

## **What Moroccan schools can learn from Japanese moral education?**

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### **Abstract**

The aim of this research is exploring and adapting Japanese moral education policies and practices to enhance the Moroccan education system without interfering with its historical, geographical, and sociocultural context.

Using a comparative approach and content analysis method, we identified shared and distinct features in both systems, highlighting the strengths of the Japanese side.

The research concerns an in-depth analysis of four Japanese elementary school moral education lessons. It shows that teachers employ a constructive learning theory, acting as facilitators, encouraging students to construct their own knowledge. Positive feedback and absence of punishment for incorrect answers were observed.

Formative assessment is a formal practice where students provide comments at lesson end, allowing precise evaluation of understanding. Japan's moral education offers flexibility for teachers to customize materials as needed. Emotional engagement and depth in moral education classrooms are noteworthy.

Drawing from one year-long research at Naruto University of Education in Japan, we attribute Japan's moral education success to distinct practices, regular curriculum updates, and textbook revisions. However, the cooperation of homes and communities and the societal promotion of moral education are equally vital for this achievement.

### **Keywords**

Moral education in Japan; educational practices; moral education textbooks; elementary school.

## **Introduction**

Traditionally, moral education was an instruction in morality considered to be the province of the home or of the churches and mosques. “Parents are the child’s first teachers and are obliged to communicate to their child what behaviors and attitudes are socially acceptable and what behaviors and attitudes will not be tolerated. (...) We should wait until the last quarter of the twentieth century to see moral education becoming a part of regular school day in many public and private institutions.” (Publishers, 2017)

Now days, the education systems all over the world aim to socialize children and try to facilitate their integration inside the society before their adult life. Among all the lessons and courses, moral education is a principal key to reach this goal.

Moral education “ may be intended to promote moral development, or to form character, or to make students more virtuous” (Husén & Postlethwaite, 1994). That seems to be the goal of the whole education system and may be that is the reason behind the importance given to the moral education all over the world and particularly in Japan where living in peaceful society and thinking to the other is vital.

Japanese moral education “*doutoku*” had been analyzed by many researchers, and it’s become a model for many countries and specialist on education. However, most of the previous studies in moral education were focused on the curriculum or the content of coursebooks and few of them have examined the pedagogical part.

The reality is that aspect has the same importance as producing better quality of coursebooks: “It is now widely recognized that the individuals relied upon to implement reform initiatives modify these policies in response to the institutional environment” (Bamkin, 2018). Consequently, the teachers have a main rule in transferring the guidelines in the curricula into a skill acquired and developed by the students.

This mission is not simple: “if policies were simply and perfectly implemented in classrooms, then research on policy would hold educational significance. However, this is not the case. The relationship between policy and practice is complex because policies are mediated by teachers, resources and multiple levels of administration” (Bamkin, 2019).

## **Problem statement**

This research will not focus on the programs but on the implementation process, especially the last part of it which took place in classrooms. In moral education, teachers will face a lot of dilemmas like “the pedagogical paradox of moral education which works under the condition of dignity and autonomy. Teachers must attribute to young person the capacity for acting morally, the capacity to understand and justify moral rules, even if they are young, unknowing, immature, preconventional, and unintelligent” (Husén & Postlethwaite, 1994).

In addition, teaching in heterogeneous classrooms become more difficult when it comes to moral education. For example, same as Japan and Morocco, many other cultures assume the difference between girls and boys and how they should be educated. How can a teacher deal with that fact and other differences?

Moreover, some studies proved the correlation between student’s performances and teaching efficacy; “wish refers to teachers’ beliefs about their ability to influence students outcomes” (F. Wheatley, 2002). That can be one of the big obstacles in Morocco, because there is a kind of conviction that is very difficult to instore a good behavior in classrooms whereas the society does not promote morals.

All these variables guide us to look for the secret of teaching moral education in Japan, because we are persuaded that analyzing books is not the only way to improve moral education output.

To implement moral education, it is not just about curriculums’ reforms and decent schoolbooks, but it is also about teachers’ rules and their educational practices. If you elaborate a very good curricula and schoolbooks, you may defeat the most of didactic problems, but how about the pedagogical aspect which the key to the didactic transposition.

### Research method and design

Our research aims to explore the unique aspects of moral education teaching practices in Japan. Specifically, we will describe and analyze the methods employed by Japanese teachers in moral education lessons to understand how the intentions of the curriculum are effectively implemented in their teaching approach.

To begin, we provide an objective summary of four lessons of moral education, consisting of two standard lessons and two experimental and innovative classes. These classes have been thoroughly observed and documented by Roesgaard (2019), allowing us to delve into their details.

Following this, we conducted an analysis of the lesson content by examining both the similarities and differences among them. By employing content analysis, we can quantitatively assess the presence of specific words, their meanings, and the relationships between them. This process allowed us to transform our qualitative material into quantitative data.

To aid in this analysis, we will utilize the following grid to identify the key words present in our content. This framework will provide a structured approach to identify and analyze the essential elements within the lessons.

**Table 1: Grid used for content analysis**

Items	Lesson’s structure			Management			
	Intro	Main part	ending	Space	Time	Group	General atmosphere
Lessons							
1							
2							
3							
4							

## Lessons summary

Before proceeding to the classroom, it is important to note some general observations about elementary schools in Japan, particularly in relation to moral education. The following information were collected after three visits of different Japanese elementary schools.

One notable feature is that all schools in Japan have their own library, which is typically an aesthetically pleasing and vibrant space. It is often considered the most charming and colorful area within the school premises. Similarly, classrooms are adorned with colors and decorations, which is viewed as a significant learning activity at the beginning of the academic year.

Moreover, each school in Japan has its own set of stated goals and a unique school song. These goals and the school song are centred around the students and are closely aligned with the curriculum guidelines. The curriculum guidelines themselves divide education goals into three main sections: knowledge, morality, and physical well-being. This holistic approach to education underscores the importance of nurturing not only academic knowledge but also ethical values and physical development among students.

### Standard lessons

Lesson 1, Grade 6

Theme: what is a friend (*tomodachi/yujin*)?

The teacher starts the lesson by asking some questions about friendship. For example, he asked: what is a friend? Some responses were: a friends help each other, play together, have fun together... The teacher concludes this first part in reaction to a student' answers saying there is no friendship without understanding the other (*wakariau*). Then, he changes the space of the class by pushing desk and chairs and siting on the floor before starting to read a story.

The first part of the story talked about a fox who decide to sell his friendship to the other animals in the forest. A bear hired him for a meal with him and even if the fox had a stomach-ache, he claims that he liked the food. The fox gets his money and go back home.

The teacher made a pause and asked about the students' opinions. All the answers criticize this friendship, students claimed that the fox forced himself and said that the fox and the bear do not understand each other (*wakariatte nai*).

The teacher continued the story. The next incident is when the wolf invites the fox to play cards together, but at the end, the wolf refuse to give money to the fox. He told him that real friends do not take money from each other. The fox was surprised and asked the wolf if he can come other times to play with him, the wolf agreed and give him his favorite toy as a present.

Even if in both cases the fox got something, the children opinion was totally different from the first part of the story. They think that this is a real friendship and there is a trust (*shinrai*).

The learners are giving the story on hand out and read out aloud the story, then all discussion was about the characters and there feeling.

At the end, the children were asked to write down their feedbacks about the lesson. The teacher concluded that friendship is about trust, understanding and giving the most priceless thing to your friend.

## Lesson 2, Grade 6

Theme: How to handle conflict.

The teacher starts the lesson by asking children to talk about an episode where they have felt forced to do something. After some of them talked about their own experiences, the teacher gave to the children a paper and asked them to respond the first two questions.

Question1: what do you do when you are invited to participate in a game, and you do not want to? The answers suggest proposing another time or activities, so the teacher said: how about just saying no? the first reaction of children was to laugh then they go with some excuses and apologize. Teacher said that is better to add the reason behind your non-participation. Consequently, nearly all responses started with excuse me (*gomen ne*) then gave an explanation.

Question 2: a classmate asks to borrow a book from you, you like this book particularly and do not want to loan it – what do you do?

The pupils look like they learned very well from the first question. All the answers purchased the same logic starting by apologize then a reason. Some of the children gave a solved-problem answer like: “let’s read it together” or “go buy it yourself”. The teacher without any negative feedback did not approve the last answer and explain that it may create another conflict, so it is better to provide reason for your refuse.

The teacher asked the pupils to give him their papers then he ends the lesson.

Besides the previous answers, the children’s papers were full of surprising solution: some of them talked about empathy and the importance of putting itself in the other persons’ shoes, one child claim that the person who asked the question should also be clever and cancel his request if he felt that disturbing other, finally there is who pointed the importance of expressing your felling clearly.

## **Experimental classes**

### Lesson 3, Grade 4

Theme: the seven good habit, “sharpen the saw”.

This lesson is managed by a head teacher using her own method. It is about teaching moral education via the “7good habits”, the system developed by Stephen covey and promoted all over the world.

“Although the “7 Good Habits” are made in USA, they are very similar to the morality (*dotoku*) and logic (*ronri*) of traditional Japan. The habits have been used in regular teaching since 1995 and the acclaimed results is students succeed at entrance exams for top ranking universities, so this teaching should lead not just better character building, but also to better performance” (Roesgaard, 2016).

The following slogans are used as themes for each class us they explain the habits. They have been adapted by the teacher from the adult version which is between parentheses after the Japanese translation:

- Act based on your own thinking and take responsibility for your actions (*jibun de kangaete kodosuru, jibun de sekinin o motsu*; Be proactive).
- You begin after defining your goal, make plan (goru o kimete kara hajimeru, keikaku o tateru; begin with the end in mind).
- Do the most important things at once, play after doing your homework (*daiji na koto kara ima sugu ni, shukudai o shite kara asobu*; put first things first).
- Thinks in terms of win-win, make everyone happy (*win-win o kangaeru, mina ga happii*; think win-win).
- Let's first understand, then try to be understood, first you hear what the other has to say (*wakatteagete kara, wakattemorau, mazu aite no hanashi o kiku*; seek first to understand, then to be understood).
- We work together, it goes better when we have all contributed (*chikara o awaseru minna de kangaetta ho ga umaku iku*; synergize).
- Polish yourself, balance is important (*jibun o migaku, baransu ga daiji*; sharpen the saw).

As mentioned in the theme of this lesson, it concerns the 7<sup>th</sup> habit. Before starting, the teacher asked all children to repeat all the previous six habits printed in the first page of the teaching materiel clearly prepared by the teacher. The slogans are written in tree, each one is coming from the root until the top.

The main part of the lesson starts with a story of two men sawing down a tree. One is working hardly and continuously while the other take breath and seems working less. However surprisingly, at the end the second man had more benefic result. The teacher stopped and asked the children to think about it in groups.

After a while, the presenters of each group face all the class and gave their answers. The presenter did not start until he got all the class attention, and the pupils did not ask him or disturbed him until he finished (the application of the previous habits).

Some children thought that the faster is younger or strong, some of them said that his saw maybe better or electric one, and some pupils thought that the second one did not care about his job so he may be faster, but the other's work should be better.

The teacher praises all the answers and asked the students to turn the page to discover the rest of the story. The fast man spent his breaks sharpening his saw.

Based on this, teacher talked to them about the importance of maintaining our tools: the head, the heart, the body, and the relationships.

**HEAD:** do your homework, and related exercises, read books, do not fill your head with unpleasant memories, watch TV but choose your program.

**HEART:** be kind and nice, understand each other, get a hug from mummy, stand on your own two feet, smile.

**BODY:** exercise every day, get up early and go to the bed early, make sure you eat three times a day, sleep enough, drink milk, live a healthy life.

FRIEND/RELATIONS: be good to your friends, play and hang out with your friends a lot, speak to other and listen to what they have to say, be good friend, work on your relations every day, always answer when spoken to.

Afterward, the teacher asked the pupils to propose other idea about the way they want to sharp their saw. After some minutes all groups wrote down the answers on the black board then the teacher start a discussion with all the children. The teacher asked them about the things they already achieved and others they want to do. Finally, the lesson ended by a general discussion about all the 7 Good Habits since it was the last in the year.

Since this lesson is experimental, after the children left the observers had a brief discussion with the teacher about the class. That was principally about the difficulty of cultural transposition. Teacher claimed that: “the one most difficult to teach to Japanese children is habit number one (act based on your own thinking and take responsibility for your own actions). In his analysis this is because they are often encouraged to elicit the opinion of others before making up their mind, so trusting their own judgment could be difficult enough. But the later part of the habit, taking responsibility, in his opinion is the hardest part of all, since in his analysis, much time is spent in Japan on the playing the “blame game”. If one can hide behind the opinion of the others, one can also pretend not to be responsible for the outcome based on the choice, which was based on the input of many people, hence responsibility for the decision or choice becomes unclear.

The other habit presenting special problem is number two, (you begin after defining your goal, make a plan). Here the teacher attributes the difficulty to the children being overly used to being told by others what to do and when, so they have very little experience with making plans on and of their own.

Habit number five (let’s first understood, then try to be understood, first you hear what the other had to say), also sometimes presents problems, but this time as more universal issue among children all over the world, as it is very common that an aspect of growing up is learning to listen to and respect the utterances of others.” (Roesgaard, 2016)

#### Lesson 4, Grade 1

Theme: can we help each other (*tasukeaeru ka na*)?

The school is connected to a teacher training university, so this lesson is a part of the activities of study group on moral education. The children are used to be observe by 15-18 adults and the atmosphere seems to be very normal for them.

Like the previous lesson the teacher prepared his own and very elaborate materiel. The particularity is that lesson is based on survey given to the children a week before. They were asked to choose among the propositions of the guideline’s curriculum about relations: things relating to oneself, relation to other people, relation to nature and sublime, relation to groups and society. The majority prefer to talk about relation to the other people and relation to nature, and because of lack of time (only 45 minutes) the teacher cannot include both themes, so he chooses the relation to the other people in particularly friends.

The teacher did not ask just about the theme but also the way the pupils want to learn. The result of the survey was the reason behind choosing a short story as the material for this lesson.

Like the first lesson, before starting the story the desks and the chairs are pushed besides, and the children sit on the floor. The story is about four animals: the lion, the deer, the monkey, and the hippopotamus. The main incident in the story is when the lion, the protector of everyone, feels sick so his friends were worried about him. The deer and the hippopotamus look after the lion and bring him food while the monkey disappeared for a several days. The lion starts to get well when the monkey reappears tired and scruffy looking. He went very far to look for a medicine and some herbs that can help the lion to get well.

The teacher stopped and asked the children about their opinions. All of them were impressed by the accomplishment of the monkey but some mentioned that should be normal between friends, other emphasized the role of the deer and hippopotamus because the food is also important not just medicine.

Before the end of the lesson, the teacher gave to the pupils a questionnaire where they must respond to how they would like to interact with their friends. Finally, the teacher showed a photo of two children who pushed some tables back in place the previous lesson ; he praised them and explained that is because they do it for an absent friend and because they did it without being asked.

## Content analysis

To make sure that our analysis is objective and scientific as much as possible, we converted the texts into items in the following tables.

**Table 2: Data analysis (lesson's structure)**

Items	Lesson's structure		
	Intro	Main part	ending
<b>Lessons</b>			
<b>1</b>	First part of a story	Listening Discussion Conclusion	Write the reaction about the lesson.
<b>2</b>	Question	Questions/Answers Discussion Conclusion	Write the answers of two questions.
<b>3</b>	Review of the previous habits	Short story with deep meaning. Discussion Discovering the answer. Real example.	Write down the actions the pupils would take to reach the lesson's goal.
<b>4</b>	Short story	Discussion Interpretation	Write the opinion about friendship.



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 Conclusion
 

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**Table 3: Data analysis (classroom management)**

Items	Management			Materiel and feedbacks
	Lessons	Space	Time	
<b>1</b>	Decorated by the children. Siting on the floor.	The main part takes the most of time. The ending exceeds the bell.	All the class as one group. The pupils talk to the teacher only.	Official. General feedbacks.
<b>2</b>	Decorated by the children. Classic organization.	The main part takes the most of time. The ending exceeds the bell.	Usual organization. The pupils talk to the teacher only.	Official. General feedbacks.
<b>3</b>	Decorated by the children. Join some table together.	The main part takes the most of time. The ending is on time.	Teamwork. The pupils talk to the teacher and each other.	Personal. General and Specifics feedbacks.
<b>4</b>	Decorate by the children. Siting on the floor.	The main part takes the most of time. The ending exceeds the bell.	All the class as one group. The pupils talk to the teacher only.	Personal. General feedbacks.

**Research findings****General class's atmosphere**

Classroom decoration is very important, it helps teachers to create the condition within which learning is most likely to happen. But what kind of environment is this? "Each teacher's concept of it will differ – but it is vital question to ask yourself, not least because, without reflecting on it, you are likely to uncritically reproduce learning environments that you grew up in yourself as a child, even if you hated them at the time" (Scrivener, 2012).

That can explain why many classrooms have the same decoration several years, or the same ideas sometimes renewed. The Japanese teachers prefer involving the children, and we this that may have many advantages:

While it is a duty of teachers in many education systems, it is a moment of learning and sharing in the Japanese context:

- The children bring new ideas corresponding to their interest.
- It is a nice moment to get acquainted.
- The decoration make sense for students.
- The children feel more responsible of the class.

While the first and the last class were quiet, the second and third were very lively and noisy. That can be explained by the materiel used in the quite classes which are stories but also because the 3<sup>rd</sup> class organization was a group works and the second one was based on interaction (question/answers).

The good point is that the teachers are not disturb by the noise, do not yell at children, or asked them to be quit. The teachers try to manage the noise and are always focus on the lesson's goal. No matter if the class is quiet or noisy if the lesson purchases its objectives.

Surprisingly, in opposition to the general representation where a noise automatically means a bad group management, nobody come claim about the noise. May be because all teachers are accustomed to this kind of noise. "Often it is not a question of actual noise level. Anyone who has taught next to a room where fifty students are chorusing drills loudly will know what noise is. It is more question of the type of noise that people are accustomed to. When a whole department operates by the same approach, there are a fewer misunderstanding" (Richards et al., 2002).

### **Lesson's structure**

We can easily distinguish three parts in each lesson. In the introduction, the teachers try to catch the attention of the pupils and guide them to the goal of the lesson. It is important to note that all the lessons started by an affective and psychological preparation via the space management or a quick revision.

In the main part of the lesson the learning turns in general from implicit to explicit. Because in all the lessons the introduction aimed to guide children into the lesson's purpose. The constructive approach is clearly adopted in all classes; the teachers are facilitators, and the pupils try to build their own learning step by step.

All the teachers adopted a writing form of formative assessment however the approach is completely different. The first teacher asked the children to write down at the end of the class what they have learned or what they think about the lesson. In the second lesson the paper used for the assessment after the class was the paper used during all the lesson. In the 3<sup>rd</sup> lesson (7 good habits) the teacher asked the pupils to write what they will do in the future as an action to reach the goal's lesson. Since the last lesson was experimental, the teacher ended with a survey given to the pupils. We deduce there is no official or common method of the formative assessment in Japan, but it is seriously respected. All these methods may reach the goal, merely we think that the third approach is extremally intelligent since it may play the rule of a formative assessment at the same time it allows the children to project themselves in the future and try to make a real action which is the veritable rule of the morale education.

### **Class management**

**Time:** except the 3<sup>rd</sup> lesson, all the others exceed the time limited. For us there is two main interpretations. First, the children may like those activities and do not care about staying in class some more minutes until they finish. Second, because it seems usual for the learners, maybe it can be voluntary and a part of the Japanese education and culture; being adult it will be normal for them to add some minutes or hours in their works as well.

**Space:** the teachers using the story changed the class space and organization, the teacher who choose a teamwork also join the pupil’s table. We can notice that the space management depend on the materials and group’s management. The teachers should pay attention to this important part because it facilitates to reach the goals.

**Group:** even if all the lessons adopted various group’s management, only the 3<sup>rd</sup> lesson gave a real importance to the peer learning by adopting a teamwork. The approach turns from constructivism into socio-constructivism which is more beneficial for the children. The same teacher is the only one giving the opportunity for the pupils to represent a group and talk in face of all the class.

Those small details can make difference especially in a discipline related to the practices, not only a cognitive skill. Moral education is associated to the human behave, so when the learners express about a good friend relationship or write it down on a sheet, it does not mean “certainly” that they will act like they said. This is the main problem in some approaches and that is why the 3<sup>rd</sup> lesson caught our attention.

For example, several weeks before the lesson, the pupils learned the habit number 5 “Let’s first understand, then try to be understood, first you hear what the other has to say”. The lesson observed concerning the habit number 7 was an opportunity to remind and practice this habit, because the teacher asked every time the presenter to be careful about the audience and do not start until he got all the class’s attention, at the same time the other pupils cannot interrupt him until he finished.

### **Materiel and feedbacks**

The materiel depends on the teacher, whatever if they are using an official textbook or a personal materiel it must only be associated to the curriculum guideline. These results join the MEXT’s statistics showing that 39,7% of the teachers are using a self-made materiel in moral education classes.

**Table 4: Materiel used for moral education classes in elementary school 2014 (percent)**

<b>Type of material</b>	<b>2014</b>
Watashitachi no Dotoku	99.5
Commercial texts	85.3
Local authorities’ material	64.2
Other MEXT material	41.9
Self-made material	39.7

\*Only materiel used by more than 20 percent of the respondent’s is included here.

Roesgaard, Moral Education in Japan: Values in a global context. Routledge, 2016, p.63.

Approximately 40% of teachers utilize personalized materials, highlighting both the freedom granted to teachers in selecting didactic resources and the considerable value of such materials tailored to specific classes and conditions. The use of materials sourced from local authorities is particularly noteworthy, as it aligns with the Japanese education principle of fostering significant and meaningful learning experiences. By connecting school teachings with the immediate environment of the children, this approach enhances the relevance and applicability of the educational content.

This is another important point that may help teachers around the world. Adopting a personal material is not just about bringing a change or innovation, sometimes it is a necessity when the teacher wants to resolve some problem specific to his class. For example, two of the lessons discussed friendships but in a different way. In the second lesson, the teacher said that he chooses to talk about conflict because he noticed that in his class children face many situations about this problem. Consequently, he decided to substitute the story used in the other lesson by asking children to respond to some questions they may face in their daily school life.

Feedbacks are consistently provided to the learners, with no emphasis on right or wrong answers. Teachers actively refrain from reacting negatively when children express misunderstandings. Instead, they strive to provide reasoning and explanations as to why certain solutions or propositions may not be optimal without explicitly labeling them as inaccurate.

For instance, during a scenario where the second teacher asked the children how they would respond if they didn't want to lend a book, one student suggested telling their friend to purchase their own copy. The teacher would then explain the drawbacks and potential issues associated with this approach, while also discussing alternative responses.

## **Results interpretation**

It was clear that all the teachers adopt constructivism based on solved-problem approach. “The studies on teaching strategies for moral education recommend a problem-based approach to instruction whereby students work in small groups. This approach gives room for dialogue and interaction between students, which is considered to be crucial for their moral and prosocial development. Other studies discuss more specific teaching methods, such as drama and service learning” (Schuitema et al., 2008).

The teacher’s posture is a guide and facilitator, the teacher never gives answers, and his rule is to help children developing their own way of thinking. By this posture, the pupils learn to respect themselves, they are not afraid to make mistakes, they help each other and learn from each other.

The general posture adopted by the teachers helps the pupils to be critical and independent, in the real-life children will not have the teachers or the parents besides them every time, thus it is important for them to build their own learning. “In the tradition of the cognitive developmental, it is argued that moral education should be aimed at the moral development of the individual and at his or her ability to deal autonomously with moral dilemmas and ethical issues” (Schuitema et al., 2008).

The material also is very important for the Japanese teachers, even after many years of experience they still take the time and bring the energy to create, innovate and well plan their lessons. Unfortunately, usually after a few years of practice the first step that teachers start to ignore is the planification. Most of the time they use the textbook or some material from internet already prepared.

After the class, all the teachers adopted a writing form of formative assessment while in other education systems the formative assessment depends mainly on the interactions during the class (oral form). By adopting this method, teachers will never have a clear idea about all students, and they should make an immediate decision while the Japanese teachers after each lesson they can have an idea about all students' learning and take time before making decisions.

Moreover, the pupils paper showed that sometimes children do not express freely their feeling or opinion in front of the class, while in the paper they wrote really what they think. So, the Japanese approach allow the teacher to know more, deeply, and truly about the pupils' achievements.

Finally, this research has brought to light certain educational practices that could potentially improve moral education in other education systems. However, it is essential to acknowledge the limitations of this study. The samples examined in this research are not exhaustive, and there may be numerous other approaches to moral education in Japan that have not been included. Thus, while these examples are representative of some schools, they may not capture the full range of practices in the country.

Furthermore, it is important to note that in opposition to the studies dealing with curricula and textbooks, teaching practices can vary significantly. Factors such as the backgrounds of the students and teachers, as well as local or international events, can influence the implementation of moral education. This variability underscores the dynamic nature of teaching practices and the need for flexibility in adapting to different contexts.

## **Conclusion**

This research led us to understand one of the biggest aims of moral education in Japan which is teaching empathy; how to become members of collective society, how to work together... Thus, children learn to respect themselves, the others and nature.

The moral education in Japan is very deep and try to push pupils to really feel what another person felt. In addition, those feeling, and learning are made in practice in school then in the family and the society.

This school subject aims to make children aware of the good things they have, so they are sensitive about conserving water or saving energy and respecting property. Furthermore, because of the Japanese geography and history, children in a younger age should learn about naturally disaster and how to learn from the past. That may be the reasons that made Japanese children looks more mature and having a better understanding around them.

However, the great achievement of moral education in Japan is not just because of teaching practices. Three basic policies for moral education are the reason behind this success: "implementation of moral education that appeals to the minds of children by utilizing experiences;

improvement of moral education with cooperation of homes and communities; and promotion of moral education” (Sakamoto, 2008).

The classrooms observations showed that teachers asked pupils about their own experiences, making the links between the lesson’s goals and their daily life. In the lesson dealing with the “good habit” the learners wrote the actions they may take in the nearest future to acquire the habit. Moreover, two teachers talked about their own experiences at the end of the class to make a connection between the lesson and the real life.

In addition, the whole education system participates to enhance moral education experiences. The rules are respected, the food is healthy, the school and classrooms are clean, the sport field is adapted, and the teaching style is democratic.

The cooperation between the families and schools is the second important dimension leading to reach the moral education goals. The classrooms acquisitions should be meaningful to the children back home, that is why the parents in Japan are deeply involved in the life school of their children. The families know all the details about the school activities and teachers cooperate every time with them.

The last dimension is the promotion of moral education. The image of the Japanese people exported all over the world demonstrate the importance given to this dimension. In Japan, kindness, honesty, bravely and hard work are seriously and continuously promoted.

Finally, this research showed up that education system around the world have many things to learn from the Japanese moral education. However, to achieve successively the adaptation from the Japanese model to some other education systems, we should take into consideration the history and the sociocultural context of the country.

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