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**AN ANALYSIS OF AIMS OF EIGHT MORAL-RELATED EDUCATIONS,
WITH IMPLICATIONS FOR THE TEACHING OF MORALS**

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ABSTRACT

This dissertation records the results of a study into the aims of eight “educations”: Character Education, Citizenship Education, Drugs Education, Environmental Education, Moral Education, Multicultural Education, Religious Education, and Sex Education. Since the initial impression was that these educations had a moral component, they are referred to as moral-related educations. The purpose of the research was to examine the extent and nature of moral content in each of the moral-related educations, and the extent of any duplication.

Criteria for selecting the eight moral-related educations are explained and the methodology of analysing their stated aims is justified. Each moral-related education was taken in turn and data on its stated aims extracted from relevant literature. The collected data for all eight moral-educations was then analysed.

The main findings from the analysis are that: i) there is considerable duplication of aims among the “educations”; ii) many aims are to do with behavioural change; iii) the main behavioural change aimed for is “responsible behaviour”, and iv) the fundamental aim is “moral behaviour”. Consequently, it is reasonable to refer to the selected “educations” as “moral-related educations”.

Two of the recommendations have major implications for the organisation of teaching of morals, namely, i) the formation of a single subject (“Practical Morality”) consolidating the morals and moral issues of the moral-related educations, and ii) formation of a subject (“Personal Skills”) to develop the personal and social skills. Further justification for the two major recommendations is provided in the form of findings from fellow-educationists, and in the form of five possible advantages, should the recommendations be implemented.

Four main suggestions for further research are provided. The methodology employed to conduct the research seems to be a pioneering approach, and a critique of the methodology is given to assist fellow-educationists should they wish to replicate the research reported in this dissertation.

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- Figure One (p. 85): Diagram to show how the morals content of the moral-related educations could be consolidated in one subject.

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All errors and omissions are mine.

William McCall Robb

July 2018

DECLARATION

I declare that, except where explicit reference is made to the contribution of others, that this dissertation is the result of my own work and has not been submitted for any other degree at the University of Glasgow or any other institution.

Name: William McCall Robb

Signature: _____

CHAPTER ONE

MOTIVATION AND IMPORTANCE OF THE RESEARCH TOPIC, AND METHODOLOGY

Moral education is a, “...name for nothing clear” (Wilson et al 1967:11).

1.0 Motivation for the research

In order to fulfil his role, and further the aims of the charitable foundation which employed him, the researcher was involved in striving to find a definition of “values education”.¹ The Foundation’s main remit was to promote (in schools and youth organisations throughout the United Kingdom) character, personal, moral and aesthetic development, and to promote citizenship, which the Trustees of the Foundation encapsulated with the umbrella terms of “values education” and “values in education”.² However, there were no definitions of those terms in the Foundation’s documents. During the struggle to arrive at a definition of “values education”, a study of the literature on the relationship between values and education³ indicated that values education is about getting young people⁴ to identify and behave according to values which would simultaneously contribute to their well-being and the well-being of those around them. Jarrett (1991:233) expresses the same objective as aiming for, “... an improvement in the quality of the lives of students⁵ and in turn of the

¹ From November 1990 to May 1993 the researcher was Chief Executive of the Gordon Cook Foundation, an educational charity based in Aberdeen, Scotland.

² See Robb (1991a).

³ Such as Garforth (1985) and Rich (1968).

⁴ For consistency in this dissertation, the term “student” includes “young person” and “pupil”.

⁵ It is acknowledge that teaching of values can take place in settings other than schools, and with people of all ages. As Purpel and Ryan (1976: xvi) point out, schools, “...do not have an

other lives they presently (and will in the future) affect.” The question arose as to what values would simultaneously contribute to students’ personal well-being and the well-being of others. A study of the literature revealed that when referring to “values education”, many educationists⁶ mean moral-values education.

1.1 Values education as moral-values education

The emphasis on moral values is given by, for example, Watson (2012:4) who indicates that part of the purpose of promoting character and virtues is to consider, “...many of the social and moral questions which face our world...” and “...to address some of the major socio-moral issues facing our society”. Lickona (1991:22) finds that values education in schools in the United States of America (USA) is, “...making a positive difference in the moral attitudes and behavior of students ...” That values education is mainly concerned with moral values is shown by O’Reilly (1991:1A) who reports that many educators consider values education as a way to alleviate rudeness, irresponsibility, promiscuity, dishonesty, materialism and violence. Nazareth and Waples (1980:7-10) find similarly as does Talbot (1999:25).

Another finding about values education from the literature and from the researcher’s informal consultations with educators at various educational institutions and conferences throughout the UK, was that moral values are claimed to be being taught in schools in at least four ways, namely through:

exclusive or even the most important role in moral education.” Bull (1969:130 - 133) also describes, “...indirect moral education that takes place in family homes, schools and the church.”

⁶ In this dissertation “educationists” names for example, theorists, curriculum planners and administrators, whereas “educators” names those who are involved in the practice of educating.

- a) **Existing subjects**⁷ such as Personal and Social Education and Religious and Moral Education.
- b) The “**whole school ethos**” approach⁸ (described by McPhail et al (1978:89) as the “hidden curriculum”) which is claimed to teach values by the personal example set by teachers, during discussions in guidance sessions, assemblies and registration periods (SCCC 1986:3), and the values inherent during sporting events, drama productions and school trips (Robb 1991b:6).
- c) The “**permeation**” approach in which it is claimed, as Harris (1976:13) does, that moral values are taught to some extent in many subjects in the curriculum. For example, in a Chemistry class, a teacher might discuss the values inherent in manufacturing toxic chemicals. In a Geography class, human activities which contribute to air and water pollution could be discussed.
- d) The “**cross-curricular**” approach through which it is which claimed moral values are already being taught in themes or dimensions⁹ such as citizenship education, drugs education, environmental education, multicultural education, and sex education. For example, in character education the Jubilee Centre (2012:3), “...promotes a moral concept of character...” and Kristjansson (2012:5) regards character to be concerned with, “...morally praiseworthy feelings and conduct...”

The findings just described stimulated the researcher’s interest in the many “educations” in the cross-curricular approach. Since it is claimed that an aim

⁷ What constitutes a “subject” is a question outwith the scope of the research. In this dissertation a “subject” is regarded as a particular content taught during a block of time in a school timetable. Unless otherwise stated bold text is the researcher’s emphasis.

⁸ See, for example, Purpel and Ryan (1976:44-53) who give a comprehensive description of the way moral education can be carried out through the visible curriculum, the hidden curriculum and other school activities.

⁹ Distinguishing between a “subject”, a “theme” and a “dimension” is a task outwith the scope of the research. However, further comment in this regard is given in Paragraph 3.2 in the current chapter.

of various “educations” is to teach moral values, they are referred to in this dissertation as “moral-related educations”.

1.2 The motivation for studying some moral-related educations

The teaching of moral values through the whole school ethos approach and the permeation approach would be interesting and worthy research projects. However, it was decided to study the role of the moral-related educations in the teaching of moral values for five main reasons.

1.2.1 Doubts about the need for a subject called “moral-values education”

If moral values are already being taught through some moral-related educations, there would seem to be no need for an additional subject called “values education” or more precisely, “moral-values education”. Promoting moral-values education as a school subject would be unnecessary and even distracting from existing efforts. Consequently, monetary and time resources could be devoted to existing moral values teaching instead of attempting to introduce another subject.

1.2.2 Doubts about moral values teaching in some moral-related educations

Although some societies demand¹⁰ that schools teach moral values, and although it is claimed that moral values are taught in some moral-related

¹⁰ To give just one example, that of Scotland, the aims of primary education are, “...development of moral and social values ... to appreciate good behaviour, courtesy and

educations, there are indications that moral values may not be being taught to the extent required by curriculum authorities. In informal discussions with some educators, the impression was gained that they had an antipathy towards teaching moral values. Other educationists such as McPhail et al (1972:11) and Purpel and Ryan (1976:4) find similarly. Somekh and Byrne (1997:35), in interviews with educators, record views such as: “Words like morals and ethics get us into trouble. Whose morals? Whose ethics? It’s very relative ... [Some people] don’t like the word ‘moral’...” and “There is a false apprehension by some people about the use of the word ‘moral’...” Talbot and Tate (1997:39) find similarly to Somekh and Byrne, reporting that, “...people lack confidence in the teaching of values because ...there are no common values ... and because they sometimes feel unsupported by society in this vital task.” Carr and Landon (1998:171) in their survey, and Revell and Arthur (2007:87) in their research, found that teachers and student teachers were reluctant to influence students’ values and behaviours.

A manifestation of antipathy to teaching moral values is evident in some educators accepting the idea of values education as long as it involved reflection on values of all kinds, not just moral values. Cairns et al (2000:5) refer to, “...social, economic, moral and spiritual values...” In citizenship education, for example, there may be civic values about the importance of voting and volunteering in the community. In character education there could be discussion on financial values such as saving.¹¹ Carey (2000:21) points out an additional reason for not wishing to teach moral values: because of the constant demands on teachers, they may wrongly want to,

respect for others” and religious education should enable the development of, “...a sense of spiritual and moral values...” SCCC (1989:2-3). The SCCC (1989:5) also states that, “Moral education should be developed implicitly and explicitly in every school. Opportunities for the development of moral values are present, and should be taken, in virtually every aspect of the curriculum...”

¹¹ Whether or not voting, saving and volunteering are ultimately moral issues, was beyond the scope of the research.

“...ease off on the moral and spiritual side of education.” Barnes (2014:54-70) describes the change in religious education away from moral values and an attempt to reintroduce morals.

Consequently, with a societal requirement to teach moral values, and claims that moral values are being taught, it is reasonable to expect to find moral values in the stated aims of moral-related educations. It is reasonable to suggest that if some educators disagree or are uncomfortable with teaching moral values, moral values (whatever they are) might not be being taught in some moral-related educations. As McPhail et al (1978:1) point out, “What is said about moral education and what is practised may have little in common...”

1.2.3 The claim of contributing to the alleviation of social problems

Some educators and educationists who promote values education as a subject, imply that teaching moral values can alleviate some social problems. For example, Silver (1976:10) finds that social and personal problems are rooted in value confusion, and Allen (1975:23) anticipates that values education could contribute to solving environmental problems. Lickona (1991:13-20) briefly describes ten social problems arising from youth misbehaviour in the USA, implying that values education can alleviate them. Saterlie (1988:1) reports that, "During the last decade, mounting concern over juvenile delinquency, the changing family structure, increased instances of governmental impropriety and crime, have all contributed to the widespread conviction that public schools have a responsibility of emphasising values education." McGuire and Priestly (1985:40) propose a values education approach with offenders that should reduce re-offending. The researcher wondered if some of the moral-related educations have as their aims the alleviation of one or more social problems.

1.2.4 The considerable number of moral-related educations

A fourth reason for deciding to study the moral-related educations was the fascination with the considerable number of them. Some moral-related educations have already been listed in the current chapter, but the list can be extended considerably.¹² That many of these educations could have a moral values content is shown when Wehlage and Lockwood (1976:330-348) explain how values education developed from moral education; when Downey and Kelly (1978:10) show how character education is related to moral upbringing; and when Carr (1991) in his discussion of educating the virtues, prepares the way for virtue education. Intuitively, since part of the aim of sex education, drugs education and knife education is to respectively, reduce teenage pregnancy, stop the use of harmful drugs and stop the use of knives in assaults, one would expect there to be some discussion of moral values. The researcher wondered about how effective so many moral-related educations are in the teaching of moral values.

1.2.5 The likelihood of duplication

Since there are so many moral-related educations which are claimed to teach moral values, it is reasonable to suspect that although the technical content may differ, the moral values being taught will be the same or similar. It is reasonable to find out if there is duplication and its extent, as this may have implications for the effectiveness of the teaching of moral values.

¹² For example: alcohol education, antiracist education, crime education, ethics education, emotions education, health education, human rights education, knife education, peace education, political education, spiritual education, social education, values education, and vandalism education.

It was the five main interests listed above that motivated the researcher (Robb: 2009) to undertake an informal review of some moral-related educations. A preliminary review of the literature indicated that some educationists were not aware of the problem arising from so many “educations”. As Bensimon et al (2004:105) find in educational research, in some instances individuals “... may be unaware that the problem exists... [or] they may be aware of the problem but not of its magnitude or they may perceive its broad outline but not the details.” Those five interests also describe the research problem as Rowbottom and Aiston (2007:13) say a research project should do. The researcher’s preliminary review in turn stimulated the motivation for a more academically grounded research project, the results of which are reported in this dissertation.

1.3 Focus on aims of the moral-related educations, and the research question

Research into the moral-related educations for their role in the teaching of moral values could be undertaken from several points of departure. For example, one could study the historical development of the moral-related educations, and philosophical questions such as the meaning of “citizenship” in citizenship education and of “character” in character education, could be considered. The moral values content of various curricula could be studied as well as, the extent to which moral values are actually being taught in moral-related education classes in schools. However, there were two main reasons for focussing the research on the stated aims for some moral-related educations. Firstly, aims are the starting point of curricular design. If the teaching of moral values is stated as an aim, it is reasonable to expect to see moral values in the content of the moral-related educations. Secondly, a study of aims should give an indication of kinds of moral values required to be taught and the extent of any duplication. Gowin and Millman (1969:554) assist in justifying the decision

to focus on aims in educational research: “Phenomena of interest are the statements of aims...”

Focusing on the aims of the moral-related educations means that studying other aspects of moral values teaching such as, the moral values content of actual curricula, time spent in classrooms on moral values teaching, the historical context, and in-depth issues in moral philosophy and the philosophy of education, were beyond the scope of the research. The intention to focus the research on the aims of some moral-related educations enabled formulation of the research question: **What does an analysis of aims¹³ tell us about some moral-related educations?** While this research question may seem too simple to guide a detailed study, Gowin and Millman (1969:555) find that, “Most of the phenomena of interest in educational research appear to originate from such ordinary situations and to be approached with questions that are not very telling.” However, they (Gowin and Millman 1969:554-555) state that, “Telling questions help convert what is puzzling about a situation into something that can be thought about intelligently...”

2.0 Relevance and importance of the research

The importance and relevance of the research lies in its potential to:

- a) Clarify the aims stated for selected moral-related educations, which should identify what moral values are to be taught.
- b) Offer recommendations for curriculum planners on more effective ways, if any, of teaching moral values.
- c) In the longer term, if the potentials described in a) and b) above are fulfilled, to contribute more effectively to helping students avoid harm

¹³ While there are subtle differences in the meanings of “aims”, “objectives” (Palmer and Neal 1994:13), “purposes”, “outcomes” (Harland 2000:56), and “goals” (Hungerford and Peyton 1994:ix), they are regarded initially as synonymous.

and succeed in life, and to alleviating some of the social problems already mentioned in the current chapter.

It is necessary to explain away a claim that might refute the relevance and important of the research. Some researchers express doubts about the possibility of moral knowledge. For example, regarding moral education, Downey and Kelly (1978:vii) find that, “...it is not possible to delineate a corpus of knowledge that can be regarded as constituting its essential elements... Nor is it a form of knowledge or a body of learning in any of the usual senses.” Chazan (1985:4) also questions if morality is concerned with a specific content. However, without fully understanding those two findings, for purposes of the research, it is taken that the stated aims for the moral-related educations do represent a body of moral knowledge and desired actions. There is some support for this assumption as shown in the many quotations in the current chapter so far, and from Bull (1969:124) who identifies, “...a body of knowledge involved in moral education.” Wilson (2000:258) also recognises the existence of content in moral education. In addition, the Bibliography in this dissertation represents many decades of documenting the content of curricula and research projects, around moral knowledge.

3.0 Methodology and methods¹⁴

The description of the motivation for, and importance of, the research already described, reflects the researcher’s purpose. As Clough and Nutbrown (2002:4) emphasise, the purpose of much research, “...is not so much to *prove* things - but more to *investigate* questions and *explore* issues. Many researchers either

¹⁴ The scope of the research did not permit debating some of the controversies in educational research such as scientific method in educational research and the issues around qualitative versus quantitative methods. Rowbottom and Aiston (2007) and Mansoor (2006), respectively give thorough accounts.

want to understand a situation more clearly or to change things by virtue of their research - some want to do both.” The researcher’s desire to make a difference should also be made explicit, a point emphasised by Clough and Nutbrown (2002:6): research, “...should somehow *make a difference*.” However, to make a legitimate and effective difference the research must be based on methods and should be replicable by fellow-educationists. This requires making explicit both the methods used and the methodology (the rationale for choosing the methods). As Carr (2002:vii) states, any research project must make explicit the, “...reasons why certain methods were employed or why research questions were framed in a particular way...” [thus making] “...methodological preconceptions more explicit and open to critical reflection.” Wilson (2000:255) relates methodology to moral education stating that it should, answer such questions as, “...what sort of sense we can give to that phrase as the title of some possible enterprise, what the nature of that enterprise might be, and how it can best be conducted-in general, how we should handle the whole business both intellectually and practically.”

After studying some of the literature which describes the methods effective for educational research,¹⁵ it was not immediately evident what type of methods would be appropriate for studying stated aims. Wilson (2000:255) experienced similar doubts: “...despite the long history of moral education and the vast mass of literature ... we are in fact not clear, and not in agreement, about the methodological principles which should be applied to it.” While Bridges (2007:61) points out that educational research has been conducted within philosophy, sociology, psychology and history, those disciplines were too broad for studying specific stated aims. Moses (2002:11) illustrates how a philosophical method can assist in answering the question, “What should education look like in a given society?” In terms of the research, this question would be rephrased: What should moral education look like in a given society? That question could

¹⁵ Such as Bebeau et al (1999), Gowin and Millman (1969), Hanan (2007), Kezar and Talburt (2004), Bridges and Smith (2007), Cohen et al (2011) and Mansoor (2004).

be answered by analysing, “...the deeper purposes of education...”, examining, “...educational policy and practice...” and clarifying, “...broad aims and meanings...” (Moses’ 2002:5). However, further examination of practical philosophical methods documented by Bridges and Smith (2007a:7-9) and Papastephanou (2007:178-181), revealed that they could not assist in investigating stated aims.

As already indicated in the current chapter, the research is based on the analysis of words which make up the stated aims of the moral-related educations. The analysis of words which express aims, and clarifying the meaning of terms falls with the discipline of Semantics.¹⁶ For example, Glicksberg (1941:744) finds that Semantics, “...embraces every branch of human knowledge ...it extracts the essential elements and incorporates them in a functional synthesis that leads to a better understanding...” Goldfield (1973:312) points out that semantics is partly about definition, and Weingartner (1969:1214) finds that, “...semantics can be defined as the study of language operations in real human contexts, with emphasis on the human consequences of these “operations ... [and] “...the processes of meaning-making...”

Consequently, although the research could be regarded as taking place within the discipline of Semantics, the actual techniques of analysis could be referred to as linguistic phenomenology which involves, “...the observation or construction of various logical distinctions of meaning, in the light of or connected with the words we use in our natural language...” (Wilson’s 2000:260). However, fundamentally, the research method involves interpretation (Clough and Nutbrown 2002:19), and specifically “Radical Questioning” (Clough and Nutbrown 2002:25-26), which Cohen et al (2011:31) describe as striving, “...to understand and interpret the world [in which]

¹⁶ Glicksberg (1941), Goldfield (1973) and Weingartner (1969) give accounts of the role of Semantics in educational research.

meanings and interpretations are paramount.” This approach according to Cohen et al (2011:35-36) is applicable to curriculum research.

The research method being interpretive and hence qualitative, must meet the challenges of objectivity and replicability expressed by Hanan (2007:117-128). To this end details are now given regarding: a) theoretical grounding, b) justification of the moral-related educations selected for study, c) an explanation of how aim-related data was collected, and d) a description of how the data was analysed. This structured approach satisfies the distinction between method and methodology described by Clough and Nutbrown (2002:22-23), methods being the ingredients of research while methodology provides the reasons for using such ingredients.

3.1 Theoretical grounding of the research

So far in the current chapter there has been extensive mention of moral values, without explaining what “moral” and “values” mean, and without placing moral values in the context of the relationship between moral values (whatever they are) and a society’s moral code or morality. In addition, the simplicity of the research question (**What can an analysis of aims tell us about some moral-related educations?**) disguises the extensive educational and philosophical theory (often complex and controversial) that underpins the moral-related educations. It would be negligent not to explain, as far as it relates to the research, the meanings of, and relationships between, moral values, moralising, being moral and the moral-related educations. Wilson (2000:256-257) finds that defining moral education presents, “...a grave methodological difficulty” and lists other educationists who find similarly. However, Wilson confirms the necessity of mapping out a number of possible meanings or uses. Consequently, the brief explication in Chapter Two, should provide sufficient theoretical context to illustrate an understanding of the deeper issues behind the research

question and to enable the possibility of drawing further theoretical insights from the research results.

3.2 Selection of moral-related educations for the research

It was decided to select the following moral-related educations for analysis: character education, citizenship education, drugs education, environmental education, moral education, multicultural education,¹⁷ religious education, and sex education. Many of the educationists reviewed, regard the moral-related educations not as subjects, but as cross-curricular themes or dimensions to be delivered through the whole curriculum, and indeed, throughout the whole school. For example, Harris (1974:18-23) finds that sex education is not a subject but a function of the entire curriculum, and the NCC (1990:6) finds that moral education should be taught through all subjects of the curriculum. Multicultural education is regarded by Farrell (1990:28), Corner and Johnson (1984:3) and Leicester (1989:5), not as a subject, but a dimension or perspective, and Ben-Peretz (1980:19) regards environmental education to be inherent in all subjects. However, for purposes of the research, it was decided to use the term “subject”. Some educationists do refer to some moral-related educations as subjects, and each of the moral-related educations has a specific content and is sometimes given a timetable slot, as Fraser-James (1983:28) reports for religious education and moral education, and as Breslin (2000:65) reports for citizenship. Consequently, since the names for subjects are proper nouns they are henceforth spelled in this dissertation with capital letters, excepting that lower case spellings are retained in quotations of other educationists, and where the context indicates not a subject, but the practice

¹⁷ Some educationists use a hyphen in "multicultural" but the majority surveyed omit it: the latter style is adopted in this dissertation.

of teaching.¹⁸

Many of the difficulties of sampling in educational research described by Cohen et al (2011:143-163) did not come into play when selecting the eight moral-educations. However, there could be several criteria for selecting moral-related educations for study, and the researcher's three main criteria for selection were: a) there is an extensive literature for each of them, b) as already described in the current chapter,¹⁹ they have the potential to alleviate some social problems such as teenage pregnancy, environmental pollution, drug addiction and inter-cultural tension and c) although Sex Education and Drugs Education may contain, respectively, the requirement to teach about methods of safe sex and the physical harm drugs can do, it was anticipated that there would be a requirement to teach morals.

Many other "educations" were excluded from the research in order to keep the scope of the research to a manageable level. However, there were several other criteria used to exclude some "educations". The literature review showed that many of the "educations" (such as Computer Education and Chemistry Education") were likely to have minimal discussion of morals. Some of the educations that were likely to include moral discussions seemed to duplicate one or more of the selected moral-related educations. For example, Alcohol Education might duplicate the moral values teaching in Drugs Education, and Health Education is likely to duplicate the content of Sex Education and Drugs Education. Some educations were not considered for the research because they merely indicate where the education took place (Prison Education and Greek Education), or they dealt with narrow social issues (Knife Education and Gun Education), or they were concerned with how a particular content could be most effectively taught, as in Science Education. Selecting the eight moral-

¹⁸ For example, Moral Education indicates the subject whereas moral education indicates the practice of teaching moral values.

¹⁹ Paragraph 1.2.3.

related educations for the research is not an indication that they are regarded as more important than any other education.

3.3 Method of data collection

Each of the selected moral-related educations was taken in turn and the relevant literature (curriculum documents, teaching manuals, books and journal articles) was studied to extract data relating to aims. Since any research project should be replicable, by fellow-researchers if they so choose, it is necessary to explain how data was collected and classified. In addition, Cohen et al (2011:377-380) document the complexities of data collection and the following description explains how some complexities were dealt with.

- Since the range of topics associated with the moral-related educations is extensive, an attempt was made to search the literature with keywords such as “aims”, “objectives”, “purpose” and “curriculum”. However, it was found that in some instances up-to-date sources of data were limited and that many of the sources were dated. As will be seen in the Bibliography, many of the data sources are from the 1970’s - 1990’s. This is understandable, as it was during those decades where the moral-related educations were being introduced into curricula and interest in them was at its height. Examining daily media content on teenage sexual activity, bullying, physical assaults of all kinds, drug misuse and vandalism, it is safe to state that some of the data on aims from those early years still seem relevant today.
- Some of the moral-related educations are given different names. For example, Citizenship Education is also called “Education for Citizenship” (Gilbert 1985:25) or simply “Citizenship”. Drugs Education is referred to as “Drug Education” (Lowden and Powney 2000:31), (HSMO 1989).

Citizenship Education and Character Education are also called “Education in Character” and “Education in Citizenship”. Moral Education is referred to by Nucci (2001) as, “Education in the Moral Domain”. While there may be subtle differences in Multicultural Education and Anti-racist Education (see for example, Tomlinson (1990:7), Lynch (1986:41) and Straker-Welds (1984:2)), preliminary reading shows that Anti-racist Education is included within Multicultural Education. McLean and Young (1988:v) show other various synonyms such as Multiculturalism and Education for a Multicultural Society. Consequently, the search for data included various alternative names for the moral-related educations.

- Some moral-related educations are encapsulated in other “educations”. For example, Moral and Religious Education was excluded from the analysis as it may have duplicated the aims stated for Moral Education and for Religious Education. It was found that Sex Education and Drugs Education were encapsulated in Health Education, and consequently, although not selected for the research, data from Health Education literature relating specifically to Sex Education and Drugs Education was included in the data search.
- Although government education departments and curriculum authorities issue guidance, it was found that statements of aims were limited to higher level issues, leaving schools and local authority education departments to develop the detail of the moral-related education curricula. Consequently, although some governmental sources were consulted, it was necessary to focus on the texts of educationists who provide detailed statements of aims. Similarly, although, an internet search of “aims” and “curricula” provided thousands, and in some instances, millions of sources, very few were related to aims and many were from voluntary associations promoting one or more moral-related educations. While some sources from voluntary bodies were used, the

focus was on texts of educationists who provide a more academically rigorous statement of aims.

- As expected, educationists mention the same aim several times in a book or paper. Once an aim was identified, only the first mention of it was recorded.
- Sources for each moral-related education were consulted up until the point of marginal returns - that is, where repetition of the aims made it evident that identifying any new aims would be limited.
- The same aims, expressed in different ways, were grouped together.
- In the early stages of the analysis it was found that the aims seemed to fall into three main categories: a) aims for students, b) aims for educators, and c) aims for society. However, it was decided, for two main reasons, not to record separately the aims for educators. Firstly, many of the aims for educators are what society expects educators to achieve, and/or what they are required to do to help students. Consequently, the aims stated for educators are in effect, data for aims related to society and aims for students and are recorded as such. Secondly, some stated aims for educators were aims for the way teaching is conducted. Since the research is not about teaching methods, aims regarding those methods and styles were not recorded.

With the provisos and limitations just listed, the data sources for each of the selected moral-related educations were studied and aims identified. The results of the data collection are recorded in Appendix I.

3.4 How the data was analysed²⁰

Once they were compiled, the eight lists of aims were studied in detail to find out what they could reveal about the moral-related educations. It was anticipated that among other revelations, the analysis might reveal the extent to which moral values are stated in the aims, the moral values to be taught, and any duplication of aims. The results of this analysis are presented in Chapter Three. In Chapter Four, based on the main results of the analysis some overarching insights are summarised which could make a contribution to knowledge. It was anticipated that recommendations might be offered for educationists about how morals are incorporated into the curricula of moral-related educations. It is reasonable to assume that if the curricular structure for the moral-related educations can be improved, that would assist educators even more with their teaching of morals. As with all academic research, it was anticipated that recommendations for further research might be offered.

4.0 Summary

Fellow-educationists will be aware of the wide-ranging terminological and conceptual problems, and controversies surrounding the teaching of morals. As Hersh et al (1980:vii) find, “...moral education is such a complex endeavour...” Purpel and Ryan (1976:5) point out that, “Human morality is a complex subject ... one of those suffocating large concepts ... and covers a vast terrain...”, and Chazan (1985:1) finds that moral education, “...involves some of the most basic and profound issues of human existence...” The narrow focus of the research on stated aims will not contribute answers to some of the wider questions in the field of teaching moral values, nor will it permit assessing the findings of

²⁰ Cohen et al (2011:249-254) provide considerable detail on documentary analysis including the need for careful, objective analysis and interpretation.

major thought leaders in the field of moral development such as Durkheim, Kohlberg and Piaget. However, it was expected that the research would form the first step in a more detailed examination of the moral-related educations and their role in teaching moral values. Depending on the findings, it is possible that the research will make a difference to policy and practice as Clough and Nutbrown (2002:12) say research should. In addition, it was expected that the research would provide the basis for assessing whether or not “Moral Education” is indeed the name for something, thus refuting Wilson’s finding quoted at the beginning of the current chapter.

CHAPTER TWO

THEORETICAL FOUNDING: MORAL VALUES, MORALITY, MORALISING AND MORAL EDUCATION

Much of the discussion of morals and values is based on, “...reticence, embarrassment and incoherent mumbling...” (Carey 2000:17).

1.0 Introduction

Although the research does not fall within the disciplines of Moral Philosophy or Philosophy of Education, it is necessary to ground the research by explaining the meaning of various terms used and the interrelationships of various moral-related concepts. Consequently, a study of some of the literature of Moral Education together with dictionary definitions was undertaken. The study was limited to gaining insights which would ground the research and reduce misunderstanding caused by unexplained terminology usage.

2.0 The interrelationship between moral values, moralising, being moral and moral education

It is reasonable to assume that the purpose of teaching moral values is to encourage and enable students to become more moral. Although the word “moralise” has a negative connotation for some,²¹ for the purposes of the research, “moralising” is regarded as the teaching of moral values which helps students become more moral. As Simpson and Weiner (1989 Vol IX: 1072) find,

²¹ As Simpson and Weiner (1989 Vol IX:1070) point out, “moralise” is used, “Now chiefly in a disparaging sense...”.

moralising is, “The action of making moral ... To improve the morals of ...” O’Kill (1991:1037) finds similarly: “...to make moral or morally better...” Consequently, in this dissertation “moralise” is used in the positive sense of helping students become more moral.

However, the question follows: What does it mean to be moral? Similar questions have been asked by Downey and Kelly (1978:2), “Whom would we regard as a morally educated person?”, and by Chazan (1985:6), “What is a morally educated person ... the ideal student we would like to ‘produce’...?” There seems to be a consensus that being moral involves firstly, being able to distinguish between right and wrong (O’Kill 1991:1037), (Allen 1994:837) and (Flexner and Nauck 1987:1249), and good or bad (Simpson and Weiner 1989 Vol IX:1068). Secondly, being moral involves conforming to, “...a standard of right behaviour...” (O’Kill 1991:1037); adhering, “...to conventionally accepted standards of conduct...” (The Collins English Dictionary 2006:1058); “...conforming to what is considered by society to be good, right, or proper...” (Allen 1994:837), and “...conforming to the rules of morality...” (Simpson and Weiner 1989 Vol IX:1070).²² The words “conforming” and “adhering” imply behaving in particular ways - ways that could be called “behaving morally”. According to Allen (1994:837) behaving morally, means behaving according to a standard of behaviour based on principles of right and wrong. The Collins English Dictionary (2006:1058) refers to principles of behaviour in accordance with standards of right and wrong, and Flexner and Nauck (1987:1249) refer to behaviour concerned with the principle or rules of right conduct.

Several dictionary definitions of “moral” stress the role of standards and principles which must be adhered to if any behaviour is to be regarded as moral. For example, Allen (1994:837) refers to, “...the principles of good and evil, or right and wrong...”. O’Kill (1991:1037) to principles of right and wrong, and

²² This broad generalisation of a society’s morality is a simplistic explanation, but is sufficient to indicate how that term will be used in the research.

Flexner and Nauck (1987:1249) to the, “...principles of right conduct...” and “...rules of right conduct...” The Collins English Dictionary (2006:1058) refers to, “...principles of behaviour...” and “...standards of right and wrong...” Although for some, the term “morality”, “...conjures up visions of an oppressive parent or institution...” (Jarrett 1991:40), in this dissertation it means a society’s generally accepted customs of conduct - the collection of moral values. For example, Simpson and Weiner (1989 Vol IX:1071) find morality to be, “The doctrine or system concerned with ... moral principles or rules ... a particular system of morals...”, and the Collins English Dictionary (2006:1058) finds similarly: “...a system of moral principles...” Three other dictionaries found morality to be: a “...doctrine or system of morals...” (Flexner and Nauck 1987:1249); a “...particular system of moral standards...” (Allen 1994:837) and, “...a system or sphere of moral conduct...” (O’Kill 1991:1037).²³ It seems that the moral values that make up a morality are derived over the ages from a society’s perspective on what helps that society to survive, religious beliefs (Downey and Kelly 1978:2-8), lessons from stories (O’Kill:1037), fables, tales and experience (Flexner and Nauck 1987:1249), and certain events (Collins English Dictionary 2006:1058). While there might be subtle differences between them, it was realised that these principles, standards and rules that make up a morality, are likely to be the “moral values” that the research would attempt to identify in the moral-related educations.

2.1 Moral education: the activity of teaching morals

The term “moral education” is used to name at least four phenomena, namely,

²³ Morality can also mean the degree of one’s moral behaviour, that is, the extent to which one’s behaviour adheres to a society’s morality. This meaning is expressed by Flexner and Nauck (1987:1249) as, “...conformity to the rules of right conduct; moral or virtuous conduct ...”, by the Collins English Dictionary (2006:1058) as, “...conformity, or a degree of conformity to, conventional standards of moral conduct ...”, by Allen (194:837) as, “...the quality of being right or wrong; behaviour in relation to accepted moral standards...”, and by O’Kill (1991:1037) as, “...degree of conformity to standards of right conduct or moral correctness...”

the notion (Downey and Kelly 1978:ix) or concept of teaching moral values, the activity of teaching moral values, the discipline of studying the activity (McPhail 1972:20), and a subject with a time slot in the school timetable called “Moral Education” (Downey and Kelly 1978:11), (McPhail 1972:154). This insight shows that it is legitimate to ask about the extent to which moral education (the activity) is taking place in Moral Education (the subject) and the other moral-related subjects such as Religious Education. Consequently, it is also legitimate to treat the subject of Moral Education as one of the many moral-related educations. For the purposes of the research, “moral education” (with lower case letters) is synonymous with “the teaching of moral values”. It is acknowledged that there are several methods for teaching moral values. For example Hersh et al (1980:vii) describe in detail six main models of moral education: rationale building, consideration, values clarification, value analysis, cognitive moral development, and social action. Detailed consideration of teaching methods is outwith the scope of the research.

3.0 Moral values: simply, morals

While attempting to clarify the meaning of “moral”, the question arose: Why refer to “moral values” and not simply “morals”? This question arose because “values” are regarded by some authors as synonymous with morals. For example, Hersh et al (1980:74-97) take a chapter in their book on Moral Education to discuss the valuing process and value clarification. Simpson and Weiner (1989 Vol XIX:416) find that “value” relates to, “...the principles or standards of a person or society...” and the Collins English Dictionary 2006:1772) regards “values” as, “...the moral principles and beliefs or accepted standards of a person or social group...” Numerous dictionary definitions of “value” are similar to definitions of “morals”. For example: “...moral principles or standards...” (Allen 1994:1343), “...the ideals, customs, institutions, etc, of a society...” (Flexner and Nauck 1987:2103), “...a person’s principle or standards

of behaviour...” (Pearsall 1998:2043), and “...beliefs about what is right and wrong...” (MacIntosh and Turnbull 2005:1693).

However, a more detailed study of the meaning of “value” reveals that something is valued for the contribution it makes in achieving an objective.²⁴ For example, Simpson and Weiner (1989 Vol XIX:416 - 417) find that “value” means, “The relative status of a thing, or the estimate in which it is held, according to its real or supposed worth, usefulness or importance ... The quality of a thing considered in respect of its power and validity for a specified purpose or effect.” The Collins English Dictionary (2006:1772) finds similarly: “...the desirability of a thing, often in respect of some property such as usefulness, exchangeability: worth, merit, or importance...” Flexner and Nauck (1987:2103) observe that to value means, “To consider with respect to worth, excellence, usefulness, or importance...” These definitions of “value(s)” indicate that the term “moral values” is used to name those morals which are valued because they contribute to the objective of helping students become more moral. O’Kill’s (1991:1786) definition makes this explicit in that his phrase, “...a principle or quality considered important or valuable or desirable ...” could be re-worded as, “... a moral considered important or valuable or desirable...” As Halstead and Reiss (2003:12) find, “Though there are many types of values²⁵... moral values are the most important in relation to sex education.”

Consequently, although “value” can relate to any objective,²⁶ the research was focused on those morals which are valued by those designing the curricula of the moral-related educations because they help students to behave morally.

²⁴ See Halstead and Reiss (2003:5) for answers to the question: “What are values?” in relations to Sex Education.

²⁵ Since the focus of the research is on moral values, consideration of the distinction between liberal values, religious values and family values proposed by Halstead and Reiss (2003:57, 86, 107) is outwith the scope of the research.

²⁶ Jarrett (1991:12) gives two typologies of values which include for example moral, aesthetic, intellectual, religious, economic, political, legal, health and comfort, ambition, love, and friendship and knowledge.

However, it is safe to assume that curriculum specialists would not require a moral to be taught if it was deemed not valuable in helping to moralise students. Therefore, there is no need to add the word “values”, or indeed, “standards”, “rules” and “principles” to the word “moral”. In this dissertation “moral values” is shortened to “morals”, except in quotations of other educationists.

4.0 Being moral requires moral autonomy

Being moral has been described so far as knowing what the morals of a society are and behaving according to them. However, it is often stressed that this is not sufficient to be regarded as a morally educated person.²⁷ In addition to having knowledge of morals and behaving morally, being moral requires the courage, in some circumstances, to not conform to a moral.²⁸ The Collins English Dictionary (2006:1058) gives an indication of this when it states that being moral involves conforming, “...to conventionally accepted standards of conduct ... according to conscience...” According to Downey and Kelly (1978:viii) behaving according to conscience is called moral autonomy, and involves, “... the ability to make decisions on controversial issues of value, to make choices as a result of one’s own thinking.” Bull (1969:1) explains how, “...moral progress has always been made by individuals who have gone against the accepted morality of their day, and who have generally suffered for doing so...” Simpson and Weiner (1989 Vol IX:1069) call this defiance, “moral courage”, “...that kind of courage which enables a person to encounter odium, disapproval, or contempt, rather than depart from what he deems the right course...” That Moral Education involves teaching students to become morally autonomous is

²⁷ Bull (1969:125) explains that moral knowledge is not enough, there must also be moral dispositions.

²⁸ Explaining this apparent contradiction (a major problem in Moral Philosophy) of being moral by not acting according to a moral, is beyond the scope of the research.

corroborated by Downey and Kelly (1978:18), (“...the moral educator’s job is to teach pupils how to think rather than what to think on moral issues.”) and by Bull (1969:121) who finds that, “...personal autonomy must be the true goal of moral education...” As Bull (1969:117) points out, morality means, “...both conformity to the prevailing social morality and also the pursuit of an individual ideal. It follows at once that social morality must not be imposed in such a way as to prevent the possibility of forming personal ideals.”

That moral autonomy is an integral part of Moral Education makes clear that educators should not be instructing in morals or indoctrinating - except perhaps in instances such as telling students that bullying is wrong (immoral). As Hersh et al (1980:199) state, “...Moral education does not deliver moral answers or prescribe moral practices...” As Bull (1969:7) points out, “The gravest defect of traditional moral education has been the teaching of blanket moral principles (‘Thou shalt not...’) with small, if any, reference to concrete situations.” Similarly, Downey and Kelly (1978:4) regard instruction as being taught to accept, and Hersh et al (1980:7) stress that, “...teachers must be careful not to equate social conformity with morality...”²⁹ It was anticipated that analysis of aims of the selected moral-related educations would reveal whether or not dispositions and autonomy are recognised by educationists.

5.0 Being moral also requires the correct motive

Hersh et al (1980:6) point out that people, “...often accept certain deeds as moral or immoral on face value, in terms of circumstantial evidence...” For example, helping others may be regarded as being moral. However, one could ask if helping others is being moral if there is an ulterior motive to gain the

²⁹ Some educators are not against moral instruction and see it as necessary. For example, Hersh et al (1980:7) observe that instruction, “...may be that a firm grounding in convention provides an indispensable preparation on the route to moral autonomy.”

other's confidence to steal from them. This means that deeds or actions are not moral or immoral in themselves. It is the motive which determines a person's morality.³⁰ Whether or not behaving according to a moral is being moral and whether or not there are degrees of being moral, was a question beyond the scope of the research. However, without going into detail on the controversial role of intentionality in morality, it was realised that the research might give indications as to whether motivation is implied in the aims for some moral-related educations.

6.0 The need for precise use of terminology

It was realised that avoiding misunderstanding in presenting the results of the research would require precise use of terminology. The researcher's understanding about Moral Education was hindered because it proved difficult to understand what some fellow-educationists meant when using a variety of terms. For example, it was difficult to know what was meant by, "moral craft" and "moral skills",³¹ "moral language" and "moral companions and "moral matrix",³² "morally uplifting",³³ "moral capacities", "moral competencies", "moral imagination", "moral significance",³⁴ "moral emotions",³⁵ "moral rectitude", "moral precepts" and "moral responsibility".³⁶ One could ask if, "moral life",³⁷ "moral field", "moral dimension",³⁸ "moral agent"³⁹ and

³⁰ An extensive account of motive in morality is given by Macintyre (1999:118-122).

³¹ Bull (1969:126).

³² Carey (2000:17 and 20).

³³ Downey and Kelly (1978:3).

³⁴ Hersh et al (1980:13, 14, 25, and 199) respectively.

³⁵ Harris (1976:23).

³⁶ Downey and Kelly (1978:9, 11, 20), respectively. One could ask whether a moral precept is the same as a moral.

³⁷ Hersh et al (1980:199).

³⁸ Bull (1969:7).

³⁹ Jarrett (1991:9).

“moral sphere”⁴⁰ are referring to the same phenomenon. One is uncertain whether or not the terms, “moral conduct”, “moral behaviour” “moral action” and “moral control”⁴¹ mean the same thing. One could ask if “Moral Education” is the same as “Education in Morality”.⁴²

On another level, terminological difficulty arose from using complex phrases. For example, could the phrases, “...caring, judging and acting in the practice of morality...”⁴³ and “...The practice of virtuous action...”⁴⁴ be expressed simply as “being moral? Some educationists introduce the term “virtues”, but do not make clear its relationship to Moral Education. For example, Bull (1969:124) states that virtuous action requires three conditions and that, “... Moral education must clearly be concerned with all three...” Ungood-Thomas (1997:154) refers to respect, truth, and justice as “educational virtues”. Although Downey and Kelly (1978:10) explain the relationship between virtue and education referring to Aristotle, Comenius and Locke, they do not show clearly the relationship between virtues and morals. Bull (1969:7) offers honesty, truthfulness, trustworthiness and (1969:126) kindness, courtesy, truth-telling, friendship and love in his list of “moral virtues”. The research scope does not permit exploration of the possible meanings, similarities and differences of, and between, the many terms just listed. For purposes of the research it was decided to treat moral virtues and morals as synonymous.

⁴⁰ Chazan (1985:1).

⁴¹ Bull (1969:2, 6 and 7), respectively.

⁴² Halstead and McLaughlin (1999) entitle their book on Moral Education, “Education in Morality”. Why “in” is used is not clear because, references to Education in Chemistry or Education in History, would seem unusual.

⁴³ Hersh et al (1980:181).

⁴⁴ Bull (1969:124).

7.0 Summary

The brief overview of some theory underpinning the teaching of morals should minimise misunderstanding as the results of the research are presented in this dissertation. The possibility of misunderstanding in the field of Moral Education cannot be underestimated. It is evident that the theory is beset with terminological and conceptual difficulties. For example, as the explication in the current chapter has shown, the purpose of teaching morals is to help students become more moral, yet the term “moralise” has for most people a negative connotation. The frequent reference to “values” could mean many kinds of values, yet for many, “values” indicates “moral values”. The question, what does it mean to be moral, can be initially answered by adhering to one’s society’s moral code, yet being moral also means possibly rejecting one or more aspects of that code. Another conceptual problem is assessing whether a person is actually being moral, because it requires the difficult task of exploring that person’s motive. As the description in Paragraph 6.0 has shown, it is possible that some of the difficulty in understanding issues in Moral Education and how morals should be taught arises from using terms which are not explained. While it may not contribute to answering many of the wider questions in the field, and may not clarify all terminological issues, it was hoped that the research would contribute to overcoming the, “...reticence, embarrassment and incoherent mumbling...” perceived by Carey (2000:17).

CHAPTER THREE

ANALYSIS OF AIMS STATED FOR THE MORAL-RELATED EDUCATIONS

1.0 Introduction

The data regarding the aims for the moral-related educations are presented in Appendix I. It was found that many and diverse aims are stated for each of the moral-related educations. Other educationists have also noted the considerable number and range of aims. For example, for Multicultural Education, Tomlinson (1990:89) states, “There is no shortage of prescriptions on what the aims of a multicultural curriculum should be.” For Sex Education, Went (1985:19) notes the difficulty in summarising aims because of its very wide scope,⁴⁵ and Kerr (2000:224) notes the, “...breadth, depth and complexity...” of issues in Citizenship Education. Gower (1990:22) finds that the aims for Religious Education are complex and (1990:23) that, “...the factors involved in the formulation of an aim were too many or too complex to generate a simple statement.”

In addition to the provisos and limitations⁴⁶ that influenced the collection of data, other difficulties in identifying and then categorising aims, became apparent during the analysis. These difficulties are discussed in Chapter Four as a critique of the methodology employed in the research.⁴⁷

⁴⁵ It is acknowledged that the aims for any moral-related education may change over time and Davies and Chong (2016:23) illustrate this for Citizenship Education.

⁴⁶ Chapter One, Paragraph 3.3.

⁴⁷ It was these difficulties that would make meaningless, a summary showing the numbers of aims identified for students and aims identified for society, for each of the moral-related educations.

2.0 Findings from the analysis of aims

The analysis of the wide range of identified aims revealed eleven main findings. Reflecting on the findings it was considered that four of them could have the most impactful implications for the teaching of morals, and these are discussed first. Although the remaining seven findings might have less impactful implications for the teaching of morals, it is desirable to discuss them because they probably contribute in various ways to the four most impactful findings.

2.1 The four most impactful findings

The evidence for the following findings is provided in the form of extracts from the data recorded in Appendix I. These extracts are presented in *Italic text*, and in the interest of conciseness, the extracts are not repeated in full, and some are paraphrased. Where relevant, a few similar findings by fellow-educationists are quoted.⁴⁸

2.1.1 There is extensive duplication of aims

The analysis reveals that there is considerable duplication of aims in the moral-related educations. In other words, many aims in various moral-related educations are the same. This finding refutes Talbot and Tate's (1997:39) finding that, "...there are no common values ..." This duplication can be illustrated in three ways.

Firstly there is duplication of aims relating to development of personal skills and moral behaviour in students and in society's expectations. For example,

⁴⁸ To keep within dissertation word limits, several similar finding of fellow-educationists have been omitted.

thinking, reasoning, evaluating, learning, debating, justifying and communication skills, are common to several moral related educations. Skills such as resolving conflicts, cooperating with others and participating as a member of the community are also common. In almost all the moral-related educations there are aims relating to moral/responsible behaviour.

Secondly, each of the moral-related educations provides long lists containing similar morals such as, respect, caring, honesty, tolerance, empathy, kindness, friendship, reliability, compassion, cooperation, love, integrity, justice, fairness, loyalty and discipline. The lists of morals required to be taught in the moral-related educations answer some educationists who ask as Talbot and Tate (1997:1) report, “...whose values are we supposed to instil?” They (1997:2) confirm that a forum of 150 teachers, “... came up with a number of shared values to which, they believed, everyone would subscribe, irrespective of their race, ethnic group, religion, age, gender or class.” This commonality seems to refute a criticism of Moral Education reported by Gardner (1984:75) that, “...no one can say what is correct or incorrect in morals.”

Thirdly, other educationists have observed the duplication in the moral-related educations and make it explicit that the aims for one moral-related education can be achieved through one or more of the others. For example:

- Character Education is regarded by McLaughlin and Halstead (1999:132), Revell and Arthur (2007:80) and Lickona (1991:6) as a means of achieving the aims of **Moral Education**. Joseph and Mikel (2014:319) report that Character Education is used interchangeably with **Moral Education**. Lickona (1996:93) also observes that Character Education is a term in the USA for implementing programmes for **Citizenship Education**, and according to Revell and Arthur (2007:79), Character Education is seen as part of **Citizenship Education** in the school curriculum in England.

- Citizenship Education can be achieved through **religious education** (NCC 1990:1) and **moral education** (Taylor 1992:1), and Citizenship is recognised as an element in **Environmental Studies** (ACMD 1993:26). Keast (2006:301) finds that, “Citizenship is closely linked with **religious education, moral education and spiritual education...**”
- Drugs Education may be achieved through **Health Education**, but no explicit statements were found of Drugs Education being conducted through any of the moral-related educations selected for study.
- Environmental Education is regarded as similar to **Drugs Education** and **Sex Education** (SOED 1991), and Dufour (2006a:207) finds that, “Environmental education is a key component of **Citizenship...**” Laing and McNaughton (2000:169) find that, “...sustainability contexts can be profitably pursued in **Religious and Moral Education...**”
- Moral Education can be fulfilled partly through **Religious Education** (SOED 1992). Barnes (2011:135) refers to, “moral education within **religious education**” and to (2011:140) “...the contribution of *religious education* to moral education.” Barnes (2014:54) refers to, “moral education in English Religious Education.” The fact that there is the combined subject of **Religious and Moral Education** implies some duplication.
- Multicultural Education can take place in **Religious Education** (Leicester 1989:5), (Page and Thomas 1984:4), in **Moral Education** (Leicester 1989:22), (Nixon 1985:39) (McLean and Young 1988:101) and in **Citizenship Education** (NCC 1990:5-9).

- Religious Education is seen as providing opportunities for **Moral Education** (Fraser-James 1983:28) and **Citizenship Education**, and Keast (2006:301) finds that Religious Education, “...is crucial to the effective provision of **Citizenship**.” Gower (1990:19) regards Religious Education as, “...an indispensable component for **moral education**.” Hull (1975:201) finds that, “Much of what is called religious education is **moral education**.” Similarly, in a book on Religious Education there is a paper on Moral Education (Felderhof and Thompson 2014:v).
- Sex Education can be fulfilled in **Moral Education** (Rogers 1974:5), Harris (1974:20), and Halstead and Reiss (2003:86-106) find that **Moral Education** is an integral part of Sex Education. Harrison (2000:12) notes that topics in Sex Education are relevant to **Education for Citizenship and Moral Education**.

While at the beginning of the research finding some duplication was anticipated, the extent of it was not. With regard to the interrelatedness and hence duplication in the moral-related educations, McCabe (2000:3), has made a similar finding: “Unfortunately these links appear to have been missed in the more public debate...” The implications of this extensive duplication are discussed in Chapter Four.

2.1.2 Many of the aims are about behavioural change

The analysis of aims indicates that the ultimate aim for the moral-related educations is behavioural change in students. The reason for aims such as developing knowledge, awareness, attitudes, reasoning skills and communication skills, is to prepare the way for “improved” behaviours. Similarly, the aim of encouraging values such as tolerance and respect is an expectation that students will behave tolerantly and respectfully. The aim

of changing behaviours is shown in the:

- Character Education aims of, *behavioral outcomes toward desirable ends/ responsible behaviour/ acting in an appropriate manner/acting upon core ethical values, and behavior/social skills, and reducing suicidal/at risk behaviours*. When McLaughlin and Halstead (1999:140) refer to the Character Education aim of “shaping students”, they mean, “...a strong emphasis on the behaviour and actions of the child...”
- Citizenship Education aims of, *attitudes/behaviour, behave/act responsibly, behaving sympathetically/ empathetically, and moral/ethical behaviour*. In effect, some of the aims for society are to encourage desired behaviours such as, *civic engagement, confidence and contributing to economic/social welfare*, and to prevent unwanted behaviours, such as, *incivility, racism, xenophobia, chauvinism, suicide, and youth offending*. Kerr (1999:2) finds that in Citizenship Education, “The intention has been to mould character and behaviours...”
- Drugs Education aims of, *healthy behaviours, preventing risky sexual behaviour and reducing problematic behaviour*. ACMD (1993:6) states that drug education is about, “...changing and shaping pupils’ patterns of behaviour...” and ACMD (1993:14) refers to “behavioural outcomes”. Lowden and Powney’s (2000:vii) research project was based on having an impact on behaviours.
- Environmental Education aims of, *behaviours/behaving appropriately, new patterns of behaviour, acting sensitively/wisely, accepting a code of behaviour, and changing and choosing behaviours*. The IUCN⁴⁹ stresses the behavioural aims by stating that, “Ultimately the behaviour

⁴⁹ IUCN quoted by Palmer and Neal (1994:13).

of entire societies towards the biosphere must be transformed...” The Schools Council⁵⁰ also notes the importance of behavioural change: “The objectives go beyond the acquisition of skills and knowledge and require the development of ... values ... which affect behaviour ...”

- Moral Education aims of, *moral behaviour, acting, and conduct, preventing deviant behaviour, and increasing civil behaviours*. As Harris (1976:31) states, “Morality is that area of behaviour basically concerned with making judgements about what one ought to do...” Revell and Arthur (2007:80) make the focus on behaviour explicit: Moral Education, “... is characterised by an emphasis on behaviour and responsibilities...” Scoresby (1999:9) states explicitly that the aim is to change behaviour. McPhail et al (1972:17) (1978:5) make clear that in Moral Education the aim is to modify children’s behaviour.
- Multicultural Education aims of, *responsible moral behaviour and appropriate behaviours*. Aims such as, *producing decent, just humane citizens, a commitment to/fighting for social change and recognising human dignity*, are also behaviour-change aims because decency, fighting for social change, and recognising dignity can only be actualised in certain behaviours.
- Religious Education aims of, *willingness to give as well as receive, and participation in community religious groups*, indicate desired behavioural changes. Although, no direct aims were stated for changing behaviour, the aim of, *understanding religion as a prime factor behind human behaviour*, indicates the possibility of Religious Education as a way of changing behaviour.

⁵⁰ Quoted in Palmer and Neal (1994:19).

- Sex Education aims of *improved behaviour, humane sexual behaviour, responsible behaviour, health-related behaviours, medically approved behaviours, and acceptable behaviour*. Harrison (2000:23) makes explicit the behaviour-change aim, stating all activities in Sex Education are directed at changing sexual behaviour. Went (1985:20) finds similarly.

Many educators might take for granted their role of behavioural change agents and that therefore, it is hardly worth special mention. However, since the aim of behavioural change is only one, albeit an ultimate one, among many aims, it is legitimate to ask if educators are fully aware that their ultimate role in teaching in the moral-related educations is to change behaviour.⁵¹ Although the analysis of aims shows that there are various behaviours expected of students, the ultimate aim is not just any behavioural change, but “responsible behaviour”.

2.1.3 The desired behaviour is “responsible behaviour”

The term “responsible behaviour” is placed in quotation marks because just what “responsible” means, requires explication. Despite the uncertainty of what “responsible” means, aims of responsible behaviour or responsibility appear in all but one of the moral-related educations. In:

- Character Education there are aims such as, *responsible behaviour*, and *responsible decision making*, and *developing an inner disposition to respond in a morally good way and responsibility*. Revell and Arthur

⁵¹ In Chapter One, Paragraph 1.2.2 it was explained how some educators are reluctant to accept their role as behavioural change agents, equating behavioural change with indoctrination. This issue is discussed further in Chapter Four.

(2007:80) find that, “Some educators believe that at the heart of character education ... **responsible** behaviour should be taught...”

- Citizenship Education there are aims such as, *fulfilling individual responsibilities, family responsibilities, responsibilities in a democratic society, behave/act responsibly, be socially responsible, take/accept responsibility, financial responsibly, make responsible decisions, and moral responsibility*, and **responsible** citizenship, social responsibility, personal/social responsibility, and civic responsibilities.
- Drugs Education there are aims such as, *taking responsibility for their own welfare/health* and **responsible** interpersonal relationships.
- Environmental Education there are aims such as, *responsibility for the environment, responsible attitude, responsible citizenship, responsible consuming, environmental responsibility, sense of responsibility*, and **responsible** decision making.
- Moral Education there are aims such as, *responsibility, responsible moral judgements, personal responsibility, civic responsibility*, and *more responsible life*.
- Multicultural Education there is the aim of, **responsible** moral behaviour.
- Religious Education, there were no stated aims that used the term “responsible”.
- Sex Education there are aims such as, **responsible** behaviour, **responsible** sexual decision-making, awareness of responsibilities, and personal responsibility.

The fact that all but one of the moral-related educations have the aim of responsible behaviour, raises the question of what it means to be responsible, that is, what responsible behaviour is. Haydon (2000:139) shows the link between behaviour and morality: "Some of the starkest situations of potential conflict come up on matters where there seem to be directly competing views as to whether some way of behaving or way of life is acceptable or not ...the issues involved are moral ones." When Tennyson and Strom (1986:298) refer to responsibility, they imply being moral, and Sharp (1981:21) showed that being responsible involves, "...some shared acceptance of what is good, acceptable, correct behaviour." Sharp (1981:21) finds that responsibility education involves inculcating or teaching moral capacity. In addition, Gaden (1990), Haydon (1978:57), McLaughlin (1995), Niebuhr (1978:65), Pritchard (1991:1) and Pybus (1995) make it explicit that becoming responsible is a moral matter. Consequently, while responsible behaviour is an aim of the moral-related educations, there is a more fundamental aim, that of helping students become more moral.

2.1.4 The fundamental aim is moral behaviour

The moralising aim of the moral-related educations is evident in three ways: a) statements of specific moral aims, b) lists of moral values, and c) findings of educationists stating that their particular moral-related education involves a moral component.

a) Statements of specific moral aims

Moral aims in:

- Character Education include, *moral knowing/moral feeling/moral skills/moral habits/ moral action/moral reasoning*, and *ability to deal with moral and ethical issues/moral dimensions in life /moral*

values/moral personality/moral emotions/moral identity/moral alertness, and developing an inner disposition to respond morally, and moral debates. Sometimes the moral aims are worded indirectly as in the aims of, knowledge of the good, and caring deeply about what is right/ doing what is right/ loving, desiring the good, and caring about/ intrinsic commitment to core ethical values.

- Citizenship Education include, enabling *moral debates*, developing *moral responsibility, moral/ethical* ⁵² *behaviour, attitudes and values,* ⁵³ *moral and religious values, moral judgements* and understanding and respecting *morality/ethics/social morality/moral codes, and society's norms.*
- Drugs Education were found not to be stated directly using the words “moral”, morality” or “values”.
- Environmental Education include, the aims of developing the *ability to clarify values and related values.*
- Moral Education include, for example, *moral behaviour, moral acting, moral conduct, ability to put moral values into practice, moral agency, moral thinking, moral reasoning/judgement, moral logic, moral decisions, moral judgements, moral awareness, moral virtues, moral ideals, moral beliefs, moral obligations, moral consciousness, moral commitment, moral competence, moral character, and moral choice.*

⁵² Describing the difference between being moral and being ethical, is beyond the scope of the research and those states are treated in this dissertation, as many educationists do, as synonymous.

⁵³ It has been explained in Chapter Two, Paragraph 3.0 how “values” is used to mean many kinds of values, but that some educationists are using “values” to mean “moral values”. Watkins (1976:11-19) in a chapter entitled, “Forming a values curriculum...” is actually writing about Moral Education.

- Multicultural Education includes, *moral achievements of the human spirit, responsible moral behaviour, moral considerations, moral values, and moral qualities.*
- Religious Education includes aims of, *appreciation of ethical life stances, issues of right and wrong, how to live a moral life, making wise moral choices, expressing ethical issues, and understanding moral values/issues.*
- Sex Education includes aims of, *morality, personal morality, a moral framework, moral factors, awareness of moral/ethical issues, knowledge of right and wrong, moral dimension, moral reasoning, and moral rules.*

b) Lists of morals

In Paragraph 2.2.1 it was explained that many of the moral aims are common to several of the moral-related educations. However, to emphasise the finding of moral aims being the fundamental aims, it can be shown that each moral-related education offers a list of morals as moral aims to be understood and acted upon. Morals stated as moral aims in:

- Character Education include, *humility, respect, responsibility, honesty/truth-telling, tolerance, fairness, carefulness, sensitivity, helpfulness, cooperation, obedience, sincerity, justice, modesty, moderation, genuineness, understanding, temperance, reliability, compassion, friendship, empathy, self-restraint/self-discipline/self-control/ selflessness, self-respect, self-esteem, self-reliance, self-knowledge, generosity, kindness, charity, service to others, caring, integrity, politeness/courtesy, patience, loyalty/duty, forgiveness, dependability, accountability, and prudence.*

- Citizenship Education include, *truth, freedom, justice, honesty, integrity, tolerance, equality, trust, loyalty, solidarity, and dignity.*
- Drugs Education include no direct statements of specific morals.
- Environmental Education include, *caring, concern, respect, compromise, appreciation, willingness, and liking.*
- Moral Education include, *consideration, fairness, equality, sympathy, caring/concern, tolerance, kindness/ unselfish/sharing, compassion), cooperation, helping, reliability, duty/obligation, affection/love, patience, empathy, courtesy/pleasantness, temperate, objective, integrity, industry, courage, respect, justice, keeping promises, loyalty, trust, co-operation, friendship, freedom, truthfulness/honesty, and self-discipline/ discipline.*
- Multicultural Education include, *tolerance, acceptance, sensitivity, respect, fairness, truthfulness, and openness.*
- Religious Education include, *honesty, liberty, justice, fairness, concern for others, tolerance, respect, respectfulness, sensitivity, compassion, courage, hopefulness, being temperate, wisdom, and faithfulness.*
- Sex Education include, *respect, love, concern, compassion, honesty, and sensitivity.*

c) Educationists' findings regarding the moral aims for their moral-related education

Educationists state directly that the moral-related educations are to do with moralising. For example in:

- Character Education, Lintley (1999:201) equates Character Education with **Moral** Education. Vincent (1998:24) finds that Character Education emphasises personal **morality**, and Revell and Arthur (2007:81) find the, “...emphasis is placed on the **moral** virtues of character...” and (2007:83) on influencing student’s **morals**.⁵⁴ Lapsley and Woodbury (2016:201) specifically refer to **Moral-Character** Education and refer to the **moral** self, and (2016:194) “...**moral**-character development...” and “...**moral** formation of students...” The Jubilee Centre (2012:3), “...promotes a **moral** concept of character...” and Kristjansson (2012:5) regards character to be concerned with, “...**morally** praiseworthy feelings and conduct...”
- Citizenship Education, Gilbert (1995:12) finds that it involves a set of **moral** virtues, and Haydon (2000:137-147) shows how **morality** is an integral part of Citizenship Education. Davies et al’s (1999:50) research shows that educators, “...affirmed that it was the **moral** dimensions of citizenship that mattered to them.” Beck (1998:82) finds that, there are few matters concerning citizenship, “...which do not bring in a consideration of **values**...”⁵⁵ Hersh et al (1980:37) find that, “...citizen education makes **moral** values particularly relevant...”
- Drugs Education, Stears et al (1995:177) find that the British Government regards drugs education as a **moral** issue, and Palmer and Neal (1994:18) point out the **ethical** aspects.
- Environmental Education, the Scottish Education Department⁵⁶ refers to, “...**morally** justifiable values...” There are numerous mentions of values

⁵⁴ Indeed, their whole paper is about teaching morals.

⁵⁵ It is reasonable to assume that Beck is referring to moral values since his book is about moral education.

⁵⁶ Quoted in Palmer and Neal (1994:20).

where the context implies moral values. For example, Laing and McNaughton (2000:178) note the, “...central focus on **values** and attitudes...”, and the International Union for the Conservation of Nature and Natural Resources (IUCN) finds that, “Environmental education is a process of recognising **values**...”⁵⁷ The Schools Council⁵⁸ refers to, “...a personal environmental **ethic**...”

- Moral Education, Keast (2006:302) regards **values** to be essential elements.
- Multicultural Education, McLean and Young (1988:101) find that racism, stereotyping and human exploitation are **moral** issues, and Dixon and Mullinar (1983:1) regard eliminating them as a **moral** stance. Lynch (1983:17) makes explicit that multicultural education is, “...an **ethical** process...” and “...the ‘multicultural educator’ is committed to an **ethical** state ...” Haydon (1999:243) makes the aim of moral behavioural change explicit when referring to “behaving **morally**” and Straughan (1999:260) refers to, “...**moral** actions, behaviour and conduct...”
- Religious Education, Fraser-James (1983:28) has **moral** teaching as a requirement, and Keast (2006:302) finds that **values** are essential elements in Religious Education. Court (2013:261) refers to **moral** value aims, and Barnes (2011:131) calls for an, “...increasing role and importance of religious **morality** within the subject of religious education...” Fraser-James (1983:28) regards Religious Education as providing opportunities for **Moral** Education.
- Sex Education, Dworkin (1967:3-4) finds, “...every sort of social and **moral** question...” McCabe (2000:27) finds a, “... **moral** framework...” and

⁵⁷ Quoted in Palmer and Neal (1994:12-13).

⁵⁸ Quoted in Palmer and Neal (1994:19).

Harrison (2000:29-41) takes a complete chapter to discuss the **moral** aims of sex education. Ray and Went (1995:27-33) describe a **values** framework for sex education,⁵⁹ and Halstead and Reiss (2003:ii) find that, "...**values** are central to sex education..."

2.2 Less impactful findings

Just as for the more impactful findings, the evidence for each of the following seven findings is distributed throughout the data in Appendix I. In the interests of conciseness the aim statements (in *Italic text*) are not duplicated and some are truncated. However, some similar findings from fellow-researchers are quoted.

2.2.1 Some aims are vague

It was found that some aims are so vague and/or broad that it was difficult understand their meaning. For example in:

- Character Education, the aims of *developing character, values, virtue/civic virtue* are so broad as to be unnecessary statements, and *the capability for love and work, and strengths of mind, heart, and will*, require considerable explanation. It is difficult to know what *foundational characteristics* are, and the aims of *positive attitude* and *positive academic outcomes*, pose the question of what is a positive attitude/academic outcome in relation to Character Education. Similarly, just what *moral knowing, moral feeling* and *moral skills*, imply, needs explication. An aim such as *helping students become fully*

⁵⁹ It is evident that by "values" they mean moral values with terms such as "moral considerations" and "moral absolutes".

human/rounded individuals, would require a study in itself.

- Citizenship Education, aims of *knowledge/information and skills* and *becoming informed citizens* do not give insights into what knowledge and what information, and what to be informed about. Similarly, *attitudes* and *behaviour* prompt the question what attitudes and behaviours? The aims of *civility* and *emotional literacy* require further explication. If society wants to *encourage responsible citizenship* and *enhance civility*, it would be reasonable to expect more detail on what those conditions entail. Gilbert (1985:12) finds that some aims are an, “...abstractness from the complex experiences of everyday life...”
- Drugs Education, aims of *healthy behaviours*, *attitudes towards positive health choices*, and *reducing problematic behaviour and risk*, do not indicate what the behaviours and attitudes are.
- Environmental Education, the aims of *knowledge*, *environmental consciousness*, *environment literacy*, and *environment as a common heritage*, do not explain what knowledge, what consciousness and literacy mean, and what the commonalities are. Similarly, simply stating, *positive attitudes*, *imagination*, *acting sensitively*, and *be an intelligent consumer*, does not inform about what those positive attitudes are, how imagination comes into play, what intelligent consuming looks like and what acting sensitively entails. For society, the aim of *correct failures in human behaviour*, needs an explanation of what behaviour and how to correct it.
- Moral Education,⁶⁰ the aims of *mental maturity*, *moral competence*,

⁶⁰ As explained in Chapter One, Paragraph 3.0, the use of the same words “moral education” to name both the subject and the practice, added to difficulties in discerning aims. This difficulty is reflected upon in Chapter Four.

practical wisdom, and recognition of environmental rights, do not give insights as what is actually required of students. Similarly, the aims of *participation in moral activities, and participation effectively in social institutions*, do not indicate what the participation comprises. Aims presented as metaphors such as, *manipulate the moral canvas of their own lives*, and *moral orientation toward their own conduct*, pose more questions than answers. The broadness of aims in Moral Education for society are clearly evident in aims such as, *produce morally educated people/constructive citizens, promote the moral health of the nation, and reduce crime/anti-social/deviant behaviour*. Even more vague are aims such as, *to stop blood flowing on the streets, and to keep the social ship afloat*.

- Multicultural Education, the aims of *helping students become sensitive to/comfortable with the inherent plurality of the world, developing an intellectual and emotional commitment to the fundamental unity of all human beings, and achieving societal transformation and reconstruction*, do not explain what is required of students. These aims do not convey what it means to be “sensitive to and comfortable with”, nor what “plurality” is referred to. In addition, how all human beings are fundamentally united and what kind of transformation/reconstruction is envisaged, require considerable explication.
- Religious Education, the aims of *religious literacy, and ability to flourish as citizens* are difficult to understand. It is difficult to see the direct relationship between Religious Education and the requirement to have *knowledge of human rights, rights of women / indigenous peoples, international criminal courts, asylum, death penalty, genocide*. Similarly, the aim of *understanding how beliefs, practices, values and ways of life of specific religions / non-religious world views are linked*, is so broad that it would be a major undertaking to explain how all of

those are “interlinked”. The aim of *ability to learn from painful experiences*, requires explication of what is hoped to be learned and what kind of “bad experiences”. In addition, it would seem that after striving to achieve the aim of *knowledge about religion and political dimensions, media/censorship, environment/stewardship*, there would be little time left to cover the other aims.

- Sex Education the aims of *helping students develop personalities, maturity, beliefs, attitudes* poses the questions, what kind of personalities, what beliefs and what attitudes. Also, what is meant by “maturity” needs further explanation.

It is understandable that broad, overarching aims can be expanded upon in other, more specific aims. However, it could be that broad aims distract thinking and attention from what is actually required of students if they are to be moral. The analysis of aims identified a more fundamental reason for broad and vague aims: lack of clarity on what the actual aims are.

2.2.2 There is lack of clear definition, contributing to misunderstanding

Several educationists expressed concerns about the lack of, or inadequate definitions of the moral-related educations. For example, with regards to definitions in:

- Character Education, McLaughlin and Halstead (1999:132) find that, “‘Character education’ is clearly no single thing, and is capable of being interpreted in a number of different ways.” Revell and Arthur (2007:81) find that, “There is no consistent definition of what is meant by character education in policy documents...” and (2007:90) that,

“Character education is poorly defined within recent government initiatives and policy documents...” Walker et al (2015:80) find similarly, “...the area of moral education suffers from a disconcerting variety of theoretical stances, conceptual assumptions...” Berkowitz and Bier (2004:74) find that, “The term character education is applied to such a wide array of educational initiatives that it is difficult to generically answer whether such a mixed set of programs “works.” Wolfgang and Berkowitz (2006:498) find that “Character education remains a phenomenon difficult to define...”

- Citizenship Education, Kerr (1999:1) finds that discussion, “...is often characterised by a lack of clarity of definition...” and “Citizenship is a broad area which is fraught with difficulties...” Kerr (1999:1) also finds that different groups, “...have differing perspectives as to what aspects of the social world citizenship education should encompass...” After a study of sixteen countries, Kerr (2000:223) finds that a clear definition is needed. According to Davies (2007:1), answering the question what is citizenship education, “...could be one of the most difficult questions that teachers...will ever have to face...” Cleaver et al (2006:22) find, “...confusion evident in the research literature on the meaning of Citizenship and Citizenship Education...” Gilbert (1985:11) finds that, “...citizenship is a contested term whose meanings and contents are subject to debate and change...” Campbell and Craft (2006:291) find that there is “...confusion about what constitutes ... Citizenship.”⁶¹
- Drugs Education, Stears et al (1995:177) find that, “...there are unresolved questions about the nature of drugs education...”

⁶¹ Why the term “citizenship” is spelled sometimes with capital and sometimes lower case “c”, and that “Citizenship” is often a synonym for Citizenship Education, are observations to be discussed in Chapter Four

- Environmental Education, Smyth (1980:39) points out that, "Difficulty has been experienced in Scotland in defining environmental education ..." Palmer and Neal (1994:11) find, "...widely differing interpretations of its key ideas and principles..." and they state (1994:18) explicitly that, "Defining the content of environmental education is problematic."
- Moral Education, Chazan (1985:91) finds that, "...there is disagreement in twentieth-century education as to what moral education should be." Halsted and McLaughlin (1999:1) observe that, "There is no shortage of new initiatives and strategies ... but sometimes these simply add to the confusion." Wilson et al (1967:11) find that moral education is a name for nothing clear, and Scoresby (1999:10) explains how some educators think there is no definition of Moral Education, a conclusion Devine (2006) also comes to. Wilson (1998:41) considers that we lack, "...clarity when it comes to moral education - or 'value education' or 'personal and social education' (the wide variety of titles itself displays our uncertainty)." Wright (1989:1) finds, "...confusion and uncertainty among teachers over how morality and moral development should be understood..." Not only is there some doubt about what Moral education is, but also what morality is. For example, Purple and Ryan (1976:71) report that, "...there is a good deal of confusion and outright disagreement about what constitutes morality."
- Multicultural Education, Modgil et al (1986:1) find that, "Confusion and contradiction permeate multicultural education...", and (1986:5) that, "The very term is without definition...", and Straker-Welds (1984:2) states that, "...there is no homogenous world view or coherent blueprint which can be used as a model for multicultural curriculum development." Banks (1986:229) finds similarly, "Multicultural education ... is searching for its soul and raison d'etre." Levinson (2010:428) finds that,

“Multicultural education is a conceptual mess [it] is saddled with so many different conceptions that it is inevitably self-contradictory both in theory and in practice...” As Banks (1977:73) found, “Concepts such as multicultural education, multiculturalism, multi-ethnic education, ethnic education, ethnic studies cultural pluralism and ethnic pluralism are often used interchangeably or convey different but highly ambiguous meanings”. Verma and Bagley (2012:1) also find that much confusion exists over terminology. As Twitchin and Demuth (1985:6) found, it is not, “...possible to offer a tidy and comprehensive overview of multicultural education,” Lynch (1986:3) finds that the terminology in multicultural education, “...often proves so difficult and confusing for teachers...”, and Farrell (1990:7) finds that in multicultural education, “The terminology itself has caused much acrimony. Should we declare ourselves to be multiculturalists, interculturalists, non-racists or anti-racists?”

- Religious Education, Teece (2010:102) reports that, “...some secondary teachers lack clarity about a conceptual approach to the subject...” Ofsted (2013:12) finds that, “...many subject leaders found it difficult to develop a curriculum for RE...” and (2013:13 -14) that, “Some schools still confused RE with other subjects or aspects ... The current survey found further evidence of teachers’ confusion about what they were trying to achieve in RE and how to translate this into effective planning, teaching and assessment.” Similarly, Baumfield and Cush (2013:231) find that, “...even among qualified and successful practitioners and researchers, there are different opinions about the main aims of the subject...” Walshe and Teece (2013:323) also find that, “...at present, there is a lack of clarity in religious education curriculum documentation...”

- Sex Education, Harrison (2000:22) finds that there is no universally accepted full definition of sex education, and Halstead and Reiss (2003:137) find that, “...it is still the case that in most guides to Sex Education, the aims are not analysed.” Went (1985:18) finds that it is easier to explain what sex education is not, rather than what it is. Harris (1974:18) finds that discussions about the content of Sex Education are pointless because everyone involved has a different set of assumptions or prejudices about the aims of Sex Education.

On the one hand, it is understandable that there is lack of definitions associated with the teaching of morals. Many of the terms are capable of holding several meanings depending on the context in which they are used and the perspective of the author. On the other hand, it is reasonable to state that unless there is some common agreement on meanings, research and practice will be hindered.⁶²

2.2.3 Some similar aims are expressed in different ways

What appears at first to be different aims, are actually the same aim expressed using different words or as the negative of the positive aim. This difference of expression is understandable within the same category. For example in Citizenship Education, *enable citizens to contribute to economic/social welfare of the community*, and *promote the public good*, and *boost civic engagement*, are the same category. It is for this reason that in Appendix I, several expressions are recorded for each category of aim. However, the explication that follows shows different categories which are the same, but expressed in different ways. For example in:

⁶² A recommendation in this regard is given in Chapter Four, Paragraph 2.4.

- Character Education, the aim of, *moral knowing, moral feeling/ knowledge of the good*, seems similar to the aim of, *understanding of and ability to deal with moral and ethical issues, moral dimensions in life situations, moral values, moral personality, moral emotions and moral identity*. Similarly, the aim of, *interpersonal, skills, prosocial behavior/social skills*, seems the same as the aim of, *developing skills of communication, and dialogue*. An example of a positive aim expressed negatively is, *build a moral society/ a virtuous society*, mirrored by, *remedy/reverse individual and social ills and moral decline of contemporary youth*.
- Citizenship Education, the aim of, *encourage students to participate in the legal/political system/civil sphere of society* seems similar to, *enable citizens to contribute to economic/social welfare of the community*. The aim of, *understanding of/tolerance for, diversity, race and culture* seems similar to, *recognition of equality of opportunity, all students as citizens*. The negative aim of, *combatting racism, youth offending, disillusionment with politics* is the mirror image of positive aims such as, *tolerance for diversity, and respect for law/justice, and participation in politics/democracy*.
- Drugs Education, the aim of, *delay the age of onset of first time use* is the negative of, *help users stop using*. The aim of, *awareness of harmful effects of using unknown substances* is similar to, *awareness of effects of various drugs on bodily functions*.
- Environmental Education, the aim of, *understanding how to preserve the ecosphere*, is similar to, *recognition of importance of resource conservation*. The aim of, *understanding of processes and methods of science*, seems similar to, *developing skills of observation, investigation, and information gathering/processing*. Also, *ability to take action/*

“*action competence*” is similar to the aim of, *active participation in protecting/caring/improving the environment*. The positive aim of, *behaviours/behaving appropriately, new patterns of behaviour*, is the opposite of, *correct failures in human behaviour*.

- Moral Education, the aims of *consideration, helping, telling the truth, and temperate* could be seen as the same as, respectively, the aims of *caring, kindness, integrity, and pleasantness*. *Causing minimum suffering to others*, is very similar to, *not hurting other people*. In addition, *moral behaviour, moral acting, moral conduct and putting moral values into action*, are synonyms. In the aims for society we see negative aims also expressed as positive ones. For example, *to help students respect the good of society as a whole*, is the positive of, *preventing vandalism/hooliganism and anti-social behaviour*. Similarly, *preserving areas of beauty/ repair damage to habitats*, is the positive of, *preventing pollution/ecoside/ destruction of life on this planet*.
- Multicultural Education, the aim of, *acceptance of principle of equal rights for all*, can also be expressed as, *regarding all as equal fellow-citizens*, and *responsible moral behaviours* is also expressed as, *moral qualities*. The positive, *help pupils live a life free from ignorance, prejudices superstitions and dogmas*, can be expressed as the negative, *to release a child from the confines of an ethnocentric straightjacket*.
- Religious Education, the aim of *understanding traditions beyond major religions*, is similar to the aim of, *recognition of diversity/range of beliefs*. The aim of, *understanding influence of religion on individuals, families, communities and cultures* seems very similar to, *understanding positive and negative impacts that religion and belief can have on individuals and society*. Similarly, the aim of, *developing beliefs and values* is the same as the aim of, *appreciation of ethical life*

stances/issues of right and wrong. The positive aim of, creating community cohesion is the mirror-image of, minimising misunderstanding and prejudice, bigotry and intolerance.

- Sex Education, the aim of, *awareness of moral/ethical issues* is similar to, *knowledge of right and wrong*, and the aim of, *acceptance of their own sexuality*, is also expressed as, *feeling positive about oneself*. The positive aim, *contribute to emotional development*, is expressed negatively as, *overcome guilt and anxiety*.

2.2.4 Aims are interrelated: broad, long-term aims depend on other aims⁶³

It is axiomatic that for society to achieve the aims it intended when establishing the moral-related educations, the aims for change in students must be achieved. In addition, within the aims stated for students there appears to be a hierarchy of aims. Some aims are broad and long-term and those aims can only be achieved by fulfilling more specific short-term aims. Ray and Went (1995:10) recognise the existence of long term and short term aims in Multicultural Education, and Purple and Ryan (1976:390) refer to long run goals for Moral Education. Regarding Environmental Education, Hungerford and Peyton (1994:ix) observe a hierarchy of goals: “...from science foundations to issue awareness through issue investigation and evaluation to citizenship action” Examples of long terms aims requiring the achievement of short terms aims in:

- Character Education are, *the ability to deal with moral and ethical*

⁶³ It is reasonable to state that all aims are ultimately dependent on the fundamental aim of developing the appropriate attitudes. The relationship between beliefs, attitudes, decisions and actions is outwith the scope of the research.

issues, and development of behavioural outcomes toward desirable ends/responsible behaviour/ acting in an appropriate manner. These aims require students to first, gain moral knowing, moral feeling/ knowledge of the good moral habits, and develop an inner disposition to respond in a morally good way/ caring deeply about what is right.

- *Citizenship Education is, developing the capacity/willingness to live with others/cooperate, resolve conflicts, which requires understanding of/tolerance for, diversity. Similarly, motivation and skills for participation in groups, in politics/democracy, contributing to wider society and community involvement/service, requires understanding of Parliamentary/other forms of government/democracy/voting and knowledge of government/public services/voluntary sector. Another example, is the aim of, financial responsibility, requiring understanding of how the economy functions, financial markets/ services.*
- *Drugs Education is, exploring a range of views and opinions, which requires knowledge/understanding/facts/information about different kinds of drugs. Similarly, adopting healthy behaviours, requires awareness of the effects of drugs on bodily functions. Also, reducing harm associated with drug misuse, requires reducing the number of individuals engaging in drug misuse.*
- *Environmental Education are, developing caring/concern, and appreciation for the environment, requiring understanding principles of an ecosphere, how to preserve it, dependence of life on the environment, and the interrelatedness of man and biophysical surroundings. Similarly, the practical aims of, taking responsibility for the environment, responsible consuming, and active participation in protecting/caring/ improving the environment, require not only willingness to conserve resources and recognition of importance of*

resource conservation, but knowledge of principles of an ecosphere and how to preserve it. Understanding of the problems such as, population growth, biological diversity, desertification/drought, freshwater, oceans and coast, managing solid waste and sewage, hazardous and nuclear substances, sustainable production of energy, food and agriculture, management of forests, global warming, diversity of species, and pollution control, require knowledge of how all those systems work.

- *Moral Education is, ability to deal with moral problems/issues, which requires students to have developed, knowledge of moral principles, ability to distinguish between value criteria and moral judgement. However, in turn, achieving the aims of distinguishing between value criteria and moral judgement, require students to have achieved the aims of gaining reasoning skills and ability to reflect on own conduct. The societal aims of improving moral structure of society, preventing vandalism/hooliganism/crime and helping students have a satisfying, more meaningful lives, depends on students achieving the aims of, accepting societal standards/norms, developing a moral character and behaving morally.*
- *Multicultural Education are, tackling/eradicating racism, prejudice, discrimination, and creating racial harmony/good race relations, which require students to have appropriate attitudes, beliefs and values. However, for students to develop appropriate attitudes, beliefs and values, they need to have developed a combination of, awareness and understanding. In turn, this understanding will require reasoning and communication skills.*
- *Religious Education are, recognition of diversity/range of beliefs, and understanding religion as a prime factor behind human behaviour,*

require students to first *understand various religions/worldviews*. The aim of, *exploring meaning/purpose of life*, requires *reflection on aspects of their lives, evaluating own beliefs and values and awareness of what a religion can offer*. *Understanding conflicts between state law and religious law*, first requires knowledge of the two sets of laws.

- Sex Education are, *accepting of their own sexuality, and overcoming guilt and anxiety*, requiring students to first understand *physical and emotional changes, the variability of human sexual behaviour, and false assumptions of 'normal' behaviour*. To be able to *undertake responsible sexual decision-making*, students need to *achieve moral reasoning and critical thinking skills*.

At the beginning of the research⁶⁴ it was decided to treat aims and objectives as synonymous. However, the identification of a hierarchy of aims could make the case for having aims and then objectives needed to achieve those aims. Gower (1990:23) makes this distinction for Religious Education.

2.2.5 Some stated aims are general aims of Education

Since they are a subset of Education, it is understandable that some aims of the moral-related educations reflect aims of Education in general. For example in:

- Character Education, there are aims of, *positive academic outcomes, academic motivation/aspirations, and developing critical rationality/independence of thought, thinking strategies,*

⁶⁴ Chapter One, Paragraph 1.3.

research/creativity skills, thoughtful/responsible decision-making. In addition, there are aims of *developing skills of communication, dialogue, debating, and developing ability to recognize /manage emotions, accurately process social cues, set and achieve goals, manage interpersonal relationships, self-awareness, self-management, social awareness, and relationship skills.* It is reasonable to state that those aims would be the aims of Education in general. Lapsley and Woodbury (2016:196) recognise the general educational aims of Character Education when they state that, “...character education as an outcome of good education generally...” Berkowitz and Bier (2004:78) find similarly: “...character education turns out to be good education in general...”

- Citizenship Education there are aims for increasing. *knowledge and understanding* and for developing general skills such as, *cooperation, team work, thinking, debating, researching, negotiating, listening, and communicating,* and personal states such as *confidence, sense of self and empathy.* Other educationists have also found that some aims of Citizenship Education are those of Education more generally. Newton⁶⁵ states that Citizenship Education is, “...firmly at the heart of the purpose of education as a whole...”, and Kuntz and Petrovic (2004:243) show how the purposes of Education are achieved through Citizenship Education. Alexander (2001:15-24) describes how Citizenship fulfils the purpose of Education, and Kymlicka (1999:79) states that, “...the need to create a knowledgeable and responsible citizenry was one of the major reasons for establishing a public school system...” Campbell and Craft (2006:291) begin the discussion of Citizenship Education by explicating the purposes of Education.

⁶⁵ Newton in the foreword to Breslin and Dufour (2006:viii).

- Drugs Education there are aims of *gaining general life-skills, gaining knowledge of self, developing one's own and others self-esteem and developing the ability to explore a range of views and opinions*. These aims are surely, the aims of Education in general.
- Environmental Education, the aims of, *gaining understanding and knowledge, understanding processes and methods of science, enquiry and discovery, learning how to learn, and commitment to learning*, are aims of Education itself. Similarly, *developing study skills, skills of observation, investigation, information processing, evaluating, measuring, recording, and interpreting*, are also the aims of any Education programme. The aims of developing *imagination, literacy, mathematics, language, listening, confidence, information technology skills, thinking skills, problem-solving, decision making, taking informed positions, and dealing with conflicting interests*, are also aims of general Education. Yet other aims of Environmental Education are aims that would be part of any Education, namely: *communication, social skills, ability to express feelings and thoughts, discussing, persuasion, articulating, speaking, and forming relationships*. Other educationists make explicit that some aims are those of Education in general. For example, Schaefer (1980:4) refers to Environmental Education as “general Education”, and Smyth (1980:41) finds that Environmental Education is not just a subject: it is a reformed approach to Education in general. Palmer and Neal (1994:18) explain how, “...environmental education becomes equated with the whole of education, thus essentially losing its identity...” and “...*environmental education may be considered to be an approach to education...*” Trevors (2007:1) refers to environmental education as, “a component of” Education.

- Moral Education there are aims to, *help students develop thinking skills, learning skills, reasoning skills, counselling skills*. There are also aims to, *develop communication, debating and conflict resolution*. It is axiomatic that these aims are the aims of Education in general. In addition, it can be seen that societies' aims for Moral Education are those of any activity with the name "Education": *to help students act consistently with ideals and practices valued by society, and to help students live a more satisfying/meaningful life*. Other educationists have recognised that some aims stated for Moral Education are those for Education in general. For example, Hersh et al (1979) find that a moral dimension is inherent in schooling. Watkins (1976:11) observes that, "Schools⁶⁶ have been engaged in some sort of value instruction since their very inception...", and Purple and Ryan (1976:387) find that moral education, "is the very fabric of schooling..." Du Plooy and Kilian (1984:24) find that Education involves moral advancement, and Moore (1982:90) finds that some people regard moral teaching as essential to education, because education is not possible without it. Noddings (2016:212) also regards moral aims as central to education.
- Multicultural Education, *to develop the ability to thrive/live in a multicultural society, succeed economically/in a global economy , respect for others and self , analytical and evaluative abilities, curiosity, capacity for reflection, reasoning skills, learning skills , increased self-esteem/self-image, confidence, and communication/language skills*, are surely aims of Education in general. Lynch (1983:15) makes explicit that some aims of Multicultural Education are the general aims of Education: "Education, in brief, and therefore the school curriculum, has to look to the good of the community ...It has to prepare children to take their places in society as citizens, as workers and consumers, and

⁶⁶ Explaining the distinction between "schooling" and "education" was beyond the scope of the research.

as creative persons...”

- Religious Education, the aims of *understanding the culture in which they are maturing, people and relationships, developing the ability to flourish as citizens in a pluralistic society, developing skills in music, movement, art and craft, developing skills of enquiry, evaluation, learning, acquiring/recording information, analysing, interpreting, investigation, developing reasoning /decision making/thinking skills, and developing communication skills*, are some of the common aims of Education. Other educationists have observed the general aims within Religious Education. For example, Gower (1990:24) finds that the aims of a school, “...should include the development of a child’s sense of wonder, appreciation of life, exploration of the world and exploration of relationships ... encourage an attitude of respect..” In his paper on Religious Education, Barnes (2015:204) refers to, “The moral purpose of education...”, and Cush and Robinson (2014:235) find that the issues in Religious Education, “...are the very substance not just of teaching religious education, but they raise important questions about schooling per se ... teaching religious education ... requires you to engage deeply with the purpose of education...”
- Sex Education, the aims of, *respect for self and others, ability to communicate/dialogue, combatting ignorance, gaining understanding, physical, emotional, moral and spiritual development, and awareness of responsibilities to various communities*, are also the overarching aims of Education.

2.2.6 Many aims are directed at alleviating social problems

As expected, many of the aims attributed to society indicate that many moral-related educations are initiated in the hope that they will contribute to alleviating certain social problems. For example, it is hoped that:

- Character Education will alleviate the problems of, *violence, bullying, absenteeism, discipline referrals, teenage pregnancy, school failure, suspensions, breakdown of family, physical/sexual abuse of children, materialism, deterioration of civility,, drug/alcohol abuse, sleaze in the media, out-of-wedlock births, sexually transmitted disease, marital infidelity, loss of respect for human life, dishonesty, lying, cheating, stealing, peer cruelty. bigotry, hate crime, deterioration of language, decline in work ethic, self-centredness, declining personal and civic responsibility, premature sexual activity, suicide, greed, children living in poverty, disrespect for life born and preborn vandalism, youth disorder, poor academic achievement, drop-out rates, victimization, delinquency, disrespect, using bad language, and aggression.*
- Citizenship Education will alleviate the problems of, *lack of civility, migration, rights of minorities, collapse of existing political structures, racism, xenophobia, chauvinism authoritarianism, fundamentalism, inequalities, energy/water supply, carbon emissions, global warming, teenage suicide, youth offending, disillusionment with politics, intoxication, cancer, HIV, cardiovascular disease, self-harm, and prostitution.*
- Environmental Education will alleviate the problems of, *nuclear contamination, waste, oil pollution, poverty, toxic waste, desertification, free trade, global warming, biodiversity, ownership of genetic resources, forest management, human population growth,*

infectious diseases, chemical pollution, security, and food production and distribution.

- Moral Education, will alleviate the problems of, *vandalism/hooliganism, sneering, and ‘knocking’ other people, violence/aggression, domestic violence, pollution/ecoside/ destruction of life on this planet, delinquency/crime/anti-social/deviant behaviour, genocide, ethnic hatred, racism, sexual abuse/rape/adultery/sadism, hatred, vengeance, war/militarism, mugging, drug abuse/taking, AIDS, joy-riding, graffiti, cruelty, political sleaze, number of single parent families, and abortion.*
- Multicultural Education will contribute to eradicating, *racism, prejudice, discrimination, exclusion, stereotyping, tensions and conflicts, and prevent inequalities and overcome reduced opportunities for all cultures.*
- Religious Education will alleviate the problems of, *misunderstanding and prejudice, bigotry and intolerance, lack of cohesion, damage to the planet, lack of intercultural understanding, and infringements of religion and beliefs of members of minority faiths.*
- Sex Education will contribute to reducing, *teenage/unwanted pregnancies, sexually transmitted diseases, sexual exploitation/abuse, and mental ill-health surrounding sexual matters.*

2.2.7 The extensive knowledge requirement of the aims

In addition to the large number of aims for each moral-related education, it was observed that each had aims which required the transmission of extensive knowledge. The knowledge required to be gained in:

- Character Education includes, *knowing about, morals, the good, moral feeling, moral skills, moral emotions, moral identity, moral values, fundamental/core ethical values, virtues, and democratic values.* In addition to gaining this knowledge, students are required to know how to, *adopt moral habits, take moral action, think/reason, research, be creative, make decisions/judgements, deal with ethical issues/moral dimensions in life situations, clarify values, be morally alert, recognise/manage emotions, accurately process social cues, set and achieve goals, manage interpersonal relationships, self-awareness, self-management, and how to be socially aware.* Students are also required to gain, *interpersonal/emotional, skills, prosocial behavior, skills of communication, dialogue, and debating.* Wolfgang and Berkowitz (2006:498) find that Character Education, “... includes a very wide range of outcome goals...”
- Citizenship Education includes, *understanding historical and cultural dimension of the present world, race and culture, environmental impacts, human rights, contemporary, political/central issues, the justice system/how laws are made, Parliamentary and other forms of democracy, how the economy functions, public services/voluntary sector, financial markets/financial services, role of the media, world as a global community, and debate/justify opinions.* In addition, students must know how to, *become informed citizens, live with others, resolve conflicts, and contribute to wider society.*
- Drugs Education includes, *knowing about different kinds of drugs, myths surrounding drug use, laws about drugs, dangers/harmful effects of using unknown substances, parenting skills and support available.* Students must know how to, *make positive health choices, resist taking drugs, develop their own and others’ self-esteem, take responsibility*

for their own welfare/health, and gain life-skills.

- Environmental Education includes, knowing *principles of an ecosphere, how to preserve it, natural process, dependence of life on the environment, harm to the environment, interrelatedness of man and biophysical surroundings, sustainable development, environment as a common heritage, and current environments created by past choices.* It seems as if students have to know about very broad topics such as, *economic, social, political and ecological interdependence in urban and rural areas, and climate, water, energy, plants, animals, soil, rocks, minerals, buildings, industrialisation, waste, and people and communities.* More specific knowledge is required about, *population growth, food and agriculture, tropical forest, biological diversity, desertification/drought, freshwater, oceans and coast, energy, atmosphere and climate, managing solid waste and sewage, and hazardous /nuclear substances.* In Environmental Education, knowledge about all things environmental is not the only knowledge required. Students are required to know about learning and researching: for example, *understanding processes and methods of science, enquiry and discovery, and learning how to learn.* Laing and McNaughton (2000:168) have recognised the considerable knowledge requirement: “Environmental Education presents to teachers a challenging and wide-ranging array of content.” Hungerford and Peyton (1994:ix) find similarly: “Indeed, the list of problems and issues seems endless...”, and Palmer and Neal (1994:12) observe the same for the Scottish curriculum, stating that Environmental Education in Scotland is, “...all science, geography, modern studies, technology, economics, domestic studies, history and health.”
- Moral Education includes, knowing about a wide range of *moral principles/precepts/ rules/guidelines.* It also includes gaining

knowledge on how to *put moral values into practice, get along with people, accept alternative views, think/reason/judge/justify, counsel, resolve social problems/disputes, and how to participate in collective/social activities.*

- Multicultural Education includes, *knowing about, of other cultures, languages, histories, ways of life and thought, variations in human perspective ways of looking at historical events, and the interdependence of individuals, groups and nations.* Students also have to know how to, *fight for social change, thrive in a multicultural society, succeed economically in a global economy, take their places in society as citizens, internalise historical and contemporary contradictions that are embed in the human condition, reason, communicate, and learn and weigh-up.*
- Religious Education includes, *gaining knowledge of various religions/worldviews, key figures in religions, religious traditions - Christian, Buddhist, Hindu, Jewish, Muslim, Sikh, changing character of religion, traditions beyond major religions, sacred books/stories, and beliefs about God, worship and myth.* However, it is not sufficient to know about the facts of various religions. Students have to understand, *religion as a prime factor behind human behaviour/ an expression of human experience, how beliefs, practices, values and ways of life of specific religions / non-religious world views are linked, what it means to be human, influence of religion on individuals, families, communities and cultures, and positive and negative impacts that religion and belief can have on individuals and society.* In addition, knowledge about *religion and political dimensions, media/censorship, environment/stewardship, development education through religious organisations and conflicts between state law and religious law, is required.*

The knowledge requirement in Religious Education goes even further. Students have to know about a range of issues to which religious principles could be applied such as, *human rights, rights of women/indigenous peoples, international criminal courts, violence/terrorist activity in the name of religion, religious persons involved in atrocities, asylum, death penalty, genocide, immigration and history of the empire/colonialism.*

- Sex Education includes, knowing about, *moral/ethical issues, variability of human sexual behaviour, gender, sexual orientation, roles of men and women in society, false assumptions of “normal” behaviour, emotional and social aspects of sexual development, growth, puberty, conception, how gender stereotype can affect behaviour, responsibilities to various communities, legal issues, the part family plays in fulfilling relationships, exploitation and sexism, birth, HIV/AIDS, childrearing, abortion, masturbation, drug use, sexual harassment, and daily bodily functions.* Students are also required to know how to, *counteract myths, communicate, dialogue, express feelings confidently, justify personal choices and decisions, adjust to pubertal changes, manage change in relationships, recognise causes and effects of stress, manage and prevent it, and resist temptation / control sensual appetites.*

3.0 Summary

The analysis of aims has partly answered the research question:⁶⁷ **What can an analysis of aims tell us about some moral-related educations?** The analysis of aims has shown that all of the moral-related educations, in some form, have an

⁶⁷ Stated in Chapter One, Paragraph 1.3

ultimate moral aim. In addition, if the aims for a society which are mostly to do with alleviating social problems, are to be achieved, moral behaviours on the part of its citizens is required. Not only are the moral-related educations found to be fundamentally moral activities, there is evidence that some educators regard educating, itself as a moral activity. For example, Revell and Arthur (2007:85) found from their research with trainee teachers, that most students thought of teaching as a moral endeavour. Carr and Landon (1998:171) also found in their survey of teachers that nearly all saw education in moral terms. Lapsley and Woodbury (2016:195) found similarly in their survey: many teachers, “...believe that schooling has a moral purpose and offer moral reasons for choosing teaching as a career...” While the ultimate aim of the moral-related educations is behavioural change, it is safe to state that the fundamental aim is moral behaviours.

It could be claimed, as Talbot and Tate (1997:3) report regarding research into teaching of morals, that the findings presented in the current chapter are, “...‘so obvious as to be anodyne’... like ‘apple pie and motherhood’.” However, some findings may not be so obvious until they are explicitly stated. The eleven findings of the analysis provide a basis for further reflection. Since some of the aims are vague, and are the same as, or similar to, general aims of education, and since some similar aims are expressed in different ways, there seems to be scope for improving the way aims are expressed.

The considerable extent of seemingly non-moral related aims and knowledge requirements was an unexpected observation. If the moral aim is merely one aim among many, this could indicate that the time spent on moralising during classes in the moral-related educations would be limited. Similarly, the extensive and different kinds of knowledge required by educators, raises questions about how any educator in a moral-related education class could, despite best efforts, competently fulfil all of them. The implications of these findings for the teaching of morals are discussed in Chapter Four. Of the eleven

findings from the analysis, two seem particularly important.

Firstly, moralising is not only one aim of the moral-related educations, but the fundamental aim.⁶⁸ A fundamental aim implies an aim that is the culmination of all other aims. This culmination is revealed in the hierarchy illustrated by the aim to change behaviour, which in effect, is the aim of responsible behaviour, which in turn, is the aim of moral behaviour. The fundamental nature of the moral aim, was also evident in the three ways moral aims were expressed - as direct statements of moral aims,⁶⁹ a list of moral values, and direct statements by educationists of the moral purpose of their moral-related educations. In addition, the expected result of the analysis that all moral-related educations were initiated, in part, to alleviate social problems, shows a necessary moralising intent.⁷⁰ Also, some aims made explicit that moral behaviour takes place in relationships with other people. Consequently, establishing good relationships with family, friends, co-workers and the community as a whole, involves moral behaviours. It could be claimed that a considerable number of aims seemingly unrelated to moralising, refutes the finding of moralising as the fundamental aim. Initially, aims such as developing communication skills, reasoning/thinking skills, confidence/self-esteem, and knowledge requirements such as understanding how the political, legal and economic systems in society operate, seem independent of moralising. However, on reflection, the non-moralising aims are intended to be enablers of (a necessary precondition for) the attitudinal and behavioural changes that being moral demands.

Secondly, although some duplication of aims between the moral-related

⁶⁸ This finding partly contradicts Halstead and Reiss's (2003:3) finding that Sex Education is different from other subjects in the curriculum because, "It is about human relationships, and therefore includes a central moral dimension." It also partly refutes Harris' (1976:13) finding that Moral Education has different goals to Religious Education.

⁶⁹ Although, no direct statements of moral aims were found for Drugs Education.

⁷⁰ Alleviating some social problems might also be achieved by common sense realisation of responsible behaviours required for, good health, good relationships and financial success, for example.

educations was expected, the extent of the duplication was not. In addition, for each moral-related education, several educationists stated how the aims of their moral-related education could be achieved by the aims of one or more of the other moral-related educations.

It is safe to state that moralising as the fundamental aim of the moral-related educations and the considerable extent of the duplication of aims between them, could hold implications for the theoretical conception and practical teaching of the moral-related educations. These possible implications are explored in Chapter Four where it was hoped to answer Haydon's (2000:136) question: "How should we see the relationship between citizenship education and moral education?" Indeed, the broader question to be considered in Chapter Four is the relationship between all the moral-related educations.

CHAPTER FOUR

CONCLUSIONS AND RECOMENDATIONS

“...I don’t care if you call it character or values or morality or something else.

All I care about is ... how to make a just and caring world by nurturing the positive development of our youth. Call it what you will. Just do it and do it wisely and well.” Berkowitz (2016).

1.0 Introduction

Of the eleven results from the analysis of stated aims for the eight moral-related educations documented in Chapter Three, two results stand out for further reflection. Firstly, there is considerable duplication among the moral-related educations in terms of both morals to be taught and personal skills to be gained. Secondly, although there are intermediate aims such as “responsible behaviour”, the fundamental aim is “moral behaviour”. The implications of these and other results for the organisation and practice of the teaching of morals are discussed in the current chapter.

Before discussing these implications, it is necessary to describe some of the difficulties in applying the method described in Chapter One⁷¹ which arose as the research progressed. This description satisfies Wilson’s (2000:256) criteria for educational research: “... to make us stop and think about how we are in fact handling moral education methodologically, and how we could handle it better.” Highlighting these difficulties could be useful to fellow-educationists should they wish to replicate the research.

⁷¹ Paragraphs 3.2-3.4.

1.1 Critique of methodology

As the research progressed, six difficulties arose when applying the methodology.

- i) In reality, the aims for society can only be achieved if the aims for students are achieved, and some aims are co-dependent on other aims being actioned. Consequently, dividing aims into “aims for students” and “aims for society”, and also, attempting to identify categories of separate aims for students, is an artificial construct to enable the research.
- ii) It was often difficult to identify aims from some educationists’ statements. For example, in Wurzel’s (2004) book with the title, “A Reader in Multicultural Education” there are essays on various cultures and theoretical papers on ethnocentrism, prejudice, resistance to cultural norms, communication, culture and thought. It took considerable effort to identify the aims from the swathes of general discussion.
- iii) Classifying aims into categories was done simply on the basis of the researcher’s judgement on whether an aim fell into a category. It is likely that some categories could be combined and that some categories could be separated into two categories. Attempting to find systematic criteria for classifying aims would involve a study on its own.⁷²
- iv) It was often difficult to distinguish whether a value was a moral or some non-moral value. This was particularly difficult in Character Education

⁷² Bebeau et al (1999:22) attempt a classification when studying Character Education. They observe morals falling into four groups, moral sensitivity, moral judgement, moral motivation and moral character.

where some educationists did not distinguish a moral from other values. The overall impression gained was that in most cases, when educationists refer to a “value” or a “virtue”, they are referring to a moral. Care was taken (by examining the context) to ensure as far as is possible, that a value being referred to, was a moral.

- v) Some morals were referred to in a variety of ways. For example “respect” is used in “respect for self”, “respect for others”, “respect for environment” and “respect for religious beliefs”. For conciseness’ sake these variations were recorded simply as “respect”.
- vi) Not all educationists agree with all aims. For example in Drugs Education, Clements et al (1992:3) claim that there needs to be, “... a more sophisticated treatment than is to be found in the anti-drugs rhetoric of ‘demand reductionists’”. However, if an aim was stated, it was recorded in the data.

2.0 Recommendations

2.1 Consolidate the teaching of morals in one subject

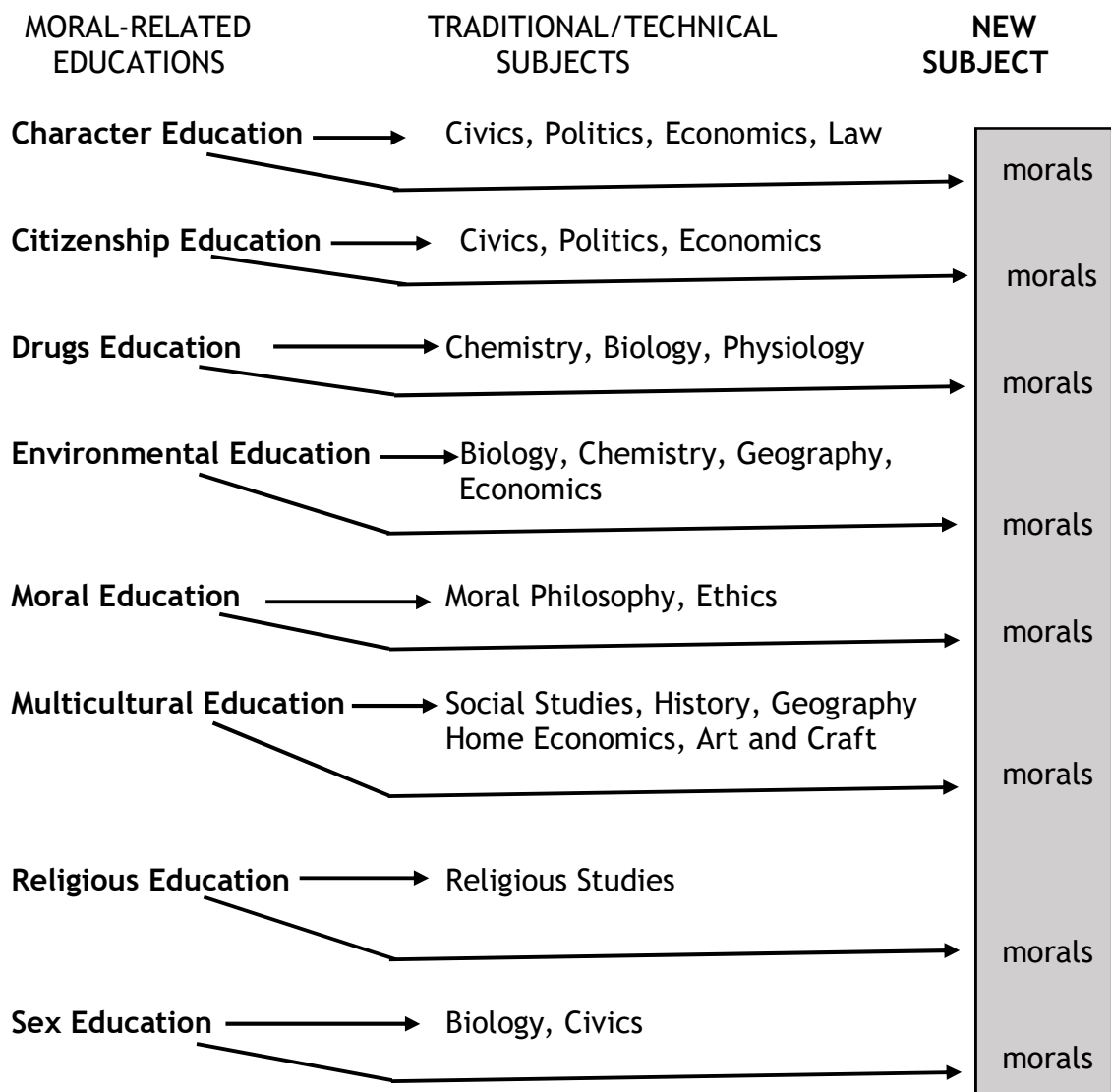
Since, the moral aims in the moral-related educations are similar, if not the same, it seems reasonable to recommend the creation of a single subject to teach the common morals. Figure One on the following page is a pictorial representation of how:

- i) The morals could be extracted from each moral-related education and combined to make a new subject in which the morals are applied to specific moral issues.
- ii) The technical aims in each of the moral-related educations could be extracted and returned to their traditional subjects such as Biology,

Chemistry, Religious Studies, Law, Economics, Environmental Studies, Civics and Politics.

Figure One

DIAGRAM TO SHOW HOW THE MORALS CONTENT OF THE MORAL-RELATED EDUCATIONS COULD BE CONSOLIDATED IN ONE SUBJECT



Finding an accurate name for the new subject is likely to involve educationists in some debate. Using “Moral Education” may lead to confusion because it is already identified with the other moral-related educations. “Values Education” cannot be a candidate because there are values other than morals, and “Moral-Values Education” seems clumsy. The name “responsibility education” (Gatherer 1981) does not describe the fundamental aim of responsible behaviour, which is moral behaviour. Just as there are subjects such as Environmental Studies and Religious Studies, one could call the new subject “Moral Studies”, or simply, “Morality” as used by Harris (1976:30). However, “Practical Morality” seems to be a reasonable name for the new subject because as already explained, the study of morals is not just a matter of philosophical facts and views: it requires behavioural change. “Practical Morality” indicates the practical aspect of behaviours required to deal with moral issues. While awaiting other suggested names from fellow-educationists, “Practical Morality” will be used henceforth in this dissertation.

The recommendation for Practical Morality may seem a radical departure⁷³ from the way morals are already being taught, and from the prevailing preference of many educators and educationists that morals be taught in cross-curricular themes and as moral dimensions through permeation in all subjects. Consequently, it is necessary to give further justification for this recommendation.

2.1.1 Further justification for recommending Practical Morality

- Consolidation of morals teaching has already, to some extent, taken place as evidenced by subjects such as Religious and Moral Education,

⁷³ Although, perhaps not as radical as Smith and Standish’s (1997:x) finding that, “...it is the whole picture of morality that needs to be changed...” nor more radical than Williamson’s (1997:95) call that, “...morality has to find a new grounding.”

Moral and Character Education (Revell and Arthur 2007:90), Personal, Social, Health and Economics Education, (Campbell and Craft 2006:291) and Moral-Character Education (Lapsley and Woodbury 2016:196). Lawton (2000:12) suggests that Citizenship Education be integrated with Personal Social and Health Education. Wolfgang and Berkowitz (2006:495) make a case for synthesising Moral Education, Character Education and Citizenship Education. Clear evidence that consolidation of morals teaching is already happening is the growth of the subject of Values Education,⁷⁴ Revell and Arthur (2007:88) show directly the relationship between Values Education and the moral-related educations: “Where it occurs values education falls into the discrete curriculum areas of Religious Education and Citizenship Education and sometimes input on the cross-curricular themes of Social, Cultural, Moral and Spiritual Education or Personal Social and Health Education.”

- There is already some recognition of the desirability of separating morals and technical content. Althof and Berkowitz (2006:509) recognise the moral and non-moral aspects of Character Education and Citizenship Education, and Rogers (1974:5) finds that the facts of Sex Education can be taught in Biology, Social Studies or Domestic Science. Farrell (1990:31) shows how the technical facts of Multicultural Education can be taught in existing subjects such as English, Mathematics, Science and History.

⁷⁴ In recent years the subject of Virtue Education has also appeared. See for example, Seoane et al (2016) and as promoted by <http://www.catholiceducation.org/en/education/virtue-education/> and <https://k-3teacherresources.com/teaching-resource/virtues-education-words/>, accessed in September 2017. Further exploration of the extent to which Values Education and Virtue Education consolidate the teaching of morals is beyond the scope of the research. For completeness' sake, details of some of the literature in the field and organisations involved in Values Education are given in Appendix II.

- Some educationists are referring to “universal moral-values” (Lickona 1991:38), “universality” (Lapsley and Woodbury 2016:201), “fundamental values” (Pasoula 2000:35), “fundamental ethical values” (McLaughlin and Halstead 1999:140), and “universal principles” (Halstead and Reiss 2003:29). If there is indeed universal, or fundamental morals, this is another reason for consolidating the teaching of morals in one subject.
- Robb (1997:274-377) shows in detail how many educators and educationists find the practice of educating is fundamentally a moral activity. Since Practical Morality is a sub-set of Education, it can be a major contributor to achieving the aims of Education more generally and as a whole.

Although the research results and further justifications indicate that consolidation of the teaching of morals is reasonable, some educationists may be concerned that their traditional moral-related education may disappear, a concern Palmer and Neal (1994:18) note. This concern can be eased in two ways. Firstly, there will still be the technical subjects, such as Environmental Studies and Citizenship Studies. Secondly, if Practical Morality is more effective at teaching morals and eases pressure on educators, it would not matter if a moral-related education “lost its identity”. Consequently, another way of justifying the recommendation for Practical Morality, is to describe its possible advantages.⁷⁵

⁷⁵ Whether or not any possible advantage becomes a real advantage can only be assessed with further research, as recommended in Paragraph 4.0.

2.1.2 Possible advantages of consolidating the teaching of morals in one subject

(i) More time devoted to achieving moral behaviour change. There is some evidence that under current arrangements morals are not discussed adequately. For example, Keast (2006:310) notes that, "...conventional cross-curricular approaches deliver neither rigour nor profile..." and Davies et al (1999:120) note that despite the perception of, "...the importance of education for citizenship, there is a welter of evidence suggesting that, for a variety of reasons, citizenship education is a highly marginal curricular concern." Hersh et al (1980:96) find a, "... lack of concern for, or understanding of, the moral dimension..." in Moral Education. With regard to Environmental Education, Laing and McNaughton (2000:168) observe that, most schools are, "... paying lip service to the promotion of personal values and attitudes. Lynch (1983:14) finds that for Multicultural Education, content and resource utilisation, "...can become so diffuse ... to the point where it means everything to everyone." Consolidating the teaching of common morals in one subject could contribute to overcoming the inadequacies just expressed.

(ii) Increased effectiveness of the teaching of morals. It is reasonable to suggest that if more time and more detailed discussion is devoted to morals and moral issues, the chance of success in achieving enhanced moral behaviours, and hence success in alleviating social problems, could be increased. There is some, but conflicting evidence that the current teaching of morals through the moral-related educations is not as effective as it could be. On balance, it seems as if the teaching of morals through the moral-related education is ineffective. For example, Ofsted (2013:4) finds that with regard to Religious Education, "...evidence from the majority of schools visited for this survey shows that the subject's potential is still not being realised fully..." Farrell (1990:28-29) finds that in Multicultural Education,

facts about festivals, foods and dress were ineffective. Chazan (1985:119) finds that, "...the issues of moral education are far from being resolved."

In contrast to observations that some current teaching of morals is ineffective, there is preliminary evidence that when morals are consolidated into a subject, moral behaviours increase. Lickona (1991:28-29) reports a study in six schools which shows that in the three schools exposed to a Values Education programme, students showed more acts of helping, cooperation and concern towards others. In a study reported by Satnick (1991), in twenty-five schools undergoing a Values Education programme, over a one-year period, tardy students sent to the office decreased by 40%, minor disciplinary problems were down 39% and serious problems such as fighting, and drugs or weapon possession were down 25%. In another study of the effect of Values Education, over two years, (Lickona 1991a:13-22) reports that known teenage pregnancies decreased from 147 to twenty, and that (Lickona 1991:27) drug incidents went down from twelve to one.⁷⁶

The existence of so many moral-related educations is perhaps another indication of the ineffectiveness of current ways of teaching morals. If Moral Education and Religious Education were effective, why have Values Education and Character Education been invented? If Health Education has been effective, why have Drugs Education, Alcohol Education, and Sex Education, been introduced? Kerr (1999:4) makes it explicit that concerns about the lack of a coherent programme of citizenship education has led to the initiative of Values Education.

⁷⁶ It is acknowledged that there are considerable difficulties in measuring effectiveness of behaviour change. Lickona (1991:28) finds that most of the current efforts in Values Education have not been subject to controlled research evaluation, and Somekh and Byrne (1997:4) doubt whether there is a method for accurately measuring the success of the aims of organisations promoting values education. Consequently, further research in evaluating effectiveness is required.

(iii) *Reduced curriculum overload and pressure on educators.* Some educationists find that a major problem in teaching the moral-related educations is the struggle to fit them into the curriculum. This difficulty is indicated by phrases such as, “...scarce curriculum time...” (Laing and McNaughton 2000:169), “initiative overload” (Alldred and David 2007:63), “an over-crowded curriculum...” (Alexander 2001:24), “overloading” (Lynch 1984:17), and “excessive extra pressure on the whole school curriculum” (Neal 1994:141). Having only one subject for teaching morals would overcome this difficulty. It seems unreasonable that a teacher of Citizenship Education, for example, is expected to be knowledgeable in the extensive range of knowledge around citizenship, be competent in teaching a range of personal skills, and also be able to facilitate discussions on difficult moral issues. Harris (1976:30) shows how teaching morality requires, “...teachers to be *authorities* on the subject they teach...they should be thoroughly familiar with the literature of their subjects.” Harrison (2000:xv) makes it explicit that no school can expect all teachers to develop all the required skills for teaching, and for planning the curriculum, managing it and promoting interpersonal, communication and relationship skills among pupils. Alexander (2001:24) reports how teaching the moral-related educations is hindered because, “...demands on teachers’ time are already excessive.”

One subject for teaching morals would relieve educators of considerable pressure. One subject for the teaching of morals would make it unnecessary for Chemistry and Geography teachers to deviate from their content and get involved in moral issues which they might not be equipped to deal with adequately. This means that there is no need for all educators to be,

teachers of morals, as Noddings (2016:212) also finds.⁷⁷ To illustrate this point another way: all teachers are not required to be teachers of History simply because there is potential to discuss History in Chemistry or Geography or Physics or English. A single subject for the teaching of morals would emphasise that only Practical Morality teachers are teachers of morals,⁷⁸ just as only History teachers are teachers of History.

(iv) Enhancing the whole school ethos and cross-curricularity approaches. Practical Morality does not negate the need for the whole school ethos and cross-curricular approaches to encouraging moral behaviour. Indeed, a single subject for teaching morals could enhance their efforts. By making explicit in Practical Morality, the morals and the kinds of behaviours expected, students are likely to be better able to relate them to the life of the school. Case studies could be made of incidents arising from the hidden curriculum and whole school ethos such as reprimanding pupils for using racist remarks and bullying in the playground. These case studies could be discussed in more detail in the Practical Morality class.

It is reasonable to state that all subjects (Chemistry, Computer Studies and History, for example) will have moral aspects to their content. Specially trained morals teachers could work with subject teachers to identify moral issues in their content. This would enable the subject teachers to highlight the moral issues and tell students that they would be discussed in detail in the Practical Morality class.⁷⁹

⁷⁷ This does not negate the need to be good moral examples and does not exclude the teacher raising moral issues for more detailed discussion in a Practical Morality class.

⁷⁸ This does not mean that educators are relieved of their potential and responsibility to show moral behaviour in their personal conduct and to give moral instruction when necessary, such as stating clearly that bullying or fighting in the playground is wrong (immoral).

⁷⁹ This step is already suggested to some extent by the Assistant Masters and Mistresses Association (1989:54): "The syllabuses of all subjects need to be examined to ensure that they take account of the cultural, religious, and economic experience and perspectives of all members of society ..."

(v) Making traditional subjects more relevant and learning more effective.

It is a well-accepted principle that students learn more effectively when focussed on topics that are exciting and directly relevant to them. It is reasonable to state that returning technical information on the effects of smoking, drug use and sexually transmitted diseases, to Biology; returning information on nuclear waste, air and water pollution to Chemistry and returning information on crime, how Parliament and voting works, and cultural and ethnic differences to Civics Studies, is likely to make those subject more interesting.

2.2 Consolidate the teaching of personal skills in one subject

It is clear from the analysis of aims that the development of personal skills, such as communication, decision-making, and social, reasoning, and conflict-resolving skills, plays a major part in the moral-related educations. It seems as if the development of personal skills is a necessary foundation for identifying and debating moral issues and then adopting moral behaviours. Consequently, it is reasonable to suggest that if these personal skills are deemed important, they can be taught more thoroughly and effectively by specialist teachers in a separate subject. Many of the justifications for a “Personal Skills” subject will be similar to those described above for Practical Morality.

2.3 Do not delay the implementation of recommendations 2.1 and 2.2 because of lack of definitions

Two findings from the analysis of aims⁸⁰ are that vagueness and lack of clear

⁸⁰ Chapter Three, Paragraphs 2.1 i) and ii).

definitions hindered the researcher's identification of aims. On further reflection, it seems as if progress in the teaching of morals, arises from the perceived need to identify the meaning of terms in the names of the moral-related educations. For example, Harrison (2000:22) sees the need for a universally excepted full definition of Sex Education, and (McCabe (2000:4) finds that, "...it is important that everyone agrees on what is important to us and that we unite around the key principles ...". Berkowitz and Bier (2004:73) claim that to determine the goals of Character Education one must first define "character". Kerr (1999:23) sees the necessity for a, "...proper debate about the status of citizenship education and the values underpinning British society..." Revell and Arthur (2007:86) state that student teachers should know the meaning of, "...moral development, character or values education..." and Teece (2010:99) considers that, "...we need second-order explanatory frameworks of religion if we are to organise the RE curriculum." Wright (1989:2) reflects statements by other educationists that, "...though experience of the moral life is common for all of us, there can be much disagreement over its nature."

While the challenge of finding out what citizenship or character are may be academically rewarding, lack of certainty in this regard is not necessary for deciding on the moral behaviours needed in dealing with moral issues. Giving specific attention to moral issues and the moral behaviours required, in a Practical Morality class does not require to first define terms such as, "citizenship", "character", "British values" and "Moslem/Christian values". Revell and Arthur (2007:80) have reached a similar conclusion: "Moral education ... is characterised by an emphasis on behaviour and responsibilities rather than moral reasoning or philosophy." Besides, as Bottery (1990:1) points out, the meaning of these over-arching terms has, "...been argued about since the beginnings of western philosophy..."

2.4 A more disciplined approach to terminology

In Chapter Two⁸¹ it was shown how the use of terminology relating to the moral-related educations hindered the research. That result may explain why Glicksberg (1941:748) observed that sometimes, “...the language and the thinking of people are marked by severe abuses and aberrations...” Some fellow-educationists experience similar difficulties with terminology. Berkowitz (2016) finds, “...the language of moral education to be a semantic minefield... a semantic mess.” Purple and Ryan (1976:5) also use “minefield” to describe the vast terrain of Moral Education. It stands to reason that improving the use of terminology could contribute to better understanding of the teaching of morals. The recommendation for Practical Morality should in itself assist in improving terminology. However there are at least five possible additional ways to improve terminology use, and thereby reduce misunderstanding.

- **Refrain from adding the word “education” to every subject.** The research has shown that many educations are given the label “education” because they have a moral aim. Consequently, if the recommendation of Practical Morality is adopted, there is no need for additional “educations”. There is also no need to attach the word “education” to traditional subjects such as “Computer Education”,⁸² and to any teaching required to provide information or solve a social problem.⁸³ There is no need to add the word “education” to any traditional subject as in “maths education” and “history education” as Davies (2007:1) does.

⁸¹ Paragraph 6.0.

⁸² See, for example Bryce et al (2013:vii-viii) who lists, Art and Design Education, Biology Education, Business Education, Career Education, Chemistry Education, and Technology Education.

⁸³ Such as, Political Education (Davies et al 1999:13), Human Rights Education (Spencer 2000:31), Media Education (Price 2006:124), “Careers Education” (Prince 2006:231), “Enterprise Education” (Prince 2006:233), and “Earth Education” (Green 2015:5).

- **Avoid offering vague aims** which contribute little to understanding what is required of students. Since the fundamental aim of the moral-related educations is moral behaviour, there is no need for aims to be stated in vague or broad terms such as, "well-being", "responsibleness", and "good human relationships". Perhaps there is no need to state beliefs and attitudes as aims, because the ultimate desired aim is certain moral behaviours which are the result of attitudes and beliefs.
- **Use one name for a subject.** It is accepted that a major strength of the English language is its flexibility, often using different words to name the same thing. However, in scientific research, language has to be precise or misunderstanding arises. For example, one could ask if "Environmental Education", "Education for Sustainable Development" and "Environmental Studies" name the same discipline. Multicultural Education is also called "intercultural education" (Boo-Nunning et al 1986), "multiethnic education" (Page and Thomas 1984:15) and "antiracist education". Citizenship Education is also called "citizenship" (Gearon 2004), "Civic Education" and even "Political Education" (Davies et al 1999:13). It could be that scientific dialogue is hindered if people regard terms to have different meanings.
- **Choose expressions for clarity and better meaning.** When Walker et al (2015:80) say, "...cultivation of young people's moral characters ..." why not just say, "cultivation of young people's morals", or even "moralise young people"? Lickona's (1999:79) statement, "*disposition to respond in a morally good way*" could be expressed as "disposition to act morally" because responding morally can only be in a "good way". Similarly, is Personal and Social Education one subject or is it Personal Education and Social Education? Does the term "Religious and Moral Education" actually mean Religious Education and Moral Education? Although the context

usually makes it clear, the phrase “morally educated person”⁸⁴ could mean a person who has achieved the objectives of moral education, or a person who has been educated in a moral way. “Moral philosophers”⁸⁵ could mean philosophers who study morals /morality, or philosophers who are moral. The term, “...the moral educator”⁸⁶ could mean an educator who is moral or an educator who teaches morals.

- **Explain additional adjectives.** For example, how do “global citizenship education” (Gaudelli 2016) and “democratic citizenship education” (Dekker 1992:14) differ from Citizenship Education? How do “transformative moral education” (Joseph and Mikel 2014:317) and “...virtue-based moral education...” (Walker et al 2015:79) differ from “moral education”?

It is reasonable to state that improving terminology use could assist understanding of moralising. As Goldfield (1973:310) asks, “How can we work together if we think we understand each other when, in truth, we do not?” However, as Berkowitz (2016) finds, “... individuals and organizations have wedded themselves to specific terms and are reticent to give them up...” Consequently, achieving such improvements in practice is likely to be difficult, perhaps relying on professional education associations and journal editors to take the lead. Wilson (2000:261) has arrived at a similar conclusion, observing the need for “...some long-term and properly-staffed institution...” Further research into clarifying terminology as a vital part of methodology could assist educationists and educators to embrace new ways of thinking about the teaching of morals.

⁸⁴ Downey and Kelly (1978:2).

⁸⁵ Chazan (1985:5).

⁸⁶ Downey and Kelly (1978:20).

3.0 Recommendations for further research

As is usual with postgraduate research, numerous questions which cannot be considered within the scope, and additional questions which arise during the research, point the way to further research. Since a main finding of the research implies the redundancy of the eight moral-related educations, and in order to keep this dissertation to the required length, it was decided to limit the recommendations to those related to methodology and to Practical Morality. This means that additional possible recommendations⁸⁷ into the existing moral-related educations are omitted from the current chapter.

3.1 Replicate the research with the same eight moral-related educations selected for the research

As with any research, the results should be replicable. If other educationists produce results different to that of the researcher, this would provide opportunities for further learning.

3.2 Repeat the methodology described in this dissertation with different moral-related educations

As explained,⁸⁸ the eight moral-related educations studied were selected for specific reasons. It could be that other moral-related education, selected for other reasons may reveal different aims.

⁸⁷ Such as, i) Analysing changes in aims and content of the moral-related educations over time, ii) analysing aims for the moral-related educations by country, iii) studying what is actually taught in classrooms, iv) conducting longitudinal studies of the effectiveness of moral-related educations, and v) investigating the morals inherent in the whole school ethos and cross-curricular approaches.

⁸⁸ Chapter One, Paragraph 3.2.

3.3 Conduct research into the subject of Practical Morality

While transferring morals and moral issues from the moral-related educations gives some idea of what Practical Morality will entail, there are questions requiring more detailed consideration.

- What morals and moral issues from the long lists presented in Chapter Three⁸⁹ will be included in the teaching of morals, and how will it be decided what to include and what to exclude? As Halstead and Reiss (2003:15) find for Sex Education, there is a lack of consensus on sexual values and (2003:28) there has to be, "...a fair level of agreement on under-lying values..." The Commission on Citizenship (1990:13) seeks, "... an agreed framework of rules or guiding principles, rather than shared values." Stears et al (1995:181) referring to Sex Education find that, "Most practitioners regard government views on 'moral frameworks' and the value of family life as unacceptably judgemental and therefore unhelpful in attempts to educate and empower." But who decides what is unacceptably judgemental?
- If there is no code of values to be promoted, internalised or inculcated as Kirby (1990) and McCormick (1991) suggest, what should be made of the lists of morals imported from the moral-related educations?
- What would be the most effective teaching method to moralise students? In Chapter One⁹⁰ it was explained how the researcher found reluctance by some educators to be involved in the teaching of morals. Carr and Landon (1998:171) found that there was unwillingness on the part of teachers, "...to say that something is wrong or to counter the beliefs or practice of parents..." Harrison (2000:34) lists seven reasons why teachers are concerned about the moral aspects of Sex Education, and Wright

⁸⁹ Paragraphs 2.11.2 and 2.5, respectively.

⁹⁰ Paragraph 1.2.2.

(1989:2) provides several negative quotations about morality. Even if it is accepted intellectually that taking a moral stance does not necessarily mean being moralistic, (as Dixon and Mullinar (1983:1) find), what teaching methods can achieve the aims of Practical Morality, without indoctrinating,⁹¹ and thereby put educators' minds at ease?⁹² One could consider how, if at all, instilling, transmitting and inculcating play a part in moralising.

- Conduct longitudinal studies to find out if teaching morals through Practical Morality sustains moral behaviours after students leave school.

3.4 Investigate in more detail some of the philosophical and terminological issues regarding the conceptualisation of moralising

Although some theoretical underpinning of the research was provided in Chapter Two, answering some deeper philosophical and terminological questions was not possible within the scope of the research. Consequently, avenues for additional research include clarifying the distinction between:

- Being ethical and being moral, whether there are degrees of being moral, and the criteria required to decide whether or it is moral not to behave according to a particular moral.
- A moral and a virtue. Felderhof and Thompson (2014) provide a collection of essays that attempt to show the teaching of virtue in Religious Education.
- A subject, discipline, theme and dimension.

⁹¹ See Paragraph 4.0 iv) for more details on indoctrination.

⁹² Hersh et al (1980:94-97) and Chazan (1985:45-67) give some thought to teaching methods for teaching morals.

- An education and a study. Worden et al (2002) uses both “citizenship education” and “citizenship studies”, and Cush and Robinson (2014:4) refer to both “Religious Education” and “Religious Studies”.
- Moral instruction and moral education. Pasoula (2000:29) and Keast (2006:302) refer to “moral education” and “moral instruction. For Cush and Robinson (2013:234), “...there is an important but neglected distinction between religious instruction and religious education...”

Other points of departure could include finding answers to:

- Why some educationists feel it necessary to use “in” and “for”, as in “education for citizenship” (Beck 1990:106), “education in morality” McLaughlin (1999), “education in citizenship” (Harland 2000:54) and “Education in the moral domain” (Nucci (2001).
- The relationship between beliefs, attitudes, decisions and moral actions.

4.0 Conclusions

An analysis of the aims of eight moral-related educations has shown, as anticipated, that the moral-related educations have been introduced into school curricula to alleviate a range of social problems. That aim encapsulates another aim, that of helping students to succeed in modern life with its multiple challenges. However, the research has also shown that the teaching of morals is faced with several organisational and theoretical problems. It seems that difficulties with terminology, including a lack of definitions, have led to uncertainty about what the various moral-related educations are for. The requirement on educators to teach the technical knowledge of their moral-related education, to develop in students a range of personal skills, and to also be a teacher of morals, seems to have placed an unworkable burden on educators.

The research has made possible two main recommendations: the formation of

one subject (Practical Morality) to consolidate the teaching of morals, and the formation of another subject (Personal Skills) to teach directly for the development of personal skills. The ultimate implication of these recommendations is that the moral-related educations are no longer required, the technical content being taught in various “Studies” or traditional subjects such as Chemistry and Biology. While the research results are enough to justify the subjects of Practical Morality and Personal Skills, indications of support from other educationists and the several possible advantages that could arise from adopting the recommendations, are additional justifications.

Implementing the recommendations could also assist in overcoming a plethora of internal challenges described for Multicultural Education by (Banks 1986:229), for Character Education by (White 2015) and for Citizenship Education by Hayward (2007:9-12). Practical Morality could contribute to correcting British society being, “...confused about morality...” (Haydon 2000:138), the moral crisis in Western society (Carr 1999:24), and moral education being, “...poorly and sluggishly conducted...” because “...moral educators [do not normally invest] adequate resources, sufficient time, and essential pedagogical energy on moral education.” (Dan 2012:1134).

Researching the aims of the moral-related educations gives rise to numerous methodological challenges. How the researcher overcame these is documented to assist fellow-educationists who may wish to replicate the research. In addition to identifying further research required into Practical Morality, there is a need to research the methods most likely to provide reliable and authentic results. Of the semantic/analytic philosophical method applied in the research, Wilson (2000:257) finds that, “There is a particular kind of expertise here; and one reason why the methodology of moral education has been, and still is, largely defective is that this expertise has not been fully exploited, or indeed even sufficiently widely recognised.” Consequently, the methodology employed in the research results should make a contribution to overcoming what Wilson

(2000:258) observed: "...it remains true that moral education is in a methodological mess."

Whilst "Practical Morality" was selected as the name for the new subject consolidating the teaching of morals, lessons can be taken from Berkowitz's (2016) plea quoted at the beginning of the current chapter. On the one hand, it is essential to care about what a subject is called, because as the research has shown, undisciplined use of terminology can lead to misunderstanding. On the other hand, as the research has also shown, educators should care about making a just and caring world, by helping people become more moral. The challenge, as Berkowitz points out is, "...to do it and do it wisely and well." The results of the research provide a contribution to achieving such aspirations.

APPENDIX I

DATA ON THE AIMS STATED FOR THE EIGHT MORAL-RELATED EDUCATIONS

Character Education

A. To develop in students:

1. Moral knowing, moral feeling/ knowledge of the good (Lickona 1999:78), moral skills (Berkowitz and Bier 2004:79), moral habits (Lickona 1999:79), moral action, (Lickona 1999:78), (Berkowitz and Bier 2004:73).
2. Positive academic outcomes (Lapsley and Woodbury 2016:197), academic motivation/aspirations (Berkowitz and Bier 2004:75).
3. Behavioral outcomes toward desirable ends (Lapsley and Woodbury 2016:197), responsible behaviour/ acting in an appropriate manner (Revell and Arthur 2007:80-83), act upon core ethical values (Lickona 1996:93).
4. Critical rationality/independence of thought (Carr and Landon 1998:171), moral reasoning (McLaughlin and Halstead 1999:138), (Lickona 1991:229), (Berkowitz and Bier 2004:81), thinking strategies (Lapsley and Woodbury 2016:197), thinking/research/creativity skills (Vincent 1998:91-98), (Lapsley and Woodbury (2016:201), moral reasoning, thoughtful decision-making, judgement on what is right (Lickona 1999:78), responsible decision making (Lapsley and Woodbury 2016:199).

5. Character (Berkowitz and Bier 2004:73), character and values (Revell and Arthur 2007:82), virtue/civic virtue (Lickona 1999:78), (McLaughlin and Halstead 1999:151). core qualities of character (McLaughlin and Halstead 1999:140), capability for love and work (Lickona 1999:78), strengths of mind, heart, and will (Lickona 1999:78), patriotism, citizenship (Bulach 2002:80).
6. Interpersonal, emotional, skills (Berkowitz and Bier 2004:79), prosocial behavior/social skills (Berkowitz and Bier 2004:75), social skills (Lapsley and Woodbury 2016:198).
7. Understanding of and ability to deal with moral and ethical issues (Berkowitz and Bier 2004:81), moral dimensions in life situations (Lickona 1991:229), moral values, moral personality, moral emotions, moral identity, (Berkowitz and Bier 2004:73), (Lickona 1991:229), moral alertness (Lickona 1999:78), values clarification ability (McLaughlin and Halstead 1999:138), (Lickona 1991:235), (Lapsley and Woodbury 2016:198), (Vincent 1998:27-35), fundamental ethical values (McLaughlin and Halstead 1999:140), core ethical values (Lickona 1996:93), virtues - what they require of us, (Lickona 1999:78).
8. Understanding democratic values (Berkowitz and Bier 2004:75), foundational characteristics (Berkowitz and Bier 2004:73).
9. An inner disposition to respond in a morally good way (Lickona 1999:79), caring deeply about what is right (Lickona 1999:78), doing what is right-even in the face of pressure from without and temptation from within (Lickona 1999:78), loving/desiring the good, (Lickona 1999:78-79), care about/ intrinsic commitment to core ethical values (Lickona 1996:93).

10. Skills of communication, (Lickona 1999:79), dialogue (Lickona 1999:79), moral debates (Lickona 1991:272), take the perspective of others (Lickona 1991:229).
11. Ability to solve/resolve conflicts (Lickona 1991:286), (Lickona 1999:79), (Berkowitz and Bier 2004:75).
12. Respect for individual rights, concern for the common good, regard for due process, /respect for one's own privacy and dignity and that of others (Lickona 1999:79).
13. Willingness to participate in public life/community affairs (Lickona 1999:79), manner (Revell and Arthur 2007:81).
14. Humility (McLaughlin and Halstead 1999:140), (Lickona 1999:79), (Bulach 2002:80), respect (McLaughlin and Halstead 1999:140), (Lickona 1991:229), (Lickona 1999:78), (Vincent 1998:5-7), (Berkowitz and Bier 2004:75), (Lapsley and Woodbury 2016:201), (Bulach 2002:80), responsibility (Lickona 1991:229), (Vincent 1998:5-7), (McLaughlin and Halstead 1999:138), (Lickona 1999:78), (Bulach 2002:80), honesty/truth-telling (Lickona 1991:229), (Lickona 1999:77), (Vincent 1998:5-7), (McLaughlin and Halstead 1999:138), (Lapsley and Woodbury 2016:201), (Bulach 2002:80), tolerance (McLaughlin and Halstead 1999:140), (Lickona 1991:229), (Bulach 2002:80), fairness (Lickona 1991:229), (McLaughlin and Halstead 1999:140), (Lapsley and Woodbury 2016:201), (Bulach 2002:80), carefulness (McLaughlin and Halstead 1999:148), sensitivity (McLaughlin and Halstead 1999:140), helpfulness (Vincent 1998:5-7) (Lickona 1991:229), cooperation (Bulach 2002:80), (Lickona 1991:229), obedience, sincerity, justice, modesty, moderation, genuineness, understanding, temperance (Lickona 1999:79), reliability (McLaughlin and Halstead 1999:139), compassion, friendship, empathy

(McLaughlin and Halstead 1999:138), (Bulach 2002:79), (Lickona 1999:79), (Lickona 1991:229), (Vincent 1998:5-7), self-restraint/self-discipline/self-control/ selflessness (McLaughlin and Halstead 1999:140-148), (Lickona 1991:229), (Lickona 1999:77), (Berkowitz and Bier 2004:75), (Bulach 2002:79), self-respect/self-esteem, self-reliance, self-knowledge (Lickona 1999:79), (Berkowitz and Bier 2004:75), (Bulach 2002:79), generosity/kindness/charity (Lickona 1999:79), (McLaughlin and Halstead 1999:139), (Bulach 2002:80), service to others (Vincent 1998:113-137), caring (Vincent 1998:9), (McLaughlin and Halstead 1999:140), (Lapsley and Woodbury 2016:201), integrity (McLaughlin and Halstead 1999:140), (Bulach 2002:80), politeness/courtesy (McLaughlin and Halstead 1999:140), (Bulach 2002:80), patience (Lickona 1999:79), (McLaughlin and Halstead 1999:140), loyalty/duty (McLaughlin and Halstead 1999:138-139), (Lickona 1999:79), forgiveness (Bulach 2002:80), dependability, accountability (Bulach 2002:80), prudence (Vincent 1998:5-7), (Lickona 1991:229).

15. Good workmanship, good health (McLaughlin and Halstead 1999:139), concentration, determination, self-restraint, forbearance, conscientiousness, endurance (McLaughlin and Halstead 1999:148), sportsmanship (McLaughlin and Halstead 1999:139), (Bulach 2002:80), audacity (Lickona 1999:79), patriotism (Lickona 1999:79), (McLaughlin and Halstead 1999:140), work, faith (McLaughlin and Halstead 1999:138), teamwork (McLaughlin and Halstead 1999:139), motivation (Bulach 2002:79), persistence/ perseverance/ grit (Bulach 2002:79), (Lapsley and Woodbury 2016:199-201), (McLaughlin and Halstead 1999:138), (Lickona 1999:79), deferred gratification (McLaughlin and Halstead 1999:140), effort (Lapsley and Woodbury 2016:201), diligence (Bulach 2002:80), (Lapsley and Woodbury 2016:201), sociability, flexibility, optimism (Lickona 1999:79), industriousness, simplicity, orderliness, fortitude, confidence (Lickona 1999:79), courage (McLaughlin and Halstead

1999:138), (Lickona 1991:229), (Lickona 1999:79), (Vincent 1998:5-7), wisdom (Lickona 1999:77), self-efficacy (Berkowitz and Bier 2004:75).

16. Recognition of the value of rules and procedures (Vincent 1998:53-71).

17. Ability to recognize /manage emotions, accurately process social cues, set and achieve goals, manage interpersonal relationships, self-awareness, self-management, social awareness, relationship skills, and (Lapsley and Woodbury 2016:199).

18. Positive attitude (Lapsley and Woodbury 2016:201).

B. To enable society to better:

19. Remedy/reverse individual and social ills (McLaughlin and Halstead 1999:140), moral decline of contemporary youth (Carr and Landon 1998: 161).

20. Build a moral society/ a virtuous society (Lickona 1999:78), create virtuous citizens (McLaughlin and Halstead 1999:150).

21. Reduce violence/bullying in schools (Bulach 2002:79), absenteeism, discipline referrals, pregnancy, school failure, suspensions, school anxiety, substance use (Berkowitz and Bier 2004:75), (White 2015:217).

22. Improve school climate, and social development and academic outcomes (Lapsley and Woodbury 2016:198), teaching and learning environment (Lickona 1996:93).

23. Promote respect for parents, teachers, and other legitimate authority figures (Lickona 1996:93).
24. Combat breakdown of family, physical/sexual abuse of children, violence, growing materialism, the deterioration of civility in everyday life, drug/alcohol abuse, sleaze in the media, teen pregnancy, out-of-wedlock births, sexually transmitted disease, marital infidelity, destructive psychological consequences of sex without commitment, loss of respect for human life (Lickona 1996:93), dishonesty, lying, cheating, stealing, peer cruelty, bigotry, hate crime, deterioration of language, decline in the work ethic, self-centredness, declining personal and civic responsibility, premature sexual activity, suicide, ignorance of moral knowledge (Lickona 1996:93), greed, children living in poverty, disrespect for life born and preborn (Lickona 1999:78), vandalism, (Lickona 1991:13-19).
25. Reduce or prevent youth disorder, poor academic achievement, drop-out rates, premarital sex, teen pregnancy, substance use, bullying, victimization, violence, delinquency, suicidal behavior, disrespect, using bad language, aggression (Lapsley and Woodbury 2016:198).
26. Reduce teenage at risk behaviour (Lapsley and Woodbury 2016:198).
27. Help students become fully human (Lickona 1996:93), rounded individuals (Revell and Arthur 2007:81).
28. Help people live together harmoniously/productively (Lickona 1999:77).

Citizenship Education

A. To develop in students:

1. Knowledge/information and skills (NCC 1990:2), (Harrison 2000:12), (Gilbert 1995:25), becoming informed citizens (Gearon 2004:12).
2. Knowledge of historical and cultural dimension of the present world (Byram and Guilherme 2000:65).
3. Attitudes (NCC 1990:2) (Barr 1998:28), (Kerr 1999:4), behaviour (Kerr 1999:4).
4. Understanding of/tolerance for, diversity (Campbell and Craft 2006:295), (Davies et al 1999:36), (Crick 2000:5), (Haydon 2000:139), (Hannam 2006:255), race and culture (Hayward 2007:24), (Haydon 2000:139).
5. Recognition of equality of opportunity (Prince 2006:232), (Byram and Guilherme (2000:65), equal rights (Alexander 2001:5), social reciprocity (Gamarnikov and Green 2000:108), all students as citizens (Ord 2006:94).
6. Understanding of environmental impacts/issues (Zanker 2006:181), (Dufour 2006:208), sustainable development (Hayward 2007:24), (Alexander 2001:5), consumer education (Alexander 2001:5).
7. Knowledge and ability to discuss contemporary, political/central issues (Keast 2006:302), (Campbell and Craft 2006:295), (Dufour 2006:10), moral debates (Hayward 2007:9), (Annette 2000:89), current events (Davies et al 1999:36).
8. Understanding of/respect for law/justice (Thorpe 2006:116), legal rights

(Price 2006:126), (Huddleston 2006:144), (Hayward 2007:24), (Campbell and Craft 2006:296), (Crawford1995:131), the justice system, how laws are shaped/enforced (Davies and Chong 2016:24), (Crick 2000:5), drug/ alcohol related crime (Campbell and Craft 2006:296), law-abidingness (Kymlicka 1999:81).

9. Understanding of how the economy functions, business education (Wales 2006:106), (Hayward 2007:24), (Campbell and Craft 2006:296), financial services (Davies and Chong 2016:23), personal financial literacy (Alexander 2001:5), (Davies and Chong 2016:24), money, future financial needs (Davies and Chong 2016:24), financial markets/financial services (Thomas 2006:133), careers, employers, employee rights, world of work (Prince 2006 234-235).
10. Understanding of media education/role of media/free press (Price 2006:123), (Hayward 2007:24), (Crick 2000:5), (Davies and Chong 2016:23).
11. The capacity/willingness to live with others/cooperate, resolve conflicts (Byram and Guilherme 2000:65), (Hayward 2007:24), (Crick 2000:5), (Haydon 2000:139), mediate (Alexander 2001:5), abide by rules/principles of collective life (Byram and Guilherme 2000:64), create rules and boundaries (Alexander 2001:5), team work, meeting deadlines (Prince 2006:232), collective effort for common good (Hayward 2007:9), put collective plans into action (Ord 2006:94).
12. Develop confidence (Alexander 2001:13), sense of self (Alexander 2001:5), courage (Kymlicka 1999:81), civility (Kymlicka 1999:84-85), emotional literacy (Alexander 2001:5), (Annette 2000:89), delaying self-gratification (Kymlicka 1999:81).

13. Knowledge of human rights (Hayward 2007:24), (Crick 2000:5), (Price 2006:126), (Byram and Guilherme 2000:65), (Spencer 2000:22), (Kerr 1999:20).
14. Understanding of Parliamentary/other forms of government/democracy/voting (Crick 2000:5), (Hayward 2007:24), (Huddleston 2006:144), (Davies and Chong 2016:24), (Ord 2006:93), (Davies et al 1999:36), democratic values (Alexander 2001:15-5), (Byram and Guilherme (2000:65), political literacy/politics (Huddleston 2006:141, 145), (Gearon 2004:12), (Gamarnikov and Green 2000:105), the meaning/nature of citizenship (Ord 2006:93), (Hayward 2007:24), civics (Davies and Chong 2016:21), (Barr 1998:28). Being politically active (Ord 2006:93).
15. Knowledge of government/public services/voluntary sector (Hayward 2007:24), (Crick 2000:5), local sexual health services (Campbell and Craft 2006:296).
16. Understanding the world as a global community (Crick 2000:5), (Davies et al 1999:36), (Hayward 2007:24), the UN and Commonwealth/European Union (Hayward 2007:24), (Crick 2000:5).
17. Values such as, truth (Hayward 2007:9), (Keast 2006:302), (Harrison 2000:12), (Chew et al 1991:6), freedom (Hayward 2007:9), (Byram and Guilherme 2000:65), (Harrison 2000:12), justice (Keast 2006:302), (Kerr 1999:20), (Kymlicka 1999:81), honesty, integrity (Keast 2006:302), (Pasoula 2000:35), respect (Crawford1995:131), (Crick 2000:5), (Kerr 1999:20), tolerance (Chew et al 1991:49), (Byram and Guilherme 2000:65), equality, (Pasoula 2000:35), (Byram and Guilherme 2000:65), trust (Gamarnikov and Green 2000:108), (Ord 2006:94), loyalty and solidarity (Kymlicka 1999:81), (Byram and Guilherme 2000:65), dignity,

(Byram and Guilherme 2000:65).

18. The motivation and skills for participation in groups/society (Ord 2006:94), (McNeil 2006:241), (Campbell and Craft 2006:295), (Gearon 2004:12), (Crick 2000:5), Revell and Arthur (2007:81) with adults (Campbell and Craft 2006:295), in school/public life (Gilbert 1995:25), (Davies et al 1999:36), (Gamarnikov and Green 2000:105), (Alexander 2001:10), (Gearon 2004:12), (Davies and Chong 2016:22), contributing to wider society (Kerr 1999:5), community involvement/service (Gearon 2004:12), (Hayward 2007:24), (Gamarnikov and Green 2000:105), (McNeil 2006:242), (Davies and Chong 2016:22), in politics/democracy (Gearon 2004:12), (Gamarnikov and Green 2000:105), (Dufour 2006:10), (Davies and Chong 2016:23), in projects for change (Alexander 2001:5), in volunteering, social service (Davies and Chong 2016:21), (Annette 2000:89), (Davies et al 1999:51), (Kerr 1999:21), active citizenship (Hayward 2007:24).

19. Capacity to debate (Byram and Guilherme 2000:65), (Davies and Chong 2016:24), explore/think/research/enquire/analyse (Hayward 2007:24), (Harrison 2000:12) (Ord 2006:94), (Gearon 2004:12), (Alexander 2001:5), (Byram and Guilherme 2000:65), (Huddleston 2006:144), (Campbell and Craft 2006:295), (Davies and Chong 2016:24), critical reasoning and justification (Kymlicka 1999:88), consider different perspectives (Hayward 2007:29), solve problems (Hayward 2007:30), communicate (Gearon 2004:12), (Hayward 2007:29), (Ord 2006:94), (Huddleston 2006:144), make decisions (Campbell and Craft 2006:295), (Prince 2006:232), (NCC 1990:2), (Alexander 2001:5), (Barr 1998:31), (Davies et al 1999:36), engage in public discourse (Kymlicka 1999:81), (McNeil 2006:241), express and justify opinions orally/in writing (McNeil 2006:295), (Alexander 2001:5), listen and plan (Alexander 2001:5),

negotiate (McNeil 2006:241), (Alexander 2001:5), IT skills (Lawson 2006:162), (Hayward 2007:28), listening, initiative (Prince 2006:232).

20. Willingness to fulfil individual responsibilities (Gamarnikov and Green 2000:105), (Huddleston 2006:144), (Price 2006:126), (Crawford 1995:131), family responsibilities (Davies et al 1999:36), in a democratic society (NCC 1990:2), behave/act responsibly (Alexander 2001:14), (Gearon 2004:12), (Crick 2000:5), be socially responsible (Harrison 2000:12), take/accept responsibility (Ord 2006:94) (Barr 1998:35), (Alexander 2001:12), (Ord 2006:93), for own learning (McNeil 2006:245), (McNeil 2006:245), (Campbell and Craft 2006:291), financial responsibly (Davies and Chong 2016:21), (Davies et al 1999:36), (Crawford 1995:131), make responsible decisions (Lowden and Powney 2000:11), (CCEA 2015:1).

21. Understand/respect morality/ethics/social morality/moral codes (Haydon 2000:140), (NCC 1990:2), society's norms (Haydon 2000:146), moral responsibility (Davies and Chong 2016:22), (Spencer 2000:22), (Gearon 2004:12), (Keast 2006:301), moral/ethical behaviour (Davies et al 1999:36), attitudes and values (Banks 1986:228), (Harrison 2000:12), ethical values Keast (2006:301), moral and religious values (Chew et al 1991:6), moral judgements (Warburg 1991:3), (Barr 1998:30).

22. Behaving sympathetically (Chew et al 1991:6), empathetically (Chew et al 1991:49), imagining others' experiences (McNeil 2006:241), understanding other's needs/rights (Chew et al 1991:6), (Kerr 1999:5), (Kymlicka 1999:81), wrongness of bullying (Campbell and Craft 2006:296), concern/consideration for others (Davies et al 1999:36), (Keast 2006:302).

B. To enable society to better:

23. Encourage responsible citizenship (Audigier 1992:8), social responsibility (Chew *et al* 1991:35), sense of personal/social responsibility, (Warburg 1991:3), (Kymlicka 1999:79).
24. Help students develop / attitudes / values needed to be successful in national civic culture/ plural society/ world in which they live (Banks 1986:228), (Figueroa 2000:60), (NCC 1990:1), (Gilbert 1995:25).
25. Enable citizens to contribute to economic/social welfare of the community (Gilbert 1995:12), promote the public good (Crawford 1995:131), boost civic engagement (Davies and Chong 2016:21), be active adult citizens (Breslin 2000:68), gain foundations for positive participative citizenship (Gilbert 1995:25).
26. Enhance civility (Breslin 2000:68), civic/political development of children (Gamarnikov and Green 2000:94), confidence, knowledge and responsibility (Barr 1998:28).
27. Encourage students to participate in the legal/political system/civil sphere of society. (Gilbert 1995:12), take up civic responsibilities/future roles, responsibilities (Kerr 1999:5, 19), (Barr 1998:29), (Breslin 2000:68).
28. Deal with, migration, rights of minorities, collapse of existing political structures, role of women in society, changing patterns of work, new communication technologies (Gearon 2004:11).
29. Combat racism, xenophobia, chauvinism (Gundara 2000:16), authoritarianism, xenophobia, fundamentalism (Hannam 2006:255), inequalities (Gamarnikov and Green 2000:110), (Osler and Starkey

2000:5-9).

30. Avert world crises such as energy/water supply, carbon emissions, global warming (Hannam 2006:255).
31. Prevent teenage suicide, youth offending, disillusionment with politics (Barr 1998:34), prevent crime (Breslin 2000:68).
32. Maintain social stability (Crawford 1995:131), (Kerr 1999:4) social cohesion (Kuntz and Petrovic 2004:249), (Kerr 1999:4) social structures (Breslin 2000:68), social, political, economic and moral fabric/ institutions and values (Kerr 1999:4).

Drugs Education

A. To develop in students:

1. Knowledge/understanding/facts/information about different kinds of drugs (Ofsted 1997:2), (Clements et al 1992:3), (Lowden and Powney 2000:vii), (King 2000:22-25).
2. Knowledge and understanding of themselves (King 2000:31).
3. Ability to resist taking drugs (Ofsted 1997:2), (CCEA 2015:1), (King 2000:4).
4. Awareness of drugs as medicines (Ofsted 1997:3), (King 2000:31).
5. Awareness of the myths surrounding drug use (King 2000:4).

6. Laws about drugs (King 2000:20).
7. Relationship and safety skills (King 2000:19).
8. Safety rules around drugs (King 2000:17).
9. Develop own and others' self-esteem (King 2000:31).
10. Develop comfort to discuss perception/experiences of drugs (King 2000:31).
11. Take responsibility for their own welfare/health (King 2000:17, 31).
12. Recognise each us unique, valuable and irreplaceable (King 2000:31).
13. Gain general life-skills - equip pupils to handle daily life and prepare them for adulthood. (ACMD 1993:17).
14. Awareness of dangers/harmful effects of using unknown substances (Ofsted 1997:3), (King 2000:4).
15. Develop high self-esteem (King 2000:17).
16. Understanding of who can give out drugs (Ofsted 1997:3).
17. Ability to resist pressure to misuse drugs (King 2000:4).
18. Awareness of the effects of various drugs on bodily functions (Ofsted 1997:6), (King 2000:4).
19. Willing to explore their feelings, attitudes and needs (King 2000:31).

20. Participate in healthy activities (King 2000:31).
21. Healthy behaviours (ACMD 1993:13).
22. Acceptance of responsible interpersonal relationships (ACMD 1993:25).
23. Decision-making skills (ACMD 1993:20), informed decisions (Clements et al 1992:3), (Lowden and Powney 2000:11), (CCEA 2015:1), (King 2000:31).
24. Parenting skills (ACMD 1993:20).
25. Ability to select reference materials from a range of sources (ACMD 1993:26).
26. Attitudes towards positive health choices (Lowden and Powney 2000:vii), (CCEA 2015:1).
27. Awareness of support available and willingness to seek it (CCEA 2015:2).
28. Ability to explore a range of views and opinions (Clements et al 1992:3).

B. To enable society to better:

29. Prevent intoxication (Ofsted 1997:1).
30. Prevent ill-health such as cancer, HIV, cardiovascular disease (Ofsted 1997:1), (ACMD 1993:4).

31. Prevent suicide and deliberate self-harm (Ofsted 1997:1), fatalities (ACMD 1993:4).
32. Reduce number of individuals engaging in drug misuse (ACMD 1993:3), (Lowden and Powney 2000:vii).
33. Protect children's safety (King 2000:16).
34. Reduce accidents (Ofsted 1997:1) harm associated with drug misuse (ACMD 1993:3), (Clements et al 1992:3).
35. Prevent risky sexual behaviour/ prostitution (ACMD 1993:4).
36. Reduce the acceptance of illicit drugs and performance enhancing drugs (ACMD 1993:4).
37. Prevent experimenting (ACMD 1993:10), (Clements et al 1992:3), reduce demand (Clements et al 1992:3).
38. Reduce crime (ACMD 1993:12).
39. Delay the age of onset of first time use (ACMD 1993:20).
40. Minimise proportion of users who adopt dangerous forms of misuse (ACMD 1993:20), minimise harm (Clements et al 1992:3).
41. Help users stop using (ACMD 1993:20).
42. Encourage seeking help (ACMD 1993:20).
43. Reduce problematic behaviour and risk (CCEA 2015:2).

Environmental Education

A. To develop in students:

1. Understanding of nature/ principles of an ecosphere/ how to preserve it/ natural process, dependence of life on the environment, harm to the environment (Palmer and Neal 1994:136), (Schaefer 1980:5), (Green 2015:12), (Trevors 2007:1), environment literacy (Hungerford and Peyton 1994:7), environmental consciousness (Palmer and Neal 1994:14),⁹³ of interrelatedness of man and biophysical surroundings (Palmer and Neal 1994:12), sustainable development (Hungerford and Peyton 1994:vi), (Laing and McNaughton 2000:169), environment as a common heritage (Palmer and Neal 1994:14), past/current environments, created by past choices (Palmer and Neal 1994:136).
2. Knowledge (Palmer and Neal 1994:5), (Hungerford and Peyton 1994:viii), (Trevors 2006:1).
3. Recognition of importance of resource conservation / sustainable development (Palmer and Neal 1994:13), (Laing and McNaughton 2000:169), sustainable production of energy, management of forests, agriculture and fisheries, global warming, diversity of species, pollution control, clean air, protecting public health. (Hungerford and Peyton 1994:vii).

⁹³ Many of the aims stated by Palmer and Neal (1994) are extracted from published proceedings of conferences of major environmental organisations such as Britain's National Association for Environmental Education, the International Union for the Conservation of Nature and Natural Resources (IUCN), the United Nations Environmental Program (UNEP), the International, Environmental Education Programme (IEEP) and the United National Educational Scientific and Cultural Organisation (UNESCO).

4. Caring/concern (Green 2015:5), (Palmer and Neal 1994:5), (Laing and McNaughton 2000:169), respect (Laing and McNaughton 2000:169), (Palmer and Neal 1994:136) compromise (Palmer and Neal 1994:20), appreciation (Palmer and Neal 1994:21).
5. Positive attitudes (SOED 1991:6), (Palmer and Neal 1994:12), changed attitudes (Ben-Peretz 1980:19), (Palmer and Neal 1994:21).
6. Understanding of processes and methods of science (Green 2015:12), enquiry and discovery, learning how to learn (Palmer and Neal 1994:19 and 20), commitment to learning (Laing and McNaughton 2000:169), study skills, (Palmer and Neal 1994:136-137).
7. Skills of observation, investigation (Hungerford and Peyton 1994:20), information gathering/processing (Hungerford and Peyton 1994:ix), (Palmer and Neal 1994:19 and 20), evaluating (Hungerford and Peyton 1994:ix), measuring, recording, interpreting (Palmer and Neal 1994:19 and 20).
8. Imagination, literacy, mathematics (Green 2015:9), language, listening (Green 2015:8), confidence (Laing and McNaughton 2000:173), information technology skills (Palmer and Neal 1994:136-137).
9. Behaviours/behaving appropriately, new patterns of behaviour (Green 2015:8), (Palmer and Neal 1994:13), acting sensitively/wisely to development issues (Laing and McNaughton 2000:169), (Ben-Peretz 1980:19) accepting code of behaviour (Palmer and Neal 1994:12), change behaviours (Palmer and Neal 1994:21), (Ben-Peretz 1980:19), choosing behaviour which sustain the environment (Hungerford and Peyton 1994:ix).

10. Knowledge of climate, water, energy, plants, animals, soil, rocks, minerals, buildings, industrialisation, waste, people and communities (Green 2015:6).
11. Understanding of population growth, food and agriculture, tropical forest, biological diversity, desertification/drought, freshwater, oceans and coast, energy, atmosphere and climate, managing solid waste and sewage, hazardous /nuclear substances, (Dufour 2006a:210).
12. Responsibility for the environment (Palmer and Neal 1994:20), responsible attitude (Green 2015:5), (Palmer and Neal 1994:5), responsible citizenship, consuming (Laing and McNaughton 2000:178), environmental responsibility (Laing and McNaughton 2000:169), sense of responsibility (Palmer and Neal 1994:21), responsible decision making (Hungerford and Peyton 1994:ix).
13. Ability to take action/ “action competence” (Green 2015:5), (Laing and McNaughton 2000:173 and 176), action skills (Hungerford and Peyton 1994:ix), understand societal mechanisms to bring about environmental change (Palmer and Neal 1994:21), assess own impact (Hungerford and Peyton 1994:ix), make prudent/rational use of natural resources (Palmer and Neal 1994:16), be an intelligent consumer (Hungerford and Peyton 1994:ix).
14. Active participation in protecting/caring/ improving the environment (Palmer and Neal 1994:16 and 21), (Hungerford and Peyton 1994:viii), take stewardship of the environment (Laing and McNaughton 2000:178), fulfilling duty of maintaining, protecting and improving the quality of environment (Palmer and Neal 1994:17), willingness to conserve resources, (SOED 1991:6), participation in environmental decision making (Palmer and Neal 1994:21).

15. Ability to clarify values (Laing and McNaughton 2000:176), related values (SOED 1991:6).
16. Skills of thinking (Laing and McNaughton 2000:173), thinking beyond immediate perceptions/experience, the anecdotal and the particular (Palmer and Neal 1994:14 and 17), problem-solving/improving the situation, judgement (Trevors 2006:1), (Laing and McNaughton 2000:173), resolving environmental problems/ (Palmer and Neal 1994:20), (Hungerford and Peyton 1994:ix).
17. Skills of decision making (Palmer and Neal 1994:12), (Laing and McNaughton 2000:169), taking informed positions (Laing and McNaughton 2000:168), (Hungerford and Peyton 1994:20), considering different opinions (Palmer and Neal 1994:20), making balanced judgements (Palmer and Neal 1994:20), dealing with conflicting interests (Palmer and Neal 1994:136).
18. Awareness of and concern about economic, social, political and ecological interdependence in urban and rural areas (Palmer and Neal 1994:13).
19. Communication, social skills (Palmer and Neal 1994:136-137), ability to express feelings and thoughts (Laing and McNaughton 2000:178), discussing (Palmer and Neal 1994:19 and 20), persuasion / articulating skills (Laing and McNaughton 2000:173), speaking (Green 2015:8), ability to form relationships (Green 2015:8).
20. Desire for a clean environment (SOED 1991:6), pride in local environment/community (Green 2015:5), liking the environment (Palmer and Neal 1994:136), excitement/curiosity about natural phenomena

(Green 2015:12, appreciation of being at one with nature/ fascination of natural life (Palmer and Neal 1994:11).

B. To enable society to better:

21. Correct failures in human behaviour (Schaefer 1980:5).

22. Improve quality of life on a global and local scale (SOED 1991:6).

23. Sustain the planet and its resources for future generations (Palmer and Neal 1994:3), and promote biodiversity and conservation, and the use of non-renewable resources (Trevors 2007:1).

24. Producing well informed and environmentally active adults (Palmer and Neal 1994:3).

25. Deal/find solutions to with nuclear contamination, waste problems, oil pollution, (Palmer and Neal 1994:11), poverty, toxic waste, desertification, free trade, global warming, biodiversity, ownership of genetic resources, forest management (Palmer and Neal 1994:15).

26. Revive economic growth, make economic growth less energy-intensive, meet essential needs of expanding population, ensure a sustainable population level, merge environmental and economic concerns in decision-making (Hungerford and Peyton 1994:vii).

27. Control human population growth, dealing with global change, infectious diseases, chemical pollution, security, food production and distribution (Trevors 2007:1).

Moral Education

A. To develop in students:

1. Consideration (McPhail *et al* 1974:27), (Harris 1976:33), (Hersh *et al* 1980:9), fairness (Nucci 2001:19), (Kiss and Euben 2010), (Talbot and Tate 1997:8), (Wright 1989:6), equality (Turiel in Nucci 2001:ix), sympathy (White 1975:68), (Williamson 1997:97), caring/concern (Turiel in Nucci 2001:xi), (Joseph and Mikel 2014:326), (Wilson 1998:42), (Talbot and Tate 1997:12), (Althof and Berkowitz 2006:499), (Crittenden 1999:59), (Nucci 2001:19). tolerance (Crittenden 1999:56), kindness/ unselfish/sharing (Turiel in Nucci 2001:xi), (Scoresby1999:111), (Hirst 1974:8), compassion (Scoresby 1999:111), (Joseph and Mikel (2014:327), (Kiss and Euben 2010), (White 1975:68), cooperation (Scoresby1999:111), helping (Scoresby1999:10), (Turiel in Nucci 2001:xi), (Connell 1976:41), /reliability/duty/obligation (Scoresby1999:10), (Stevenson 1989:v), (Connell 1976:39), (Joseph and Mikel 2014:326), affection/love (Crittenden 1999:59), (Talbot and Tate 1997:13), (Joseph and Mikel (2014:327), (Scoresby1999:111), patience, (Joseph and Mikel (2014:327), empathy (Joseph and Mikel 2014:326), (Bottery 1990:30), (Wright 1989:11), (Rorty 1999:18), (Scoresby1999:79), courtesy/ pleasantness (Rorty 1999:18), (Connell 1976:41), temperate (Wilson 1998:42), objective (Connell 1976:41), integrity (Wright 1989:22), (Scoresby1999:10), (Evans 1975:228), (Connell 1976:39), (Williamson 1997:97), industry (Connell 1976:39), courage (Hirst 1974:8), respect (Wright 1989:3), (Crittenden 1999:56), (Rorty 1999:18), (Talbot and Tate 1997:3), (Joseph and Mikel (2014:318), (Scoresby1999:79), (Turiel in Nucci 2001:ix), justice (Wright 1989:6), (Crittenden 1999:56), (Hirst 1974:8), (Talbot and Tate 1997:3), (Althof and Berkowitz 2006:499), (Turiel in Nucci 2001:ix), (Joseph and Mikel (2014:318), (Wilson 1998:42),

keeping promises (Wright 1989:7) (Harris 1976:35), loyalty (Wright 1989:9), (Connell 1976:39), (Talbot and Tate 1997:12), (Williamson 1997:97), (Wright 1989:9), (Williamson 1997:97), trust (Wright 1989:9), (Talbot and Tate 1997:12), co-operation (Bottery 1990:30), (Scoresby 1999:7), (Talbot and Tate 1997:12), friendship (Talbot and Tate 1997:3), freedom (Talbot and Tate 1997:3), (Crittenden 1999:56), truthfulness/honesty (Kiss and Euben 2010), (Crittenden 1999:56), (Hirst 1974:8), (Stanton 1989:v), (Wright 1989:7), (Talbot and Tate 1997:3), (Scoresby1999:81), (Connell 1976:39), (Crittenden 1999:56), self-discipline/ discipline (Talbot and Tate 1997:12), (Turiel in Nucci 2001:ix).

2. Sacrifice, (Williamson 1997:97), (Scoresby1999:111), confidentiality (Wright 1989:20), imagination (Kiss and Euben 2010), patriotism, (Connell 1976:39), social participation (Connell 1976:41), get along with people, (Connell 1976:41), curiosity, (Kiss and Euben 2010), accepting alternative views, (Kiss and Euben 2010), doing properly the job for which he is paid, (Hirst 1974:8), causing minimum suffering to others, (Hirst 1974:8), not hurting other people (Scoresby1999:10), refusal to support harm to individuals (Talbot and Tate 1997:13).
3. Moral behaviour (Taylor 1975:20), (Purple and Ryan 1976:5) Hersh et al (1979:245), (NCC 1990:4), moral acting (Hersh et al 1980:2), (Scoresby1999:79), (Hirst 1974:59), (Williamson 1997:97) moral conduct (Walker et al 2015:81), (Nucci 2001:196), (Wilson 1998:42), ability to put moral values into practice (McPhail *et al* 1974:27), regulate themselves/ control behavior (Turiel in Nucci 2001:ix), (Scoresby 1999:7), moral agency (Wright 1989:1), act morally (Wright 1989:10), (Althof and Berkowitz 2006:499).
4. Moral thinking (Harris 1976:30), critical thinking (Scheffler 1976:28),

reasoning (Nucci 2001:104), (Mosher and Sullivan 1976:239) (Scriven 1976:328), (Oliver and Bane (1976:349) Wilson (1975:36), Hersh et al (1979:202), (Hirst 1999:106), (Crittenden 1999:53), (Williamson 1997:97), (Straughan 1988:18), moral reasoning/judgement (Hersh et al 1980:119-134) (Hirst 1974:109), critical analysis (Taylor 1975:20), moral logic (Blackham 1975:48), critical understanding (Joseph and Mikel 2014:327), (Turiel in Nucci 2001:x), thinking, (Wilson 1998:42), (Watkins 1976:17), justification (Wright 1989:11), (Althof and Berkowitz 2006:499), rationality (Bottery 1990:31), (Kiss and Euben 2010).

5. Awareness of/express feelings (Scoresby1999:83), (Wilson 1998:42), recognition that feelings, needs and interest of others are as equally important as one's own (Harris 1976:38), (Wright 1989:11).
6. Moral judgement/judging skills/evaluation (Nucci 2001:19), (Kibble 1998:59), (Hersh et al 1980:2), (Purple and Ryan 1976:5), (Hirst 1974:113), (Kiss and Euben 2010), (Scoresby1999:110), rational decisions/ decision-making (Stanton 1989:v), (Harris 1976:33), (Hersh et al 1980:10), (Watkins 1976:12), (Wright 1989:5), (Williamson 1997:97), moral decisions (Wilson *et al* 1967:26), evaluation/Judgement skills moral judgements.
7. Knowledge of moral principles/precepts/ rules/guidelines (morals) of society (Bull 1969:5), (Crittenden 1999:47), (Talbot and Tate 1997:8), (Wright 1989:5), (Williamson 1997:97), (Hirst 1974:18), (Carr 1999:35), moral virtues (Hirst 1999:105), moral knowledge/knowing good (Nucci 2001:196), knowing right from wrong (NCC 1990:4), (Straughan 1999:262), (Nucci 2001:19), moral awareness (Hersh et al 1979:245), moral ideas (Stanton 1989:v).
8. Ability to distinguish between value criteria, value principles/relevant

irrelevant evidence (Hersh et al 1980:10), clarify values (Watkins 1976:12), (Straughan 1982:17), (Raths et al 1976:113), (Hersh et al 1980:38), understand a set of values (Watkins 1976:12), various moral beliefs (Harris 1976:37), (Hersh et al 1980:2-3), (Hirst 1974:58-68).

9. Personal skills (Scoresby1999:109), practical wisdom (Kiss and Euben 2010), teamwork (Connell 1976:39), counselling skills (Mosher and Sullivan 1976:241), teaching skills (Mosher and Sullivan 1976:244), leaning skills (Wilson 1975:36), research and resolve social problems (Hersh et al 1980:11), mental maturity (Scoresby1999:83), social competence (Scoresby1999:10), listening skills (Wright 1989:3) interpersonal skills (Wright 1989:10).

10. Ability to deal with moral problems/issues (Purple and Ryan 1976:71), (Nucci 2001:193), questions of right and wrong (Purpel and Ryan 1976:xvi), moral issues (Hersh et al 1980:9).

11. Service to community (Connell 1976:39), participation effectively in social institutions (Crittenden 1999:58), social values (Nucci 2001:xvii), exert influence in public affairs (Hersh et al 1980:11), participation in moral activities (Hirst 1974:113), civic virtues (Rorty 1999:7), collective effort (Talbot and Tate 1997:8), moral obligations (Williamson 1997:95).

12. Develop moral consciousness (Hirst 1974:64), motivation to do what is right (Harris 1976:39), wish to do good (Nucci 2001:196), willingness to promote goodness and minimise evil (NCC 1990:4), moral commitment (Wright 1989:1), To sense of duty to a set of social ideals and norms (Chazan 1985:21).

13. Develop moral character (Nucci 2001:xix), ability to become good (Turiel in Nucci 2001:xi), certain traits of character (Turiel in Nucci 2001:xi),

moral competence (Wright 1989:1).

14. Ability to engage in moral deliberation (Hersh et al 1980:10), communicate (Harris 1976:38), (Scoresby1999:111), express attitudes, aspirations, feelings, beliefs, convictions, worries, opinions (Raths et al 1976:112), debate controversial moral issues (Hirst 1974:114), (Wright 1989:10), discourse (Williamson 1997:96).
15. Responsibility (Scoresby1999:79), (Talbot and Tate 1997:12) responsible moral judgements (Hirst 1974:113), personal responsibility (Watkins 1976:15), (Wright 1989:3), civic responsibility (Bottery 1990:137).
16. Reflection on own conduct (Nucci 2001:210), examine own beliefs (Noddings 2016:214), uncover source of beliefs or whether those beliefs were justified (Noddings 2016:214), manipulate the moral canvas of their own lives (Nucci 2001:216), Develop self-awareness and self-caring (Hersh et al 1980:9), critical, conscious self-reflection (Kiss and Euben 2010), (Wright 1989:10), understanding own strength and weakness (Talbot and Tate 1997:12), choose own values (Watkins 1976:15), self-knowledge (Scoresby1999:110), ability to make moral choices (Carey (2000: 17), (Williamson 1997:98) rational autonomy (Hirst 1974:114).
17. Acceptance of societal standards and norms (Turiel in Nucci 2001:x), understanding of social convention and social organisation (Nucci 2001:169), upholding moral values (Crittenden 1999:56), awareness of social cost of conduct to others (Nucci 2001:193), a conscience that incorporates society's standards (Turiel in Nucci 2001:xi), moral orientation toward their own conduct and norms of society (Nucci 2001:169), Recognition of the common good (Crittenden 1999:56), fitting into social group/ not doing anything unacceptable in eyes of peers (Wright 1989:3).

18. Acknowledgement of rights (Nucci 2001:169), human rights (Kibble (1998:53), (Joseph and Mikel (2014:324), (Talbot and Tate 1997:12), environmental rights (Joseph and Mikel 2014:324), (Wright 1989:22)

19. Sense of meaning /direction/meaning (Wright 1989:23), purpose (Talbot and Tate 1997:12), self-esteem (Bottery 1990:30).

20. Resolve disputes (Talbot and Tate 1997:12).

B. To enable society to better:

21. Produce morally educated people (Harris 1976:38), constructive citizens and moral beings (Nucci 2001:169), socialised citizens (Althof and Berkowitz 2006:495), morally virtuous people (Wilson 1998:42).

22. Help students act consistently with ideals and practices valued by society (Chazan 1985:1).

23. Support marriage (Talbot and Tate 1997:13).

24. Promote equal opportunities for all (Talbot and Tate 1997:13).

25. Contribute to economic and cultural resources (Talbot and Tate 1997:13).

26. Make truth, integrity, honesty and goodwill, priorities in public and private life (Talbot and Tate 1997:13).

27. Promote participating in democratic process (Talbot and Tate 1997:13).

28. Support those who cannot by themselves sustain a dignified life-style

(Talbot and Tate 1997:13).

29. Help people to know the law/legal processes (Talbot and Tate 1997:13).
30. Improve/achieve moral structure of society (Nucci 2001:196), smooth community life (Connell 1976:39), a trouble-free society, to stop blood flowing on the streets, keep the social ship afloat, get on with our lives in safety (Wilson 1998:42), moral health of the nation (Wright 1989:1) correct moral malaise (Smith and Standish 1997:vii).
31. Preserve areas of beauty/ repair damage to habitats (Talbot and Tate 1997:14).
32. Help students to more responsible life (McPhail et al 1978:7), respect the good of society as a whole (Crittenden 1999:56).
33. Prevent/lessen vandalism/hooliganism (McPhail et al 1972:1), (Wilson 1998:42), (Carr 1999:27), (Smith and Standish 1997:viii), dishonesty, (McPhail et al 1972:1), sneering, and 'knocking' other people (McPhail et al 1972:1), violence/ aggression (Taylor 1975:11), (Turiel in Nucci 2001:ix), (Joseph and Mikel (2014:317), (Carr 1999:27), (Cox 1997:67), (McPhail et al 1972:1), domestic violence' (Joseph and Mikel (2014:318), pollution/ecoside/ destruction of life on this planet (Joseph and Mikel (2014:318), (Taylor 1975:11), delinquency/crime/anti-social/deviant behaviour (Taylor 1975:11), (Wilson 1998:42), (Carr 1999:27) genocide, ethnic hatred, racism (Joseph and Mikel (2014:318), sexual abuse/rape/adultery/sadism (Joseph and Mikel (2014:318), (Wilson 1998:42), (Smith and Standish 1997:viii), (Cox 1997:67), hatred, vengeance, (Joseph and Mikel (2014:318), war/militarism (Wilson 1998:42), (Joseph and Mikel (2014:318), (Joseph and Mikel (2014:318), mugging, (Wilson 1998:42), (Smith and Standish 1997:viii), drug

abuse/taking/AIDS (Carr 1999:27), (Taylor 1975:11), (Williamson 1997:95), joy-riding, graffiti, (Smith and Standish 1997:viii), cruelty, (Cox 1997:67), political sleaze, number of single parent families, abortion, (Williamson 1997:95).

34. Help students to a beneficial, valuable, worthwhile and ultimately satisfying life (Hyland 1979: 156), to live a good life. (McPhail *et al* 1974:27), more meaningful lives (Carr 1999:27), achieve human fulfilment (Hirst 1999:108), with living and working (Wright 1989:9).

35. Increase altruistic, fair, charitable, civil behaviours (Turiel in Nucci 2001:ix).

Multicultural Education

A. To develop in students:

1. Tolerance, acceptance, appreciation, celebration, enjoyment, valuing of, and respect for and learning from, other cultures, cultural differences, diversity: (Wurzel 2004a:16), (Adler 2002), (Lynch 1983:15), (Levinson 2010:449), (Mitchell *et al* 1984:50), (Triandis 1986:91), (Bullivant 1986:41), (McLean and Young 1988:101), (Farrell 1990:3-7), (Rex 1986:215), (Twitchin and Demuth 1985:6), (Cole 1986:123), (Lynch 1986:82), (Modgil *et al* 1986:7).
2. Sensitivity to/comfort with the inherent plurality of the world - systems, beliefs, ways of life, cultures, modes of analysing, variations in human perspective ways of looking at historical events, the interdependence of individuals, groups and nations: (Tomlinson 1990:7), (Wurzel 2004a:16), (Parekh 1986:27), (Lynch 1986:87).

3. Commitment to/fighting for social change (Banks 1986:226), (Zaldana 2010:10).
4. Ability to thrive/live in a multicultural society, succeed economically/in a global economy: (Straker-Welds 1984:2), (Modgil et al (1986:1), (Wurzel 2004a:16), (McLean and Young 1988:100), (Levinson 2010:440), (Zaldana 2010:9), and to take their places in society as citizens, as workers and consumers, and as creative persons (Lynch 1983:16), civic reasonableness and civic equality (Levinson 2010:434).
5. Respect for others and self, values and attitudes (Lynch 1986:82), (Lynch 1983:47), (Levinson 2010:434), (Parekh 1986:29), (Leicester 1989:22).
6. Analytical and evaluative abilities, curiosity, capacity for reflection, make own choices, cognitive skills, reasoning skills, learning skills (Modgil et al 1986:5), skills for success in school, achieve academically, critical reflection, deal with ambiguity of knowledge, imagination, self-criticism, reasoning, weighing-up evidence, form one's own judgement, (Lynch 1986:82, 87), (Lynch 1983:47), (Parekh 1986:19), (Levinson 2010:432), (Parekh 1986:26), (Mitchell et al 1984:50), (Zaldana 2010:10), (Wurzel 2004a:16), (Tomlinson 1990:171).
7. Acceptance of principle of equal rights for all (Lynch 1986:87), as equal fellow-citizens (Tomlinson 1990:7).
8. Acceptance of principle of justice for all (Lynch 1986:87), (Lynch 1983:17), (Tomlinson 1990:170).
9. Acceptance of principle of fairness (Lynch 1983:17).
10. Awareness of other cultures, languages, histories, ways of life and

thought (Parekh 1986:26), (McLean and Young 1988:101),(Tomlinson 1990:170), (Modgil et al 1986:120), (Leicester 1989:22), (Page and Thomas 1984:9) (Twitchin and Demuth (1985:7) (Lynch 1983:66), and to internalise the historical and contemporary contradictions that are embed in the human condition (Wurzel 2004a:16).

11. Intellectual and emotional commitment to the fundamental unity of all human beings (Adler 2002), recognising human dignity and human failings (Green 1984:2), the great intellectual, moral, religious, literary and other achievements of the human spirit. (Parekh 1986:19).
12. Increased self-esteem/self-image, confidence, personal identity, empowerment (Zaldana 2010:10), (Levinson 2010:439), (Lynch 1983:48), (McLean and Young 1988:101), (Cole 1986:124), (Twitchin and Demuth (1985:7), Lynch (1986:82, 87).
13. Responsible moral behaviour (McLean and Young 1988:101), appropriate behaviours (Banks 1986:228), Wurzel (2004a:2), intellectual humility (Parekh 1986:29), moral qualities (Parekh 1986:19).
14. Appropriate attitudes, beliefs (Lynch 1983:47), (Zaldana 2010:9), (Leicester 1989:22), (Banks 1986:228), (Tomlinson 1990:170), (Farrell 1990:3-7), love of truth, openness to the world, objectivity (Parekh 1986:19).
15. Values, democratic values (Lynch 1983:47), (Leicester 1989:22), (Banks 1986:228), skills for values clarification (Modgil et al 1986:5), appropriate values/ values appropriate to a modern society McLean and Young (1988:57) offer (Tomlinson 1990:172), Moral values (Stears et al

1995:172).

16. Communication/language skills (Lynch 1983:48), (Bullivant 1986:41), (Twitchin and Demuth 1985:6), Develop basic skills for success in school (Lynch 1986:87).

B. To enable society to better:

17. Tackle/eradicate racism, prejudice, discrimination, exclusion, stereotyping, intolerance: (Banks 1986:222), (Levinson 2010:449), (Straker-Welds 1984:2), (Mulvaney 1984:27), (Mitchell et al 1984:46), (Twitchin and Demuth 1985:161-211), (McLean and Young 1988:57), (Lynch 1986:80), (Modgil et al 1986:16) (Parekh 1985:31), (Farrell 1990:3-7), (Page and Thomas 1984:10), (Foster 1990:1), (Tomlinson 1990:170), (Cole 1986:123-147), (Zaldana 2010:9), help pupils live a life free from ignorance, prejudices superstitions and dogmas” (Parekh 1986:19).

18. Resolve tensions and conflicts: (Tomlinson 1990:7).

19. To produce decent, just humane citizens: (Tomlinson (1990:89)/ promote the civic good (Levinson 2010:434).

20. To confront issues such as participatory democracy, inequality, sexism, and parity of power: (Modgil et al 1986:5), (Banks 1986:222).

21. Assimilate all groups into British society (Tomlinson 1990:172) but preserve minority group cultures: (Levinson 2010:432).

22. Prepare pupils for the social, political and economic realities of a culturally diverse society, (Modgil et al 1986:5), democratic living, (Zaldana 2010:6), cure the ills that beset an educational system,

(Bullivant 1986:33), help pupils live a life free from ignorance, prejudices superstitions and dogmas” (Parekh 1986:19).

23. Achieve societal transformation and reconstruction, (Levinson 2010:437), improve the life chances of minority ethnic groups, (Straker-Welds1984:1), overcome disadvantage, (McLean and Young 1984:v), (Modgil et al 1986:1), promote advancement of people of colour, (Zaldana 2010:6), create and perpetuate, a just, humane, and democratic society (Zaldana 2010:9), encouragement of and support for diversity of cultures, (Lynch 1986:4), improve the quality of life of all young people (McLean and Young 1988:101).

24. Provide improve/balanced educational equality/equality of education for all: (Lynch 1983:17), (Rex 1986:206), (Modgil et al 1986:15), (Lynch 1986:86), (Zaldana 2010:19), (Banks 1986:226), (Levinson 2010:437), (Tomlinson 1986:181), (Twitchin and Demuth 1985:9), (Lynch 1986:83).

25. Promote freedom, justice/social for all: (Lynch 1986:17, 86), (Zaldana 2010:19), (McLean and Young 1988:101).

26. Create racial harmony/good race relations, coexistence of different cultures: (Zaldana 2010:6), (Twitchin and Demuth (1985:7). / live together in a multi-cultural society face realities of prejudice (Farrell 1990:3-7) (Triandis 1986:78), to release students from the confines of an ethnocentric straightjacket, (Parekh 1986:26).

Religious Education

A. To develop in students:

1. Understanding of religion/various religions/worldviews (Fraser-James 1983:8), (Harris 1976:71), (SOED 1992:1), (Gower 1990:19), (NEC 2013:14), key figures in religions (Gower 1990:25), religious traditions - Christian, Buddhist, Hindu, Jewish, Muslim, Sikh (Keast 2006:303), changing character of religion. (Gower 1990:23), (Francis 2007:4), traditions beyond major religions (Gearon 2004:24), sacred books / stories (Gower 1990:25), beliefs about God (Francis 2007:4), (Court 2013:256), (Barnes 2015:204), worship, myth (Treece 2010:101).
2. Recognition of diversity/range of beliefs (NEC 2013:14), (Keast 2006:303), (Gearon 2004:24), freedom of religion / expression (Gearon 2004:23), diverse nature of religion and belief in the contemporary world (Ofsted 2013:8), accept different ways of life (NEC 2013:14), non-religious life styles (Hull 1975:203)
3. Understanding of religion as a prime factor behind human behaviour/ an expression of human experience (SOED 1992:1), how beliefs, practices, values and ways of life of specific religions / non-religious world views are linked (Ofsted 2013:8) what it means to be human (Francis 2007:4), influence of religion on individuals, families, communities and cultures (Francis 2007:4), place of religion / belief in the modern world (Ofsted 2013:4), positive and negative impacts that religion and belief can have on individuals and society (Ofsted 2013:8).
4. Knowledge about religion and political dimensions (Walshe and Teece (2013:323), media/censorship (Gearon 2004:24), environment/stewardship (Gearon 2004:25) development education

through religious organisations/ aid organisations (Gearon 2004:24), UN Special Rapporteur on religion and belief (Gearon 2004:25).

5. Curiosity about worship, ritual, festival, and religious practice (Gower 1990:25), (Lundie 2010:167).
6. Experiences of awe, reverence (Harris 1976:67), delight, mystery (Gower 1990:25), spiritual experience/ religious/ the Divine, (Court 2013:251 and 254), wonder, sense of the finite and transcendent (Lundie 2010:167), joy, peace, insight (Court 2013:257).
7. Understanding of the culture in which they are maturing (Gower 1990:19), nature of reality (Francis 2007:4), people and relationships (Gower 1990:29), cultural religious/spiritual heritage of the community (Gower 1990:23), symbolism, (Lundie 2010:167).
8. Ability to learn from painful experiences (Gower 1990:25).
9. Recognition of self/identity (Francis 2007:4-5), self-respect (Barnes 2015:204), own value/importance (Gower 1990:25), (Ofsted 2013:9), identity (Keast 2006:302), sense of belonging (Lundie 2010:167).
10. Ability to flourish as citizens in a pluralistic society / global community/ religiously diverse society (Francis 2007:5), (Gearon 2004:24), live together respectfully for wellbeing of all (NEC 2013:15), overcome prejudice (Gearon 2004:30), (Francis 2007:5), resolve conflicts (Gearon 2004:14), have good personal relations (Hull 1975:203)
11. Skills in music, movement, art and craft (Gower 1990:26).
12. Ability to explore meaning/purpose of life/ life as a series of significant

stages (Gower 1990:25), (Ofsted 2013:9), (Hull 1975:203), meaning and connection (Court 2013:257), consider existential questions (Gower 1990:19), (SOED 1992:1), (Francis 2007:4), (NEC 2013:14), ways of expressing meaning (NEC 2013:14), personal quest (Kibble (1998;57).

13. Willingness to give as well as receive (Gower 1990:25), selfless service, (Treece 2010:101).
14. Participation in community religious groups (Keast 2006:302), practical RE work (Keast 2006:304), social service (Hull 1975:203).
15. Skills of enquiry, evaluation (Keast 2006:304), (Francis 2007:5), (Gower 1990:29), (Ofsted 2013:9), learning, acquiring/recording information, (Gower 1990:29), reflection, considering, analysing, interpreting/investigation (Francis 2007:5), (NEC 2013:14) textual analysis, interpretation, criticism (Court 2013:257), enquiry, gathering, interpreting and analysing information (Ofsted 2013:9), internet use, project work, surveys and written assignments (Gearon 2004:25).
16. Reasoning /decision making/thinking skills (Ofsted 2013:9), (Lundie 2010:167), informed responses to profound religious, philosophical or ethical questions (Ofsted 2013:8).
17. Ability to communicate (Francis 2007:5), express experience (spiritual, creative and imaginative) (Court 2013:258), debate (Ofsted 2013:4), articulate beliefs, values and commitments (NEC 2013:15), respond to questions (NEC 2013:14), ask pertinent questions (Ofsted 2013:9), grasp language regarding religious, beliefs (Gower 1990:25), express beliefs / listen to others (Gower 1990:26), (Francis 2007:5) (NEC 2013:14), debate (Keast 2006:304), religious literacy (Lundie 2010:167), (Ofsted 2013:8) interpret distinctive nature of religious language (Ofsted 2013:8).

18. Beliefs and values (Ofsted 2013:4), reflect on aspects of their lives (Treece 2010:95), evaluate own beliefs and values/practices (Fraser-James 1983:8), (SOED 1992:1), (Francis 2007:5), awareness of what a religion can offer (Harris 1976:67).
19. Attitudes of loyalty, allegiance, solidarity, obligation (Keast 2006:302), empathy, (Ofsted 2013:4), (Keast 2006:304), freedom, (Gearon 2004:30), (Keast 2006:304), altruism, (Lundie 2010:167), civility and (Barnes 2011:131), dignity, equality, anti-discrimination (Keast 2006:304), forgiveness, understanding, compromise (Gearon 2004:14), being honest, compassionate, just, courageous, hopeful, temperate, wise, faithful (Felderhof and Thompson 2014:v).⁹⁴
20. Knowledge of human rights (Keast 2006:304), (Gearon 2004:23), rights of women / indigenous peoples (Gearon 2004:23), international criminal courts (Gearon 2004:23), violence/terrorist activity in the name of religion (Gearon 2004:30), religious persons in atrocities (Gearon 2004:23), asylum, death penalty, genocide (Gearon 2004:23), immigration and minorities/history of the empire/colonialism (Gearon 2004:25), dissonances between universal human rights, cultural and religious views (Gearon 2004:25).
21. Understanding of conflicts between state law and religious law (Gearon 2004:23), religion and the state/ monarch as “defender of the faith” (Gearon 2004:24).
22. Appreciation of ethical life stances (Keast 2006:302), issues of right and

⁹⁴ In addition to being called values and virtues, authors in Felderhof and Thompson’s volume refer to “dispositions”.

wrong (Francis 2007:4), how to live a moral life (Court 2013 :257), make wise moral choices (Barnes 2015:2004), express ethical issues (NEC 2013:14), moral values/issues such as honesty, liberty, justice, fairness and concern for others (SOED 1992:1), (Gower 1990:25), tolerance (Gearon 2004:30), respect (Keast 2006:304), (Gearon 2004:14), (Ofsted 2013:4), respectfulness (Barnes 2011:131), sensitivity (Ofsted 2013:4), (Gower 1990:23), (Francis 2007:5), (Barnes 2015:201).

B. To enable society to better:

23. Expose all religion to the light of reason (Harris 1976:67).

24. Minimise misunderstanding and prejudice (Gower 1990:19), (Francis 2007:5), bigotry and intolerance (Barnes 2015:201).

25. Create community cohesion, global citizenship and saving the planet (Baumfield and Cush 2013:234) and (Cush and Robinson 2014:231).

26. Help students to come to their own beliefs and respect beliefs different from their own (Gower 1990:23).

27. Prepare pupils for adult life, employment and lifelong learning (Francis 2007:5), live amidst moral and religious diversity (Barnes 2015:204), contribute positively to society (Barnes 2015:204).

28. Promote intercultural understanding (Cush and Robinson 2013:234).

29. Protect the freedom of religion and beliefs of members of minority faith communities (Cush and Robinson 2013:234).

Sex Education

A. To develop in students:

1. Personalities (Dworkin 1967:1).
2. Beliefs, attitudes and values (Dworkin 1967:1), (Harrison 2000:9), (Went 1985:19), (McCabe 2000:27), (Ray and Went 1995:1), (Alldred and David 2007:16), (Dixon and Mullinar 1983:1).
3. Maturity (Dworkin 1967:1).
4. Knowledge (Went 1985:19), (Ray and Went 1995:1), (Alldred and David 2007:16.).
5. Respect for self and others (McCabe 2000:27), (Dworkin 1967:2-3), (Ray and Went 1995:12), (Harrison 2000:31), Hart (1995:40), love for self and others ((Harrison 2000:31), friendship (Ray and Went 1995:12), concern, compassion (Dworkin 1967:2-3), honesty (Ray and Went 1995:27-33), respect, love, empathy, (Alldred and David 2007:35), caring Dixon and Mullinar (1983:), (Alldred and David 2007:35).
6. Improved behaviour, humane sexual behaviour (Rogers 1974:6-7), responsible behaviour, health-related behaviours (Harrison 2000:9), (Halstead and Reiss 2003:166), (Went 1985:19) medically approved behaviours (Harrison 2000:9), acceptable behaviour (Harrison 2000:22).
7. Morality, personal morality (Harrison 2000:7 and 9), a moral framework (Harrison 2000:13-14), moral factors/framework (Went 1985:18,20), awareness of moral/ethical issues (Ray and Went 1995:12), (Harrison

2000:25) knowledge of right and wrong (Harrison 2000:32), moral dimension (Halstead and Reiss 2003:3).

8. Acceptance of the variability of human sexual behaviour (Went 1985:19), gender, sexuality sexual orientation (McCabe 2000:27), roles of men and women in society (Halstead and Reiss 2003:137), ability to counteract myths / false assumptions of “normal” behaviour. (Ray and Went 1995:11).
9. Awareness of physical and emotional changes (McCabe 2000:27), emotional and social aspects of sexual development (Went 1985:19), (Alldred and David 2007:36) changing nature of sexuality over time (Harrison 2000:24), growth, puberty conception (Halstead and Reiss 2003:137).
10. Ability to communicate, dialogue (Harrison 2000:22), (Went 1985:20) (Halstead and Reiss 2003:165) express feelings confidently (Harrison 2000:24), listening skills, (Harrison 2000: 40), (Went 1985:19), communication skills (Ray and Went 1995:1), life/interpersonal/social skills (Harrison 2000:13-14), (Ray and Went 1995:1), (McCabe 2000:27), (Alldred and David 2007:16), develop acceptable vocabulary (Ray and Went 1995:11).
11. Responsible sexual decision-making (Rogers 1974:6-7), (Went 1985:19), (Ray and Went 1995:1), consideration of short / long term consequences of decisions (Harrison 2000:24), justification of personal choices and decisions (Harrison 2000:24), honest self-assessment (Harrison 2000:24), moral reasoning (Harrison 2000:32), critical thinking (Harrison 2000: 40), autonomy (Halstead and Reiss 2003:5-6), distinguishing fact from opinion (Harrison (2000: 40).

12. Acceptance of their own sexuality, pubertal changes and ability to adjust to them (Went 1985:19) (Ray and Went 1995:11), overcoming guilt and anxiety (Went 1985:19).
13. Appreciation of the need to avoid discrimination, prejudice (McCabe 2000:27), (Alldred and David 2007:35) knowledge of how gender stereotype can affect behaviour (Harrison 2000:24).
14. Awareness of responsibilities to various communities (Harrison 2000:35), of parenthood (McCabe 2000:27), Hart (1995:43), citizenship (Harrison 2000:7), willingness to do what is right (Harrison 2000:31).
15. Self-esteem, self-image, confidence (Harrison 2000:23), (Alldred and David 2007:35) feeling positive about oneself (Harrison 2000:24), (Went 1985:19), (Dixon and Mullinar 1983:1) self-awareness, (Dworkin 1967:2-3), (McCabe 2000:27), (Ray and Went 1995:12), positive feelings about sexuality (Harrison 2000:24).
16. Ability to understand and manage change in relationships (Harrison 2000:24), fulfilling sexual relationships (Went 1985:19), mutuality in sexual relationships (Ray and Went 1995:28).
17. Ability to recognise causes and effects of stress/ manage and prevent it (Harrison 2000:24), asking for and giving support (Harrison 2000:24), awareness of statutory and voluntary organisations that offer support (Harrison 2000:25) (McCabe 2000:27).
18. Insights into people's lifestyles, values, attitudes (Harrison 2000:25), sensitivity to others (Went 1985:19), awareness of cultural, ethnic and religious influences (McCabe 2000:27), legal issues (Harrison 2000:25), Hart (1995:40), awareness of others (Dworkin 1967:2-3).

19. Understanding of the part family plays in fulfilling relationships (Harrison 2000:24), (McCabe 2000:27) (McCabe 2000:27), (Alldred and David 2007:35), Hart (1995:40), (Stears et al 1995:173) human relationships Halstead and Reiss (2003:3), partnerships, divorce, separation, bereavement (Harrison 2000:25), problems in family life - domestic violence, abuse, bereavement, substance use, unemployment, illness, special-needs (Harrison 2000:25), role of different family members may alter overtime (Harrison 2000:24), (Went 1985:19), marriage (Hart 1995:43), (Harrison 2000:25),

20. The ability to discuss contraception, birth, HIV/AIDS, childrearing, abortion, masturbation, drug use, sexual harassment, values, beliefs (Harrison 2000:25), daily bodily functions (Ray and Went 1995:11), (Dixon and Mullinar(1983:1).

21. Awareness of exploitation and sexism (Ray and Went 1995:12), (Went 1985:19), (Ray and Went 1995:28). dangers of strangers (Ray and Went 1995:11), ability to resist unwanted sexual experience/peer pressure (Ray and Went 1995:11), (Harrison 2000:24), be assertive (Harrison 2000:22), (Went 1985:20), dangers of casual and promiscuous sexual behaviour Hart (1995:40).

22. Ability to resist temptation (Harrison 2000:32), control sensual appetites (Riches 1995:25), exercise self-restraint Hart (1995:40),

B. To enable society to better:

23. Tackle/prevent teenage/unwanted pregnancies (Harrison 2000:xiv), (Harrison 2000:22), (Dworkin 1967:41-53), (McCabe 2000:8), (Halstead and Reiss 2003:137), (Alldred and David 2007:16).

24. Prevent teenagers from engaging in sexual intercourse (Halstead and Reiss 2003:137). Reduce promiscuity (Harrison 2000:23) exposure to sexual excesses (Riches 1995:25).
25. Reduce/eliminate teasing/sexual harassment (Ray and Went 1995:11).
26. Reducing family breakdown, divorce rate, illegitimacy (Riches 1995:24).
27. Prevent disease/AIDS (Harrison 2000:3-14), (Harrison 2000:22), (Dworkin 1967:41-53), (McCabe 2000:8), (Halstead and Reiss 2003:137), keep young people healthy (Harrison 2000:41), (Alldred and David 2007:16) encourage better mental health (Went 1985:19), healthy living (McCabe 2000:3), (Riches 1995:22).
28. Overcome guilt and anxiety (Ray and Went 1995:12), (Halstead and Reiss 2003:137), irrational fears (Riches 1995:22).
29. Encourage obeying moral rules (Harrison 2000:32), produce students as moral subjects (Alldred and David 2007:36).
30. Support the institution of marriage (Harrison 2000:41), Enable stable relationships (McCabe 2000:3), Hart (1995:40).
31. Encourage personal responsibility (McCabe 2000:3), (Alldred and David 2007:36)
32. Contribute to physical, emotional, moral and spiritual development of all young people (McCabe 2000:27).
33. Encouraging good relationships (Halstead and Reiss 2003:137).

34. Prevent forcing of unwanted sexual activity on others (Went 1985:19).

35. Protect people from sexual exploitation/abuse (Went 1985:20),
(Halstead and Reiss 2003:137), (Riches 1995:22).

APPENDIX II

INFORMATION ON ORGANISATIONS SUPPORTING, AND SOME LITERATURE DESCRIBING, VALUES EDUCATION

With its focus on assisting students to avoid behaviours which would harm them and to adopt behaviours which would benefit them, and thereby alleviate some social problems, values education is being promoted by a number of organisations.⁹⁵ In England in 1996, the School Curriculum and Assessment Authority (SCAA)⁹⁶ established the National Forum for Values in Education and the Community.⁹⁷ In addition, there is a growing number of journals relating to values education,⁹⁸ and Taylor (1994a) published a directory of over 100 values education projects in twenty-six countries, a directory of research and resources for values education in the United Kingdom (UK) (Taylor 1994b), and a bibliography (Taylor 1994c) from twenty-seven countries in Europe. There is literature describing values education in, for example, Asia,⁹⁹ Australia,¹⁰⁰

⁹⁵ Such as, The Jubilee Centre for Character and Virtues (School of Education, University of Birmingham), The Values Education Council (National Foundation for Educational Research) which co-ordinates the efforts of another fifteen institutions that promote values education, The Gordon Cook Foundation (Aberdeen), which devotes its annual income to promoting values education projects, The Human Values Foundation (London), the American Society for Value Inquiry (Department of Philosophy, D'Youville College), The Society for Values in Higher Education (Portland State University), The Thomas Jefferson Center (see Satnick 1991) and The Brahma Kumaris Spiritual University, (London) which together with UNICEF and UNESCO, offers an extensive Living Values Programme.

⁹⁶ Now the Qualifications and Curriculum Authority (QCA).

⁹⁷ See Talbot M and Tate N: The cultural context of education in values. In Cairns J, Gardner R and Lawton D (Eds) (2000:39-40).

⁹⁸ For example, the Value Inquiry Book Series (now at Volume 50), the Journal of Human Values, the Journal of Values Inquiry and the Journal of Value-Based Management (published respectively by: Rodopi in Amsterdam and Atlanta; Sage Publications in New Delhi; ASVI, Department of Philosophy, D'Youville College; and the Institute for Business and Management Ethics, Hagan School of Business, Iona College.

⁹⁹ See for example, Cummings et al (1988).

¹⁰⁰ See for example, Hill (1991).

Canada,¹⁰¹ India,¹⁰² New Zealand¹⁰³, the UK,¹⁰⁴ and the USA.¹⁰⁵ Some educators have put values education into practice with resource packs prepared specifically for educators to use in schools¹⁰⁶ and voluntary youth organisations.¹⁰⁷ Some universities, colleges and teacher training institutions have established centres and programmes relating to values education, and several researchers have written about values education in relation to teacher training.¹⁰⁸

¹⁰¹ See for example, Beck (1990), and Beck and Kosnik (1998).

¹⁰² See for example, Nazareth and Waples (1980).

¹⁰³ See for example, the work of the New Zealand Foundation for Values Education, Invercargill.

¹⁰⁴ See for example, Halstead and Taylor (1996), Stevenson et al (1998) and Montgomery and Smith (1997).

¹⁰⁵ See for example, Silver (1976), O'Reilly (1991a), Saterlie (1988), Farmer (1987) and Meyer et al (1975).

¹⁰⁶ See for example, Cross (1995), Joyce (1994) and (Rowe and Newton 1994).

¹⁰⁷ See for example, Aitken et al (1993) and the Guide Association (1996).

¹⁰⁸ See for example, the University Center for Human Values, Princeton University, The values program at Le Moyne College described by Kirby (1990), the Thomas Jefferson University values education programme described by Satnick (1991), and values education programmes in teacher training institutions described by Collier (1993), Collier et al (1974), Morrill (1980), Thompson (1990) and Selmes and Robb (1996a) (1966b).

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