

Chapter 1 : Pros & Cons of Teaching Values in Schools | The Classroom

Values and ethics in school education: The country has progressed economically and major steps have been taken to enhance education standards but somewhere along the way, we seem to have lost sight of our traditional values.

Or more specifically, should my children be taught sex education at school? As a concerned Christian parent, I answer no to both questions. I feel the public schools are overstepping their bounds when they start giving moral education to children without parental consent. This type of teaching from secular educators would cause a great deal of conflict within children who are raised in Christian homes. Now, I understand why many feel that ethics and sex education should be taught at school. There are far too many children who receive virtually no instruction at home. So, because these parents are failing in their responsibility, our educators feel they must be the ones to show these young people how to conduct their lives. That is where the big problem comes in. I can assure you that the code of ethics I am teaching my children is very opposed to the code of ethics they would be taught at school. Take, for example that subject of sex education. A few months ago I attended one of the forums that Orange County Public Schools held for those who wanted to express an opinion on a possible sex-ed curriculum that may be coming out. While reading this survey, I began to wonder how they would handle the various topics listed. I doubt very much the school system and I would agree on how they should be taught. You see, my wife and I do take a very active role in training and teaching our children according to how we believe. I do not want to be telling them one way about something and having them go to school and being told the opposite about the same subject. One of the items listed on the survey was homosexuality. We will teach our children that it is wrong, but how do you think it would be taught at school? On the survey, abortion is listed as a teen pregnancy option. In our household, abortion is not an option, it is considered the taking of human life. Our children will be taught that sex should be reserved for marriage and the only way to prevent pregnancy is abstinence. I do not want them receiving contraceptives with the blessing of the public school system. I hope you can see the problems that would arise when the schools teach ethics and sex ed. For those of us who believe values education should be based on biblical standards, the conflict would be too great and could only do harm to all concerned. Let the school system teach reading, writing and arithmetic and let parents handle morals and personal values - unless they give written consent otherwise.

Chapter 2 : The role of morality in education and where to find it – Transition Voice

To school teachers, kindergarten teachers, other educators and all other interested readers: This manual is aimed at you and represents a comprehensive guideline for ethics and values education.

Picture taken in Source Why Teach Moral Values When most persons talk about a school curriculum, they think about math, science, social studies, and language courses. Seldom do I hear or read about moral values as being part of the curriculum. The problem is that the neglect of teaching moral values in schools is hurting our students and causing problems in society. If a person has never learned any moral values, how is she or he able to discern the difference between right and wrong? That is basically the essence of moral values education. As parents and educators, we should all advocate the teaching of moral values in our schools for the following reasons: Knowledge gained in school is only one goal of education. The primary goals of education should be enabling students to gain knowledge and moral values. Our children will need both in preparing themselves to be good parents and citizens in society. If all parents were teaching their children moral values in the home, it would not be necessary for the schools to do this work, The sad fact is that a lot of kids are not learning from their parents the difference between right and wrong. This is because most mothers and fathers in their busy work days spend only a few hours with their children. In many families, there is only one parent and no other role models for kids to follow. Every day students are exposed to violence, dishonesty, and other social problems in the media and the real world. How many times have we heard about school shootings? What about other times when students are caught cheating on exams? Then, too, we read about bullying in school and fights between gangs. If moral values were taught in schools, we would have fewer of these problems. To Counter Bad Influences in Society: Unfortunately, many of the role models of young people are setting bad examples. These bad examples range from sexual promiscuity, degrading of women, advocacy of violence, and the condoning of dishonesty in order to succeed. One of these moral lessons was learned while I was a varsity football player. Our team had just lost a tough game because the referee had ruled we were stopped inches away from scoring a touchdown. When our school principal had heard many of my teammates complaining about how the officiating had caused us to lose the game, he came on the team bus after the game and said that in life the referee never beats you. It would serve society well if the following seven moral values for students were taught in schools: Unconditional Love and Kindness: In most cases, if you love someone, he or she will love you back in return. This, however, is not the real meaning of love. Love should be unconditional. With more love in the world, kindness will follow and replace cruelty. Students must be taught that dishonesty and cheating are wrong, and will get you nowhere in the future. As a student, one is only hurting himself or herself by cheating, because this action will eventually catch up to you in the end with bad consequences. When I was young, I learned that success was one percent inspiration and 99 percent perspiration. This thinking must definitely change. Unfortunately, in our highly competitive dog eat dog society, many people will tread on others to get ahead in life. Respect for others should include respecting different religions, races, sexes, ideas, and lifestyles. To achieve a common goal, it is necessary for all people to work together. If this is not done, a few people may profit, but the end result for everyone will be a failure. I still believe in the motto, "united we stand and divided we fall. Compassion is defined as being sensitive to the needs of people. If there were more compassion in the world, there would be less homeless, hunger, wars, and unhappiness. Jesus Christ taught us to forgive our enemies or people who hurt us. Anger in most cases is caused by an unwillingness to forgive. There would be less violence and fighting in school if students could learn this moral virtue. I taught English in a Catholic school in Thailand for more than six years, and the learning of moral values was built into all of our lessons. This would be an excellent policy for other schools to adopt. Most Important Moral Value for Students Which is the most important moral value for students to learn?

Ethics and morals are often associated with religion, but schools can also provide important lessons in ethical thinking and action. "There's a big fear out there that somehow teaching ethics in school will seep into students a particular religious viewpoint," says Dr. Bruce Weinstein, aka The.

Should a school teach morals or is that something that only parents should do? Ask anyone if they feel stealing is wrong. Unless there are special circumstances such as stealing food for survival, the answer usually is a resounding yes. People understand that this is wrong because of one reason - they were taught a moral value from both their parents and their educators. This teaching of moral values has been a topic of controversy in education for years, with good reason. Parents and educators need to work together in educating a child. Parents have become ingrained that "no news is good news" and if they were to receive a phone call their child must have done something wrong. This being said, educators are constantly being observed for all types of behavior and are teaching students moral values without even trying through modeling Lewis This is why, as a community we can not simply place the burden on the parent to teach moral values. Valde was quoted as saying Of course I want my daughter to learn to read and write and calculate and understand history and science, but only in a context that honors effort, kindness, integrity, laughter, and balance. I do not want her to spend her days in a place where love is rarely mentioned and achievement is an end in and of itself. I want her to learn to write because she finds in it a way to connect to others and explore her self. I want her to read difficult things because she seeks to understand and believes in meeting and facing challenges. And I want her to study government because she feels a sense of responsibility to build a better society. That is, I want her achievement in school to follow from her spirit and character. I do not think it works the other way around Lewis The main point of what Gregory Valde was in what he did not say. He never mentioned that the school should teach if abortion is right or wrong, if there should be capital punishment, or discussed gay rights. Teaching moral values has become a major battleground with all of the new and old controversies. People are afraid that students will be taught to think either to the "right or left" and side with various political parties that might not be their own. Teaching moral values has absolutely nothing to do with gay rights or any other topic Sommers Instead, teaching moral values has decidedly become an essential set of "core values" or what is being called character education. The idea of character education is not new. He also quotes William Torrey Harris from a report written in , where Harris sited that the moral training should include 1 punctuality, 2 regularity, 3 silence, 4 truth, 5 industry or work and 6 respect for the rights of others Some of these still hold true today, but the majority of schools working on character education are focusing on one topic - respect. Mundelein High and Deerfield High both in Illinois have had extreme success in their schools with building a character education program that was founded by students Matera. The descriptions of why the students wanted to begin the program and how it was implemented fill an entire book, which to say the least is awe inspiring. These two schools have not been the only facilities to implement these types of programs. The Hyde School in Bath, Maine has also implemented some of these programs but to a higher degree since their student population consists solely of children in and out of juvenile detention centers and has had unprecedented success Gauld. Pocono Mountain East High School implemented a program in to encourage students and teachers to nominate anyone for recognition each month, and they have had a very pleasant outcome. Even the federal government believes that schools should develop a character education program. In the government booklet Helping your Child Become a Responsible Citizen, printed in a series to help parents implement the No Child Left Behind Act at home, it suggests that parents reinforce any character education programs already in place. The booklet even goes one step further to suggest if one is not in place, the parent should try to implement one This document reinforces that there is no special teacher needed to express these values and that as educators we are highly qualified to teach character education. Being educators under the No Child Left Behind Act, we are constantly worried about being highly qualified and the public perception of teachers by the community. Character education brings that to a whole new level working together with everyone, including parents to develop a student that actually demonstrates most teachers number one class rule: Schools

Should Provide Character Education. A Cry for Character. Prentice Hall Press, Public Schools and Moral Education. Columbia University Press, Schools Should Teach Moral Values. Office of Intergovernmental and Interagency Affairs. S Department of Education.

Chapter 4 : Moral Values for Students: A Necessary Part of the Curriculum | Soapboxie

Ethics, in contrast, are a set of rules that tend to be adopted and upheld by a group of people. This could include medical ethics, journalism and advertising ethics and educational ethics.

Ethics and Education Hassan Zohoor and Wilhelmine Miller Summarized below are the highlights of the discussions concerning ethics in education, drawing on both Iranian and American background materials that were of relevance to the topic. Most teachers are employed by the Ministry of Education, and all textbooks for use by public and private schools are authorized by the Ministry. Iranian science textbooks are written by Iranian authors, based in part on similar texts used in France, Canada, the United States, and Germany. Primary school comprises grades ; middle school grades ; and high school grades Vocational studies are conducted at the secondary school level. For university applicants, there is one additional year of pre-university coursework. While vocational students account for less than 30 percent of all students, they are increasing as a proportion of all students. High school students take national examinations in some subjects before graduation; but not all subjects involve tests according to a national standard examination every year. Private universities, which are operated by nonprofit organizations, serve about an equal number of university entrants. All high school graduates can enroll in the first semester of the public distance-education system. If they pass the first semester, they can continue their higher education. Many public schools have active parent councils that work with the school administrators to address some of the near-term school policies. Private schools in Iran provide education for less than 10 percent of primary and secondary students, and they are for the most part limited to economically and socially elite groups. The salient features of the American education system that were discussed were that primary and secondary public schools are institutions of local governments or of local school systems, with curriculum and examination policies established at the state level. The proportion of students in private schools varies substantially among states and geographic regions, with less than 10 percent of students in private schools in the Midwest and West, and over 10 percent in many states in the East. Private schools are of two kinds: Primary and secondary schools extend through 12 grades in the United States, with the majority of graduating students enrolling in some type of post-secondary school, usually a two-year community college or a four-year college or university. As in Iran, vocational students are less than 30 percent of high school students. Few vocational high school programs are thought to be technologically up-to-date and effective as preparation for immediate employment. In Iranian schools, students take mandatory religion classes throughout primary and secondary school in one of four state-recognized religions, depending on their professed belief and background—Islam, Judaism, Christianity, or Zoroastrianism. Examinations are given in each of these four curricula, as appropriate to the student. Prayers are conducted in schools for Muslim children. Children of other faiths are exempt. However, at different times, the extent of citizenship education has varied, depending on the social understanding of the boundaries of private and public civic morality. Religious education classes in the United States are devoted mostly to elective comparative religion classes religion as culture, history, and sociology of one or two semesters maximum at the high school level. Philosophy or other ethics-related classes such as peace studies may also be offered at the high school level, but they are not commonplace. The group agreed that ethical values and behavior that are cross-culturally accepted, such as virtues of honesty, benevolence, and mutual respect among persons, should be implicit in science education. For ethical training to be implicit in science education, teachers must be trained to teach science as a practice—not by rote. If teachers do not understand, communicate, and model the practice of science for their students, there is nothing within which to incorporate ethical practices and behavior as a scientist. In addition to translating current explicit curricula in ethics and values education into practice, scientists and educators in both countries should find ways to convey to students a universally valid set of ethical principles and practices that do not depend only on nationality or belief systems. This topic is a matter of concern to practicing scientists in both countries. The status of primary and secondary school teachers and teacher wage scales are viewed by scientists and professionals in both countries as too low to attract enough talented, well-trained, and exemplary teachers into the workforce. As

previously noted, an important difference in the educational systems of Iran and the United States is the centralization of Iranian primary and secondary educational policy within a central Ministry of Education and guided by an appointed High Council on Education. In the United States, in contrast, state governments and, even more importantly, local school districts control curricula, textbooks, testing policies, and employment of teachers. This basic difference makes the locus of action different in each country and affects the role that national academies can play in each system. A major substantive difference between the Iranian and American systems of public education is that religion is a required subject in Iranian schools while U. In Iran, studies in ethics and values education are not adequately developed in either religious education or in studies of other subject matter. In American public schools, values education is similarly underdeveloped and inadequate within current curricula. Ethics and values education need to become a greater part of the education of children. In Iran this means that education in ethics should be integrated more fully into both religious education and other subject areas. In the United States, ethics and values education should be incorporated into the current curricular areas. The introduction of values education in public school curricula should be independent of and apart from any religious education. A common universal set of ethical values can be identified for introduction within kindergarten-grade 12 curricula. A shared set of ethical principles and values to guide the conduct of scientific research could command the endorsement of the scientific communities in both countries. A definition of ethics or values education is as follows: Scientifically oriented and technologically developed societies all rely on and benefit from inculcation of values and character traits that support responsible individual behavior, concern for others, and awareness that people everywhere belong to an increasingly interdependent global community. These values affirm human dignity, promote individual and social good, and protect human rights. Iranian and American educators perceive somewhat different deficiencies in the learning environments in the two countries. In Iran, educators believe that the strong emphasis on training in the sciences and technical professions provides too little time for education in the humanities and in humanistic values. In the United States, educators are concerned that most students do not receive adequate education in science. The group agreed that education in both the humanities and science are critical for children and that ethics or values education in public schools should not be limited to science subjects only. The next step is to move beyond the consensus on characterizing the issues of concern to identifying opportunities for collaboration between the academies that involves educators and students. The hands-on science education curriculum sponsored jointly by the National Academies, the Smithsonian Institution, and the National Science Foundation is one model that is of particular interest to Iranian educators. It conveys values as well as an understanding of the practice of science to students. The Iranian participants were interested in featuring this project at subsequent interacademy meetings. The academies should arrange for educator-to-educator and scientist-to-scientist exchanges to observe model practices and foster appreciation of limitations within specific cultural, economic, and educational environments. At the student level, the academies should promote student-to-student or class-to-class communications, primarily by the Internet, but also through other media. In conclusion, the participants agreed that science is best learned through projects, that is, through the practice of science, and joint projects between Iranian and American scientists, educators, and students should be encouraged. Projects in many areas of scientific investigation can contribute to national development as well as bring specialists from the two countries closer together.

Footnotes 1 Schaeffer, Esther F. Copyright by the National Academy of Sciences.

Chapter 5 : Ethics in Education

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Be fair Be loving These values are defined differently in different parts of the world, but they are cross-cultural and expected among all groups of people. And Weinstein says they should extend beyond the walls of the sanctuary and should be taught and expected in homes and classrooms as well. Larry Hinman, Professor of Philosophy and Director of the Values Institute at the University of San Diego, explains that ethics in a secular context has to do with what people have in common in terms of humanity. Weinstein says children are looking even at the conduct of athletes, for example. And if everyone were to cheat, we would be back to square one because no one gets an advantage. Do No Harm Try not to hurt people. Hinman explains that the risk factors go up dramatically for these students, and kindness not cruelty is a necessity. If you see someone in need, lend a helping hand. Make people feel good about themselves. Be a part of creating a community where people trust one another. Respect Others Weinstein explains that we show respect by telling the truth, keeping our promises, and not listening to or spreading rumors. Hinman points to the importance of teachers respecting students. Hinman reminds us that one of the primary goals in a school is to create a community with varying talents that flourish. One of the foundational values for that, Hinman says, is respectâ€”respecting one another and our differences. Be Fair Fairness has to do with how we punish people, Weinstein says. Make sure your punishment fits the crime. Fairness also has to do with how we distribute scarce resources. Finally, Weinstein says, fairness has to do with a willingness to turn an unjust situation into a just one. If a teacher is verbally abusive, Weinstein says, the ethical teacher will stick his neck out and get involved. If a student is being bullied, the ethical student will step in. Be Loving Part of being loving, Weinstein explains, is having compassion for others. Show people you care about them. Weinstein recalls his 5th grade teacher telling his class that if they did drugs, he would haunt them for the rest of their lives. He flew to see him last year, and he thanked him personally for the influence he had on his life.

Clearly, there is something missing in their education, call it humility, empathy, honesty or some similar values. Too often they leave school compromised, half-cooked, despite their academic.

Moral development, cultural context and moral education, In Chong, K. Moral Perspectives and Moral Education. Singapore, University of Singapore Press. The moral construction of the good pupil embedded in school rules. Education, Citizenship and Social Justice, 4, 17-24. Pupil control discourse in disguise. Educational Research, 45, 17-24. How students wish to be treated. Pastoral Care in Education, 24, 17-24. Hushing as a moral dilemma in the classroom. Journal of Moral Education, 35, 89-96. Ethical learning through meetings with Others. The International Journal of Learning, 14, 17-24. Building an ethical learning community in schools. Developing an ethical school through appreciating practice? Ethics and Education, 3, 41-48. Communicated values in teacher and toddler interactions in preschool. In-between spaces of teacher-student negotiation and their significance for education. Journal of Curriculum Studies, 42, 17-24. Peer engagement in learning democracy. International Journal of Learning, 14, 17-24. Morality in preschool interaction: Learning encounters in preschool: Interaction between atmosphere, view of children and of learning. International Journal of Early Childhood, 36, 9-16. Grounds for values and attitudes: Journal of Early Childhood Research, 4, 77-84. Spaces of participation in pre-school: Arenas for establishing power orders? Lived democracy in school. Ethnography and Education, 2, 17-24. Research Papers in Education, 23, 37-44. The lack of professional knowledge in values education. Teaching and Teacher Education, 24, 17-24. A student in distress: Moral frames and bystander behavior in school. Teaching and Teacher Education, 26, 17-24. Educational Psychology, 30, 17-24. Assessing the quality of learning environments in Swedish schools: Development and analysis of an instrument. Learning Environments Research, 10, 17-24. Journal of Curriculum Studies, 38, 17-24. Democracy, education and citizenship: Towards a theory on the education of deliberative democratic citizens. Deliberation in national and post-national education.

Chapter 7 : Values and Ethics in school education

Emphasis on learning should be placed on four major cornerstones: wisdom, virtue, breeding and learning It is the responsibility of the instructor to make connections between the pre-consciousness and conscious mind. 14 Immanuel Kant believed that man was neither morally bad nor good Moral Education in Our Schools In the s, moral.

Lt Gen H Lal points out that the time has come when we must start moulding the character of students to become good citizens. When you open a newspaper in the morning, most headlines scream about robberies, murder and violence against women, children and elderly. The other set of news relates to corruption, frauds and scams involving crores of rupees. Who commits these crimes? Most of the culprits are well-educated men and women. In the pre-independence era, when few people had access to formal education, most crimes were committed by illiterate people. It was given that educated persons would display civilised behaviour, decency, good manners and ethical conduct. With a huge expansion of the education system, the standard as measured by the percentage of marks obtained in examinations has been rising to unprecedented levels. But, unfortunately there is a marked decline in the character, moral values and general behaviour of students coming out of schools and colleges. In most educational institutions, there is a total lack of the concept of human development and nationbuilding in the education process. The emphasis instead, is on money-making and materialism. This has resulted in the gradual erosion of values among people and the body politic. This trend needs to be reversed if India has to survive as a nation and acquire its due place in the world. The only way to arrest this decline is in providing value-orientation in our educational system. The term value may mean different things to different people. According to Milton Rokeach: Truth, Righteous conduct, Peace, Love and Non-violence are directly linked to physical, intellectual, emotional psyche and spiritual facets of human personality. These values are essentially acquired during childhood, first in the home and then at school. This is not a new issue. It has been discussed in different forums from time to time. It suggested that learning material should be designed to equip students with the wherewithal to combat social evils like caste and class barriers, religious fundamentalism etc on the one hand and develop a scientific temper and habit of logical, rational thinking on the other. Unfortunately, very little action was taken to implement this important part of the education policy. We need to take concrete action of framing curricula and development and adaptation of innovative methods to inculcate values and ethics in children. That would make a dull reading. Indirect method of instruction is more effective in building the character of students. The school atmosphere, the personality and behaviour of teachers is a major factor in developing a sense of values. It must be emphasised that consciousness of values must permeate the whole curriculum and programme of activities in the school. With the availability of electronic media, it should be possible to develop audiovisual capsules based on clippings of films and TV material showing virtues of honesty, integrity, compassion and selfless service. In addition, short films on real life examples from lives of great personalities like Mahatma Gandhi, Mother Teresa and Baba Amte will have much greater impact on young minds than sermons on morality. The programme for value inculcation can be further enriched by organising visits to homes for destitute children and aged persons to develop values of compassion and kindness. These programmes should also include extension activities and community service by teachers and students that teach dignity of labour and selfless service. Another aspect of characterbuilding is the environment in the home of the child. The most important school for character building is the home. This is where children observe the behaviour of their parents and siblings, which has marked influence in their own behaviour pattern and habits. Values and habits once formed in childhood are difficult to change. With both parents having their own career, they are unable to spend significant time with their children who are left to the care of maids or have to fend for themselves.

Chapter 8 : Ethics and Education - The Experiences and Challenges of Science and Ethics - NCBI Booksh

It's time for critical reflection about values our schools transmit to children by omission in our curriculum of the essential human challenges of character development, morality, and ethics.

Theories are expounded and old concepts are discarded. Still, within most school systems, violence, disrespect, and moral decay are quickly becoming the norm. This article provides some insight into how these concerns may be addressed within the school environment by teachers, parents, and administrators. The presupposition of morality is to share everything that goes on around us, not only in human life but in the life of all creatures. This awareness forces us to do all within our power for the preservation and advancement of life. The great enemy of morality has always been indifference. In fact, many educators believe that these topics are better covered by religious teachings. Other educators believe that values must be instilled by parents. Although students are told not to cheat on exams, most other value comments are ignored. Even comments regarding cheating are shrouded in fear, embarrassment and getting caught, and not on character development and lofty principles. Campion, *The Philosophy of Civilization: Part I, the Decay and the Restoration of Civilization: Sermons Ardent Media*, , These students learn many of these characters through peer pressure and ethical laziness on the part of instructors. These scientists, future leaders, parents and politicians are, in many ways, devoid of ethical consciousness. Replacing time-honored values are indecency, snobbishness, and a disrespect for values. If it affected only the older people, that is, those whose age would presuppose some lingering fragments of gray matter—“somewhat atrophied it is true”—the condition would not be so serious. Time and a series of first-class funerals, more or less continued, would gradually effect a cure. But the young, by heredity and environment, by precept and example, are being rapidly imbued with the same spirit. Our boys and girls have become infected with the identical virus, and one of the most important problems that confront a genuine educator today is how to combat this widespread disaffection. William Bennett indicates the major downhill disciplinary problems of students between Bork maintains that what has gone wrong appears to flow from a poisonous combination of radical egalitarianism and radical individualism. Egalitarianism means that faculties have lost self-confidence to tell students what it is they ought to learn. These two forces press higher education in the same direction. Mills, Jowett and Mills, ; K. Source material is from the Congressional Quarterly. These programs comprised 55 percent of requirements in to be reduced by the s to only 33 percent. Bork showed in the final chapter of his book, that there has been for nearly years a constant decline of educational stringency and logic revealed through fewer assignments, the lack of quality work, poorer curriculum, and less work in completing educational goals. The ability to work hard, to persevere in exacting tasks, and to master detail is all critical in determining individual achievement. Emphasis on learning should be placed on four major cornerstones: These teachings based on Puritan and Victorian ethics were beneficial in that they directed the student toward lofty goals and a more spiritual viewpoint. However, the discipline in teaching these goals was often based on misguided obedience to the teacher and total authority. In vogue, was the theory as put forth by noted educator Herbert Spence: Until mind can look into the future and govern adjustment with reference to remote ends, the primitive pleasure-pain economy will and must be the only guide. Civilization imposes requirements the true value of which cannot be comprehended in the narrow span of the primitive mind. To wait until natural consequences shall correct misdemeanors is impossible under these conditions. Longmans, Green and Co. Although teachers see the importance of discipline as it relates to ethics, many also realized that students must be provided with ways to create an inner barometer, using reason, which would strive to direct children toward ethical living. According to James L. They aim to aid in giving the child wisdom commensurate with his increasing power, and to keep him occupied, as far as possible, in the execution of his own plans, so that his will may grow strong and controlling by directing his own powers in the achievement of his own purposes. A self-active will is the supreme element that gives real value to character. Such a will cannot be developed by subordination; it does develop by co-operation and partnership—21 According to this philosophy, the right of a child, and the fullest opportunity to have a life of his own, is a right which should be sacredly respected by his parents. In an issue of Educational

Review, Dr. Gopalan of Madras Christian College India suggested that educators establish a moral and ethical values course for university students. Most behavior is, however, well established before college entry. Instilling moral responsibility should therefore be assimilated into curricula throughout the lower grades. These workbooks aid in assisting student to learn ethics as they learn the discipline of world history. Alex Dulfer Printing Co. McElvaine, The Great Depression: Gopalan, The Educational Review,, As an educator, an individual [must be] aware of the social spheres which influence his decisions concerning school policy and those actions which directly influence his students. At the same time, " [he] should do so with love and kindness. Teachers, through their actions inside and outside the classroom should strive to live a moral life. This is not done by merely attending church on Sundays and believing in an all powerful being but by performing daily, those actions which denote love, virtue, nobility, honesty and understanding. With widely differing political, social and cultural views, such a task is not easy. The benefits, however, would be enormous. First, man is inherently evil. Without the intervention of a spiritual entity God man will, if given the choice between evil and good, usually choose evil. Second, man is basically good. He, will in time, with guidance and direction, evolve into a "perfect" god-like creature. Third, some philosophers believe man, as a natural being, will do wrong if given the opportunity. According to this philosophy, man has good intentions but should be trained to choose good over evil. Grigg and Elliot, This is not to say, however, that man is mean, selfish, sinful and indifferent to the truth, but rather that he is, due to his nature, more willing to take the easy path of existence. Man as a being of God has the liberty to choose good or evil. An individual is, therefore, responsible for his actions, not only to his fellowmen, but also to his Creator. Value teaching should not be aimed at creating perfect individuals but rather ones that perceive right and wrong and can choose those values society and environment deem correct and proper. True education attacks wickedness and bigotry and instills justice, mercy and truth. Teachers must emphasize the importance of showing mercy. Additionally, it is the role of the educator to assist pupils in developing critical thinking and motivate learning, even at an early age. It is these principles which we should aspire to develop in the 21st century. It is of utmost importance that moral education be structured so pupils can receive intellectual training in the social skills of perception communication and identifying. Any society achieving brilliance without conscience is dangerous. Values in the 21st Century Unless good values and morals are taught, and pupils trained in understanding ethical concepts, brilliant and inquisitive minds will be swayed toward the "darker side" of society. An individual who possesses many degrees and awards but has learned neither ethics nor integrity is still like a small child and deserves no respect. Fanthorpe, "Moral and Ethical Education: A Question of Priority," Education Today 41 2 , Educator Max Lerner echoed this view stating that, "the aim of education should be to teach and learn how to aim an education, for the whole person, in the total life span. Habitually following customs does not represent custody of true ethical values. Without coherent thought-provoking understanding of each moral principle amoral behavior exists. As intellectual creatures, we should create a rule and then follow that law, because the law strengthens society. An excellent example would be that of the Bible patriarch, Abraham who by faith was led to implement his faith through a deed. Saint Bernard of Clairvaux , states that "Hell is full of good intentions"45 Good intentions must be implemented. The statement, "Faith without works is dead", which appears in the King James Bible,46 applies well to this situation. Phi Delta Kappa, Jensen and Richard S. Moral Education Washington, D C: University Press of America, , Approaches to Values in Education Dubuque: Society, then is forced to judge by common report, and though it may often judge wrongly, it generally errs on the safe side. One must "establish fixed principles of benevolence, justice, truthfulness. In encouraging this type of consciousness, the educator should transmit the information which the pupil has learned to specific situations that have moral meaning. A Handbook for Ladies and Gentlemen, J. Henry Colburn, Publisher,

Chapter 9 : Feature - Role of Values and Ethics in Education - January

values education and ethics has been limited to primary and secondary levels, however, the need for values education should be of interest to the tertiary education sector. Some.

For Dewey, the freedom to be a thinking individual in society was paramount. Because he saw all ideas as moral, for him, the very possibility of conceiving and expressing ideas was in itself a moral issue. The challenge for education This is the challenge for education as it resides between the life of community and the fulfillment of the individual, especially, it seems, in America. When Alexis de Tocqueville wrote his description of American culture in , he warned that the spiritual and republican influences on the establishment of our free institutions were necessary to the sustainability of those institutions. In other words, he saw even then that excessive individualism could undermine freedom, even as Ralph Waldo Emerson began extolling the virtue of self-reliance. Today the philosopher Alasdair MacIntyre and others point to a breakdown in community life leading to rootlessness for the individual. This situation of noncooperation between the individual and society is reflected in the narrowing of goals for public education, that is, there is scant attention given to moral or community life. The British moral philosopher Iris Murdoch sees the current state of moral chaos arising from the fragmentation of the modern scientific outlook and the subsequent loss of a shared, public idea of moral good. Like Dewey, she notes that harmony comes from the individual striving for the good within a good society, and that human capacities need the context of community in order to flourish. The moral life, then, would combine both inner and outer motivations. How can we educate toward such a vision? What are our responsibilities to others, to ourselves, to the local community, to society at large? Premises on art and morality In his Republic, Plato laid the ground for a reverent feeling toward art in its moral, educational, and political significance. Within this traditional viewpoint are many modern thinkers, including the late novelist John Gardner, who claimed that art is essentially and primarily moral and life-giving, both in its process and in what it says: True art is by its nature moral. We recognize true art by its careful, thoroughly honest search for and analysis of values. It is not didactic because, instead of teaching by authority and force, it explores, openmindedly, to learn what it should teachâ€moral art tests values and rouses trustworthy feelings about the better and the worse in human action. Here Gardner echoes Dewey and foreshadows thinkers like educational philosopher John Rethorst. Art and morality are a necessary dual presence in education, and imagination is the vehicle of artistic work and of the appreciation of art. Out of open-ended imaginative processes and the ambiguity that characterize art come the possibility for the parallel understanding of morality. The artistic frame of mind is fundamentally a moral one. Values-based education as a process of self development The same commitment can be seen in a Waldorf School, the home of a values-based education. Chief among the values Waldorf Education espouses are those of reverence, trust, and faith in the gradual unfolding of the developing human being. Moral growth is as essential as physical and intellectual growth, and is nurtured in everything, from the smallest consciously-formed gesture watch a kindergarten teacher carefully folding a cloth to the grandest idea elegantly stated hear a high school teacher describe the flowerlike pattern formed by tracing the arcs of the orbit of Venus. The moral component lies in the reverence, whether for things like play-cloths or for scientific truths. When the child is very young, she receives the world and all its gifts with open arms. The world is good to the young child as she basks in the love of her parents, in the care she must receive, unable as she is to begin with, to care for herself. As the young child grows through the first seven or so years, a foundation for life is firmly laid if she can be filled with a mood of gratitude, toward, for example, the light of the sun, the fruits of the earth, or the nurturing of the adults around her. In the middle part of childhood, this thankfulness gives rise to love. One of the things they learn is to love learning, and another is to seek and love beauty in the world, in all its forms. Out of love grows the blossom of adolescence: Responsibility to oneself, to others, and to the world manifests in the heartwarming idealism of youth. If our young people feel it is their duty to right the wrongs they see around them as they seek the truth, then they have discovered duty. In this metamorphosis, love is the center, the turning point. In this way, children learn holistically in the Waldorf Schoolsâ€mthrough the path of inner

development. The imaginative and eminently practical play encouraged in the kindergarten is transformed through the twelve-year curriculum to the imaginative, disciplined, and practical thinking of the high school graduate. Just as the love of language and stimulation of imagination are the building blocks for reading and self-expression in the kindergarten, imaginative learning in the grade school leads to understanding and connecting to the world in the high school. Receive them in reverence, educate them with love, let them go forth in freedom. A good education The task of a good education is to invite into the world the capacities that children seem to have within them. That is to say that a bad education assumes the value of impressing or imposing the superior values of the current order of things. And yet, virtually every educator trusts in the long-term pedagogical value of discovery, of learning through experimentation, experience, and even failure. At the essence is a more integrated way of viewing children, teachers, and schools. A socially just world requires that its citizens have flexibility of thinking to respect the capacities and freedom of each individual, and understands that true equality is essential in governing and in the creation of policies and laws. The economic world will be sustaining when self-interested behavior is transformed into a more altruisticâ€”more moralâ€”practice.