Relationship with Language and Literary Education

Wakana KAWAKAMI

This study surveyed the description in the Course of Study for the Special Subject of Moral Education in Japan and the Teaching Program for EMC in France, and examined the form in which content is described, the knowledge which children should acquire, the relationship between moral education and other educational activities, and language and literary education.

As regards content, we recognized that knowledge, emotion and sensitivity are more heavily emphasized in EMC in France than in Japan.

As regards the relationship with other educational activities, we recognized that although specifically assigned class time for moral education is requisite, moral education should be implemented throughout all educational activities is a common thread.

As regards the relationship between moral education and language education, we recognized that the direction of fulfillment of language activities is a common thread. However, although only spoken and written language are considered in Japan, mathematic, scientific, and technological language ability, and language ability of the arts and the body are also considered in France. As regards the relationship with language and literary education, we recognized that understanding and consideration of moral values carried by characters required is a common thread found in both countries. However, we did not observe an educational policy to cultivate sensitivity by artistic and literary elements in Japan, which is clearly emphasized in France.

Finally, we suggest the possibility of the relationship between the Special Subject of Morals and Japanese Language. As regards “supplementation” and “deepening,” we suggest that students are taught to deeply understand the Special Subject of Morals as a form of knowledge in the building of moral values, which they read as a unit of reading literary texts in Japanese Language class. And as regards “integration,” we recognize the need for an integrated approach in the Special Subject of Morals and the artistic elements that are taught and learned in the classes of Arts and Music, as well as in Japanese Language classes.

日本とフランスにおける道徳教育に関する比較研究
言語・文学教育との関係着目して

川 上 若 奈

本研究では、日本の「特別の教科 道徳」と、フランスの「道徳・市民科」の学習指導要領の記述を概観し、それらの教科において子どもたちが身につけるべきであると考えられている内容、他教科等との関連、そして、道徳教育と国語科との関連がどのように言及されているかについて検討した。

内容に関しては、フランスの道徳・市民科においては、日本よりも知識及び、感情や感受性がより重視されているということを明らかにした。

他の教育活動との関連に関しては、道徳教育に特別に割り当てられる時間も必要であるとしながらも、学校教育全体を通して行うべきであるとされている点が一致していることが明らかになった。

道徳教育と言語教育との関連に関しては、まず、言語活動を充実させるという方向性は共通してい

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る。ただし、日本においては、話すこと、書くことのみが考慮に入れられている一方で、フランスにおいては、数学・科学・情報科学の言語、芸術と身体の言語までもが射程に入っている。言語・文学教育との関連に関しては、日本とフランスでは、登場人物によってもたらされる道徳的価値について理解し、熟考することが求められている点では共通する。それに加え、フランスにおいては、芸術的、文学的要素によって感受性を育成することが重視されている。

最後に、日本の国語科と道徳科の連携の可能性を提示した。「補充」、「深化」について言えば、国語科において文学の文章の解釈の単元と関連させて、国語科において読み取った登場人物の感情について、道徳科ではより深く知識として理解する学習が考えられる。「統合」について言えば、国語科で感じ取った文学的、芸術的要素要素に加え、美術科や音楽科で学んだ芸術的要素を、道徳科において統合的に扱うことが考えられる。