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Future Prospects for Social Studies Classes Aimed at Developing Decision-making Skills: How to Build a Symbiotic Society in a Post-COVID International Society

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Abstract

In this research, we will examine theories for developing value judgment and decision-making skills in Japan and clarify their characteristics and inherent challenges. In addition, we will address controversial issues that have arisen across the globe and, through the development of specific learning modules, propose some principles for composing classes to encourage decision-making aimed at solutions to these issues. Specifically, we will address the issue of carbon neutrality. At the end of the 20th century, the theory of fostering value judgment and decision-making skills became a hot topic in social studies education research in Japan. In the 21st century, the position of theories for developing value judgment and decision-making skills in civic education has been much discussed. Based on the above developments in social studies education research, this paper describes what kind of value judgment and decision-making skills are needed in social studies lessons in a post-COVID society. Additionally, it proposes a type of decision-making study that deals with controversial issues that have arisen globally—in the form of the subject of carbon neutrality—by developing learning modules.

Keywords: Value judgment, Decision-making, Studying controversial issues, Global citizen, Carbon neutrality

Introduction

This study aims to examine learning theories for developing value judgment and decision-making skills in Japan mainly by analyzing research papers on social studies education going back to the 1990s, and we will also clarify the characteristics of these theories and related challenges. Subsequently, this study will take up the question of what kind of value judgment and decision-making skills are required in a post-COVID society. Finally, we will address controversial issues that have arisen globally and propose some principles for the lesson plan to encourage decision-making aimed at solutions to these through the development of specific learning modules.

COVID-19 has changed the world since its outbreak in 2020. Due to COVID-19, human activity was severely restricted. Specifically, restrictions were imposed on traveling abroad and commuting to work and school; in some countries, city blockades (lockdowns) were imposed and economic activity was suspended. Given such circumstances, conflicts increased and divisions deepened. This was seen in all aspects of society. As the first known COVID-19 outbreak began in Asia, with the initial spread of the virus, people of Asian descent found themselves the victims of discrimination and violence, especially in Europe and the United States. Moreover, while national and local governments demanded that people wear masks, which were thought to be effective in preventing the spread of disease, some people refused to do so, and movements against mask-wearing emerged worldwide. Then, when a vaccine was developed, a rumour began to circulate that COVID-19 was deliberately created and that the vaccine was a hoax, with conflicts between people eventually developing into political conflicts. As vaccination spread, conflicts deepened among countries that developed a vaccine. Furthermore, conflicts regarding how vaccines should be supplied arose between developed countries that successfully developed vaccines and developing countries that received them; simultaneously, countries developing their own vaccines tried to peddle these, creating so-called *vaccine blocs*. Even after vaccination helped quell the panic that had occurred at the beginning of COVID-19 and people began to venture out again, conflicts between nations arose due to restrictions on overseas travel. In this way, the COVID-19 pandemic not only caused global panic but also exacerbated conflicts and divisions between people and nations[1].

A form of education that would counteract such social conflicts and divisions has long been pursued in social studies education research. For example, in the middle of the 20th century, UNESCO advocated education for international understanding based on the idea that people should understand each other and work together to achieve world peace. Subsequently, related educational fields such as development education and global education emerged, and the goal became to build a society based on the idea of people understanding each other across countries and regions and people of different races and ethnicities living together despite differences in social and cultural backgrounds. In social studies education research in Japan, such educational fields have long been positioned as interrelated. However, as globalization progresses not only in terms of international society but also at the national level, the question of how to build a society in which people with differing values and ways of thinking can understand each other and coexist has become increasingly significant.

Both researchers and educators have made significant contributions to the establishment of social studies education research in Japan. Among these educators, a substantial body of work has focused on lesson design research, as exemplified by the work of Harada (1990), Fujise (2004), and Matsuura (2013). The lesson design research is one that proposes lesson plans based on new, unprecedented lesson organization principles (Moriwake, 1978, 1999). And the lesson design research has led to the proposal of a wide variety of lesson organization principles and the development of research on lesson design related to value judgments and decision making[2]. At the end of the 1980s, social studies education research in Japan came to the fore with the emergence of educational theories aimed at developing value judgment and decision-making skills. The social science theory aimed at fostering value judgment and decision-making skills first appeared as an alternative learning theory to social studies theories based on inquiry-based learning aimed at forming a scientific social cognition. In other words, the argument was one of going beyond a mere understanding of society to incorporate learning how to make decisions and act into social studies. However, this argument was influenced by American social studies education theory and came to evolve into a theory that recognized not only facts but also values.

In the 1990s, a social studies education research field was established as a theory of value formation, and in addition to educational theories that focus on the formation of individual values, other such theories that focus on mutual relationships among learners and aim at building consensus also emerged. Then, in the 21st century, social studies saw research themes appear that addressed how to deal with controversial issues that were difficult to resolve due to a difference in values. Controversial issues can sometimes create or exacerbate conflicts and divisions in society. Therefore, the goal of such social studies education is to eliminate conflicts and divisions and to nurture citizens to create a society in which people with different viewpoints and values can live together. In this way, as mentioned in the previous paragraph, the aims of education for international understanding and social studies education are consistent, with the elimination of social conflicts and divisions and the creation of a multicultural society widely recognized as the goal.

In recent years, pedagogical research that has addressed COVID-19 includes networks and participation (Krzywosz-Rynkiewicz, 2021), online learning and teaching (Wu, 2021), social equity and social justice (Piccoli et al., 2021). In the background of COVID-19, various educational improvements are required. As mentioned earlier, in a post-COVID society, hopes are high for education that will deal with the conflicts and divisions between people and nations that have been exacerbated by the spread of COVID-19. In this research, we take up the conflict between nations to "aim for carbon neutrality" in the post-COVID international society. Instead of solving domestic problems in the background of COVID-19, this research is positioned as a part of exploring the future of global citizenship education through the lesson plan that let students adjust the values behind conflicts with other countries[3].

Social studies education research, which involves research on developing value judgment and decision-making skills, has achieved results that can meet such expectations. However, conventional studies on developing value judgment and decision-making skills have focused on differences in individual ways of thinking and values, to help learners form their own sense of values. However, with the spread of COVID-19, differences in people's—as well as countries' and societies'—ways of thinking and values have become increasingly conspicuous. Countries and societies make different decisions about what policies and systems to choose in response to the need to ensure the safety of people and ensure their livelihoods, and this has served to deepen mutual conflicts and divisions. Therefore, in this research, we will seek to reconcile and analyze existing theories on developing value judgment and decision-making skills. Additionally, after clarifying their characteristics, we will propose a theory of social studies to overcome differences in values between countries and societies and nurture the ability to think and make decisions as global citizens.

Specifically, the theory of social studies education that we propose is to be presented through the development of a learning module with the theme of carbon neutrality. With the specter of global warming growing ever starker, the need to reduce greenhouse gas emissions has become a global issue. The idea of carbon neutrality, which seeks zero greenhouse gas emissions for the planet as a whole by balancing greenhouse gas emissions and absorption, was born out of this. Japan is aiming to become carbon neutral by 2050. Significantly, carbon neutrality is a common global goal that transcends national borders, but different countries have different preferred ways to reach this goal, with conflicts arising occasionally. Therefore, in developing this learning module, we put our efforts into creating a course where students devise a feasible method for achieving carbon neutrality by clarifying and reconciling the conflicting values behind the different ways of thinking in various countries.

As described above, utilizing theories for developing value judgment and decision-making skills in social studies education research in Japan, in this research, we examine the social studies education theories anticipated for a post-COVID society and propose the development of a specific learning module.

Theories for Developing Value Judgment and Decision-making Skills in Social Studies Education Research in Japan

Changes in Theories for Developing Value Judgment and Decision-making Skills

Kobara is regarded as a pioneer when it comes to theories for developing value judgment and decision-making skills in social studies education research in Japan (Kobara, 1987). Later, in the 1990s, theories for developing value judgment and decision-making skills were positioned and developed as legitimate fields of study in social studies education research. Although social studies expanded its goals to include value formation in the 1990s, the focus of social studies instruction remained on the formation of factual recognition, or scientific social recognition. However, since the discussion on value formation and decision-making skill development at the symposium at the social studies conference described below, value formation and decision-making skill development have been attracting a great deal of attention. Although this trend has continued to the present day, in the 2010s, there were many arguments that considered individual value formation and decision-making in relation to the circumstances surrounding the learner. We divide this development into the following four periods for investigation in this study:

- Phase 1 (the late 1980s): Emergence of decision-making methods and principles
- Phase 2 (the early 1990s): Decision-making studies as the formation of values
- Phase 3 (the 2000s): Controversy over the dualism of fact and value
- Phase 4 (the 2010s): From a focus on individual values to a focus on social/group values

Decision-making studies, which first appeared as methods and principles in the late 1980s, involved systematizing goals, content, and methods into coherent lesson composition theory based on the goal of forming a sense of values. Then, Moriwake showed the relationship between decision-making and civic qualities and integrated the logic of social recognition formation and citizenship development into social studies (Moriwake, 2001). However, Ikeno proposed a different citizenship education. For this reason, two different positions on civic education theory were established due to differences in how the relationship between fact recognition and value recognition were perceived (Ikeno, 2003). Until then, social studies classes aimed to nurture individual qualities. However, by the 2010s, theories focused on the relationship between individuals and society/groups had emerged. These considered the development of value judgment and decision-making skills from the perspective of social and group relationships surrounding learners. In this study, we first classify the four stages mentioned above, examine theories for developing value judgment and decision-making skills, and finally, examine the latest research trends.

Phase 1: Emergence of Decision-making Methods and Principle

Decision-making was introduced to nurture the ability to choose the best solution from among several potential solutions to issues that are difficult to resolve rationally due to conflicting values. The proposition here was to take up historically controversial issues and have subjects consider potential resolutions from the standpoint of

relevant individuals. This theory was proposed by Kobara (1987), who also provided a systematic explanation of it in 1994. Therefore, although the first phase occurred in the latter half of the 1980s, we will discuss the theory of developing decision-making skills during this period based on Kobara's theory (Kobara, 1994).

Kobara proposed decision-making as a learning principle to replace conventional problem-solving and understanding. This is because he thought that making better choices needed to be a part of civics. He claimed that decision-making differs from problem-solving and understanding in that it is an examination of the purpose (value) of problem-solving itself. Thus, when proposing decision-making, Kobara asserted its study to be concerned with controversial issues and value perceptions. The decision-making process is as follows by Kobara: Grasp the problem → Analyze the problem (investigate cause) → Clarify objectives and goals to be achieved → Submit all feasible action plans (solutions) → Predict and evaluate logical results of action plans (solutions) → Select and rationalize the action plan (solution) → Act based on decisions (Kobara,1994).

Looking at this process, we can see that Kobara's decision-making theory is organized to select solutions based on goals and objectives. Kobara presented a lesson plan that he proposed in 1987 to address a historically controversial issue. He took up the controversial subject of whether to open up the country or to expel foreigners upon Perry's arrival. He proposed a class that would ask students to consider how Masahiro Abe, who at the time was a member of the shogun's council of elders, would respond if asked for his opinion (Kobara, 1994).

As described above, the decision-making theory that Kobara proposed is a social studies lesson theory that aims to select the optimal resolution to a controversial issue by treating decision-making as a strictly methodical skill.

Phase 2: Decision-making Studies as a Formation of Values

In 1990, The papers was published by four researchers, Okamyo, Obara, Mizoguchi, and Yoshimura, who would significantly impact subsequent social studies education research related to value judgments and decision-making (Okamyo, 1991; Obara, 1991; Mizoguchi, 1994; Yoshimura, 1996). Okamyo proposed the concept of counter-socialization, and Obara proposed the Toulmin scheme as a method of teaching value judgments, which would be highly influential on later social studies education research. In addition, Mizoguchi advocated open value formation theory and Yoshimura consensus formation theory, with their research still taken up because it relates to value judgment and decision-making. We will consider their four arguments in turn below.

Okamyo advocated for counter-socialization in Social Studies Education in Japan based on the theories of American social studies education researchers S.H. Engle and A.S. Ochoa. Counter-socialization is the idea that children learn how to see and think about the systems and structures of society, preventing socialization that allows for cognition based on this. The aim here is not to adapt to society but rather to raise questions about socialization and gain the ability to think independently. For children to be able to think independently in this way, they need to be encouraged to make rational decisions by engaging in learning that addresses social issues, including conflicting values. This rational decision-making results in decisions that the actor makes based on personal values after examining as many solutions as possible. The social issues to be dealt with must be public issues that are based on the public interest and not on personal interests alone. Based on Engle et al.'s theory, Okamyo proposed a social studies curriculum that promotes counter-socialization.

Obara divided the judgments made about social phenomena in social studies classes into factual judgments and value judgments, clarifying the structure of the latter as well as issues plaguing conventional

value judgment guidance. He proposed the use of a model (the Toulmin diagram) created by the English analytical philosopher Stephen Toulmin. The Toulmin diagram is a model of argument consisting of a claim/ conclusion, facts that support the claim, and the reasoning that leads to the claim given the facts, without which the reasoning itself lacks authority or validity. In other words, this serves as the backing of the reasoning. The difference between conventional syllogism and the Toulmin scheme lies in the backing behind them. Support for this backing lies in efforts made to guarantee the grounds on which the individual makes an assertion by offering statements with a degree of universality, with the relationship between reasoning and backing of reasoning captured by means-to-an-end relationships. Obara stated that value judgments are not properly taught due to a lack of awareness regarding the structure of such value judgments. He also argued for the need to examine whether the reasoning is valid, i.e., we need to examine the relationship between the reasoning and the supporting evidence. Okamyo and Obara's research established the idea that learning that incorporates value judgments and decision-making is related to values, with the formation of such values viewed as the goal of social studies.

Okamyo and Obara clearly positioned value formation as related to the very purpose of social studies. The decision-making for which Kobara advocated became meaningful not only as a method but also as a goal. It was Mizoguchi and Yoshimura who established it as a theory for structuring lessons. In 1994 and 1995, Mizoguchi advocated a theory for structuring social studies lessons called open value formation. Interpreting social studies theory as a conventional inquiry aimed at the formation of scientific social awareness, Mizoguchi established a social studies theory aimed at the formation of open values to critically explore and examine social norms and values. Analyzing curriculum and teaching materials developed in the United States, he pointed out specific social studies theory content and methods aimed at forming an open sense of values.

In contrast to Mizoguchi, who applied social studies theory to the formation of values as scientific inquiry learning, Yoshimura proposed a social studies theory where the logic of a democratic society is applied to theories for structuring lessons to develop value judgment and decision-making skills. Yoshimura conceived of a social studies class aimed at fostering an ability to build consensus—thought to be a principle of a democratic society—by seeking to resolve controversial social problems by consolidating individual decisions into social ones. The aim of fostering consensus-building skills is to resolve conflicts while ensuring a diversity of values. This process involves analyzing conflicting claims with the idea of uncovering potentially consistent values by sorting through diverse values. Yoshimura demonstrated his assertion through the development of specific learning modules. According to him, the process of utilizing dialogue to explore the values that should be prioritized in controversial issues nurtures a citizenry that can support a democratic society.

First appearing in the 1990s, these four social science theories have continued to be cited well into the 21st century and have become the foundation of social science research related to value judgments and decision-making.

Phase 3: Two Different Social Studies Theories Based on Perceptions of Facts and Values

Phase 3 takes us to the 2000s. During this period, discussions on value judgments and decision-making were not confined to lesson plan structure but developed into discussions on the more fundamental principles of social studies education. The impetus for this was a symposium held at the February 2001 research presentation meeting of Education in the Social Studies Department Research Association by Kuwabara (2018).

This symposium established a research presentation style that combined social studies education theory with developing lesson plan or a curriculum based on it. It is also significant for having a big influence on the format of research presentations and research papers at later meetings. The fact that it had such a large impact is demonstrated by the discussion and verification of its impact at a symposium held some 20 years later in 2022 at the National Conference of the Japanese Educational Research Association for the Social Studies. One of the authors, Kuwabara, had already reviewed details of the 2001 symposium and provided a report in a paper in 2018. In this section, we will examine Moriwake's paper based on information regarding this symposium in the *Journal of Research on Education in the Social Studies Department* (Moriwake, 2001). We will then look at the theory of Norio Ikeno, who advocated social studies theory from a different standpoint than that of Moriwake. Moriwake and Ikeno differ in their interpretation of citizenship that serve as the premise of social studies theory. The difference between the two researchers lies in the relationship between fact and value recognition.

Moriwake argued that the proposals of Takeshi Sanaga, Keiji Toyoshima, Kotaro Yoshimura, and Kazuhiro Mizoguchi, who all took the podium at the symposium, were all based on rational decision-making. He also argued that decision-making is as much judgment as it is explanation and understanding and that the relationship between recognition, judgment, and decision-making can be explained by the differences between different types of determinations and the relationships involving them. According to him, our social recognition consists the one of both facts and values and is the cause and reason for our actions. Decision-making is based on judgments that each person arrives at based on personal values and interpretations of outcomes and impacts. Social recognition grows through determinations regarding social events and issues. While social studies that aim to form a scientific social recognition is concerned only with factual recognition, social studies that aims to foster value judgments and decision-making skills strives for overall social recognition, including not only factual recognition but also value recognition. Moriwake claimed that, with social recognition at its core, cognitive abilities, including value judgments and decision-making skills that serve to explain the structures of citizenship, are integrated with knowledge and understanding, and by systematizing knowledge and understanding, these can be considered in broader, deeper terms. Moriwake's way of thinking, which explains value judgments and decision-making subsequent to distinguishing between fact recognition and value recognition, can thus be thought of as being based on the dualism of facts and values.

In contrast to Moriwake's dualism of facts and values, Norio Ikeno constructed a theory of social science based on monism in which he treated facts and values as indivisible. Similar to Moriwake, Ikeno also published a paper based on the 2001 symposium. Here, we examine Ikeno's social science theory (civil society theory) based on a paper published in 2003, which presents this theory more systematically. In contrast to Moriwake's theory of structuring social studies lessons based on the logic of science, Ikeno's social studies were created with the principle of social construction serving as learning principles. Society consists of human relationships, and the logic of discussion creates these relationships. Ikeno stated that separating fact recognition from value recognition is difficult and that the two are interwoven. For this reason, he argued that social studies is all about creating a new social order that regulates human relationships, putting both factual and value recognition on the table. Discussion is essential to the process of questioning, considering, and reshaping order. In this way, Ikeno's theory of social studies education unilaterally takes into account facts and values.

In Moriwake's way of thinking, which is based on the dualism of facts and values, value judgments and decision-making are to be viewed as appropriate for social studies lessons after social perceptions of facts have

been formed. The goals and methods of social studies classes differ depending on the extent to which they involve citizenship. Moriwake also acknowledged that practical judgments about society are grounded in value judgments, so his theory of social studies can be viewed as forming the basics of citizenship. Furthermore, as can be seen from the fact that Ikeno's theory of social studies is based on the logic of the society, it is more directly involved in cultivating citizenship and seeks to proactively nurture individuals better able to make social contributions.

Based on Moriwake and Ikeno's theories described above, from 2000 onwards, theories of developing value judgment and decision-making skills saw controversies unfold over whether social studies classes should involve a grasp of real social debates or whether these should be directly reflected in lessons.

Phase 4: From a Focus on Individual Values to a Focus on Social/Group Values

Around 2010, theories for developing value judgment and decision-making skills became, in a nutshell, more diverse. Next, theories focusing not only on the individual learner but also on the situation surrounding the learner and the learner's social/cultural background, as well as the learner and the group to which the learner belongs, became prominent. Osugi argued that the values taken up in social studies should serve as criteria for judging society and social relations. He argued that the ideas of utilitarianism, the social contract, libertarianism, and communitarianism were appropriate subjects (Osugi, 2011). The lesson that Osugi proposed is similar to the theory of value formation that Mizoguchi et al. proposed. However, in selecting values as educational content, he focuses on the status of children in modern society, where a connection between society and the individual is evident.

It was Takeshi Sanaga who considered social studies education from the perspective of the child. Sanaga systematically discussed his own social studies theory (Sanaga, 2012). Sanaga's social studies theory is based on the legitimate peripheral participation theory, in which children work to solve controversial social problems. Sanaga's theory materialized with the work of Shoichi Tamoto and others. Based on a situational approach, Tamoto et al. proposed a social studies curriculum related to value judgments and decision-making. Tamoto et al. addressed issues with the construction of high-speed rail in Japan (Tamoto et al., 2008), and Tamoto tackled urban development in Saga City (Tamoto, 2010). He developed a learning module and proposed lessons based on a situational approach. Tamoto argued that situations involving social controversies should be included in the learning target. In other words, instead of learning about controversial issues in class, students are encouraged to make value judgments and decisions in the real world (or regarding situations close to those of the real world), where controversial issues are being discussed. Without this, he says civic learning cannot be accomplished.

Kenichi Nagata pointed out the limitations of learning theories that entrust value judgments and decision-making to individuals and instead advocated for a social science theory based on deliberative democracy. Nagata was critical of conventional theories for developing value judgment and decision-making skills that attempted to aggregate individual decisions. He proposed social studies based on deliberative democracy that focuses discussions on the creation of *common good* for society (Nagata, 2014). Nagata's argument attracted attention as a social studies theory that incorporated democratic theory in earnest and signaled the dawn of a social studies theory based on a theory of democracy that had thereto not existed.

Theories for developing value judgments and decision-making skills have mostly been discussed with an eye on secondary education, but during this period, such theories that included controversial issues began to

appear in elementary education as well. Kamita, Okada, Sato, and others introduced practices that attracted attention (Kamita, 2013a, 2013b, 2016; Okada, 2018, 2019; Sato, 2017, 2021). Kamita believed that forming a sense of values even is important at the elementary school level and developed and published learning modules for all elementary school grades. Okada and Sato focused on political literacy and developed an elementary school social studies class aimed at developing value judgment and decision-making skills. Okada actively incorporated the study of controversial issues into elementary school social studies to formulate judgment criteria from a viewpoint of fostering citizenship. Sato proposed a social studies course where criteria are created whereby students gain a measure of political literacy by attempting to resolve controversial issues.

In this section, we divided the period following the late 1980s into four phases and examined changes in theories for developing value judgments and decision-making skills. From a broader perspective, social studies can be said to have become more directly involved in the development of civic competencies as a debate over value judgments and decision-making has developed. The content covered in social studies classes has also become more reflective of the real world.

Theories for Value Judgment and Decision-making Skills and Learning Module Development in a Post-COVID Society

A Study of Social Studies Education Theory Aimed at Restoring Conflicts and Divisions

In a post-COVID society, there is a need for a social studies theory aimed at mending social conflicts and divisions that have grown during the pandemic. The key here is the theory of multicultural education. In researching social studies curricula in advanced countries offering multicultural education, Kiritani focused on the teaching of American history (Kiritani, 2000, 2010), and Tsubota focused on citizenship education in Alberta, Canada (Tsubota, 2009, 2012, 2015).

Kiritani took up the US history education curriculum and clarified how a theme of *unity in diversity* is realized. He specifically clarified the relationship between diversity and unity in the New York State Historical Standards. According to Kiritani, diversity in the United States is a rich component of racial, religious, ethnic, and linguistic traditions, while unity provides one with an identity as a United States citizen based on an ideology rooted in the Constitution of the United States (US), Bill of Rights, and Declaration of Independence (Kiritani, 2010). New York State history education presents the context by which diverse people have formed a powerful and united nation. Learning common democratic values, institutions, and traditions formed through the struggle to create a nation has helped US citizens form a unified national identity while preserving diverse and distinct cultural traditions.

Through an analysis of citizenship education in Canada, Tsubota clarified the structure of a social studies curriculum that nurtures citizens aspiring for *social cohesion*. According to Tsubota, to achieve *social cohesion*, we must emphasize common values and goals while respecting diversity (Tsubota, 2015). However, those common values and goals are always subject to change given consensus.

Both studies aimed at social unification and integration within a single country. Both also recommended an education that respects diversity and involves realizing unity according to national ideals. However, challenges remain in applying this principle to the resolution of controversial issues on the global stage. Since the international community is made up of sovereign and independent states, it is difficult to find values and ideals

that can serve as principles for unifying diversity. Therefore, in learning aimed at resolving controversial issues globally, we need a theory of learning where parties reconcile conflicting values and ways of thinking to come up with better solutions while simultaneously respecting diversity, considering the multicultural education theories of the US and Canada.

Theories for developing value judgment and decision-making skills examined in the previous section were aimed at resolving conflicts concerning values. However, Michiko Kamita and Masayoshi Inoue proposed a social studies theory that aims to resolve controversial issues without any such conflict resolution.

Kamita proposed value-adjusted learning. It aims to reshape the learner's own sense of values by reconciling values among individuals, to have learners create and modify their own judgment criteria—which serve as a guide for their own actions—according to social situations (Kamita, 2018). Inoue proposed a lesson theory based on the principle of procurement of consent in the process of reconciling values (Inoue, 2018). According to Inoue, *procurement of consent means that through comparison of the opinions of oneself and others, and after critically examining the reasons for a given assertion, one must reconsider one's own opinion based on diverse standpoints so as to gain the consent of the other party even while maintaining a different opinion*. In other words, *procurement of consent* aims for issue resolution through a recognition of the difference between oneself and others, an acceptance of different values and ways of thinking, and a reconsideration of one's own arguments based on the perspectives of others.

While Kamita and Inoue developed learning theories aimed at issue resolution without the formation of any unified sense of values, Wang et al. developed the *formation of open values* advocated by Mizoguchi and advocated a theory of learning aimed at the *formation of open and pluralistic values* (Wang et al., 2019). The class developed by Wang et al. presents Japanese perspectives and ways of thinking regarding women's rights and the division of roles in the family by treating family modes and lifestyles in both Japan and China as relative. By having learners examine the commonalities between their own ideas and those of citizens of other countries regarding family and family life, the formation of an open and pluralistic sense of values is sought. In this regard, open and pluralistic value formation apparently leads to self-awareness and treating one's own internalized cultural and social values as relative.

Both Kamita and Inoue's research provides useful suggestions about what form education should take to create social cohesion while respecting diversity. However, this is still limited to confrontation between individuals or reconciliation between one's self and others. Different societies and countries have different contexts in which the values of the individual and others have formed. In a global society, citizens may need to be able to reconcile values that differ from one society or country to the next. Wang, Fukuda, and Inoue analyzed and examined the unique cultures of both Japan and China and attempted to treat their own values as relative. However, the question of how to solve the problems faced by society and learners subsequent to treating these as relative is not one of the goals of learning. For learning aimed at overcoming conflicts and divisions in a post-COVID society, redefining the social studies lesson theories proposed by Kamita, Inoue, and Wang into something that can be applied to the study of controversial issues impacting international society is critical. Therefore, in this study, we propose theories for developing value judgment and decision-making skills that aim to reconcile values between not only individuals but also the societies and nations that purport those values.

Background to the Development of the Learning Module

The spread of COVID-19 has impacted medical practice and economic activity; simultaneously, it has also

resulted in new lifestyles and values, a heightened awareness of the natural environment, and led to other changes. Additionally, with the spread of the virus, differences in values between nations have become apparent in all aspects of life, such as studying abroad, overseas travel, and vaccination. As citizens of a global society, we need to develop qualities that allow us to recognize and reconcile these differences in values between nations.

With regard to the ability to make such value adjustments and the commonality of qualities that make up the global citizen, Oseki highlighted a way of understanding that encompasses diversity and complexity as a *global perspective* that transcends rational understanding. Nurturing global citizens in a post-COVID society is also a goal of this research (Oseki, 2011).

Utilization of the Four-quadrant Model as a Means of Reconciling Values

In *Teaching Public Issues in the High School*, Oliver and Shaver proposed a four-quadrant model to organize the values shaping controversial social issues (Oliver & Shaver, 1966). Figure 1 illustrates the conflict of values in a situation where a crowd gathers around a person speaking on the street, with the speaker likely to rile up the crowd, possibly causing harm to those assembled. The question is whether, in such circumstances, the police should force the speaker to stop his speech and disperse the crowd. The value of emphasizing the safety of the speaker and crowd is on the vertical axis, while the value of freedom of expression is on the horizontal axis. A plus sign signifies importance, while a minus sign signifies a lack of importance.

The first and third quadrants indicate a perfect society. A perfect society is a society in which all values are consistent. In the first quadrant, the safety of the speaker and crowd is ensured, as is freedom of expression. Conversely, in the third quadrant, neither safety nor freedom of expression is ensured. Furthermore, in the second and fourth quadrants are a conflict of values, and we are forced to place greater importance on one. If we emphasize one, we have no choice but to downplay the other. In the real world, such ethical conflicts and internal value conflicts are quite common. This model is useful for grasping situations where controversial, difficult-to-resolve issues arise due to conflicting values and is considered effective for examining solutions.

Kuwabara and Mizoguchi can be cited as examples where the four-quadrant model was incorporated into value formation learning in social studies education research in Japan (Kuwabara, 2002; Mizoguchi, 2012).

Security of the speaker and crowd

+

Area of disagreement   Area of agreement

Censorship   −   +   Free speech

Area of agreement   Area of disagreement

−
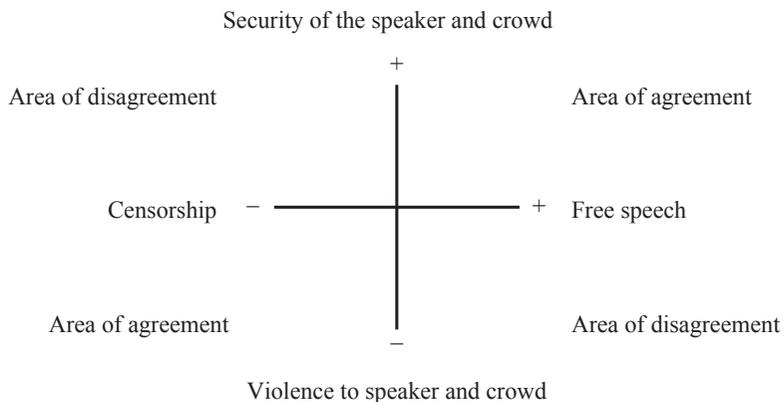
Violence to speaker and crowd

Figure 1 The structure of a value dilemma surrounding two opposing values

Kuwabara presented a four-quadrant model in the debate over voting rights for foreign residents, using exclusion or inclusion and multiculturalism or assimilation value conflicts. The model presented four different social constructs. There were four positions: *assimilation and exclusivism*, where foreign residents were excluded from democratic decision-making; *symbiosis*, where facilitating the acquisition of nationality was opposed, but some participation in politics was allowed; *multiculturalism*, where foreign residents could easily acquire a nationality, but participation in politics was not allowed; and *multiculturalism and symbiosis*, where foreign residents could acquire a nationality and participate in politics. After the above four positions were presented, the module tasked the learner with deciding what makes up citizenship while discussing the pros and cons of allowing foreign residents to vote. As such, this module asks the learner to decide what society and one's country should look like.

Mizoguchi presented a teaching proposal using the four-quadrant model as an example of racial problems in the US. Mizoguchi's model consists of two axes: *Emphasis on the rights and culture of the majority* or *Consideration of the rights and culture of the minority* and *Emphasis on the individual* or *Emphasis on the group*. Depending on how the four values are combined, four positions are possible: *assimilation policy*, *racial segregation policy*, *individual autonomy*, and *preferential treatment based on race*. The four positions present the thinking behind legal systems designed so that diverse races and ethnicities may coexist in a single nation and/or society. With regards to the value of equality, these four positions embody, respectively, *formal equality, material equality*, *equality of opportunity*, and *equality of outcomes*. Mizoguchi's classes aim to help learners form an open sense of values by presenting them with controversial issues surrounding the legal system.

Based on the research results of Kuwabara and Mizoguchi, in this study, we apply the four-quadrant model to classes aimed at gaining an understanding of the structure of value conflicts, as they pertain to controversial international issues, and devising solutions to these conflicts.

Planning the Module

Carbon neutrality refers to a state in which the amount of carbon dioxide emitted into the atmosphere and the amount of carbon dioxide absorbed from the atmosphere are the same, with zero net emissions. In recent years, many countries have set national policy targets to achieve carbon neutrality by 2050. However, while this is a shared goal, differences in positions and values have emerged between nations as they strive to realize this goal. From the above, we determined that carbon neutrality would be appropriate as a controversial international issue for this research to address.

We developed learning units with the theme of carbon neutrality in this research, with a number of these units devoted to global warming having already been carried out. In particular, Toyoshima mentioned earlier is attracting attention from a value judgment and decision-making skills development perspective (Toyoshima, 2001). In his paper, Toyoshima developed and proposed a decision-making model presenting the question of whether Japan should introduce a carbon tax. In this unit, learners analyze what values are in conflict regarding the introduction of a carbon tax, anticipate the consequences of possible options, and come to a decision. In the process of analyzing values, a perspective of either focusing on the present or the future of, and from which standpoint, one's own or society's is established. Toyoshima's research reveals the conflicting values surrounding solutions to global warming and attempts to force individuals to choose appropriate options based on this. By asking individuals to reconsider their decisions from the perspective of the present or the future, or themselves or society, the individual is encouraged to make decisions based not only on personal values but also on a diverse

set of values. Based on Toyoshima's research results, our research here aims to foster citizens who can reconcile differences in judgment criteria between different countries and societies.

In this research, we take up emission trading systems as a means to achieve carbon neutrality. A carbon tax is a mechanism aimed at reducing emissions by imposing penalties when carbon emissions exceed a certain standard, while emissions trading systems involve controlling global emissions by setting a total amount for emissions and allocating them among countries. With this latter system, then, individual countries can set their own targets based on their own unique conditions and can purchase extra capacity from other countries if needed. In the module thus developed, we seek to have the international community create common rules for trading emissions credits.

Development of the Module

The module name, goals, and plan are as follows:

- Module name: *Creating common rules for the international community to achieve carbon neutrality*
- Module goals:

1. Have learners understand that the international community needs common regulations to control greenhouse gas emissions to slow the spread of global warming.

2. Have learners understand that, historically, the total greenhouse gas emissions volume differs between developed and developing countries, leading to differences in opinion about the sharing of responsibilities when aiming for a global carbon-neutral society.

3. Clarify the values behind the debate about the division of responsibilities before making any decisions.

4. Reconcile conflicting values among countries through the creation of rules aimed at achieving common international carbon neutrality.

- Module plan

	Phase	Main questions/activities
First session (One hour)	Grasping the value conflict behind the issue	Why are these climate summits being held? What kind of conflicts are evident?
Second session (Two hours)	Decision-making based on one's own values	Which countries are most responsible for reducing emissions to achieve global carbon neutrality?
Third session (Two hours)	Reconciling different values and envisioning solutions	What kind of rules should be created for allocating emission credits to achieve global carbon neutrality?

The first step is to recognize the issue and appreciate the value conflict behind it. Exploring questions such as *why these climate summits are being held and what kind of conflicts are evident*, students come to understand international social issues and conflicts between nations related to global warming.

The second step involves decision-making based on one's own values. By exploring the question of *which countries should be most responsible for reducing emissions in order to achieve global carbon neutrality*, learners are to make decisions based on the values that underlie conflicts over problem-solving and confirm their own values regarding these issues.

The third step involves reconciling differing values and coming up with solutions. Learners are asked to explore the question of *what kind of rules should be created for allocating emission credits in order to achieve*

global carbon neutrality. Based on the fact that conflicting values make resolutions difficult, learners are tasked with reaching a consensus when it comes to the question of how countries with different standpoints can come together to resolve the conflict and what kind of common rules can be created in the international community. Verification of the rules thus created is to be carried out to make sure that they are acceptable to all countries.

In minute terms, the course is envisioned as follows: Lasting one hour, the first session will be devoted to coming to appreciate the value conflicts that serve as a backdrop to issues surrounding the resolution of global warming. During the introduction, students will be asked to consider the causes of global warming. Various gases cause global warming. Of these, carbon dioxide has the greatest impact. First, students need to understand the causes and effects of global warming. Then, they need to be made aware of the seriousness of the situation. Next, students will look at how global warming has evolved since the industrial revolution. Ever since the industrial revolution, the use of fossil fuels has increased, and as a result, the concentration of carbon dioxide in the atmosphere has also increased, leading to rapid global warming. Thereafter, as industrial activities became more pronounced, global warming accelerated even further. Massive emissions of greenhouse gases such as carbon dioxide, methane, and even fluorocarbons have led to their increased concentration in the atmosphere, leading to more heat absorption and even higher temperatures. Students will be told that climate summits are held to solve the above-mentioned crises, with explanations provided regarding topics of discussion and developments to date. Students will also be exposed to conflicts between nations that surfaced at the conference and the factors behind these, as well as the urgency of the problem.

The second session is expected to last two hours. At this stage, students must ask themselves which countries are most responsible for reducing emissions to achieve global carbon neutrality and decide the answer based on their values. The first half of the lesson is designed to encourage students to consider how responsibility for global warming is to be broken down between developed and developing countries. Tracing things back to the industrial revolution, we can see that the greenhouse gases emitted by developed countries in the past are largely responsible for today's global warming. The consumption of huge amounts of fossil fuels (coal, oil, etc.) has evidently also been a key factor in the economic development of developed countries in Europe and the US. Contrarily, developing countries' greenhouse gas emissions have been relatively low throughout history. However, the impacts of global warming are more serious for developing countries. Based on the above, from the standpoint of developing countries, saying that developing countries and developed countries are equally responsible for reducing greenhouse gases and thus must bear the same degree of burden in trying to resolve this crisis is difficult[4]. Next, an explanation of the *Copenhagen Accord* is provided in 2009[5]. The idea of focusing on historical emission levels as discussed in the first half of the lesson was also reflected in the *Copenhagen Accord* adopted at COP15. The philosophy here was one of a *common but differentiated responsibility* (CBDR). A *common but differentiated responsibility* means that while all countries are expected to proactively address the problem of global warming, the degree of that responsibility varies from country to country. This philosophy involves imposing greater responsibility on developed countries than on developing ones. Specifically, developed countries have stricter greenhouse gas reduction targets than developing countries and are strongly encouraged to provide financial and technical assistance to developing countries to aid in the fight against global warming. However, in recent years, developing countries have also seen their economies improve and populations grow beyond that of developed countries, leading some developed countries to begin voicing dissatisfaction with the heavy responsibility imposed on them. Therefore, learners must be made aware of, and

understand, that even with agreements such as those mentioned above aimed at resolving issues, conflicts between developed and developing countries remain.

In addition to this conflict over the degree of responsibility, the second half of the session will have students consider the conflict over whether the environment or the economy should be prioritized. All people and countries do not feel the effects of global warming in the same way. For example, in the small island nations of the Pacific Ocean, sea-level rise is not merely the reduction of the national land area, but rather a matter of national survival. These countries are demanding urgent countermeasures to curb global warming. Contrarily, among countries that have large populations and economies and emit vast quantities of greenhouse gases, some trivialize the impact of global warming and prioritize economic concerns. The question then of whether to emphasize the environment or the economy is an important point of contention when considering solutions to global warming.

Based on the above-mentioned conflicts between developed and developing countries, and between countries facing and not facing imminent danger, students will be asked to decide *which countries should bear the brunt of reducing emissions in order to achieve global carbon neutrality*. Developing countries may conceivably argue that because developed countries have prospered by ravaging the global environment, they too should have the right to emit greenhouse gases for poverty reduction and development purposes. Contrarily, developed countries may argue that they *have been unduly burdened by having their rights to economic development limited and that greenhouse gas emissions from economic activities in developing countries cannot be ignored*.

The third session is expected to last two hours. First, students will be presented with information showing that some countries are taking a backward-looking stance towards efforts to reduce greenhouse gases. This trend can be seen in some European countries. In light of this state of affairs, if achieving carbon neutrality on a global scale is to become a reality, all countries need to cooperate in this effort, and to that end, we propose the need for universal rules to regulate greenhouse gas emissions. Integral to this, students will be asked to devise some common rules. They will be asked to closely examine (1) whether responsibilities can vary from country to country and if so, which countries should assume more responsibility and (2) whether the rules will be acceptable to all concerned countries. Such a curriculum should help the learner nurture the qualities of a global citizen who can reconcile values and ways of thinking that vary from country to country in an effort to devise better solutions.

Methods of Verifying Results

The module developed in this research will be put into practice in Japanese high schools, and its effects will be measured. It is assumed that it will be implemented in social studies classes and at other times allotted to comprehensive inquiry. To verify the results of the class, students will be asked to fill out a questionnaire before and after the class, and they will be asked to describe the results of, and reasons for, their decisions on a separate worksheet. Additionally, interview surveys will be conducted with some students to analyze their thinking processes and the grounds for their decisions in more detail. The idea here is to analyze how students reconcile their sense of values and how these are reflected in their solutions.

Conclusion: Achievements and Challenges

In this study, we examined and clarified the characteristics of theories for developing value judgment and decision-making skills in Japanese social studies education research from the late 1980s to the present. Then, we proposed a class to cultivate the qualities of the global citizen in a post-COVID society. We referred to Kamita et al.'s theory of value-adjusted learning in devising the principles of the proposed lesson. To address the issue of carbon neutrality, we developed a class where students can take up controversial and difficult-to-resolve global issues involving differing opinions between nations, seek out solutions based on a specific set of values, and settle on solutions acceptable to all parties.

Since the lessons developed in this research have yet to be put into practice, we are not able to propose a specific learning guidance methodology. In the future, we will seek to clarify what kind of guidance is needed in the process of reconciling conflicting values through actual implementation in the classroom.

Notes

1. See, Fuji (2021).
2. See, Kuwabara (2018).
3. See, UNESCO (2021).
4. See, Zheng (2020).
5. See, United Nations (2009).

Funding

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