

What Do Textbooks Teach – and How?

An Approach to Assessing Modes of Human Rights Education

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WITH large-scale projects such as the Programme for International Student Assessment (PISA), *Trends in International Mathematics and Science Study* (TIMSS) and *Progress in International Reading Literacy Study* (PIRLS), efforts to assess student achievement on an international level have gained much attention. While these programs focus on traditional core subjects and competencies, viable benchmarks for more socially oriented subjects have yet to be developed. This article describes a research proposal that aims to construct categories for an assessment of contemporary human rights education – in Japan or other countries.

After establishing a Headquarters for the Promotion of the Plan of Action for the United Nations Decade for Human Rights Education (hereafter referred to as “Decade”) in December 1995, the Japanese government initiated a cascade of top-down implementation measures to guarantee a consistent human rights education policy throughout society. Until the end of the Decade, lasting from 1995 to 2004, annual *Reports on the Implementation Stages of the National Plan of Action for the UN Decade for Human Rights Education* (『「人権教育のための国連10年」に関する国内行動計画の推進状況』) were published on the government’s website.¹ Under the auspices of the Ministries of Justice (MoJ) and of Education, Culture, Sports, Science and Technology (MEXT), *White Papers on Human Rights Education and Human Rights Awareness-rising* (『人権教育・啓発白書』) have been published for every fiscal year since 2001, initially with an abbreviated version on the internet and a full print version for sale.² Japan consecutively pledged commitment to the United Nations World Programme for Human Rights Education.³

Japan’s positive attitude towards this international movement for human rights education heralded a nationwide shift from education for social integration (同和教育, also known as *dōwa* education⁴) to human rights education per se. Yet, the historically grown mode of education for social integration is still a major issue in Japan and must on no account be neglected.

One way of evaluating Japan's contemporary human rights education policy would involve examining laws, plans and reports such as referred to above; another way would include analyzing educational materials used or devised for human rights-related education. When discussing human rights education as an element of compulsory education, the most important developments have to be seen in the issuance of government-approved materials for moral education (道徳教育) in primary and lower secondary schools, namely the *Kokoro no nôto* (『心のノート』, a series of four books – *Notebooks on Morality* – introduced in fiscal year 2002),⁵ and the *Guidelines for Human Rights Education Methodology* (the so-called *Torimatome*, 『人権教育の指導方法等の在り方について』, 第1~3次とりまとめ), which serve as important sources for human rights education benchmarking in Japan.⁶ The first of the so far three *Torimatome* was published in June 2004 by the Research Council for Human Rights Education Methodology (人権教育の指導方法等に関する調査研究会議). While on the one hand the *White Papers on Human Rights Education and Human Rights Awareness-raising* mention the *Kokoro no nôto* as a medium relevant for fostering appropriate values in children, on the other hand the series has received a lot of criticism that may or may not abate after a revision of its content.⁷

Accordingly, it may be assumed that Japan's human rights education policy impacted the delineation of the current national curriculum (現行学習指導要領)⁸ – and is going to impact future curriculums, as well as the composition and approval of textbooks – or the upcoming design of the *Kokoro no nôto*.

Rationale of the Present Approach

Once the researcher has ascertained the consistency of Japan's efforts to implement an educational policy for and about human rights, she has to look for an appropriate sample, as well as an appropriate method to “measure” human rights-related educational contents in teaching/learning materials. “Human rights” as a subject matter is expressly mentioned in Japan's national curriculum for Civic Education (社会科の公民的分野) during the third year in lower secondary school, which is also the last year of compulsory education. An examination of educational materials designed for students between approximately fourteen and fifteen years of age will provide an excellent profile of topical teaching/learning contents and methods.

Setting out from the first curricular period that is completely covered by the Decade's policy, the researcher has to identify the one Civic Education textbook with the highest adoption rate in order to obtain a representative specimen for an analysis of human rights-related teaching/learning contents and methods. Having been announced in December 1998, the curriculum was implemented on 1 April 2002.⁹ It was partially revised in 2003, and obviously designed to conform not only to general education benchmarks but also to certain requirements arising from Japan's current human rights education policy. Based on the given curricular timeframe, the first edition of textbooks approved for use from 1 April 2002 entered its approval cycle in 2000, i.e., well within the Decade. 1 April 2002 was also the key date for the employment of the *Kokoro no nôto*, the textbook series for moral education whose conceptualization was mandated by the MEXT. In accordance with the policy for approved textbooks, copies of this series were distributed to all primary and lower secondary schools for individual use.¹⁰

After identifying curricular timeframe, year level and subject, the latter two points have to be expanded on, because Civic Education and Moral Education are not equivalent subjects, nor is Moral Education as a subject the same as moral education in a wider sense. Civic Education, a subdiscipline of the "triple" subject (教科) Social Studies (社会科 or 社会), is a clearly defined lower secondary school subject and demands textbooks (教科書) approved by the MEXT. Moral Education, on the other hand, is not a subject with a subject teacher, but is usually taught by the homeroom teacher. Teaching/learning materials for Moral Education are therefore defined as supplementary materials (副教材 or 補助教材). For Moral Education, schools, teachers and educational councils are free to choose from a wide variety of supplementary materials, statistics for which are hard to find. Supplements are of course also allowed in addition to textbooks for regular subjects. The corpus of regular textbooks is publicly announced after approval; guidebooks for teachers (edited by the respective publishers and not subject to the approval process) have to be bought separately. It is different with the *Kokoro no nôto*: firstly, the series was conceptualized by the MEXT and distributed to students, the MEXT also published instructors' guidebooks and distributed them to teachers; secondly, the series is also commonly available as an International Standard Book Number (ISBN) edition; thirdly, the *Kokoro no nôto* have been designed for moral education (notice the lower case: here "moral education" signifies "overall moral education"

including the subject “Moral Education”) across subjects and even outside formal educational settings.¹¹ The latter is in accordance with the endeavor to teach about human rights-related values truly comprehensively. *Kokoro no nôto* for lower secondary schools (i.e., *chûgakkô*) was devised to be employed through all three years, and will therefore provide data about educational modes during the final stage of compulsory education. Lastly, it has to be pointed out that the *Torimatome* list Civic and Moral Education as model subjects for human rights education;¹² they also explain about a “sense of human rights” (「人権感覚」),¹³ clearly denoting the attitudinal mode of human rights awareness.

As to the measurement per se, the two textbooks in question, one being a representative sample for frequency reasons, namely *Atarashii shakai – kômin* (*New Social Studies – Civic Education*) for Civic Education, the other for reasons of relative importance, namely *Kokoro no nôto/chûgakkô* for moral education,¹⁴ were analyzed following a pattern of qualitative content analysis suggested by Lenhart.¹⁵

Taking a first step into basic education research about human rights-related contents and methods, the construction of the analytical instrument will necessarily follow a strictly qualitative pattern. Lenhart does not elaborate on his methodological inventory but explains about his categories by describing the teaching/learning contents and methods of the materials he examined. The analytical framework is based on the following eight major categories:

Year level (学年)

Variables would be: preschool (幼児教育), primary school (小学校), lower secondary school (中学校), higher secondary school (高等学校), etc. The present analysis deals with samples for lower secondary school education during the 1st to 3rd years for moral education and the 3rd year for Civic Education.

Target actor (対象者)

Variables would be: designed for instructing (instructor-oriented, 教師向け), designed for learning (learner-oriented, 生徒向け), designed for teaching and learning (designed for use by instructors and learners, 両方向け), etc. The present sample deals with textbooks designed as

learning materials to be presented to students and are therefore classified as learner-oriented.

The remaining six major categories are teaching/learning target, teaching/learning content, instructional design, account for methodological choice, values education approach, and assessment. They are explained in the following section.

Each of these categories demands a set of relevant variables, and again, each of these variables needs a set of operational rules for coding and recording. A classical analysis of textbooks or other educational materials requires, of course, a description of the material itself, its production, design or lettering, the utilization of specialized didactics, and an examination of its factual accuracy, visual language, vocabulary and style.¹⁶

Methodological Frame¹⁷

Sampling was conducted by relevance sampling.¹⁸ The population was known for Civic Education: all textbooks for lower secondary schools approved for use from academic year 2002 until the end of academic year 2005.¹⁹ Judging from its adoption rate, the best representative of the textbook corpus in question is Tōkyō shoseki's edition *Atarashii shakai – kōmin*.²⁰ For Moral Education (even more so for **moral education**) the population was unknown, because teaching/learning materials are defined as supplementary. *Kokoro no nōto/chūgakkō* was chosen because it represents the government's approach to human rights-related moral education.

The primary research question is: Which parameter values will result from applying a specified tool for qualitative human rights education-related content analysis to a sample of teaching/learning materials? The respective research direction aims to investigate and describe what is being communicated to students between approximately twelve and fifteen years of age – and how. Yet, in order to develop a feasible tool for analysis, its categories and variables have to conform to certain standards of reliability and validity. The present approach focuses on securing validity rather than reliability²¹ by means of communicative validation²² of the analytical construct and the preliminary data.²³

Although specific semantic and cultural differences between nations have to be considered carefully, the overall pattern should be applicable to relevant materials regardless of language and national background. Using Lenhart's suggestions as a framework, all categories were constructed deductively and scaled nominally in order to conduct a structuring content analysis²⁴.

Units of analysis²⁵ (分析単位) are defined for each variable as:

Sampling unit	Context unit	Coding unit
サンプリング単位	コンテキスト単位	コーディング単位
Single textbook	Teaching/learning unit as defined in table of contents	Proposition/phrase as identified by categorical pattern

If more than one parameter value could be identified per variable and teaching/learning unit, a maximum of two values was recorded for “educational domains”, “focus issues”, “selection criteria” and “account for methodological choice” in order to optimize the respective profiles of analysis. The average teaching/learning unit in *Atarashii shakai – kômin* consists of a two-page set (with one-page introductions and evaluative assignments in nearly all main chapters); *Kokoro no nôto/chûgakkô* mostly displays two-page or four-page sets per teaching/learning unit.

The classical way to assess textbooks would also imply a description of size and format, total number of pages and pagination, cover and binding, characteristics of print, graphics and design, language (e.g. usage of *da/de aru* or *desu/masu* style and *furigana* in Japanese materials), vocabulary, imprint and sources, etc.

The development of coding rules follows an interpretive quasi-hermeneutic spiral for each variable. As an illustration of this point may serve the construct for the cognitive domain (認知的領域): An extensional list²⁶ was created for each of its elements as stated by Bloom et al.²⁷, namely “knowledge (知識)”, “comprehension (理解)”, “application (応用)”, “analysis (分析)”, “synthesis (総合)”, “evaluation (評価)”. In order to secure intra- and intercoder reliability, an anchor phrase²⁸ or a set of such phrases has to be identified: For the given domain, the phrase 「考えた理由を言いましょう」²⁹ (“state the reason why you thought”) refers to “comprehension” and may be used as a semantic anchor. Procedures for dealing with ambivalent teaching/learning contents or methods would make use of identifying default parameter values and constructing coding rules from a set of educational standards, as

can, for instance, be read from the national curriculum or the *Torimatome*; they appear underlined in the following array of categories.³⁰

Major category: **teaching/learning target** (授業・学習目標)

variable: phrasing [yes/no] (明確化の有無)

- subcategory: level of abstraction (明確化のレベル) → general targets, specific targets
- subcategory: educational domains (教育領域) → cognitive, affective, psychomotor

Major category: **teaching/learning content** (授業・学習内容)

- subcategory: focus issues (主題) → conceptual definitions, specific problems, historical developments, rules, institutions
- subcategory: selection criteria (主題設定の根拠) → topicality, situational specifics, relevance, basics

Major category: **instructional design** (指導方法)

- subcategory: educational setting (指導形態) → e.g. group teaching, frontal teaching (= whole-class teaching), team teaching, cooperative learning, off-campus activities
- subcategory: teaching activities (指導活動) → e.g. presenting, explaining, assigning, facilitating
- subcategory: learning activities (学習活動) → e.g. formal learning, discussion, simulation, role-play, community activity
- subcategory: phasing (指導順路) → sequence of phases such as “cognize”, “express”, “gather”, “cooperate”, “answer”
- subcategory: materials (教材) → e.g. textbook/recommended supplementary textbook, worksheet, audio-visual media, pen and paper

Major category: **account for methodological choice** (指導内容・方法の理由づけ)

variable: developmental stage (発達段階)

variable: cultural background (文化的背景)

variable: situational background (状況の特性)

variable: individual vulnerability (特定のバルネラビリティ)

variable: societal conditions (社会上の背景)

Major category: **values education approach** (価値教育へのアプローチ)

variable: individual values-oriented approach (価値を自覚させるアプローチ)

variable: normative approach (教化的アプローチ)

variable: development-oriented approach (発達を指向するアプローチ)

variable: discursive approach (討議的アプローチ)

Major category: **assessment** (教育評価)

variable: formative assessment (形成的評価)

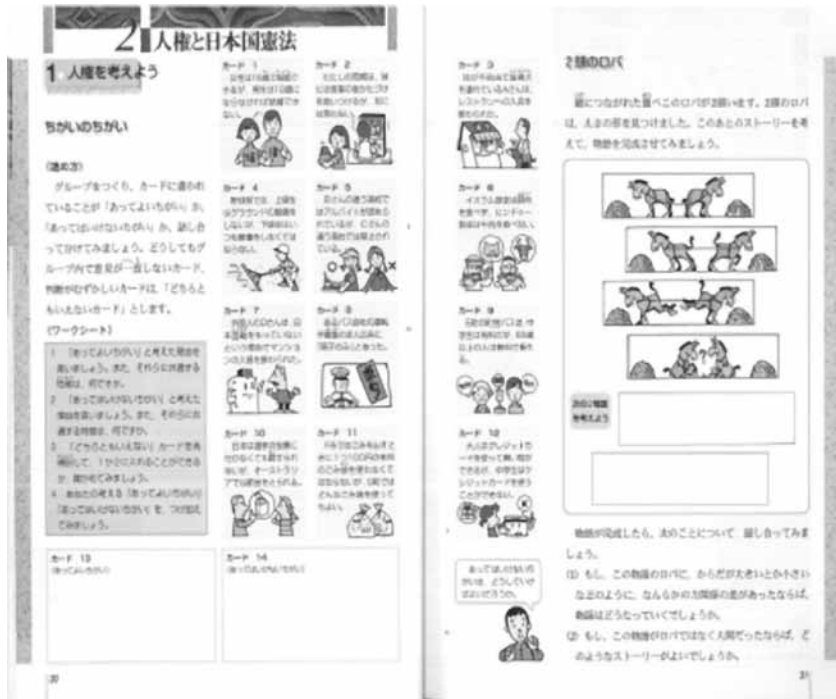
variable: summative assessment (総括的評価)

Neither of the two sample books displays regular assignments for evaluation within a given teaching/learning unit. The arrangement of assessment modules depends largely on the instructor's strategies.

After successful coding and recording, the resulting parameter values will convey information about patterns of instruction and about correspondences between teaching/learning contents and didactical modes. An analysis of selected sample pages is presented in the next section. When reading and digesting the following tables however, one should bear in mind that they show preliminary results from a tentative application of an analytical tool still under development. Coding procedures have to be optimized, larger samples of consecutive context units have to be analyzed before statements about educational modes can be made or conclusions about educational tendencies can be drawn.

Sample Analyses

Atarashii shakai – kōmin



Chapter 2.2—1, pages 30-31

Human Dignity and the Constitution of Japan – Human Rights and the Constitution of Japan – Considering Human Rights

<p>Salient points and visuals</p>	<p>human rights games³¹ (“Acceptable & Unacceptable Differences”, “Two Donkeys”); unidentified male character³²</p>
<p>Reference pages</p>	<p>n.a.</p>
<p>Terms explained</p>	<p>n.a.</p>
<p>Teaching/learning target</p>	<p>phrasing: none <ul style="list-style-type: none"> educational domains: cognitive, affective (albeit with a considerable psychomotor proportion) </p>
<p>Teaching/learning content</p>	<ul style="list-style-type: none"> focus issues: specific problems, rules selection criteria: relevance

Instructional design	<ul style="list-style-type: none"> • educational setting: group teaching, <u>frontal teaching</u>, cooperative learning • teaching activities: presenting, explaining, assigning • learning activities: <u>formal learning</u>, discussion • phasing: gather—cooperate—answer—express; gather—cognize—express—cooperate • materials: <u>textbook</u>, pen and paper
Account for methodological choice	<u>developmental stage</u>
Values education approach	development-oriented approach
Assessment	n.a.
Other observations	<p>The 2002 edition presents card five in "Acceptable & Unacceptable Differences" with a different text: 「Bさんは中学校卒業後すぐ就職したが、Cさんは高校へ進学した。」 ("B-san found a job soon after graduating from lower secondary school, while C-san proceeded to higher secondary school.").³³ The topics may have been exchanged for various reasons – to offer just two of several possible explanations: Finding a job soon after graduating from compulsory education is neither better nor worse than proceeding to a higher level of formal education; one may also feel inclined to doubt that it is meaningful to rank educational levels according to their acceptability or "usefulness".</p>



Chapter 2.2—2, pages 32-33

Human Dignity and the Constitution of Japan – Human Rights and the Constitution of Japan – The History of Human Rights and the Establishment of the Constitution of Japan

Salient points and visuals	human rights timeline 1200-2000, French Declaration of the Rights of Man and of the Citizen, entry into force of the Constitution of Japan in 1947, Satoshi & Kaori, pinboard, triangle assignment ³⁴
Reference pages	French Declaration of the Rights of Man and of the Citizen, Meiji Constitution and modern Constitution of Japan; cross reference to unit about social rights
Terms explained	campaign for universal suffrage
Teaching/learning target	phrasing: none • educational domains: cognitive
Teaching/learning content	• focus issues: historical development, rules • selection criteria: basics

Instructional design	<ul style="list-style-type: none"> • educational setting: <u>frontal teaching</u> • teaching activities: presenting, explaining, assigning • learning activities: <u>formal learning</u> • phasing: gather—cognize—answer • materials: <u>textbook</u>
Account for methodological choice	<u>developmental stage</u>
Values education approach	normative approach
Assessment	n.a.
Other observations	<p>The idea of human rights is being depicted as a concept of definitely Western provenance. It would be a challenge to trace indigenous, historically grown human rights-related institutions and customs in Japan in order to examine those factors that sever the mainstream concept "human rights" from indigenous concepts about "freedom" or "justice".³⁵</p> <p>The textbook makes use of simplified terms; to the Basic Law for the Federal Republic of Germany³⁶ (ドイツ連邦共和国基本法) for instance it refers as "Bonn Basic Law" (「ボン基本法」).</p>

8 国際社会と人権

人権の尊重という考えは、世界でも広く受け入れられてきています。そのあらわれとして、国際的な人権条約が作られてきています。国際的な人権条約とは、国連が中心となって行われており、1948年に「世界人権宣言」が採択され、国際人権規約が採択されました。

世界人権宣言は条約ではないため、法的に拘束力はありませんが、世界の人権意識の規範となっています。国際人権規約は、条約の力からその効果を高めるもので、法的にも約束の義務です。日本は1979年に加入しました。

国際的な人権条約の意義

人権を国際的に保障することができる。なぜなら、条約が定めようか、これまでは人権の保障は、各国のなかで行われてきました。今も現在、国によって人権保障の水準が異なっています。そこで、人権の国際的な水準に合わせる。各国の人権保障の水準を統一し、差別をなくしていくことが重要でした。また近年では、アメリカ

科学技術の発展と人権

科学技術の進歩は、わたしたちの生活を豊かにし、健康づくりに大きく貢献しています。医療技術の発展によって、遺伝子検査や体外受精も行われるようになってきました。しかし、科学技術の進歩は、わたしたちの生命・健康や権利・生活に重大な危険をもたらしかねません。遺伝子検査やヒトクローン研究などは、倫理上、国連には承認しなければならぬ問題です。科学技術の発展を支える国の研究の自由と、生命・健康などの人権の尊重とは、どのように調整するかが問われています。

Chapter 2.3—8, pages 54-55
Human Dignity and the Constitution of Japan – Human Rights and a Harmonious Society – The International Community and Human Rights

Salient points and visuals	collage of photographs and illustrations pertaining to the unit's topic, Kaori & Satoshi, pinboard, short story, triangle assignment
Reference pages	Universal Declaration of Human Rights, International Covenant on Economic, Social and Cultural Rights, International Covenant on Civil and Political Rights ³⁷
Terms explained	n.a.
Teaching/learning target	phrasing: none • educational domains: cognitive
Teaching/learning content	• focus issues: specific problems, rules • selection criteria: <u>basics</u> , relevance

Instructional design	<ul style="list-style-type: none"> • educational setting: <u>frontal teaching</u>, cooperative learning • teaching activities: presenting, explaining, assigning • learning activities: <u>formal learning</u>, discussion • phasing: gather—cognize—answer; gather—cooperate • materials: <u>textbook</u>, newspapers
Account for methodological choice	<u>developmental stage</u> , situational background
Values education approach	normative approach
Assessment	n.a.
Other observations	Here, the topic of indigenous peoples is not explicitly raised for Japan; the authors cover issues like "Ainu people", " <i>buraku</i> discrimination", Okinawa's culture and nationality or ethnicity elsewhere in the textbook.



Chapter 2.3—*, page 56

(opposite page introduces a new chapter, featuring Kaori & Satoshi)

Human Dignity and the Constitution of Japan – Human Rights and a Harmonious Society – What We Have Learned

Salient points and visuals	two charts, explanatory diagram
Reference pages	n.a.
Terms explained	n.a.
Teaching/learning target	phrasing: yes (assessment) <ul style="list-style-type: none"> level of abstraction: general educational domains: cognitive, affective
Teaching/learning content	<ul style="list-style-type: none"> focus issues: conceptual definitions, specific problems selection criteria: relevance

Instructional design	<ul style="list-style-type: none"> • educational setting: <u>frontal teaching</u>, cooperative learning, group teaching • teaching activities: presenting, explaining, assigning • learning activities: <u>formal learning</u>, discussion, simulation • phasing: gather—cognize—cooperate; gather—(cooperate—) cognize—answer • materials: <u>textbook</u>, material of choice
Account for methodological choice	<u>developmental stage</u> , situational background
Values education approach	discursive approach
Assessment	summative assessment
Other observations	n.a.

Kokoro no nôto/chûgakkô



Chapter 4.0, pages 78-79

Living as a Social Being – 4th Set of Keys: Involvement with Groups and Society³⁸

Salient points and visuals	poetic introduction ("freedom"), colorful design
Reference pages	n.a.
Terms explained	n.a.
Teaching/learning target	phrasing: none <ul style="list-style-type: none"> educational domains: cognitive, affective
Teaching/learning content	<ul style="list-style-type: none"> focus issues: conceptual definitions selection criteria: none

Instructional design	<ul style="list-style-type: none"> • educational setting: <u>frontal teaching</u> • teaching activities: presenting, explaining, assigning • learning activities: <u>formal learning</u> • phasing: gather—cognize—answer • materials: <u>recommended supplementary textbook</u>
Account for methodological choice	<u>developmental stage</u>
Values education approach	normative approach
Assessment	n.a.
Other observations	Poetic citations about “freedom” appear out of context and might be interpreted in a tendentious way.



Chapter 4.1, pages 80-81

Living as a Social Being – 4th Set of Keys: Involvement with Groups and Society – After All, You Are Never Alone

Salient points and visuals	illustrations of units and their respective components
Reference pages	n.a.
Terms explained	n.a.
Teaching/learning target	phrasing: none <ul style="list-style-type: none"> educational domains: affective
Teaching/learning content	<ul style="list-style-type: none"> focus issues: specific problems selection criteria: situational specifics

Instructional design	<ul style="list-style-type: none">• educational setting: <u>frontal teaching</u>• teaching activities: presenting, explaining• learning activities: <u>formal learning</u>• phasing: gather—cognize• materials: <u>recommended supplementary textbook</u>
Account for methodological choice	<u>developmental stage</u> , situational background
Values education approach	normative approach
Assessment	n.a.
Other observations	n.a.

縛られたくないのはみんな同じ

法やきまりというと、なんだか私たちを縛るだけのもののように感じる。だから、規則だとかきまりといわれると、どこか反抗したくなる。自由な世界の学生だから、他人に迷惑をかけないでいいじゃないかーって。

門限
朝のせまり
友達との取り決め
法
校則
事例
運動会の規則
クラスのせまり

もしもきまりがなかったら…
「社会の秩序と規律を高めるために」

ルールとは なんのためにあるのだろう？

法やきまりは、スポーツのルールと同じこと。たとえば、ゴールの裏なる審判のホイッスルは、競技として成り立たないばかりか、観戦している私たちに感動を与えないことになり得ない。

サッカーでも、バレーボールでも、サッカーでも、野球でも、これは、スポーツ競技すべてに共通する。競技の中でルールはだれもが守るべきものとして定められ、もしこれに反する行為があったら、失格となり、罰せられる。数々の中に目を転じれば、法やきまりは、つまり社会のルール、スポーツのルールと同じことなのだ。



だから
きまりがなかったら…

多世の中に法やきまりがなかったらどうなるかあなたは考えますか？

住所〒

年月日

法やきまりについて
学んだこと、考えたこと

法やきまりについて学んだことや、いろいろな経験で感じたことなどを書く。感じたこと、考えたことを具体的に記述しよう。

連絡の宛先〒

年月日

で

年月日

法やきまりを守る
規律正しい社会

たとえば、やるべきことをやらずに自分の権利だけを主張する人がいたとしたら、あなたはどうか感じるだろうか。
あるいは、他人の権利は認めないのに、自分の権利を押し通そうとする人がいたら、あなたは、なんと言うだろうか。
このとき、あなたが感じたこと、言おうとしたことに、「権利と義務」について考えるヒントがあるようだ。

権利と義務ってなんだろう？

他人の権利の尊重
義務を果たすこと
社会生活の秩序と規律
権利の正しい主張

Chapter 4.3, pages 86-89

Living as a Social Being – 4th Set of Keys: Involvement with Groups and Society – No, We Do Not Want to Be Constrained, But ... – 15th Key: Towards a Law-abiding and Harmonious Society

Salient points and visuals	collage of illustrations and photographs ("rules & regulations", "rights & obligations")
Reference pages	n.a.
Terms explained	n.a.
Teaching/learning target	<p>phrasing: yes (given by key title/subtitle)</p> <ul style="list-style-type: none"> level of abstraction: specific (by key title/subtitle: <i>Towards a Law-abiding and Harmonious Society/ Understanding the Meaning of Laws and Rules, and Improving Public Order and Discipline</i>) educational domains: cognitive, affective
Teaching/learning content	<ul style="list-style-type: none"> focus issues: rules selection criteria: <u>basics</u>, situational specifics
Instructional design	<ul style="list-style-type: none"> educational setting: <u>frontal teaching</u> teaching activities: presenting, explaining, assigning learning activities: <u>formal learning</u> phasing: gather—cognize—answer materials: <u>recommended supplementary textbook</u>
Account for methodological choice	<u>developmental stage</u> , situational background
Values education approach	normative approach
Assessment	formative assessment (diary style)
Other observations	n.a.

One additional issue must be mentioned here, even if it may seem to constitute a digression from the given set of analyses: When dealing with human rights education or human rights-related education, the medium itself should abide by human rights standards. This point has to be emphasized with regard to a rather conspicuous citation in *Kokoro no nôto/chûgakkô*: One of its introductory chapters presents selected results from an international survey on young people's dreams for the 21st century.³⁹ What is rendered in the US version as "You want to find someone to love" reads in

Japanese: 「すてきな異性を見つける」 (“[You want to] find a nice person of the opposite sex.”). While the Japanese term “*isei*” definitely refers to a heterosexual partner, the English word “someone” is gender-neutral. The first flaw lies in an inaccurate translation (from Japanese to English), the second flaw consists in presenting a heterocentric choice option in a medium expressly devised for adolescents.

Perspectives

Valid and reliable instruments to assess human rights-related teaching/learning contents and methods could not only be applied to analyze materials across curriculums, subjects or publishers, but also across cultural spheres. While an analysis across curriculums, subjects and publishers would assist in identifying educational policies and trends within a given cultural or national entity, an international analysis and coherent interpretation could offer a first step towards a harmonization of educational benchmarks – and of the presentation of “self” and “other”. The self/other dualism for instance is only one cause of the ongoing international history textbook controversies.

For Japan, such an instrument could prove to be useful during the phases of textbook approval and adoption, or serve as an analytical tool to canvass the development of the *Kokoro no nôto* and the *Torimatome*. When applied to the national curriculums, even the extent of the current trend towards a stricter mode of education (with its catchphrase 「ゆとり教育からの脱却」, “policy to abandon the present rather permissive style of education”) would be identifiable if a comparative analysis “permissive vs. stricter style of education” were conducted.

It goes without saying that a qualitative content analysis of human rights-related educational materials cannot be realized by using one single, uniform analytical tool. Within the given paradigm, research rationale and methodological frame will remain congruent, but perspectives, levels of examination and variables have to be customized for each sample type. National curriculums, the *Torimatome* and similar documents do require a different set of variables than school textbooks and related materials. Moreover, after identifying the qualitative patterns of target samples, a meta-analysis of quantifiable (or quantified) data could result in an evaluation of profiles for teaching/learning contents, methods and education requirements.

In the approach described above, the construct for values education was derived from purely Western classification schemes. It would be most conducive to modify the given methodological frame and integrate elements from Mori Minoru's works⁴⁰ – or, more generally, notable elements of values education from all over the world – into the analytical pattern, in order to create a truly appropriate tool.

Endnotes

1 Reports from fiscal year 1997 to fiscal year 2004 at www.kantei.go.jp/jp/singi/jinken/index.html. [All URLs verified on 14 February 2011.]

2 The first online edition at www.kantei.go.jp/jp/kanpo-shiryō/2003/0423/siryō423.htm#mokuji1. Some of the print versions, the first of which appeared in 2003, were complemented by a CD-ROM. The current version is hosted at www.moj.go.jp/JINKEN/jinken129.html. Modes of publication have been altered over the years. Each *White Paper* recapitulates key events of the past and may announce those projected for the near future (even outside its reporting period), but the focus of these documents is on reporting about human rights education-related initiatives per fiscal year.

Note on behalf of the Editor: cf. Akuzawa Mariko, “Whither Institutionalized Human Rights Education? Review of the Japanese Experience”; in *Human Rights Education in Asian Schools*, 10, pages 175-184; at www.hurights.or.jp/archives/pdf/asia-s-ed/v10/17Whither%20Institutionalized%20HRE,%20Review%20of%20Japanese%20Experience.pdf.

3 Online at www.mofa.go.jp/Mofaj/Gaiko/jinken/kyoiku/index.html. A concise English language page about Japan's major human rights issues at www.moj.go.jp/ENGLISH/HB/hb-01.html (「啓発」 being translated as “encouragement”).

4 Note on behalf of the Editor: “Dowa education is defined as an umbrella concept referring to all forms of educational activities by both government and the Buraku movement to solve the problems of Buraku discrimination. It is now considered to be one pillar in the broad-based human rights education initiative in Japan.” Cited from Mori Minoru; Hirasawa Yasumasa, “Dowa Education and Human Rights”; in *Human Rights Education in Asian Schools*, 1, page 11; at www.hurights.or.jp/archives/human_rights_education_in_asian_schools/section2/1998/03/dowa-education-and-human-rights.html. [The authors decided not to indicate the long first syllable in “*dōwa*”]. Cf. also Shinpo Makiko (romanized: Makiko Shimpō), “Fifty Years of Human Rights Education in Osaka”; in *Human Rights Education in Asian Schools*, 7, pages 37-41; at www.hurights.or.jp/archives/human_rights_education_in_asian_schools/section2/2004/03/fifty-years-of-human-rights-education-in-osa-ka.html.

5 “The *Kokoro no nôto*” always refers to all four textbooks, whereas a single textbook is referred to by its specific title (cf. endnote no. 14). First editions according to NDL catalog data: 『こころのノート』: 小学校1・2年, 『心のノート』: 小学校3

・4年, 小学校5・6年, 中学校 (all Tōkyō: MEXT, 2002 [no statement about authors or editors]). “*Notebook(s) on Morality*” was suggested by Hirasawa Yasumasa of Ōsaka University; a more literal translation would read “*Notes to Take to Heart*”.

6 Cf. www.mext.go.jp/b_menu/shingi/chousa/shotou/024/index.htm. Following a suggestion by Hirasawa Yasumasa, “*Guidelines for Human Rights Education Methodology*” was recommended by the Editor; a more literal translation would read “*Reports on Desiderata for Human Rights Education Methodology*”.

7 The *White Papers on Human Rights Education and Human Rights Awareness-rising* usually refer to the *Kokoro no nôto* in their sections about “Children” (「子ども」) or “School Education” (「学校教育」). In July 2008 the MEXT established a Cooperation Council for the Revision of the *Kokoro no nôto* (『心のノート』の改善に関する協力者会議), cf. www.mext.go.jp/b_menu/shingi/chousa/shotou/055/gijiroku/08100908.htm.

8 Cf. www.mext.go.jp/b_menu/shuppan/sonota/990301.htm.

9 Cf. www.mext.go.jp/b_menu/shuppan/sonota/990301/03122602.htm.

10 About the distribution of the *Kokoro no nôto* cf. www.mext.go.jp/a_menu/hyouka/kekka/03073102/008.pdf, pages 36-37. About the provision of school textbooks cf. www.mofa.go.jp/POLICY/human/econo_rep2/article13.html.

11 In order to distinguish between the two terms in Japanese, 「道徳の時間」 may be used to explicitly refer to “Moral Education”, while 「道徳教育」 denotes “moral education”.

12 Besides Special Activities (特別活動), in keeping with the curricular guidelines for lower secondary schools (*Torimatome 1*, pages 10-11, and *Torimatome 2*, pages 30-31). The *Torimatome* also emphasize that moral education pertains to **all** subjects (*Torimatome 1*, page 10; *Torimatome 2*, page 29). *Torimatome 1* at www.mext.go.jp/b_menu/shingi/chousa/shotou/024/report/04062501.pdf; *Torimatome 2* at www.mext.go.jp/b_menu/shingi/chousa/shotou/024/report/06012408/001.pdf.

13 Cf. *Torimatome 1*, page 3. For further details cf. *Torimatome 1*, page 5; *Torimatome 2*, pages 7-8.

14 Textbook for Civic Education (*Atarashii shakai – kōmin*): 田邊 裕 (Tanabe Hiroshi), 著作者・代表, 『新しい社会・公民』 (Tōkyō: Tōkyō shoseki, 2005; 平成13年3月30日検定済, 2東書公民902). Publishers update and revise the content of approved textbooks annually, even within a given textbook adoption period. The 2005 version differs slightly from the 2002 edition, but these differences do not bear any consequences for the rationale of the given analytical pattern. For details about sampling methods cf. “Methodological Frame”. “*New Social Studies – Civics*” was suggested by Hirasawa Yasumasa, while an alternative translation would read “*New Textbook for Social Studies – Civic Education*”; “*New Social Studies – Civic Education*” combines the two versions.

Recommended supplementary textbook for moral education (*Kokoro no nôto/chūgakkō*): 『心のノート・中学校』 (Tōkyō: MEXT). No authors, editors or year of publication stated. Copy for use from academic year 2002 kindly provided by the Nara Prefectural Office/Department for Compulsory Education in December 2005.

15 Cf. Volker Lenhart, *Pädagogik der Menschenrechte* (Opladen: Leske + Budrich, 2003) pages 45-88; the present analysis is based on a slightly modified version of Lenhart's pattern.

16 Cf. Falk Pingel, *UNESCO Guidebook on Textbook Research and Textbook Revision. Studien zur internationalen Schulbuchforschung* Vol. 103 (Hannover: Hahnsche Buchhandlung, 1999).

17 Basic references were:

Benjamin S. Bloom; J. Thomas Hastings; George F. Madaus, *Handbook on Formative and Summative Evaluation of Student Learning* (New York: McGraw-Hill, 1971).

For a digest in Japanese cf. 梶田 叡一 (Kajita Eiichi), 「教育目標の分類体系 (タキソノミー)」. In: 梶田 叡一; 加藤 明 (Kajita Eiichi; Katô Akira), 監修, 『実践教育評価事典』 (Tôkyô: Bunkeidô, 2004) pages 248-249. Also: 多鹿 秀継 (Tajika Hidetsugu), 編著, 『認知心理学からみた授業過程の理解』 (Kyôto: Kitaôji shobô, 2002) pages 20-26.

Uwe Flick, *Qualitative Sozialforschung. Eine Einführung* (Hamburg: Rowohlt, 2005).

平山 満義 (Hirayama Mitsuyoshi), 編著, 『質的研究法による授業研究—教育学・教育工学・心理学からのアプローチ』 (Kyôto: Kitaôji shobô, 2003).

Klaus Krippendorff, *Content Analysis. An Introduction to Its Methodology* (Thousand Oaks/Ca., London, New Delhi: Sage, 2004).

Philipp Mayring, *Qualitative Inhaltsanalyse. Grundlagen und Techniken* (Weinheim, Basel: Beltz, 2003).

M. David Merrill, "Psychomotor Taxonomies, Classifications, and Instructional Theory". In: Robert N. Singer, editor, *The Psychomotor Domain – Movement Behaviors* (Philadelphia: Lea & Febiger, 1972) pages 385-414.

Paradigm for phasing (指導順路 or 発展方法): 南山 晃生 (Minamiyama Teruo), 「社会科の授業づくりと評価の実際」. In: 梶田 叡一; 加藤 明 (Kajita Eiichi; Katô Akira), 監修, 『実践教育評価事典』, op. cit., pages 120-123.

Fritz Oser; Wolfgang Althof (with a contribution by Detlef Garz), *Moralische Selbstbestimmung. Modelle der Entwicklung und Erziehung im Wertebereich* (Stuttgart: Klett-Cotta, 1992).

18 Rationale as described above. Cf. Krippendorff, pages 118-120.

19 About the scheduling of textbook production cf. www.mext.go.jp/a_menu/shotou/kyoukasho/kentei/06032710.htm.

20 Cf. 渡辺 敦司 (Watanabe Atsushi), 「前年度比15.3%増の4330万冊に一扶桑社は公民を合わせて1400冊: 新課程の中学校教科書採択状況—文科省まとめ」. 『内外教育』 No. 5251 (Nov. 20, 2001) pages 2-4. [Reported adoption rate of 60.1%.]

21 Cf. Krippendorff, pages 211-214.

22 Cf. Flick, pages 325-326; Mayring, page 112.

23 The overall research design has been discussed with educators and human rights education staff in Tôkyô, Kyôto and Nara City between Dec. 2005 and Dec. 2007. Further resources for ascertaining a higher level of reliability, e.g. intercoding, were not available.

24 Cf. Mayring, pages 82-99.

25 Cf. Krippendorff, pages 98-103.

26 Cf. Krippendorff, pages 133-135: “In such lists, the analyst enumerates all the instances that define each category.” (ibid., pages 133-134). Coding of the element “knowledge (知識)” for instance was operationalized by listing a set of synonyms in order to facilitate matching a unit’s nominal or verbal phrases with the analytical pattern.

27 Cf. Bloom, Hastings, Madaus (appendix), pages 271-277.

28 Cf. Mayring, pages 96-98.

29 Cf. *Atarashii shakai – kômin* (2005), page 30.

30 In the following array, the arrow symbol indicates a set of variables within a subcategory; the sequence of these variables does not signify any kind of ranking.

31 It is not clear whether these two games have been conceptualized by the authors or whether they have been adopted from third parties. Detailed information about the authorship seems to be inaccessible.

32 Besides chapter headings and page numbers, the table of contents (*Atarashii shakai – kômin* (2005), pages 2-4) gives additional information about integrated topical sections, such as “Challenges for Citizens” (「公民にチャレンジ」) and “Public Access” (「公民にアクセス」), and an explanation about symbols (pinboard, short story, pencil). It also introduces Yumi, Satoshi, Kaori and Yôsuke, four student-like characters, albeit by name only.

33 田邊 裕 (Tanabe Hiroshi), 著作者・代表, 『新しい社会・公民』 (Tôkyô: Tôkyô shoseki, 2002; 平成13年3月30日検定済, 2東書公民902) page 30.

34 The triangle symbol appears frequently, but its meaning is not explained anywhere in the textbook (*Atarashii shakai – kômin* (2005)).

35 For background reading cf. 網野 善彦 (Amino Yoshihiko), 『無縁・公界・楽: 日本中世の自由と平和』 (Tôkyô: Heibonsha, 1996). Such a project, however, would entail a shift of research paradigm and methodology.

36 Cf. www.btg-bestellservice.de/pdf/80201000.pdf.

37 These two covenants are referred to by a single Japanese term. Cf. www.mofa.go.jp/mofaj/gaiko/kiyaku/index.html.

38 *Kokoro no nôto/chûgakkô* explains about its contents on pages 2-3 and additionally on pages 8-9, where the concept of “sets of keys” and “keys” is illustrated.

39 Cf. *Kokoro no nôto/chûgakkô*, page 19: 「日本青少年研究所『21世紀の夢に関する調査』平成11年実施」. The official English title reads “Survey on Junior and Senior High School Students’ Dreams toward the 21st Century”. Cf. <http://essrc.hyogo-u.ac.jp/jedi/handle/10479/JEDI.102> for the US data set; <http://essrc.hyogo-u.ac.jp/jedi/handle/10479/JEDI.101> for the Japanese data set.

40 Cf. 森 実 (Mori Minoru), 「同和教育実践が人権教育をひらく」, pages 166-179. In: 森 実 (Mori Minoru), 編著, 『熱と光にみちびかれて・・・同和教育実践がひらく人権教育』 (Ôsaka: Kaihō shuppan, 2002) ibid. (rendered into English: *Empowered by Warmth and Brightness – Pioneering Human Rights Education Via Practice of Dôwa Education*).