MORAL EDUCATION FOR GLOBAL PEACE: A PHENOMOLOGICAL APPROACH

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Introduction

We present the results of a literature review of studies on teaching strategies for moral education in secondary schools (1995–2003). The majority of the studies focus on the 'what' and 'why', i.e. the objectives, of curriculum-oriented moral education. Attention to the instructional formats for enhancing the prosocial and moral development of students (the 'how') is relatively sparse. Most studies on teaching strategies for moral education recommend a problem-based approach to instruction whereby students work in small groups. This approach gives room for dialogue and interaction between students, which is considered to be crucial for their moral and prosocial development. Other studies discuss more specific teaching methods, such as drama and service learning. We conclude that the theoretical discourses on moral education are not reflected on the practice of curriculum-oriented moral education and its effects on students' learning outcomes. We recommend that future research on curriculum-oriented moral education includes the subject areas encompassing moral issues and the social differences between students. Keywords: citizenship education; curriculum development; moral education.

The last decade has witnessed a continuing decline in formerly coherent value systems and an increasing individualization in modern Western society. The autonomous development of one's own value orientations and the ability to reflect on values are now more important (cf. Veugelers and Vedder 2003). Moreover, the tendency towards globalization has broadened the cultural spectrum in which many people live and society has become more diverse. This raises the question, 'How can schools prepare students to participate in the social and cultural practices of society and to make their own choices?'

Many aspects of school life are constitutive elements of moral education.1 The school culture and the teacher as a moral person, for instance, are extremely significant in students' moral development. Kohlberg's 'Just Community' approach to moral education (Power et al. 1989) has been very influential on research into the moral climate in schools. This approach focuses on how schools can be transformed into democratic, moral

communities and on the effects of the moral atmosphere on students' moral development (see also Oser 1996). Besides school culture, teachers as moral exemplars and the interaction between teachers and students have a significant influence on students (Hansen 2001, Oser 1994, Pring 2001). Hansen (2001) makes a distinction between 'moral education' and 'education as a moral endeavour'. He suggests that although many moral implications of teaching are unintentional, teaching as an endeavour is inherently moral. In contrast, moral education refers to the deliberate teaching of particular values, attitudes, and dispositions to stimulate the prosocial and moral development of students. In this paper we focus on curriculum-oriented approaches to moral education that have the deliberate aim of enhancing students' prosocial and moral development. Looking at the curriculum means that we concentrate on teaching strategies and instructional designs at the classroom level and on the learning activities of students. This line of approach has received less attention than the school culture and the teacher as moral exemplar in relation to the moral development of students.

A review in the Handbook of Research on Curriculum (Jackson 1992) undertaken by Sockett (1992) revealed only a few studies that focus on teaching strategies. Empirical research into the effectiveness of the proposed teaching strategies appeared to be almost non-existent. A more recent study reviewing the literature on the prosocial and moral development of students up to the mid-1990s only changes this picture slightly. Solomon et al. (2001) discuss a number of school-based projects or curricula that focus mainly on primary education. They mention a few empirical studies associated with these projects. These are often small-scale studies on, for instance, students' experiences. Most of the literature reviewed by Solomon and his colleagues, however, is prescriptive in nature and formulates guidelines for moral education based on theoretical analyses of the moral task of education.

Starting from the observation that there has clearly been a renewed interest in the prosocial and moral development of students since the mid-1990s, it is conceivable that considerably more curriculum-oriented empirical studies have been carried out during recent years. We have therefore conducted a review of the literature published from 1995 to 2003. Our review study on curriculum-oriented moral education was guided by the following question: What teaching strategies are appropriate for enhancing the social and moral development of students in secondary education? We first give a brief description of the literature search we underook and then present the results of that search. After discussing the various goals of moral education, we give an overview of the proposed teaching strategies. In our view the issue of 'diversity' must be taken into account in a multicultural and pluralistic society. This is especially important in education and hence we will pay special attention to social differences between students. Finally, we address the empirical studies on the effects of the proposed teaching strategies on the learning experiences and learning results of students. In the discussion section we present a summary of our findings and formulate two issues for a research agenda on curriculum oriented moral education.

A Brief History of Moral Education

Every enduring community has a moral code and it is the responsibility and the concern of its adults to instill this code in the hearts and minds of its young. Since the advent of schooling, adults have expected the schools to contribute positively to the moral education of children. When the first common schools were founded in the New World, moral education was the prime concern. New England Puritans believed the moral code resided in the Bible. Therefore, it was imperative that children be taught to read, thus having access to its grounding wisdom. As early as 1642 the colony of Massachusetts passed a law requiring parents to educate their children. In 1647 the famous Old Deluder Satan Act strengthened the law. Without the ability to read the Scriptures, children would be prey to the snares of Satan.

The Return of Character Education

In the early 1980s, amid the widespread concern over students' poor academic achievements and behavior, educators rediscovered the word *character*. Moral education had a religious tinge, which made many uneasy. Character with its emphasis on forming good habits and eliminating poor habits struck a popular and traditional chord. The word *character* has a Greek root, coming from the verb "to engrave." Thus character speaks to the active process of making marks or signs (i.e., good habits) on one's person. The early formation of good habits is widely acknowledged to be in the best interests of both the individual and society.

In addition, character formation is recognized as something that parents begin early, but the work is hardly completed when a child goes to school. Implicit in the concept of character is the recognition that adults begin the engraving process of habituation to consideration of others, self-control, and responsibility, then teachers and others contribute to the work, but eventually the young person takes over the engraving or formation of his own character. Clearly, though, with their learning demands and taxing events, children's school years are a prime opportunity for positive and negative (i.e., virtues and vices) character formation.

The impetus and energy behind the return of character education to American schools did not come from within the educational community. It has been fueled, first, by parental desire for orderly schools where standards of behavior and good habits are stressed, and, second, by state and national politicians who responded to these anxious concerns of parents. During his presidency, William Clinton hosted five conferences on character education. President George W. Bush expanded on the programs of the previous administration and made character education a major focus of his educational reform agenda. One of the politically appealing aspects of character education, as opposed to moral education with its religious overtones, is that character education speaks more to the formation of a good citizen. A widely repeated definition (i.e., character education is helping a child to know the good, to desire the good, and to do the good) straddles this issue. For some people the internal focus of character education comfortably can be both religious and civic and for others the focus can be strictly civic, dealing exclusively on the formation of the good citizen.

Current Approaches to Moral Education

The overwhelming percentage of efforts within public education to address the moral domain currently march under the flag of character education. Further, since these conscious efforts at addressing issues of character formation are relatively recent, they are often called *character education programs*. The term *program* suggests, however, discrete initiatives that replace an activity or that are added to the school's curriculum (e.g., a new reading program or mathematics program). And, although there are character education programs available, commercially and otherwise, most advocates urge the public schools to take an infusion approach to educating for character.

The infusion approach. In general, an *infusion approach* to character education aims to restore the formation of students' characters to a central place in schooling. Rather than simply adding on character formation to the other responsibilities of schools, such as numeracy, literacy, career education, health education, and other goals, a focus on good character permeates the entire school experience. In essence, character education joins intellectual development as the overarching goals of the school. Further, character education is seen, not in competition with or ancillary to knowledge- and skill-acquisition goals, but as an important contributor to these goals. To create a healthy learning environment, students need to develop the virtues of responsibility and respect for others. They must eliminate habits of laziness and sloppiness and acquire habits of self-control and diligence. The infusion approach is based on the view that the good habits that contribute to the formation of character in turn contribute directly to the academic goals of schooling.

A mainstay of the infusion approach is the recovery, recasting, or creating of a school's mission statement, one that reflects the priority placed on the development of good character. Such a statement legitimizes the attention of adults and students alike to this educational goal. It tells administrators that teachers and staff should be hired with good character as a criterion; it tells teachers that not only should character be stressed to students but also their own characters are on display; it tells coaches that athletics should be seen through the lens of sportsmanship rather than winning and losing; and it tells students that their efforts and difficulties, their successes and disappointments are all part of a larger process, the formation of their characters.

Critical to the infusion approach is using the curriculum as a source of character education. This is particularly true of the language arts, social studies, and history curricula. The primary focus of these subjects is the study of human beings, real and fictitious. Our great narrative tales carry moral lessons. They convey to the young vivid images of the kinds of people our culture admires and wants them to emulate. These subjects also show them how lives can be wasted, or worse, how people can betray themselves and their communities. Learning about the heroism of former slave Sojourner Truth, who became an evangelist and reformer, and the treachery of Benedict Arnold, the American army officer who betrayed his country to the British, is more than picking up historical information. Encountering these lives fires the student's moral imagination and deepens his understanding of what constitutes a life of character. Other subjects, such as mathematics and science, can teach students the necessity of intellectual honesty. The curricula of our schools not only contain the core knowledge of our culture but also our moral heritage.

In addition to the formal or overt curriculum, schools and classrooms also have a hidden or covert curriculum. A school's rituals, traditions, rules, and procedures have an impact on students' sense of what is right and wrong and what is desired and undesired behavior. So, too, does the school's student culture. What goes on in the lunchroom, the bathrooms, the locker rooms, and on the bus conveys powerful messages to students. This ethos or moral climate of a school is difficult to observe and neatly categorize. Nevertheless, it is the focus of serious attention by educators committed to an infusion approach.

An important element of the infusion approach is the language with which a school community addresses issues of character and the moral domain. Teachers and administrators committed to an infusion approach use the language of virtues and speak of good and poor behavior and of right and wrong. Words such as responsibility, respect, honesty, and perseverance are part of the working vocabulary of adults and students alike.

The Problem of Research:

The proposed research is to show how the Morality is still applicable and harmonious in this modern age with regard to the social problems like student, behaviour, education, communication, economic, and social life that everyone faces in the world today. In this world, we have several major religions, values system philosophy like Buddhism is one of the shining exemplary systematic teaching based on human ethics which we call character ethics. Philosopher like Aristotle, Immanuel Kant, John Dewey, and Buddha was one of the prominent Philosophers that overwhelm the entire global society. Their teaching are compiled in different anthology . Most of their discourses on the record are based on Moral ethics leads to Character ethics. Because of this ethical system embedded in their doctrine, their teaching stands throughout the life of Human society.

Objectives of moral education

We encountered quite a number of papers that only give general guidelines for structuring the teaching–learning process and focus primarily on what moral education should be aimed at. Therefore, we will first present the objectives of curriculum-oriented moral education and the learning outcomes intended in terms of knowledge, skills, and attitudes. Focusing on how various authors legitimate moral education, two aspects can be distinguished. First, the personal development and welfare of students is considered to be important. Education must endeavour to guide students towards adulthood and stimulate their identity-development. Second, the importance of moral education is emphasized from the perspective of society. By enhancing the prosocial and moral development of students, moral education contributes to the quality of society. Both sides of the moral task of education are closely linked, even though an analytical differentiation can be made.

In the tradition of the cognitive developmental work of Kohlberg (Blatt and Kohlberg 1975, Kohlberg 1971), it is argued that moral education should be aimed at the moral development of the individual and at his or her ability to deal autonomously with moral dilemmas and ethical issues. Studies in this tradition focus especially on cognitive skills, such as critical thinking, moral decision-making, and moral reasoning (e.g. Barden et al. 1997, DeVries 1997, Murray 1999). Lopez and Lopez (1998) in particular have emphasized the importance of the cognitive element of moral development. Whereas Kohlberg's theory is based on the ability to apply the moral principles of justice to moral dilemmas, Gilligan (1993) developed a theory of moral reasoning based on relationships and care. In line with her 'care orientation' to moral understanding, many authors focus on the affective and relational aspects of moral development (Basourakos 1999, Fallona 2000, Noddings 1995). According to them, moral dilemmas should be placed in a context and the importance of emotional factors in moral decision-making should be fully acknowledged. Examples of such emotional factors are empathizing with others, and caring and compassion for others (Ruiz and Vallejos 1999, Verducci 2000). More specifically, Bouchard (2002) proposes a narrative perspective on moral development based on the cultural-historical approach of Tappan (1998). Tappan argues that an individual cannot reason and judge without being aware of his or her social relationships. The aim of moral development is therefore not moral autonomy but the moral authority of individuals in their relations with others. Under the heading of character education the moral-development tradition is primarily criticized for focusing too much on skills and thereby neglecting the moral content (Doyle 1997, Lickona 1999, Ryan 1996). The argument here is that students need to develop certain qualities, behaviours, and dispositions (cf. Sockett 1992). By teaching a specific set of values, such as trustworthiness, respect, responsibility, honesty, justice, and fairness, moral relativism can be avoided (Berreth and Berman 1997, Doyle 1997, Fenstermacher 2001, Lickona 1996). In particular the 'direct approach' of character education (see Solomon et al. 2001) is aimed at students' internalization of those values inherent in the tradition and culture of society. Some authors in this tradition do acknowledge the importance of skills such as empathic skills (Estes and Vásquez-Levy 2001) or critical thinking skills (Elkind and Sweet 1997). This does not alter the fact, however, that 'being critical', for example, should still result in previously defined outcomes such as obedience and conformity (Kohn 1997). Generally speaking, the perspective of society is most strongly articulated in 'citizenship education' or 'democratic education'. Both terms have increasingly been used in the past decade. The main focus here is to enhance engagement with democratic society and active participation in that society. Engagement and participation, however, can take different forms. from 'voting' or 'willingness to volunteer' to 'confidence in the ability to make a difference in the social environment' or 'willingness to protest against injustice' (cf. Haste 2004, Torney-Purta 2004). Various authors in this field do indeed advocate a broad education embracing cognitive, social, and moral-learning objectives to prepare students to participate in society in different forms. Students need to acquire skills as well as knowledge, attitudes, and values. Examples of skills mentioned in the literature on curriculum-oriented moral education include critical-thinking skills, problem-solving skills, perspective-taking and decision-making skills (e.g. Battistoni 1997, Beane 2002, Clark et al. 1997). In addition, students

need to develop communication skills, e.g. writing skills, deliberation skills, and listening skills (e.g. Davies and Evans 2002, Parker 1997). Finally, some authors emphasize 'reflection' as a basic skill for critical citizenship (e.g. Ten Dam and Volman 2003). With regard to knowledge, students need to gain insight into the way a democratic society functions (e.g. Hicks 2001, Hirsch 2001, Kerr 1999). More specifically, Print (1996) and Beane (2002) advocate knowledge about the government, the constitution, and civil rights. Most proponents of citizenship education also stress the development of attitudes and values, such as responsibility and community involvement (e.g. Cogan and Morris 2001, Davies et al. 2001, Veugelers and De Kat 2003), tolerance and respect for others and appreciating differences (Grant 1996, Print 1996). In addition, students need to become autonomous and open-minded citizens and to develop a critical attitude (Saye 1998, Veugelers and De Kat 2003, Wardekker 2001). Last but not least, education should foster a positive attitude towards participation in a democratic society (Battistoni 1997, Clark et al. 1997, Davies and Evans 2002) Some authors focus on the multicultural dimension of society. They argue that the main goal of moral education is to achieve equality between different groups and to prevent social exclusion. Ranson (2000) asserts that in a post-modern heterogeneous society, people need a 'voice' in order to be included and that education should therefore teach students communication skills. Other authors emphasize that doing justice to diversity in society means that the history and views of different social groups should be incorporated into the curriculum (e.g. Banks et al. 2001, Kumashiro 2000, Lawrence 1997). Finally, the task of education in preventing racism or oppression of social groups in general is stressed (Carrington and Short 1997, Kumashiro 2000, Santas 2000). Besides critical-thinking skills and knowledge about oppression mechanisms, these authors indicate the importance of fostering attitudes such as tolerance, respect for others, and a desire to get to know and to understand others. Relatively little research in this domain, however, deals with diversity. Parker (2001) observes a gap between citizenship education and multicultural education. He argues that in the field of citizenship education, diversity is regarded as a threat to unity, while the issue of diversity is relegated to the field of multicultural education. In our view, a more differentiated concept of citizenship education should be used. Learning how to handle ambiguity and to value diversity are the central objectives of this concept (cf. Haste 2004)

Ultimately all the approaches to moral education described above aim to prepare students for participation in society. The main differences, however, concern the specific learning outcomes aspired to, for example, a specific set of values versus critical thinking and social autonomy. Underlying these differences are different perspectives, often implicit, on modern society: what are the main characteristics of society and what kind of citizenship do we want?

The Hypothesis:

The Buddhist social Ethics explore its basis not on the moving social duties but on the moving law of nature. Actually, Buddhist social, ethical conduct is a part of nature and accepting laws of cause and effect. The point that Buddhist social ethics are rooted in the natural law makes its principles both beneficial and suitable to the society. For example, if you treat somebody well, you will get a good response from the person, if you treat somebody with bad manner, you will get a bad response from that person. Concerning with this, I will describe Buddhist social, ethical conduct will lead and run in the organization, social community, the business community, political fields mentioned in the Buddhist canon.

Any democratic society must concern itself with the socialization of its citizens. This begins in childhood, and schools are critical to this process. The interrelations and roles of educating for character (character education, moral education) and educating for citizenship (citizenship education, civic education) are explored, largely in a North American context. It is argued that citizenship education necessarily entails character and moral formation, but this integration is hindered by negative stereotyping between the two fields. In addition, negative stereotyping between the fields of moral education and character education further complicates attempts at synthesis. Through explorations of each of these domains and their similarities and differences, it is concluded that the role of schools in fostering the development of moral citizens in democratic societies necessitates focus on moral development, broader moral and related character development, teaching of civics and development of citizenship skills and dispositions. Moreover, these outcomes overlap and cut across the fields of moral, character and citizenship education.

Research Methodology

In our literature search of studies from 1995 to 2003, we identified studies on teaching strategies for enhancing the prosocial and moral development of students. Reference databases (ERIC and the ISI Web of Science) were searched for potentially relevant studies published since 1995. The literature search was conducted using two groups of descriptors (including synonyms and related terms). The first group of descriptors was: moral, values, ethical, citizenship, and democratic. We combined these descriptors with curriculumrelated terms such as: secondary education, instruction, curriculum, teaching, intervention, and learning. We limited ourselves to studies that were published in peer-reviewed/refereed journals (SSCI). The abstracts of the papers were checked to ascertain whether they actually focus on curriculumoriented moral education. As a result papers that focus mainly on the school culture and school climate or papers dealing with moral development in general, without specifying objectives or strategies for education, were excluded from the review. In addition to the search, we checked the abstracts of several journals for relevant material (e.g. Journal of Moral Education, Journal for Curriculum Studies) as well as the references in papers published since 1995 ('snowball method'). The outcome was a total of 76 studies on which we conducted our review.

Given our method of selection, we believe these publications give an overview of the studies published on teaching strategies for moral education in the international literature in the period 1995–2003.

A large part of the literature appeared to be theoretical in nature rather than empirical and, moreover, theoretically and methodologically diverse. A quantitative meta-analysis was therefore not possible, so we analysed the studies in a mainly narrative way. In the description of the empirical studies we restricted ourselves to an indication of the designs used and the statistically significant or qualitative results.

A case is argued for a certain procedure for moral education or 'value education'. The procedure begins by (1) categorising or defining the area and then (2) establishing what must logically count as 'a good performance' within it; thereafter we should devise practical assessment-methods (3), experiments in methods of moral education (4), and hence (5) be able to offer practical recommendations. The chief obstacle to progress is a descriptive theory of morality, which bases moral education on a prior set of substantive values: that is no logical basis for any form of thought, and anyway pupils are bound to challenge them. We need rather to work out, under (1) and (2), what counts as valid moral reasoning and what items of equipment the morally educated person needs: empirical research and practical methods must follow from that.

The Implication of this Study:

The significance of this investigation is to put the Buddhist social ethics examines and defines the condition of moral behaviour, good and bad deed, effect, standards, qualities, the goal of human life, etc. In this research, I tried to analyze some Buddhist ethical concepts found in Buddhist Pāli canon. In addition, it is also analyzed some scholars' ideas and opinions from many kinds of different ethical books Buddhist Ethics the path to Nibbāna by HammalawaSaddhatissa, Damien Keown's Buddhist Ethics. These books are analytical in the sense that these have analytically deal with the entire works and carefully analyzed ethical observations and concepts.

The purpose of this study will be to examine the effectiveness of the following models of moral education: t. character education 2. values clarification 3. moral development Finally, I will propose a model for moral education in the middle school. This model will emphasize the study of literature and history that promotes virtue and character. Secondary emphasis will be on how an entire middle school can create an environment which fosters the development of character traits and responsible conduct.

EXPLORING THE NORMATIVE FOUNDATIONS IN MORAL EDUCATION:

Many claims in the field of moral education are made against a background of moral psychology, pedagogy, and other related disciplines. However, it is thereby attempted to derive grounds for moral education by combining descriptive claims with claims that no more than vaguely remind of normative theory. Within this thesis I will explore the possibility of deriving grounds for moral education from the normative theories of Aristotle and Kant, in respectively virtue ethics and deontology. I will consider their implications for moral education, in order to conclude that normative foundations for moral education can indeed be found and should be used. This inquiry focuses on democracy and pluralism of values challenged by thetension between locality and globality. As discussed earlier, there are shortages in theoretical outlooks on globalization on account of democracy in the context ofglobalization. Dewey's theory is suggested to provide a basis for justification of democratic values. Prior to discussion on the moral value of democracy, I review the moral aspects of globalization within Dewey's perspective on formation of the moral self.

GLOBALLY BURNING ISSUES IN YOUNG PEOPLE MIND TO BECOME MORAL PERSONS:

Young people in the global society face conflict when it comes to moral decision-making as there are so many factors to deal with. Moral conflicts which involve contesting ideas of what is right and wrong and good and bad becomes subjective according to the contextual complexities of the Global society educational realities. Students need to collaborate, negotiate their way through, and mediate between different values that inform differentperspectives.

In the global context, many factors such as laws and regulations, tradition, ethnic culture, religion, and social norms need to be considered (see 2.5). Bruner (1996) characterises culture as a "toolkit of techniques" (p. 98) for coping with life situations. It is a challenge for adolescents in global to face daily moral dilemmas when they are pulled in so many differentdirections. The students in the research were clear about what moral conflicts (see 3.3.1) were before reflecting upon the types of moral conflicts they faced or they knew that exist and would want further clarification on how to resolve those moral conflicts. Students were provided sufficient time to reflect upon one or two real- life moral conflicts which were disturbing and which they selected to share with their peers for discussion and direction.

GROUND BREAKING VALUES ORIENTED EDUCATION:

I describes the global situation by addressing theoretical problems of the definition of globalization. The description is narrowed to the moral aspects of globalization and a set of ethical challenges posed by it. I present a major tension in ethical discourse on global justice – cosmopolitanism versus nationalism and its implication to the global democracyChapter

5 generates conclusions by considering implications of Dewey's perspective to the global situation. My underlying assumption is that, all other things equal, human race risks breaking the continuity of human nature by fragmentation of moral values in the globalizing communication. Therefore, Dewey's outlook may be useful in setting goals of the global policy-making and shaping the methodology of education. But, if abused, the evolutionary purpose of social development due to its open-ended idealism may destruct the existing educational practices

BUILDING ETHICAL CHARACTER AND RELATIONSHIPS:

The overall aim of this thesis was to explore the school as a site for ethical practice. Specific objectives were to elucidate, encourage understanding for, and discuss: (i) teachers' and students' livedexperienceofethicalsituationsinschool,(ii)teachers'andstudents' working together to promote learning in subjects and alsotodevelop an ethical attitude towards society and the way people interact, and (iii) teachers'andstudents'workingtogethertocreateanappreciativeand

positiveclimateinschool.Theresearchwasconductedinasecondary school in Northern Sweden, which participated in a school improvementprocess,entitled*FullofValue*.Theprocesshasaimedat promoting learning through the development of an ethical attitude. This involves both the psycho-social and the physical community of theschool. The research was inspired by life-world phenomenology. A total of45teachersand45studentsparticipatedinthestudy.Tocreate empirical data, the following methods have been used: written reflection, interview, close observation, and photo documentation. Through empirical findings during the research process, some parts of the research were inspired by participatory and appreciative action research(PAAR). Thethesisconsistsoffivepartstudies,publishedininternational pedagogicaljournals.Thefindingsshowessentialvaluesforteachers and students in school, such as: openness, communication, trust, respect, care, empathy, truth, justice, appreciation, participation, and mutuallearning. Teachers'andstudents'experiencesofschoolasasiteforethical practice imply the value of: *striving for ethical awareness*, *building ethical relationships,* and *encouraging ethical actions.* The findings in this thesis suggest that the schools' mission to integrate ethics into the curriculum canbeviewedasaprocesswhereby,togetherwithstudentsindifferent educational settings, an *ethical learning community* can be createdand sustained.

MORAL CHOICES AND MORAL ORIENTATIONS FOR GLOBAL PEACE:

When my research participants were dialoguing and undergoing the PAR cycles, they were also providing each other with many moral choices based on their experiences, what they had learnt, and what they already knew. The participants experienced and viewed the different moral choices available from their own perspectives in order to resolve a certain real-life moral dilemma. The moral choices that they made also reflected the moral orientation that they were involvedin. Choice is necessary because, to be a moral person, one must have more than one course of action available, as well as both the authority and the competence to choose which course of action to follow (Boostrom, 1998). When I analysed the data from the PAR cycles that I carried out in the three different schools, I found that the participants were keen to discuss and deliberate the moral choices they have made regarding the moral conflicts (see Chapter Seven). Most of the moral choices that they make in their daily lives are strongly influenced by factors like parents, religion, culture, and relationship withothers. To have an opportunity to make moral choices, one must have more than one course of action available. This was a great challenge in my thesis as there were instances where my participants' thoughts were restricted by top-down government interventions and cultural norms and traditions which they had to accommodate. Since the first six years of their ME in primary school is based mainly on values inculcation, my participants are familiar with what is expected out of them as individuals and adolescents inMalaysia. However, because the purpose of this thesis is to allow the voices of ME students to be heard, students were provided full autonomy to voice their opinions and deal with their own conflicts in deliberative discussions with their peers. Students' moral conflicts and the process of how they deal with such conflicts has been the main focus. Their moral choices are influenced by several factors that have influenced their lives untilnow. This resource for teacher education is constructed in two basic parts. Part One, the social foundations component, offers an overviewofthedevelopingfieldofeducationforacultureofpeace, its purposes, the issues it addresses and the rationale for its development. Part Two, treating the practical, deals more specificallywiththeprofessionalandmethodologicalnecessitiesof the field. It should be noted, however, that peace education is, in general, a field that derives from and practises holism, so thatthere are reflections on theory integrated into descriptions of practice throughout the text. Every component of the resource has a particular pedagogical purpose, intended to introduce the modesof inquiry and forms of thinking most conducive to learning for a culture of peace.

Conclusion: The character education to American schools did not come from within the educational community. It has been fueled, first, by parental desire for orderly schools where standards of behavior and good habits are stressed, and, second, by state and national politicians who responded to these anxious concerns of parents. During his presidency, William Clinton hosted five conferences on character education. President George W. Bush expanded on the programs of the previous administration and made character education a major focus of his educational reform agenda. One of the politically appealing aspects of character education, as opposed to moral education with its religious overtones, is that character education speaks more to the formation of a good citizen. A widely repeated definition (i.e., character education is helping a child to know the good, to desire the good, and to do the good) straddles this issue. For some people the internal focus of character education comfortably can be both religious and civic and for others the focus can be strictly civic, dealing exclusively on the formation of the good citizen.