- moral health. As health professionals, we must be able to do the same thing for the
an assessment instrument, we might be able to do the same thing for the
that if some of the keys to strong mental functioning could be worked into
in children, a surprising amount of social research data exists. I reasoned
positive behavior which is helpful to others, which avoids antisocial acts
On the question of what promotes "prosocial behavior" - that is
not watch the mental and spiritual diet of children nearly enough.
adequate amounts of calcium in order to insure strongbones. But we do
bitten bones, (2) we are very sure that a child should drink milk or take in
behavior is stronger than the studies that reveal the lack of calcium to
relationship between watching television violence and carrying out violent
on health. For example, it was recently reported that the statistically
even though our research on the issue is just as compelling as research
development, no such untilled assessment instruments have been created
intelligence and physical well-being. But in the field of moral
diseases. As a result, we have extended the expectancy, increased powers
occurs. Therefore were created to inoculate children against deadly
that any sign of ill-health could be dealt with before long-term problems
created to evaluate the health and development of infants and children so
healthier lives. In the field of public health, assessment instruments were
country, most people in industrialized countries are living longer and
As a result of the application of scientific research in the 20th


Marlin Higgins

A Moral Education Study
2. Many Japanese students lack a positive view or confidence in their own abilities and capacities, particularly of concern is the importance to them.

- 25% do not talk even with their friends about things of importance to them.
- 60% do not talk with other youths about things of importance to them.
- Over 50% do not talk to siblings or cousins about things of importance to them.
- Over 50% do not talk to other adults at all.
- 31-59% rarely or never talk to their fathers.
- 31-59% rarely or never talk to their mothers.

I. Many Japanese students by their own reports are isolated socially:

points found:

environment and their own way of thinking. To summarize the major students I studied are morally disempowered by various elements in their school seem to indicate that in a number of areas, the Japanese middle school talk, I will speak only of the results with Japanese youths. The findings the results were compared in other reports. (6, 7). But for the sake of this schools here in Yamaguchi, Japan and two in Anchorage, China in 1998. (6)
created and tested out with junior high school students in two public Beginning with these indicators, an assessment instrument was process. (3, 4, 5)
direct instruction that uses stories and role models in the educational discipline that is consultative or "inductive" rather than "authoritative," called self-esteem), positive socialization through balanced methods of relationships, a strong and accurate sense of one's own effectiveness positive or "prosocial behavior" are good family relationships. Good peer some of the factors that solid scientific research has shown lead to negative influences before they become critical problems.

...
Taking the results of the survey overall, although there are
Japanese students say they rarely or never help others.

- Although kindness and getting along were listed by the students as
  the most admired qualities, only about one in four (26%) of the
  students surveyed agreed that honesty was an admirable quality. One tenth
  of the Japanese middle school students

- Although honesty and truthfulness are foundations of social and
  no opinion.

38% said they admire hard-working people. One quarter of the students
students agreed that they admire people who are persistent, and only
mentioned as qualities supremely "Japanese." Only 64% of Japanese
For example, although hard work and perseverance are other

- some definite antisocial rather than prosocial attitudes;

3. Regarding qualities they admire and role models they choose, and their

- 73% do not feel happy or able even when things go well.
- 29% say that they are not happy to continue to try, even
- even when things go right for them.
- 33% do not feel confident that things will continue to go well
- right from wrong.
- 25% do not have a strong sense of their ability to discern
-
They do not carry out a systematic curriculum of formal classes, but emphasize that they do very little direct teaching with the young people. Prayer is the happiest and most essential of all conditions. Mr. Osibuo emphasized that the condition of prayer is one which puts us in direct touch with the students’ spirit of our Creator and therefore regular practice of prayer is one of the conditions. The condition of prayer, if it is a sure way to find happiness, under all circumstances of life, is pleasing to God at all times, as a sincere way to find happiness in behavior, and especially under all circumstances of pain may also be “message” from heaven to guide us to what changes of plan may also be “message” from heaven to guide us to what capabilities. The other is a “philosophy” — the belief that many conclusions and understanding shaped into short explanations about their group, and their experience. What is the point of their group, who can do the work? Among community with their young people, I will share the stories about the African community, in order to let you have the most direct understanding of how the understanding between the African group and the British community was the beginning of what is becoming a relationship of greater mutual visit to and studying about the African group from the American Coordinator for International Relations in a nearby city. The visit was prompted by Japanese youth who are involved in a religious community which has different results. He had been encouraged to develop their prowess capabilities in family and social relationships. They have a weak sense of their own capability and issues within the students’ lives. Students are not getting enough time of
Religious Should regard and treat each other. Our Writings say: 

Activity that encourages excellence and self-expression. In participative, this band, they learn music and find a joyful way of life. There is a press band that is organized for many of the youth members to have a place to learn deeply about the Aranik teachings and the faculty for various kinds of time, mostly in order for the adult spend their afternoons and evenings at the Aranik faculty. Families live at the Aranik Faculty. Children of the residents of local schools, but and harmony with others. About 100 people (mostly family groups) live in the community, they gain direct experience with a life of pragmatism, service in these events, as the youth participate and in other ways serve the friends from other localities as well and the youth are often active helpers.

Restless and gatherings are held quite frequently draw believers and mornings prayer sessions which begin at 5:00 AM each day. Community members are invited to (and often do) take part in the early community life. They are integral part of their
that African students were not quite as confident as regular students on
in terms of the students own view of themselves, it was interesting

(benevolence) and reverence.

then even the high-achieving regular students in the areas of kindness
positive qualities noted by their teachers, African students were higher
students were about equal to regular Japanese students in terms of
development, forgiveness, Makuhreness, and unselfishness, African
dishonesty, stealing, inhumane and the like. In less critical areas such as
their students were far lower than the average of other students on
The behavior problem scores that African teachers indicated for
activites.

that they showed no differences in terms of school or extracurricular
development activities than the average Japanese students. Other than
supportive friendships and are much more involved in religious and moral
seems that students have a higher degree of family encouragement, more
literature than regular teachers do. From the African teachers reports it
much more important to present role models from religious history and
spiritual development. It is not surprising that African teachers think it
spiritual development is much more important to influence lessons in the level of their students.

greater importance to achieving their lessons in the level of their students,
importance to teaching than do regular teachers. African teachers give
importance to teaching than work in the school system. The African
teachers, and they seem to be less certain about the role of the teacher
out that the teachers who work with the African youth are not professional
generally conscious about their teaching roles. I would like to point
high school teachers surveyed in the earlier study. Teachers in Japan are
African teachers was compared with data on the regular Japanese Junior

To begin with, surveys of the attitudes and methods of the five

Result of the African Survey
Although Arikana is a religious group whose teachings are based on

confidence.

Within a religious context, people often express a sense of happiness
in the pursuit of their spiritual beliefs. However, this happiness is not always
expressed in a way that is evident among the younger generation. In
Arikana, younger members are often seen as having a lower sense of

happiness. This may be due to the younger members feeling a lesser

belief in the spiritual teachings of the group. The younger members may

feel less connected to the spiritual teachings and may not express their

happiness as openly as the older members.

Some members of the younger generation may feel that the spiritual

teachings are not relevant to their lives, or that they are not able to

connect with the spiritual leaders of the group. This can lead to a

sense of disconnection and a lack of happiness.

In order to improve the happiness of the younger members, the

group leaders may need to find ways to connect with the younger

members and to create a sense of belonging and purpose within the

group. This could involve finding ways to incorporate modern

technologies and social media into the spiritual teachings, or

creating opportunities for the younger members to participate in

leadership roles and to share their ideas and experiences with

the group.

Regardless of whether happiness is expressed overtly or

subtly, it is important for the group to find ways to support

and encourage the younger members to feel a sense of

happiness within the spiritual context.
References

with us.

our friends at the Aliran Kyoukai for sharing their views and experiences

what is to grow in moral strength and happiness. Thank you so much to

let us not fail in our moral duty to our youth to provide them the

only lasting civilization." P. 31.1

and is built the

mustards morality, it is therefore the best philosophy, and on it is built the

pars unless the moral character of a nation is educated, as well as

well as in body and mind. As Abdul-Pasha has noted,

young people to be in contact with people who nurture them spiritually as

communities should be confident and active in providing opportunities for

I believe that the Aliran Kyoukai, the Banjaras and other religious

Japanese youth in general school situations. The "medium" of the

lower number of behavior problems than even the high-functioning

attention to virtues and role models, and in turn, they show a significantly

and with a greater level of social support from family and mentors, greater
(8) Abdu'l-Baha, Foundations of World Unity, p. 15.

International Studies, Yamaguchi Prefectural University, No. 6, March

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