THE JUSTIFICATION AND PRINCIPLES FOR THE DESIGN OF AN ADULT
MORAL EDUCATION PROGRAMME

by

Isaac O. Olarewaju

A thesis
presented to the University of Manitoba
in partial fulfillment of the
requirements for the degree of
Master of Education
in
Educational Administration

Winnipeg, Manitoba

(c) Isaac O. Olarewaju, 1986

THE JUSTIFICATION AND PRINCIPLES FOR THE DESIGN OF

AN ADULT MORAL EDUCATION PROGRAMME

BY

ISAAC O. OLAREWAJU

A thesis submitted to the Faculty of Graduate Studies of
the University of Manitoba in partial fulfillment of the requirements
of the degree of

MASTER OF EDUCATION

© 1986

ABSTRACT

The purpose of this study is to demonstrate with empirical evidence why adult moral education deserves a special consideration. The philosophical, psychological and sociological justifications for adult moral education are presented in this study. The study assumes that since adults are in important positions in society where tough moral decisions have to be made, it is necessary that we care about how they reason morally, how they make moral judgements and how they act on moral issues.

A theory of human nature is presented and described in this study. It shows that there are good and evil in human nature and that human beings are free moral agents. This study is based on the theory that morality is immanent in our nature, that is morality is not external to our nature. This was the theory advocated by Socrates. If morality is not external to our nature, this study assumes that everyone who is willing can live a virtuous life. It is shown in this study that we are not to be moral out of irrational fear, but we are to be moral because morality is good in itself. Morality, according to this definition, has nothing to do with the fear of hell or the reward of the bliss of eternal life. Morality has intrinsic value beyond a mere

reward.   This line of thought is   implicit in the ethics of

Immanuel Kant.

It is presented in this   study that adult moral education

should be implemented to help adults become healthy and mor-

ally mature human beings.   This study shows that adults

should be made aware of the effect of their behaviours and

habits on others and be encouraged to structure their own

lives and behaviours to conform to that which is good in na-

ture.

This study demonstrates that the United Nations Charter

is relevant to a content-based approach to adult moral edu-

cation.   A comparison is made between the ethical teachings

of Human Rights based on Natural Law and the ethical teach-

ing of seven living world religions.   Canadian Human Rights

and Nigerian Human Rights are compared to show the unique-

ness of human rights.   From this comparison, it is discov-

ered that despite the difference in colour,   language and

culture, the internal longing and yearning of humankind for

freedom and rights are basically the same everywhere. Human

beings want to be loved, to be respected, to be tolerated,

to be appreciated, not to be discriminated against, not to

be deprived of their property.   Society is called upon to

make an environment which would be conducive to peace and

harmony in the mind of humankind in the world.

It is shown in this study that adult religious education cannot be substituted for adult moral education. This study proves that adult moral education deserves special treatment as a distinct subject in the curriculum of Higher Learning. The characteristics of the teacher who can teach adult moral education are presented. A recommendation is made for an integrated approach to adult moral education. There is need for further study on how adult moral education could be implemented according to the need of individual adults and for a comprehensive conceptual framework for adult moral education.

ACKNOWLEDGEMENTS

The author is grateful to his wife, Felicia, and his children, John, Emmanuel, Bettina and Abraham, for their patience and cooperation. As finite beings they offered their assistance.

Special thanks are also extended to the author's parents in Nigeria, Michael Olarewaju and Beatrice Olarewaju, for the words of encouragement they sent through the mail and their prayerful support.

The author is most grateful to God, without whose help, power, and enlightenment this thesis might not have been completed.

TABLE OF CONTENTS

CONTENTS

Chapter I

INTRODUCTION

> Man is the only being who needs educa-
> tion.
>
> > - Kant

> Society cannot continue with adults be-
> coming obsolete. It has to prevent hu-
> manity from becoming obsolete. It has
> no choice.
>
> > - Knowles

1.1 THE STUDY: STATEMENT OF THE PROBLEM

Paterson (1979, p. 9) pointed out that:

> Many adults are foolish, weak, impulsive, self-de-
> luding, or egotistical and by comparison with many
> adolescents and even quite young children, their
> qualities of character are meagre and inglorious.
> By the side of some perceptive and sympathetic
> children, who may show surprising quickness and
> depth of understanding, many adults appear emo-
> tionally obtuse, lacking in insight and sensitivi-
> ty, and neither self-aware enough nor self forget-
> ful enough to make real connection with other
> people.

In another place Paterson maintained that "Adults are not

necessarily mature. But they are supposed to be mature, and

it is on this necessary supposition that their adulthood

justifiably rests". (Ibid., p. 13). Other authors also

have similar ideas. Bischof (1976) pointed out that maturi-

ty appears to be more of a process than an established pla-
teau. Harris contended that nobody is wholly mature in
every direction, and that is a goal we keep aiming at rather
pinnacle we can ever attain (pp. 184, 186). Duska and Whe-
lan (1977, p. 84) stated that "moral development is not gov-
erned by age". Bergevin (1967, p. 79) pointed out that:

> Persons at forty-five may understand their fellow
> men no better than persons of ten or twelve. It
> is, therefore, of great significance to survival
> that the continuing education of adults be consid-
> ered as important as that of children. Adults ex-
> ert the power, set the standards and, in truth,
> determine the directions of society. Adults who
> make social and institutional decisions at a
> twelve-year-old emotional and intellectual level
> are establishing patterns for the next generation
> to carry on at that level.

The philosophical, psychological and sociological prob-
lems formulated for the study are:

(1) On what ground can we be justified in setting out to
foster the moral development and moral consideration in the
adults?

(2) Is a content-based approach appropriate to adult moral
education? Two questions are considered: (a) What is the
justification of the content-based approach to adult moral
education? (b) How can the content be employed to foster
moral development and sensitivity in adults?

An attempt is made in this study to present empirical ev-
idence why adult moral education deserves a special consid-
eration. The aim of a moral education program is to aid
people in reaching a relatively high level of moral maturi-

ty. It is hoped that through an appropriate program, adults will reach this level because moral education in itself is an education that shows human beings the way to reach a moral maturity in which human beings can reason constructively in making unselfish rational decisions.

1.2   EDUCATIONAL SIGNIFICANCE OF THIS STUDY

Examination of current adult education programmes reveals that little has been done to implement adult moral education in Higher Institutions.   (Kidd, 1973; Hostler, 1981; Collier, Tomlinson, Wilson, 1974; Bischof, 1976; Allman and Jaffe, 1978) Although some authors (Paterson, 1979, Collier, Tomlinson, Wilson, 1974; Whiteley, 1982; Morril, 1980; Gould, 1958; Hostler, 1981; Knowles, 1980; Kidds, 1973; Bergevin, 1967, Lawson, 1975; Butler, 1915; Oliver and Daniel [cited in Stevenson and Wilson, 1977]; Goble, 1977) have emphasized the importance of adult moral education in their writings, they did not provide us with the details on how it could be designed as a separate subject in college and university.

Hostler (1981) pointed out that there is significant omission of the whole spiritual dimension of personal development in adult education.   He stated that Yeaxlee's study (1925) of the efforts of adult educators to promote spiritual growth described it as "a neglected aspect" of their work, and the very fact that no other book on the subject

has appeared since this testifies to the truth of his words. Hostler indicated that students have always looked to adult education as a potential source of guidance or refreshment for the souls: As one of them remarked long ago, "it is the only movement available for many, that considers non-material values". Religious bodies fulfill the function for some, but adult education should do it for many more (quoted by William and Heath, 1936, p. 30; cited in Hostler, 1981 p. 40). The decline of institutional religion in the past decade or so only means that the hunger for alternative sources of spiritual inspiration is now all the greater, as Mark and Simpson observed (1979, p. 14; cited in Hostler, p. 40). "On the whole, however, adult classes still make no attempt to satisfy it, for very few of them deal explicitly with the basic question of man's destiny, nobility or perfection." (Hostler, 1981, pp. 40-41).

Kidd (1973, p. 12) was disappointed in the lack of concern about moral education of adults. He said, "because being, becoming and belonging has all the attributes I have described, one would expect to find education for being - becoming - belonging at the very centre of the temple or the laboratory or the bazaar of education. Not so: almost everything else is celebrated, but our concern, while not totally disregarded, is very much peripheral or minority interest." Lindeman (1967, p. 29) said, "We must learn to cleanse the dream of old men so that the visions seen by

young men will not turn into bitterness". Daniel and Oliver

(in Stevenson and Wilson, 1977, p. 228) pointed out that:

> Educators are inclined to limit their view on edu-
> cation to what can be applied to children. But
> value issues are so complex that we probably
> should think of a much longer time scale than the
> present years of compulsory schooling... We cannot
> leave moral decision to experts... We should make
> available, as broadly as possible, opportunities
> for adults to become better versed in the complex-
> ities of normative reasoning and the requirements
> of rational morality.

Butler (1915, p. ix) maintained that "moral education of the

individual human being to the point where he realizes the

squalid poverty of selfishness and the boundless riches of

service, will alone lift civilization to a higher plane and

make the true democracy secured."

This present study is undertaken in order to fill these

gaps and to meet the challenges, and also to provide the

guidelines by which adult moral education could be designed.

This study shows that we are spiritual beings. Therefore

educators should not leave the whole person untouched. It

is hoped that this study will contribute to the field of

adult education and will motivate those in the field of

adult education to see the need for moral education of

adults. This investigation will also provide some guide-

lines as to how adult moral education can be implemented in

our institutes and colleges.

1.3   LIMITATIONS

The study is limited by a scarcity of relevant material written on this subject.   Much of the information assembled is from various sources which the author has developed to suit the purpose of this study.   In such cases, as in all interpretations,   bias cannot be completely eliminated. Every attempt has been made to provide a coherent argument for the justification of adult moral education.

1.3.1   Methodology

The study is based on a review of pertinent literature. A descriptive inquiry is adopted to deal with the problem identified in this study.   According to Frankena (1973, p. 4) descriptive inquiry is to describe or explain the phenom- ena of morality or to work out a theory of human nature which bears on ethical questions.   A combination of analyt- ical strategies of normative ethics and metaethics are used to deal with philosophical,   psychological and sociological justification for adult moral education where logical, epis- temological or semantical questions have been asked or an- swered.

1.3.2   Sources of Selecting the Literature

These criteria have been adopted in selecting the litera- ture: books, periodicals, and scholarly journals devoted

either in whole or in part to a consideration of adult moral education or adult development have been contacted for this study. Sources have been selected so as to include the writing of a widely diversified group of authorities, all of whose findings have been made a part of the resultant conclusions.

1.3.3 Criteria for Selection of Sources

These criteria have been employed for selection of sources:

(1) Authors who are contributors to scholarly journals and periodicals.

(2) Authors whose works are widely read in the fields of moral education, adult developmental psychology, sociological and political text books which deal with moral issues, moral philosophy or ethics.

(3) Authors whose works are included in the selected bibliographies of the scholarly literature of adult developmental stages and moral education.

1.4 THE DEFINITION OF TERMS

This study involves the use of several concepts open to wide interpretation and therefore a brief explanation of what these concepts mean is required in the introduction. The full meaning and understanding of the various components and concepts will become apparent as they are developed.

"Moral education" refers to an education which aims at helping a person to structure his or her behaviour to conform to that which is good in nature.

"Morality" as used in this study refers to the immaterial part of the essential nature of humankind immanent in that nature longing for an absolute good, a longing which is always there and is never appeased by any object in the world.

"Moral evil" is defined in this study as the evil that people by their actions and behaviours consciously practice which adversely affect the well-being of others.

"Natural evil", as used in this study means calamities in nature in which temporal personal values which we feel ought not to be destroyed are destroyed, but in which no finite persons can be held responsible or blamed.

"Natural Law" refers to a law that is immanent in the nature of humankind, the product of human consciousness, which provides humankind with awareness of what is right and wrong, and which can be perceived by all rational beings. This law constantly protests in human's inner beings against all the forms of injustice in all human affairs in the universe.

"Human Rights" refers to the right possessed already by individuals by the token of their existence in the universe which cannot be infringed upon by others or by a political state.

"Rights". Black's Law Dictionary (1951, p. 1486) defines 'rights' generally as powers of free action, the same definition is adopted in this study.

"Self" refers to the essential immaterial part of human nature that regulates character.

"Character". Peters (1981, p. 26) pointed out that greed is not a character-trait if it means just an appetite for money or food, but it becomes a character-trait as soon as it carries the suggestion that this appetite is exercised ruthlessly or selfishly at someone else's expense, in other words in a certain manner. A craving for a beef-steak, a lust for a pretty girl reveal man's nature, not his character. His character is revealed in what he does about them, in the manner in which he regulates or fails to regulate them. Thus, character in the context of this study means the actual conducts and actions of human beings with themselves, and with one another in their daily lives.

"Unselfish rational decision". A decision that one makes from one's own free will by putting other's interest above one's own interest in the decision.

"Justification" as used in this study means to give rational reason for the legitimacy of action or something that ought to be done.

"Moral principle" refers to holding rational code and applying it intelligently in one's own life.

"Society" refers to a group of people who engage in cooperative behaviour for the sake of a common goal.

"The disinterestedly unselfish man". Stace (1972, p. 223) has defined it as he who finds happiness for himself in the mere fact of making other people happy and whose actions are influenced by that motive.

These terms require greater explanation and therefore one cannot assume the above definitions capture their full meaning. They can only serve as brief introductory summation of the terms' actual meaning. The relevance of such definitions to the justification and principles for the design of an adult moral education programme will become apparent through the development of the study.

1.5 ORGANIZATION OF THE THESIS

The study is organized in the following fashion: Chapter One is primarily concerned with the general format of the thesis and the definition of the terms.

Chapter Two deals with the philosophical justification for adult moral education. The ideas of Socrates concerning virtue are compared with the ethical demands of United Nations Charter and their implications for moral education.

The major focus of this chapter is on human nature, because we need to know the concept of human nature before we can design an appropriate moral education for adults. It shows that human nature has potentiality for good and evil. It also shows that human beings are free moral agents. The argument is presented for the establishment of adult moral education where adults could be encouraged to seek after the good and to make unselfish rational decisions in their lives.

Chapter Three is concerned about psychological justifications for adult moral education. The psychological problems which adults have are presented in this chapter. Some of these psychological problems, according to Maslow, are struggle, conflict, guilt, bad conscience, anxiety, depression, frustration, tension, shame, self-punishment, feeling of inferiority and unworthiness. These symptoms cause psychic pain and disturb efficiency of performance in people's lives. Maslow pointed out that all of these symptoms are found in healthy people, or in people who are growing toward health. This chapter deals with how moral education can address these problems to promote moral growth and development in adults.

Chapter Four presents the sociological justifications for adult moral education. Because we are social beings, we live, relate, and bring our children up in the society. These aspects of our lives involve moral questions which

cannot be overlooked when discussing any justification for moral education. Attempt is made in this chapter to make correction about the view of some sociologists concerning moral education. An investigation is made into several societies in the world. The social problems which beset many societies in the world are presented. This chapter looks into the society of South America, North America, Africa, Europe, and Asia. The rampant corruption in Nigeria, Ghana, Zaire, Libya, and Uganda is exposed. The mistrust among Arabs is presented. In Latin America, there are problems of self centeredness, individualism, distrust and hatred. In Ethiopia there are problems of mutual distrust and lack of cooperation. In Burma, the child is taught to be suspicious of outsiders. In Iran it is exceptionally difficult to trust another or to work together over time cooperatively. In Italy there are problems of social isolation and distrust. In North America there is contradiction of values. These social problems can be seen in many societies in the world. The investigation in this chapter shows that in many societies of the world, adults are inculcating dangerous attitudes of hatred, mistrust, and suspicion in their children. The bad treatment of the children by the adults is presented. This chapter concludes that an adult moral education program is a matter of urgent need in these societies to address these social problems and deficiencies and to encourage the adults to live cooperatively, to love one another and to be a good example to their children.

Chapter Five argues for the relevance of the United Nations Charter to a content-based approach to adult moral education. A comparison is made in this chapter between the ethical requirements of the Charter based on the theory of Natural Law and the ethical teaching of seven living world religions. The Canadian Charter of Human Rights is compared with Nigerian human rights to show the uniqueness of the United Nations Charter and the similarity of basic needs in the world. It is concluded in this Chapter that the United Nations Charter is qualified as content-based approach to adult moral education. The reason for such an assertion is presented fully in this Chapter.

Chapter Six describes how moral education could promote peace and harmony in the world and in the mind of humankind. Society is called upon to provide an environment that is conducive to peace and harmony and to take adult moral education seriously. The two practical questions concerning moral education are asked in this Chapter. Attempt is made to describe the importance of moral education and how people could continue living a moral life after they have received moral education. It is argued in this chapter that adult religious education cannot be substituted for adult moral education. An argument is made for a separate curriculum for adult moral education. The characteristics of the teacher who could teach adult moral education are also presented.

Chapter Seven discusses the implications for programming. Because of the complexity of human nature and moral education, a call is made in favour of an integrated approach to adult moral education, for example, a combination of value clarification, cognitive moral development and consideration models. The way in which adult moral education could be done is also described. This Chapter concludes with identification of areas for further research.

Chapter II

THE PHILOSOPHICAL JUSTIFICATION FOR ADULT MORAL EDUCATION

"The most important thing is not life, but the good life."

- Socrates

"Virtue lies in our power, and similarly so does vice; because where it is in our power to act, it is also in our power not to act, and where we can refuse we can also comply. So if it is in our power to do a thing when it is right, it will also be in our power not to do it when it is wrong; and if it is in our power not to do it when it is right, it will also be in our power to do it when it is wrong."

- Aristotle

Though no men are absolutely good or absolutely bad, yet if and insofar as men are good and bad they are not only brothers but enemies...they are brothers at enmity whose enmity must continue till its cause is removed.

- Fitzjames Stephen

2.1 THE IDEAS OF SOCRATES CONCERNING VIRTUE AND THE UNITED NATIONS CHARTER WITH THEIR IMPLICATIONS FOR MORAL EDUCATION

In Western society Meno was perhaps the first to question the concept of virtue philosophically. He asked Socrates: "Can you tell me, Socrates, can virtue be taught, or is it not teachable but the result of practice, or is it neither of these, but men possess it by nature or in some other way?" (Grube, [Trans.] 1981, **Plato, Five Dialogues** p. 59).

Socrates was first surprised by such a question and replied, "...if I do not know why something is, how could I know what qualities it possesses?" (Ibid., p. 60). From this response we can see that virtue is not easy to define. However, Socrates has attempted to define virtue. We can learn many interesting ideas concerning virtue from his dialogue with Meno.

For Socrates virtue is one. Both man and woman, if they are to be good according to Socrates, need the same things, namely, Justice and Moderation. Thus human beings become good by acquiring the same qualities, which are justice and moderation. For Socrates virtue is justice (Ibid., p. 62).

We can see that the peoples of the United Nations are concerned about justice. They want people of the world to practice justice. They are concerned about social justice in general. From the dialogue between Socrates and Meno, we learn that justice is very important and is part of virtue. Socrates maintained that justice, moderation and piety must accompany all the good things we may acquire in our lives (Ibid., p. 69). This implies that we need to tell people that gold, silver, honours and riches are nothing if they are not accompanied with justice.

In this dialogue Socrates warned us not to practice injustice because it is wicked. Here Socrates maintained that a good person would never practice wickedness because it is

contrary to his or her nature. In saying that a good person cannot practice wickedness, implicitly Socrates was saying that a good person is good. If a good person is good, it should be our desire to be good. Why do we have to be good? We have to be good because a good person would never practice wickedness and wickedness is bad. How could we be good? There is no way in which human beings can be good without proper moral training.

Socrates used the soul as an analogy to make his point clear about what virtue is. He said that the soul is immortal and can recollect the thing it knew before, and that the truth about reality is always in our souls. (Ibid., p. 76) This statement is comforting, because if the truth about reality is always in our souls, it is possible for everyone to know the truth and to seek after virtue.

Socrates assumed that if virtue is a kind of knowledge, it is clear that it could be taught. He prized virtue very highly, because it is virtue that makes human beings good. If it is virtue that makes human beings good, it follows that human beings cannot be good without virtue. In order to be good and beneficial Socrates was telling us that we need to live a virtuous life.

Socrates presented the kind of things that can benefit human beings in this life, namely: health, strength, beauty and wealth. The qualities of the soul are moderation, jus-

tice, courage, intelligence, memory, munificence. If we

honestly look at the United Nations Charter, we can see that

these things that Socrates listed above are part of what the

peoples of the United Nations want every person to possess

in the society. Among the purposes of the United Nations as

set forth in Article I of the charter are:

> To achieve international cooperation in solving
> international problems of an economic, social,
> cultural, or humanitarian character, and in pro-
> moting and encouraging respect for human rights
> and for fundamental freedoms for all without dis-
> tinction as to race, sex, language or religion;
> and to be a centre for harmonizing the actions of
> nations in the attainment of these common ends.
> Article 55 provides: with a view to the creation
> of conditions of stability and well-being which
> are necessary for peaceful and friendly relations
> among nations based on respect for the principle
> of equal rights and self-determination of peoples,
> the United Nations shall promote (a) higher stan-
> dards of living, full employment, and conditions
> of economic and social progress and development;
> (b) solution of international economic, social,
> health, and related problems, and international
> cultural and educational cooperation. (Human
> Rights, [1983] **A compilation of International In-
> struments of the United Nations,** New York: United
> Nations Publication, p. iii).

If we compare what is stated above concerning the pur-

pose of United Nations and the things that Socrates list-

ed which can benefit human beings in this world, we can

see that they are related. Let us try to compare them

here. The peoples of United Nations want (i) stability

in the world; (ii) well-being of individuals; (iii)

friendly relations among nations based on the principle

of equal rights and self-determination of peoples; (iv)

higher standards of living for people in the world; (v)

full employment for individuals; (vi) to provide conditions for economic and social progress in the world; (vii) they want solutions to international economic, social, health and related problems. These goals are worth pursuing. Socrates also mentioned all of these as something necessary in human lives, namely health, strength, beauty and wealth.

In order to achieve these good ends in society, individuals in the society would have to be virtuous. Let us analyze the characteristics that will be needed in order to achieve these good ends. (i) In order to achieve international cooperation that would enable us to solve the international problems in regards to economic, social and cultural matters, people in the world would have to be moral. And these problems cannot be solved without what Socrates called justice, intelligence and courage.

(ii) Before people can be humanitarian, they would need to be humane, and be willing to give liberally. This is what Socrates called munificence or generosity.

(iii) Before people can give respect to human rights and fundamental freedoms for all without distinction as to race, sex, language or religion, they would have to know the concept of justice or what justice entails. (iv) There can be no harmony in any nations where the people are not encouraged to be moral and look for the

interests of others. The peoples need to be told of their duties to humanity so that it will be in their memories wherever they go.

We can see clearly that what Socrates was saying is applicable to our situation in the modern world. And this is one of the reasons why we need to take adult moral education seriously. The aim of this study is to present philosophical, psychological and sociological justifications for adult moral education and to argue for the relevance of the United Nations Charter as a content-based approach to adult moral education. We will also sketch how it could be designed in this study. We have seen from these examples listed above that the United Nations Charter requires much from us. We may not be able to achieve these noble ends if we neglect adult moral education.

Let us return to Socrates' dialogue again. In this dialogue, Socrates raised wisdom higher than courage. He maintained that courage without wisdom cannot benefit anybody. He pointed out that all that is directed by wisdom ends in happiness but if directed by ignorance it ends in the opposite. He argued that if virtue is something in the soul and it must be beneficial it must be knowledge, since all qualities of the soul are in themselves neither beneficial or harmful unless accompanied by wisdom. Socrates was of the opinion that wealth is

beneficial if it is directed by wisdom, harmful if it is directed by folly. Thus all human activities depend on the soul and those of the soul itself depend on wisdom if they are to be good. Here Socrates linked wisdom and virtue together, because both are beneficial (Grube, Trans., 1981, **Plato, Five Dialogues,** p. 78).

We learn from this dialogue that wisdom is very important. We will say that in order to be just we need to be wise. Making moral judgement also requires wisdom. We need to be wise in our interactions and dealings with others in our daily activities.

We cannot underestimate wisdom in our daily affairs. Wisdom is defined in New Collegiate Dictionary (1976) as 1. (i) (accummulated) philosophic or scientific learning (knowledge), (ii) ability to discern inner qualities and relationships: (insight), (iii) good sense: (judgement); (2) a wise attitude or course of action; (3) the teaching of the ancient wise men.

It is worthwhile to pursue wisdom. The strategies that we can learn from moral education, namely; how to make an unselfish rational decision; how to make a moral judgement; and the way to apply moral principles in a situation and to act on those principles, can make one wise. From this reasoning it follows that an appropriate program of moral education is necessary if we want our adults to be wise.

Socrates stated that true opinion can lead to correct action. This true opinion according to Socrates, doesn't stay long. "Opinions escape from people's minds all the time, so that they are not worth much until one ties them down by (giving) an account of the reasons why, and after they are tied down in the first place they become knowledge and then remain in place." Socrates pointed out that "that is why knowledge is prized higher than correct opinion; and knowledge differs from correct opinion in being tied down." (Ibid., p. 85) If this is the case, we will argue that we need correct opinion in our moral education. A correct opinion that will give us knowledge of how we can relate to one another and how we can be morally mature in our lives.

The United Nations Charter is qualified for this correct opinion, because it gives us insight and guidelines on how we could relate with one another in the world. We are encouraged in the Charter to follow after peace, to aim for good and to love one another. This is a correct opinion that can provide us with accurate knowledge. This is the correct opinion that Socrates was talking about. These good ideas should be perpetuated in our world divided by war and hatred. We shall return to that issue later in this study. We need to promote knowledge and correct opinion that the United Nations Charter has outlined for us, because we can only be good through

knowledge and correct opinion. This is what Socrates said in his dialogue with Meno (Ibid, p. 86) Socrates also mentioned something very significant about human nature. While he pointed out that the truth about reality is already in our souls, yet he maintained that human beings are not good by nature because goodness does not come by nature. (Ibid., p. 86) If that is the case, it is incumbent upon us to tell people how they could be good. Socrates has done that in his day as we shall see later in this chapter. From this long dialogue with Meno, Socrates made an astounding claim which has a bearing on this study. He claimed that "virtue is a gift from gods" (Ibid., pp. 87-88).

2.2 CAN VIRTUE BE TAUGHT?

If virtue is a gift from gods, should we bother teaching it? We need to ask this pertinent question, and try to answer it. This answer will give us the philosophical justification for the legitimacy of a moral education program.

We would say clearly that Socrates' statement that virtue is a gift from gods does not imply that attempting moral education is unnecessary. He also stated clearly that we need a good man to give us correct guidance in our affairs. He claimed that men are good through knowledge and correct opinion, hence education is necessary to give people information on how to be good. Socrates assumed that human be-

ings are not good by nature because goodness does not come
by nature. But Socrates did not say that people cannot be
good. He maintained that the truths about reality is always
in our souls. This makes it possible for people to be good.

Socrates made important comments that require our closer
look. He states that:

> True opinions, for true opinions as long as they
> remain, are a fine thing and all they do is good,
> but they are not worth much until one ties them
> down by (giving) an account of the reason why.
> And that, Meno my friend, is recollection, as we
> previously agreed. After they are tied down, in
> the first place, they become knowledge, and then
> they remain in place. That is why knowledge is
> prized higher than correct opinion, and knowledge
> differs from correct opinion in being tied down
> (Ibid., p. 86).

From the above statement we can see the importance of
moral education. If we have true opinions or information
about virtue, they are worthless until they are tied down by
knowledge. How could they be tied down? They could be tied
down by teaching people about the true virtue and make them
knowledgeable on how they could live a virtuous life. Soc-
rates also pointed out that virtue is a gift from gods,
which is not accompanied by understanding. (Ibid., p. 87)
Since this is the case, we need someone to teach us and di-
rect us to understand what true virtue is. A virtuous per-
son still needs wisdom, understanding and knowledge. We be-
lieve that an appropriate program of adult moral education
can provide all of these as it has been pointed out previ-
ously in this section.

Before we go on to the next section, let us take the Christian religion for example. The theologians always say that human beings are converted only through the grace of God. At the same time, they present the information and teach people how they could be saved. They would not say that because it is through the grace of God that people are converted, therefore we do not need to inform and teach people on how they could be saved. The theologians also tell people that the Holy Spirit is a gift from God and they exhort and teach people to open up in receiving this gift.

The point we are making here is that in the same way we can say that moral education is necessary in a secular society to inform and to teach people about virtue and how it could be acquired. It is comforting to know that the truth about reality is already in our souls, it is a gift that we all possess. It follows that if we are willing, we can know the truth and also we can life a virtuous life.

Socrates has claimed that virtue is a gift from gods, which is not accompanied by understanding. The theologians also affirmed that the Holy Spirit is a gift from God, which one has to exercise intelligently. The theologians are busy in their churches teaching few people how to receive the gift of the Holy Spirit. In secular society we need to teach all the people about virtue and how it could be acquired and exercised by designing a moral education program for adults where they could be taught about the requirement

of virtuous life and the proper way of relating to others in
the society. We can argue that after we are being filled
with the Holy Spirit (in Christian context) we still have to
live our lives in the community of finite beings on earth.
We all need to be tolerant and know how to relate and live
with others in the society. If that is the case we will say
that both religious and nonreligious people need moral edu-
cation. We shall say more on this later in this study.
Socrates has left us a good example. He was a great advoca-
ter of adult moral education for the whole population of the
human race. We shall see this clearly in the following sec-
tion. But before we turn to the next section, let us pres-
ent the ways in which virtue could be acquired.

2.3   HOW VIRTUE COULD BE ACQUIRED ACCORDING TO SOCRATES

In Book 10 of the **Republic,** we are told about how virtue
could be acquired. It is worth quoting at length because it
will have a bearing on our further. discussion about human
nature.

> Your guardian spirit will not be assigned to you,
> you will choose him. Let him who has the first
> lot be the first to choose a life which will of
> necessity be his. Virtues know no master, each
> will possess it in greater or lesser degree ac-
> cording as he honours or disdains it. The respon-
> sibility is his who makes the choice, the god has
> none.... We should be most concerned that each of
> us neglect other studies in order to see for and
> learn the knowledge which will enable him to dis-
> cover who will enable him to distinguish the good
> life from the bad, and also to make the best pos-
> sible choice everywhere. Thus our messenger from
> the other world reported that the interpreter
> spoke as follows "Even for the one who comes last

> a life which is not bad is available if he choose
> intelligently and lives consistently." (Grube,
> [Trans.] 1974, **Plato's Republic,** pp. 260-261)

In the above statement, we are exhorted to pursue that

knowledge that would enable us to discover and distinguish

the good life from the bad, and to make rational choice. We

are also warned to choose intelligently and live a consis-

tent life.   It is moral education that can provide us with

such a knowledge.   In order to see the importance of moral

education, we shall now examine the concept of human nature.

We can see that in that dialogue between Socrates and Meno,

Socrates talked about two kinds of people, namely: good

people and bad people.   What can we learn from this asser-

tion concerning human nature?

2.4   HUMAN NATURE

The last words which Socrates spoke to his jury before he

died are worth mentioning.   We know that Socrates was con-

demned to the death penalty for corrupting Athenian youth.

He was a good man who taught people how to be good, but his

accusers would not let him live because he was too good for

them to take.   As Kohlberg (in F. Nancy and Sizer, 1973d)

pointed out: "It is not the man who preaches power and hate

who gets assassinated.   He is not a threat; he is like the

worst in others.   It is the man who is too good for other

men to take, who questions the basis on which men erect

their paltry sense of goodness, who dies." (p. 66) The point

we are making here is that Socrates' last messages before his death gave us some clues about human nature and left us with a great task, which we have partially neglected until this day. Socrates declared:

> It is not difficult to avoid death, gentlemen of
> the jury. It is much more difficult to avoid
> wickedness, for it runs faster than death. Slow
> and elderly as I am, I have been caught by the
> slower pursuer, whereas my accusers, being clever
> and sharp, have been caught by the quicker, wick-
> edness. I leave you now, condemned to death by
> you, but they are condemned by truth to wickedness
> and injustice.... Now I want to prophesy to those
> who convicted me, for I am at the point when men
> prophesy most, when they are about to die. I say
> gentlemen, to those who voted to kill me, that
> vengeance will come upon you immediately after my
> death, a vengeance much harder to bear than that
> which you took in killing me. You did this in the
> belief that you would avoid giving an account of
> your life, but I maintain that quite the opposite
> will happen to you. There will be more people to
> test you, whom I now held back, but you did not
> notice it. They will be more difficult to deal
> with as they will be younger and you will resent
> them more. You are wrong if you believe that by
> killing people you will prevent anyone from re-
> proaching you for not living in the right way. To
> escape such tests is neither possible nor good,
> but it is best and easiest not to discredit others
> but to prepare oneself to be as good as possible.
> With this prophecy to you who convicted me, I part
> from you.... When my sons grow up, avenge your-
> selves by causing them the same kind of grief that
> I caused you, if you think they care for money or
> anything else more than they care for virtue, or
> if they are somebody when they are nobody. Re-
> proach them as I reproach you, that they do not
> care for the right things and think they are worth
> when they are not worthy of anything. (Grube
> [Trans.] 1981, **Plato, Five Dialogues,** pp. 42-44).

The above statement justifies the need for adult moral education. We should notice that Socrates addressed these statements to the adults of his day. It was the adults who

falsely accused him of corrupting the youth and it was they
who put him to death.   In the above dialogue, there is no
doubt that Socrates has left us with a task, which we par-
tially neglect today. If we carefully read the above state-
ment, this task will be more clear to us.   Let us elucidate
the task openly: the task is that we should educate young
people and adults on how to live a good life.

There is no doubt that Socrates was an adult moral educa-
tor.   He encouraged the adults of his day to live a moral
life.   He also told his accusers to help him educate his
children in morality.   Socrates said "When my sons grow up,
avenge yourselves by causing them the same kind of grief
that I caused you, if you think they care for money or any-
thing else more than they care for virtue, or if they think
they are somebody when they are nobody.   Reproach them as I
reproach you." (Ibid., p. 44)

We can see that Socrates was concerned about a virtuous
life.   He challenged the adults to be moral and exhorted
them to educate the youth on moral principles.   From the ex-
ample left by Socrates, we can see our task clearly that
adults should teach other adults moral principles and how to
life a good life and extend the same teaching to the youth
in society.   Are we really serious about adult moral educa-
tion?

Socrates' statement on this matter has given us some in-
dication concerning human nature, that human nature can be
good and bad.   According to Socrates, in his dialogue with
Meno, human beings are not good by nature, and they need
true opinion and knowledge to make them good.   We can see
this evidence in the way in which Socrates was condemned to
the death penalty because he taught people how to be good.
He also exhorted his accusers to be good and to turn away
from wickedness.

From this event, we can learn that there are wicked peo-
ple in this world, who need to be told that wickedness is
not good.   The word wicked in Webster's New Collegiate Dic-
tionary (1976) means "Morally very bad.   Evil".   We cannot
deny that there are good people in the world.   We need the
good people to tell the wicked people to be good, because
human nature is both potentially wicked and potentially
good.   Wicked people can turn away from wickedness to good-
ness by our example and teaching.

In order to see the clear picture of human nature, the
statement of Fromm (1964) is worth quoting at length.   He
pointed out that

> There are many who believe that men are sheep,
> there are others who believe that men are wolves.
> Both sides can muster good arguments for their
> postions.   Those who propose that men are sheep
> have only to point to the fact that men are easily
> influenced to do what they are told, even if it is
> harmful to themselves that they have followed
> their leaders into wars which brought them nothing
> but destruction;   that they believed any kind of
> nonsense if it was only presented with sufficient

vigour and supported by power from the harsh
threats of priest and kings to the soft voices of
the hidden and not-so-hidden persuaders. It
seems that majority of men are suggestible, half-
awake children, willing to surrender their will to
anyone who speaks with a voice that is threatening
or sweet enough to sway them. Indeed, he who has
a conviction strong enough to withstand the oppo-
sition of the crowd is the exception rather than
rule, an exception often admired centuries later,
mostly laughed at by his contemporaries. It is on
this assumption that men are sheep - that the
Great Inquisitors and the dictators have built
their systems. More than that, this very belief
that men are sheep and hence need leaders to make
the decisions for them, has often given the lead-
ers the sincere conviction that they were fulfil-
ing a moral duty--even though a tragic one--if
they gave man what he wanted: if they were lead-
ers who took away from him the burden of responsi-
bility and freedom. But if most men have been
sheep, why is it that man's life is so different
from that of sheep? His history has been written
in blood; it is a history of continuous violence,
in which almost invariably force has been used to
bend his will. Did Talgat Pasha alone exterminate
millions of Armenians? Did Hitler alone extermi-
nate millions of Jews? Did Stalin alone extermi-
nate millions of political enemies? These men
were not alone; they had thousands of men who
killed for them, tortured for them, and who did so
not only willingly but with pleasure. Do we not
see man's inhumanity to man everywhere - in ruth-
less warfare, in murder and rape, in ruthless ex-
ploitation of the weaker by the stronger, and in
the fact that the sighs of the tortured and suf-
fering creature have so often fallen on deaf ears
and hardened hearts? All these facts have led
thinkers like Hobbes to the conclusion that homo
homini lupus (man is a wolf to his fellow man);
they have led many of us today to the assumption
that man is vicious and destructive by nature,
that he is a killer who can be restrained from his
favorite pastime only by fear of more powerful
killers. (pp. 17-18)

From the above statements, we can learn several things

concerning human nature. Here we learn that people are

sheep and wolves. This can mean that human beings have the

potentiality to be good or evil. It can also mean that there are good and bad people in the world. To make it more clear, we can affirm that there is good and evil in human nature. Those adults who are sheep do not know how to make rational moral decisions. According to Fromm, their wills are so weak that they could surrender them to anyone who speaks with a voice that is threatening or sweet enough to sway them. Fromm called them suggestible and half-awake children.

Fromm named three individuals in the above statement to illustrate the example of wicked character in the history of human race. They were Talgat Pasha, Hitler, and Stalin. He pointed out that these men were not alone in their wickedness, that they had thousands of men who killed for them, tortured for them willingly and with pleasure. One thing we can learn from this statement is that the three individuals that Fromm pointed out as examples of wickedness were adults, they were not adolescents. It is also adults who are like sheep that follow and relinquish responsibilities.

It is evident in our daily experiences that people who lead others to war are adults, not young children. It is the same adult who tells the young children whom to play with and whom to avoid. It is the adult who has the strategies of how to go about exploiting others. It is the adult who makes decisions about important issues in the society. We shall discuss this in detail later in this study.

Fromm's observation concerning human nature has called us to take adult moral education seriously.

2.5 MORAL EVIL AND NATURAL EVIL

At this point it is necessary to ask ourselves "What does it mean to say there is evil in human nature? What is this evil?" The word "evil" has two meanings. Evil is defined in Webster's New Collegiate Dictionary (1976) as (1) a morally reprehensible, sinful, wicked, (2) evil is something that brings sorrow, distress, or calamity. From these two definitions we can see that there are two kinds of evil, namely moral evil and natural evil or physical evil.

The moral evils are hatred, injustice, intolerance, prejudice, discrimination, selfishness, bitterness, inconsideration, avarice, laziness, envy, jealousy, pride and so forth. These moral evils are well defined by Hobbes. He says that there are three principles that cause problems in human life. They are competition, diffidence, and glory. He was of the opinion that these are the causes of quarrels in the nature of man, which lead to a war of every man against every man. (Macpherson, [ed.] 1982, p. 185) This war is still among us today, as there is not a day that one will not hear about the news of war, riot and crimes in our mass media. The war, riot and crimes are a result of moral evil in human nature.

It is regrettable that human beings are more inclined to evil than good. To make this point clear about the evil in human nature, let us look with honest eyes at all the evils that are happening in our world. (1) People are killing one another; (2) hatred and prejudice are present with us; (3) stealing, unfaithfulness, breaking of promises and lack of genuine love are common among us. This is an indication that human beings are more inclined to evil than good. We need to ask this important question "why are human beings more inclined to evil than good?" We shall venture to answer this question briefly that human beings are more inclined to evil than good because evil is easier to do than good. For example, it is easier to destroy a building than to construct it. A building that took about thirty years to complete could be destroyed in a day. Because it is easier to destroy than to construct, a similar analogy can be applied to moral evil in human life. Fromm (1964, p. 31) was right when he said:

> To create life is to transcend one's status as a creature that is thrown into life as dice are thrown out of a cup. But to destroy life also means to transcend it and to escape the unbearable suffering of complete passivity. To create life requires certain qualities which the impotent person lacks. To destroy life requires one quality - the use of force. The impotent man, if he has a pistol, a knife, or a strong arm, can transcend life by destroying it in another or in himself.

We will at this point define moral evil as the evil that people by their actions and behaviours consciously practice which adversely affects the well-being of others. We

should note that both moral evil or natural evil can disturb the well-being of individuals in life and can also cause emotional pain and sorrow to the recipients. Moral evil is confined to events or attitudes in which personal values are destroyed in such a manner that we feel that persons are responsible or blameworthy.

Bushwell (1977, p. 263) defined "natural evil" as calamities in nature in which temporal personal values which we feel ought not to be destroyed, are destroyed, but in which no finite persons can be held responsible or blamed." An example of this was the earthquake which occurred in Mexico recently, the erosion of a volcano which killed thousands of people in South America, drought, and many other calamities of such nature.

The problem of evil in human nature and in the world is an opportunity for moral educators. These evils provide them with clues by which they can direct moral education. If there were no evil in human nature or in the world, it would be superfluous and wasting of time to establish or to teach moral education. Therefore, we need adult moral education, because of our imperfection, to remind us that we need to be good and live a moral life. Both moral evil and natural evil in the world call for adult moral education. There is a time that human beings can be blamed for natural evil. For example, if there is a natural disaster in an area, and we that are not affected by that disaster fail to

take appropriate action, we cannot say that we are blame-
less. We are morally blameworthy in our response to natural
evil if we fail to have the milk of human pity and we do not
have feeling for people in pain and agony of life.

Adult moral education can address these issues. We need
to recognize that we can all make our world a better place
in which to live if we can be aware of the effect of our be-
haviours and habits on the well-being of others, and struc-
ture our lives and behaviours to conform to that which is
good in nature.

Adults need to be encouraged through moral education
about the principle of making good moral decisions, because
they are in the most delicate position in which tough moral
decisions have to be made. They are to make decisions con-
cerning nuclear weapons, Star Wars aid to disaster areas of
the world, decisions concerning race relations; they are
generally in charge of decisions that can affect the lives
of others. As Paterson (1979, p. 6) stated:

> An adult is expected to take full share in the
> tasks of the society to which he belongs, and to
> bear some measure of responsibility for the inter-
> nal life and external acts of his society. He is
> expected to play his part in actively bettering
> his society in raising its quality of life and in
> it a wiser and more just society. It is to the
> adult that we ascribe the duty of recognizing and
> caring for those things which are enduringly va-
> luable in our civilization and in the natural en-
> vironment for we rightly believe that natural
> beauties and works of art, bodies of knowledge and
> insight, economic and technological advances, so-
> cial institutions and freedom; in short everything
> worthwhile that can be preserved and transmitted
> by intelligence and care is held by the present

generation of mature men and women in trust for
future generations.

Since adults have these great responsibilities we need to
concern ourselves about their moral development. An adult
needs moral educational help; he has philosophical, psycho-
logical and moral problems which education has to address
and these problems could be addressed through a programme of
moral education. Both religious and non-religious adults
are in need of moral education which could give them the ca-
pacity to think about the issues of right and wrong and to
be willing to behave and act morally. Straugham (1982, p.
20) was right when he said,

> Morality is, by definition, a practical business,
> in that it is basically concerned with what ought
> to be done, and what is right to do. Working out
> answers to moral problems and dilemmas in a purely
> theoretical way, as one solves a crossword clue,
> is not alone enough to qualify as being moral, if
> there is no consequent attempt made to act in ac-
> cordance with one's conclusion.

The above statement implies that it is not enough to think
about morals, but one should act morally. A morally educat-
ed adult should have the ability to translate his or her
principle into action, to have insight into other people's
feelings, and to identify with others in such a way that
their interests count as equal to his or her own. Fromm
(1964) has made an interesting point on this issue. He
said:

> If the individual could experience himself prima-
> rily as a citizen of the world and if he could
> feel pride in mankind and in its achievements, his
> narcissism would turn toward the human race as an
> object, rather than to its conflicting components.

> If the educational system of all countries
> stressed the achievements of the human race in-
> stead of the achievement of an individual nation,
> a more convincing and moving case could be made
> for the pride of being man...not one group, class,
> religion but all of mankind must undertake to ac-
> complish tasks which allow everybody to be proud
> of belonging to this race. Common tasks for all
> mankind are at hand: the joint fight against dis-
> ease, against hunger, for the dissemination of
> knowledge and art through our means of communica-
> tion among all the people of the world. The fact
> is that in spite of all differences in political
> and religious ideology there is no sector of man-
> kind which can afford to exclude itself from these
> common tasks. (pp. 90-91)

If we carefully study the United Nations Charter, we can see that the ideas advocated therein was intended to reach what Fromm has emphasized in his statement. The peoples of the United Nations want the nations of the world to unite to fight against disease, hunger, discrimination and hatred in making our world a better place in which to live. This is a noble goal indeed, but this can never be accomplished without the cooperation of adults in all the nations. Therefore, the importance of moral education of adults cannot be underestimated. Through moral education the adults need to be made aware of their bounding responsibilities to humanity.

We should be optimistic that the evil in human nature can be subdued through a well-organized moral education program. We are not saying that we can make people moral, but the information we pass on to others counts most. It can help them to adjust their behaviours and to act for the common

good. It can likewise hinder their moral development. That is the reason why accurate information is necessary in moral education. We need a valid and valuable piece of information that could shape human life, behaviours, and attitude toward life. We believe that accurate information can help people to adjust their behaviours and to be willing to change to more morally sensitive human beings. Kant also believed this. He was very optimistic that human nature can be improved through education. He stated: "It is delightful to realise that through education human nature will be continually improved, and brought to such a condition as is worthy of the nature of man. This opens out to us the prospect of a happier human race in the future." (Kant, **Education,** 1966, p. 8) Kant wrote this statement about two hundred years ago. We need to ask ourselves this pertinent question: When are we going to live together as one human race in this world? When are we going to dwell together in peace?

People like Kant and others pre-occupied themselves with philosophy that could enable us to dwell together in peace in this world. Why are we still far from reaching this important goal? It is not a mistake to guess that the evil in human nature is hindering us from reaching this noble goal. A thinking person will not deny the assertion that there is evil and good in human nature. Kant maintained a similar view. Kant assumed that "man is good (by nature) according

to his inborn gift, but in man there is an inclination to desire actively what is unlawful, this is the inclination to evil which arises as unavoidably and as soon as man begins to make use of his freedom." Kant regarded this inclination to evil as innate. However, Kant believed that man is destined by his reason to live in a society of other people, and in this society he has to cultivate himself, civilize himself, and apply himself to a moral purpose by the arts and science. (See Dowdell, Lyle [Trans.] 1978, **Immanuel Kant's Anthropology from a pragmatic point of view**, pp. 241-242.)

We cannot attribute all evil to natural causes, because human beings have the capacities to minimize the evils that are in the world by their actions, behaviours, and attitudes. These evils come to the world by human beings. Evil does not have a leg or foot to walk to our world, human beings are the agents of many evils. It is the task of moral education to address these evils. Moral education cannot leave a stone untouched. It is an education that causes disturbance in the inner being of a person for good, knocking at the door of a person's heart to be considerate and kind to a fellow human being. Moral education, is not afraid of anything, it is brave, kind, it doesn't look for prestige, neither does it look for honours. Its purpose is to inform and encourage men and women to be considerate and sensitive and to use moral principles constructively to act and behave morally for the benefit of the whole human race.

The evil that is human nature should not discourage us
that remedy is impossible. Despite the evil that is in hu-
man nature, we need to recognize that there is a good poten-
tial in human nature that points towards goodness. To this
point we shall direct our attention in the next section.

2.6   THE GOOD POTENTIAL IN HUMAN NATURE

It is comforting to know as Tillich (1963) pointed out:

> Man's essential nature cannot be lost as long as
> man is man. It can be distorted in the process of
> actualization, but it cannot disappear. The very
> statement that man is estranged from his created
> nature presupposes an experience of the abyss be-
> tween what he essentially is and what he existen-
> tially is. Even a weak or misled conscience is
> still a conscience, namely the silent voice of
> man's own essential nature, judging his actual be-
> ing. (p. 34)

Humankind's essential nature is good,   that is one of the
reasons why moral education is possible because the essen-
tial nature of human beings, can relate to the true message
of moral education.

Harvey Hornstein (1976,   p. 66) has grappled with the
study of aggression and altruism.   Here is his conclusion.
"It is wrong to say that man is by nature either altruistic
or aggressive, he is neither, but has the capacity for both.
Indeed, human beings are potentially the cruelest and kind-
est animal on earth."

If there is not potentiality of goodness in human nature,
moral education will be impossible but because this poten-

tiality is there, human beings can change and construct their behaviours to conform to that which is good in nature. That which is good in nature includes: justice, equality, fairness, love, consideration, pity, tenderness, tolerance, kindness, sympathy, self-sacrifice, empathy and the like. It is possible for human beings to have some of these characteristics, if they are aware of their need for them.

We all have the concept of what is good and bad in our mind. We make normative moral judgement in our daily lives. We can make this moral judgement because our essential nature is good. Sometimes we make different judgements in some matters but yet we do make judgements. We use our reason to make moral judgement. That is the reason why we need to discipline our intellect to reason accurately. Before we proceed further let us present the example of the moral and non-moral judgements that people make in their daily lives. Frankena (1973, pp. 10-11) has furnished us with these examples of normative judgement:

    I.   Ethical or Moral Judgement Proper:
        A. Judgements of moral obligation (deontic judgements):

            1. Particular, e.g., (assuming terms are used in their moral senses),
                (a) I ought not to escape from prison now
                (b) You should become a missionary
                (c) What he did was wrong.

            2. General, e.g.,
                (a) We ought to keep our agreements
                (b) Love is the fulfilment of the moral law.
                (c) All men have a right to freedom.

        B. Judgements of Moral Value (aretaic judgements)

1. Particular, eg.
   (a) My grandfather was a good man.
   (b) Xavier was a saint.
   (c) He is responsible for what he did.
   (d) You deserve to be punished.
   (e) Her character is admirable.
   (f) His motive was good.

2. General, e.g.,
   (a) Benevolence is a virtue
   (b) Jealousy is an ignoble motive.
   (c) The man who can forgive such careless-
           ness is a saint.
   (d) The good man does not cheat or steal.

II. Nonmoral Normative Judgements
    A. Judgements of nonmoral value:

    1. Particular, e.g.,
       (a) That is a good car.
       (b) Miniver Cheevy did not have a very good
               life.

    2. General, e.g.,
       (a) Pleasure is good in itself.
       (b) Democracy is the best form of govern-
               ment.

    B. Judgement of nonmoral obligation:

    1. Particular, e.g.,
       (a) You ought to buy a new suit.
       (b) You just have to go to that concert.

    2. General, e.g.,
       (a) In building a book case one should use
               nails, not scotch tape.
       (b) The right thing to do on fourth down
               with thirteen yards to go is to
               punt.

In our lives, we make all sorts of value judgements, whether saint or criminal.   Everyone who is in his or her right mind can make moral judgements. Sometimes, people who commit a crime later recognize of what they have done as bad.   The point we are making here is that as long as we exist, we all have conscience, the silent voice of human essential nature, that makes judgements

of our actual beings. The essential nature of human being is to do the right thing and abstain from doing something wrong. But there are constraints that hinder human beings from exercising the command of this silent voice of their essential nature. We need adult moral education to address those constraints and to encourage us to listen to the command of the silent voice of our essential nature.

We should accept the Platonic position, as presented by Peter Miller that

> We all have some sense of the good and people act in terms of what they imagine at the moment is good, although they might be deluded. Ideally, then, we should pass beyond our delusion to a true vision or knowledge of the good, which will be marked by its own self-evident worth and truth and by its ability to impact value and intelligibility to everything else. True virtue just is such knowledge, since our actions will follow our reflective insight into what is truly good as they now follow our momentary feelings that this or that is good. **(Notes on Ethics,** p. 1).

We are admonished in the statement above to pass beyond our delusion to a true vision or knowledge of the good, which will be marked by its own self-evident worth and truth and by its ability to impart value and intelligibility to everything else." This is a good admonition. Indeed, we need to establish an adult moral education that can aid people to reach the level of awareness of true virtue. It is hoped that appropriate moral education can be of help for human beings to pass beyond their delusion to a true vision or knowledge of the good.

But in order to be successful in moral education, we need to understand what human nature is. This understanding will help us

to design a moral education program that will be appropriate for

humankind. Before a mechanic can repair an automobile, he has to

know the parts of that automobile and how it works. If he fails

to have this knowledge he may not know how he can repair it well.

We also need to have good knowledge of human nature before we can

design a moral education program that will not work contrary to

the nature of humankind. We will now spend some time to describe

the essence of human nature and the problem of free will and de-

terminism.

2.7 THE ESSENCE OF HUMAN NATURE

It is necessary to note that human nature has three qual-

ities which we need to understand in order to do moral edu-

cation properly. They are:

(1) cognition: The ability to think.

(2) volition: The ability to choose.

(3) emotion: The ability to feel.

We are personal beings who can think, choose, and feel.

We are beings who long for and have capacity for loving and

we can establish a meaningful relationship with others. We

are rational beings, we can think. Although we often think

incorrect thoughts, we still have the capacity to think.

What we think greatly influences what we choose to do and

what we feel. We are also a volitional being. We are aware

of the concept of "right versus wrong". We have a will

with which we choose to do what we do, and what we do is the

product of what we choose to do. We are therefore responsi-

ble for what we do. We are emotional beings: We can sub-

jectively experience feelings with great intensity. We re-

spond to people and to situations not only with thoughts and

choices but also with feelings. This is the reason why Wil-

son, McPhail, Hirst, Harris and others said that education

of emotion is necessary.

2.8 THE PROBLEM OF FREE WILL AND DETERMINISM IN DECISION MAKING

Immanuel Kant pointed out about two hundred years ago

that:

> Providence has willed, that man shall bring forth
> for himself the good that lies hidden in his na-
> ture, and has spoken, as it were thus to man: 'Go
> forth into the world.' I have equipped thee with
> every tendency towards the good. Thy part let it
> be to develop those tendencies. Thy happiness and
> unhappiness depend upon thyself alone. (Kant, **Edu-
> cation,** p. 11)

It is true as it is pointed out in the above statement

that people have been equipped with every tendency towards

the good. However, we should note that some people do not

care to develop those tendencies to do the good. Sometimes,

cultural educational and family backgrounds are barriers to

some people to develop those tendencies. Kant is also

pointing out here that we are responsible for our choice,

because we are free moral agents. Because people have dif-

ferent world-views, in the course of history there were some

who disagreed with this assertion and there were some who

agreed.   It is necessary to investigate the problem of free

will and determinism in this section.   This investigation

will give us clues concerning human nature and it will aid

us in our attempts to assist human beings to make rational

decisions and choices in their daily lives.

We shall concern ourselves with three controversial posi-

tions; namely, (1) Hard determinism or noncompatabilism; (2)

Libertarianism;   (3) Soft-determinism or compatibilism.   In

order to get a clear picture of their positions, we shall

present them in this section. We are not going to spend too

much time in dealing with their whole argument since that

task is beyond the scope of this present investigation. Our

task is to present their major positions and from there to

work out our own position that is more consistent with the

essence of human nature as it is presented in the previous

section of this chapter.

The vigorously deterministic position,   represented by a

great enlightenment thinker, Baron D'Holback, concludes that

man is not free, and hence moral praise and blame are not

warranted.   This position is called "hard determinism", or

"non-compatibilism", in contemporary philosophical litera-

ture.   There are two ways of attempting to avoid this view,

which is unacceptable to many because it runs counter to

their basic belief that responsibility is a key to morality.

One position denies the first premise of the arguments that

is, it denies that all actions are caused. This position is

called "Libertarianism" in philosophical literature, and is

developed by the contemporary thinker, C. A. Campbell, who

seeks to refute the main claim of hard determinism. "Soft

determinism" or "compatibilism" contends that freedom of

choice is compatible with our choices being caused. This

position is represented by Walter Stace.

Before we begin our discussion, we should state the major

argument of the positions we presented above. (1) The hard-

determinism represented by Baron D'Holback maintains that

> Man's life is a line that nature commands him to
> describe upon the surface of the earth, without
> his ever being able to swerve from it, even for an
> instant. He is born without his own consent; his
> organization does in no wise depend upon himself;
> his ideas come to him involuntarily; his habits
> are in the power of those who cause him to con-
> tract them; he is unceasingly modified by causes,
> whether visible or concealed, over which he has no
> control, which necessarily regulate his mode of
> existence, give the hue to his way of thinking,
> and determine his manner of acting. He is good or
> bad, happy or miserable, wise or foolish, reason-
> able or irrational, without his will being for any
> thing in these various state. Nevertheless, in
> spite of the shackles by which he is bound, it is
> pretended he is a free agent, or that independent
> of the cause by which he is moved, he determines
> his own will, and regulates his own condition.
> (In Dewey and Hurlbutt, III, 1977, p. 59)

Campbell on the other hand, insists that the act of moral

decision is the self's act, and yet insists at the same time

it is not influenced by any of those determinate features in

the self's nature which go to constitute its "character".

(Ibid., p. 57) The third position represented by Stace,

states that the only reasonable view is that all human ac-

tions, both those which are freely done and those which are not, are either wholly determined by causes, or at least as much determined as other events in nature. (Ibid., p. 71)

Having presented the major positions of the controversy, we shall now proceed to explain why some of these positions can or cannot be accepted according to the common sense of practical life. In our practical lives, we cannot deny the fact that we are determined to a certain extent, yet we are free. How can we reconcile this position? We are determined to be born in a certain place at certain times. We are also determined to have certain kinds of skin colour, which we cannot change. Our environmental, educational, cultural and family background sometimes determines the way we act and behave. We can hear people say "this is how we do things in my culture" or "my father has told me that I should do it this way". Circumstances that some people cannot control sometimes impel them to do something that they don't like to do. Because we are limited and finite beings, we are determined to a certain extent, but not totally determined as D'Holback would have us believe. We cannot accept D'Holback's argument that because we are born without our own consent, therefore we are not free. Does this consent have any bearing on our freedom? It is unknown whether if we are born with our consent that would affect our freedom of choice in our lives.

We need to know that human existence in the universe is an existence of freedom, because an individual has been given this freedom to make the decision and to will the good. Thus our being in the world is not without freedom. But we cannot deny the fact that there are some people who are unable to use their freedoms constructively. In a practical life we can see people who cannot make a rational decision, despite the freedom that individuals have to make their own decisions. We can see the example of this at the second section of this chapter concerning the two types of people that Fromm presented in his statement, namely sheep and wolves. People who are wolves are wicked, those who are sheep cannot make a rational decision. They lack moral principles of their own. Despite all the constraints that beset us in our existence, we would affirm that there is a chance for us to make a choice. We can make choices about our own daily lives, what we want to do and where we want to go. Because the peoples of the United Nations believed in human freedom, that is the reason why they are preoccupied with human rights and fundamental freedoms. They know that people are responsible for the choices they make in their lives, so peoples of the United Nations determine that no one should make choices for others. It is therefore, our responsibility to make a decision for ourselves. We are not determined not to make a rational decision.

In our lives we make excuses concerning our failure to make a rational decision. We blame environments, circumstances and people for our irresponsibilities. We often say: "I should have done otherwise, if this alternative had been presented to me before I made my decision". It is a mistake for one to make these kinds of excuses, because the universe is full of many alternatives on which individuals who have come to this world can base their decisions. We need to educate the adults in a way in which they could make unselfish rational moral decisions. Thus one of the aims of adult moral education is to introduce the adult to the way of making unselfish rational decisions and how to make a good choice among the conflicting paradigms in our world.

We mentioned that "unselfish rational decision" is good. Let us ask this question: "What is unselfish rational decision? We will define unselfish rational decision as a decision that one makes from one's own free will by putting another's interest above one's own interest in the decision. An example of a person that we can say made an unselfish rational decision appears in a parable presented by Jesus Christ in Luke 10: 33-37. The parable goes like this:

> A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by one the other side, so too, a Levite, when he came to the place and saw him, passed by on the other side. But a samaritan, as he travelled, came where the man was, and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine.

> Then he put the man on his own donkey, took him to
> an inn and took care of him. The next day he took
> out two silver coins and gave them to the inn
> keeper.   'Look after him', he said, 'and when I
> return, I will reimburse you for any extra expense
> you may have'.

There is no question, this samaritan man made an unself-ish rational decision. This is what we mean. The unselfish rational decision makers care about the needs of their neighbours.   They act on what they believe, they say what they believe and they believe in what they say. They have a good will toward others, they are friendly and kind.   Not all adults have reached this level as Paterson (1979); Ber-gevin, (1967); Kidds (1973), and Lindeman (1975) have point-ed out.

2.9   ARE WE CONSCIOUS OF OUR ACTIONS? THE NEED FOR ADULT MORAL EDUCATION

This brings us to another important question that we need to ask. Are we conscious of our action? Hospers has argued that human beings are not conscious of many of their ac-tions. Let us look at how Hospers put this argument.

> The poor victim is not conscious of the inner
> forces that exact from him this ghastly toll; he
> battles, he schemes, he revels in pseudo-aggres-
> sion, he is miserable, but he does not know what
> works within him to produce these catastrophic
> acts of crime.   His aggressive actions are the
> wriggling of a worm on a fisherman's hook. And if
> this is so, it seems difficult to say any longer,
> 'He is responsible.' Rather we shall put him be-
> hind bars for the protection of society, but we
> shall no longer flatter our feeling of moral su-
> periority by calling him personally responsible
> for what he did. (Abelson and Friguegnon, 1977, p.
> 261-262)

The above statement calls for adult moral education. If it is fact that we are not conscious of many of our actions, we need an education that will help us to be more conscious. We are conscious beings. If we are not conscious of our action we know certainly that something is wrong. There is no doubt that a dead person cannot be conscious of his or her action, so also, if a person is seriously ill or injured, he or she may be in a state of coma and remain unconscious for some time. A healthy person needs to be conscious of his or her action.

But in practical life, there are some people who hurt other people's feelings and are not conscious of their motives. That is the reason why people need education that will enable them to put their motives under control. This statement brings us back to Hospers' argument. Hospers maintains that many criminals are not conscious of their actions, hence are not responsible for it. This position cannot be totally accepted because there are some criminals that knowingly commit a crime, that need to be told about the effect of their actions on the well-being of others. Actually some criminals are conscious of their actions, but the problem is that, they don't have the will power to resist the temptation or the inner urge which compels them to commit the crime, because their inner selves have been corrupted. It is the responsibility of everyone that exists in the universe to have self-control and to be able to use his

or her reason constructively for the common good, but not everyone can do this. Our existence in the universe calls us to live a responsible life. Some people know that they ought to live a responsible life, yet they live their lives irresponsibly. If that is the case, it is the task of moral education to enlighten people and to make them aware of their responsibilities to humanity and encourage them to structure their lives and behaviours to conform to that which is good in nature. There is a great task for moral education to perform in improving how men and women reason in our generation. If we really care for people and their well-being, the only way to help them is to establish an adult moral education program where adult populations can openly come, to interact with one another in solving the problems of moral dilemmas which confront human beings in their existence in the universe. We cannot say that people are not responsible for the choices they make in their lives. Our task is to help them to make a reasonable choice.

The problem with Hospers' argument is that he has failed to distinguish being conscious of the action and being conscious of all the motives that lead one to do certain things. We cannot maintain that a person who willingly commits a crime is not conscious of his or her action. It is fallacious for hard-determinists to hold this position. They have gone too far in this respect. We know from ex-

perience of life that some people cannot control their emotions but that does not follow that they are unconscious of many of their actions. If people are not conscious of many of their actions, we will say that moral education has a great task to perform. People need to be conscious of what they are doing. It is the task of moral education to make them conscious. It would sound better if Hospers could have said that criminals are sometimes not conscious of the motives that lead them to commit a crime. In our moral education of adults we will not neglect the problem of emotion because education of emotion is of utmost importance. We shall talk more about this later in this study. We should note that people can use their emotion constructively or destructively. We cannot say that we are not responsible for how we use our emotions. Some people cannot control their emotions because they have moral deficiencies. For example, I can control the inner forces that are urging me to commit a crime and resist the temptation if I am morally sound. We cannot deny the fact that education, culture, and environment play a major role in our daily lives and on how we make moral decisions. However, we cannot accept the claim that a criminal who commits crime cannot control his inner forces. We have seen some criminals who do not commit crime again, after they have recognized the evil of their actions. We believe that through an appropriate moral education program, people can recognize the evil of their actions, and be willing to change their actions constructively to perform a good work.

We are free moral agents; we can make decisions and choices freely. I am 'me', me is making this decision and I 'me' is wholly responsible for the decision which I 'me' have made. Moral education cannot neglect the inner self of human beings. We need to know what it is and how it functions. This pattern of thought brings us back to the argument presented by Campbell that

> 'the nature' of self and what we commonly call the 'character' of the self are by no means the same thing, and it is utterly vital that they should not be confused. The 'nature' of the self comprehends but is not without remainder reducible to, its 'character', it must, if we are to be true to the testimony of our experience of it, be taken as including also the authentic creative power of fashioning and refashioning 'character'. (Ibid., p. 284).

It implies that it is 'self' that is involved in our moral decisions, and it is 'self' that shapes our character. The 'self' and 'will' work hand in hand in making our daily choice. When we are confronted with a moral temptation, it is the self that decides the action, not the character. It is the self that points to our imperfections in our daily living and exhorts us to live a better life. It is self that regulates one's character. A disordered self cannot function well. If the self is not in order it can lead to a destructive behaviours. The self needs another's self to encourage it to turn from the unreal world of sense in which it is normally immersed. We tell others to make self-improvement of their actions, because we believe that people can make improvement of themselves by their own action as moral agents.

This self is free, is immaterial and it is part of us. We live our lives with self, and this self needs instruction and education, because the self can turn to selfishness or selflessness, depending on how we use it. Self, conscience and will work together. It is the good mind that produces a good self which results in good character. Webster's New Collegiate Dictionary (1976) defines mind as the element or complex elements in an individual that feels, perceives, thinks, wills and reasons. It is our mind we use to think about an action that we want to perform. That is one of the reasons why our minds should not be empty of constructive information. We need to design adult moral education that will provide adults with constructive information in aiding them to structure and conform their behaviours to that which is good in nature. Moral education is an education that stimulates the mind to be conscious of certain actions. We shall explain this idea more later in this study.

We are a spiritual being. Morality is not external to us; it is part of our being. It is immanent in our nature. That is why we can foster morality in people because we are free moral agents and morality is part of our spiritual nature. It is not difficult to see people changing from bad behaviours to good behaviour. Adult moral education is necessary in our world. Daniel and Oliver (in Stevenson and Wilson, 1977) contended that

> Educators are inclined to limit their views on education to what can be applied to children. But values issues are so complex that we probably

should think of a much longer time scale than the
present years of compulsory schooling. Unlike
mathematics or science, we cannot leave moral de-
cisions to experts. In morality we all have to
make our own decisions. We should make available,
as broadly as possible, opportunities for adults
to become better versed in the complexities of
normative reasoning and the requirements of ra-
tional morality. (p. 228)

Butler (1915) maintained that the 'moral education of the
individual human being to the point where he realizes the
squalid poverty of selfishness and the boundless riches of
service, will alone lift civilization to a higher plane and
make the true democracy secure'. (p. ix) We need to take
the advice of these scholars seriously and help our adults
to become better versed in the complexities of normative
reasoning and the requirement of rational morality.

Adults not only need to evince some degree of perceptive-
ness, knowledge and understanding; they also need to base
their conduct on principled habits of responsible choice.
The attitudes which they display toward others, the world
and to themselves should testify the scrupulous qualities of
sensitivity and concern. Their motives should bear witness
to their freedom and dignity as an independent moral agent
who makes unselfish rational decisions. It is hoped that an
appropriate moral education program will help adults to
reach this level. We shall now turn to the next Chapter to
discuss the psychological justification for adult moral edu-
cation. It has been pointed out in this chapter that human
nature consists of three qualities, namely, (1) cognition:

the ability to think;   (2) volition: the ability to choose;
and (3) emotion: the ability to feel.

In   order for   human beings   to function   well all   these
three   qualities have   to   be in   order.   This pattern   of
thought has   lead us to   present the psychological justifica-
tion for adult moral education, which we shall discuss fully
in the next chapter.

Chapter III

THE PSYCHOLOGICAL JUSTIFICATION FOR ADULT MORAL EDUCATION

> The more we know about man's natural tendencies,
> the easier it will be to tell him how to be good.
> - Abraham Maslow

3.1 MORAL EDUCATION IS NECESSARY TO HELP ADULTS BECOME HEALTHY HUMAN BEINGS

We need to encourage the adults in our culture to become morally healthy people. Before this can be accomplished, we need to take adult moral education seriously. We need to realize that the culture cannot be healthy without healthy adults. Maslow (1968) was of a similar opinion when he stated:

> Sick people are made by a sick culture, healthy people are made possible by a healthy culture. But it is just as true that sick individuals make their culture more sick and that healthy individuals make their culture more healthy. Improving individual health is one approach to making a better world. To express it is another way, encouragement of personal growth is a real possiblity; cure of actual neurotic symptoms is far less possible without outside help. It is relatively easy to try deliberately to make oneself a more honest man; it is very difficult to try to cure one's own compulsions or obsessions. (p. 6)

The word 'sick' as used by Maslow here is not a physical sickness at all. He was referring to personality disorders

in the above statement.   The personality problems according
to Maslow are struggle,   conflict,   guilt,   bad conscience,
anxiety, depression, frustration, tension, shame,   self-pun-
ishment, feeling of inferiority or unworthiness.   These
symptoms cause psychic pain and disturb efficiency of per-
formance in people's lives.   Maslow pointed out that all of
these symptoms are found also in healthy people,   or in peo-
ple who are growing toward health.

We can see that Maslow's idea gives room for moral educa-
tion, he stated clearly that the healthy human beings are in
the process of growing into self-actualization.   Among the
objectivity describable and measurable characteristic of the
healthy human specimen according to Maslow are:

1. Clearer, more efficient perception of reality.

2. More openness to experience.

3. Increased integration, wholeness, and unity of per-
   son.

4. Increased spontaneity, expressiveness, full function-
   ing; aliveness.

5. A real self; a firm identity, autonomy, uniqueness.

6. Increased objectivity, detachment, transcendence of
   self.

7. Recovery of creativeness.

8. Ability to fuse concreteness and abstractness.

9. Democratic character structure.

10. Ability to love. (ibid. p. 157)

Maslow said that not everyone has reached the state of self-actualization, but all healthy individuals are driving toward it because it is the last stage of human desires and needs. Self-actualization, according to Maslow is a relatively achieved 'state of affairs' in a few people. In most people, it is rather a hope achieved, showing itself clinically as a drive toward health, integration, and growth.

All the adults are aiming to reach the highest stage of human desire and need. We need to assist them along the way, so that they could become a healthy person. Moral education can be of help to adults in many ways, because it is an education that gives insight about self-knowledge which is one of the major paths to self-improvement. Dearden's study (1957b, p. 73) (cited in Hostler, 1981) confirmed that "self-knowledge is necessary for any form of self-realization". It is moral insight which leads to self knowledge, because without moral insight it will be difficult to know oneself. Adult moral education is necessary to assist us to refine and improve the moral code by which we judge ourselves and others. Although increased understanding, tolerance and sympathy are undoubtedly important, they cannot by themselves make up of the sum of moral growth. People's image of themselves as persons consists in the thing they value and changing one's moral code thus implies striving towards different goals and, in effect, trying to become a different kind of person. Several writers maintain that

adults are much concerned to do this. Sheeby (1977, p. 434)
(cited in Hostler, 1981), for instance, discerns a climate
around 35 or 40 after which people continuously review their
ambitions, while Glasser (1973) contended that much of our
leisure-time activity can be a new 'identity' of values or
life-goals. Hostler (1981, p 36) pointed out that Glasser's
analysis certainly applies plausibly to much attendance at
adult classes; in particular, the kind of student who flits
from one to another, trying now this subject and now that,
may well be looking for new ideals and a new model of life.

The person who is in the situation mentioned above can be
helped in several ways, moral education can help such a per-
son to evaluate his or her value. It is easy to get caught
up in the competition for wealth and status without ever
thinking whether one really wants it. Moore's study (cited
in Hostler, 1981) reported that many of his students had
joined this 'rat race' unwittingly, and that they needed the
stimulus of an adult class to recognize and reevaluate their
goals.

We need adult moral education that will make people aware
of their cultural conditioning and encourage them to criti-
cize its nature and effects and, not only that, but to en-
able them to structure their behaviours and attitudes to
that which is good and worthwhile for the benefit of the
whole human race. Maslow's (1968) comment on this issue is
worth quoting at length. He points out:

> Self-knowledge and self-improvement is very
> difficult for most people. It usually needs great
> courage and long struggle. Though the help of a
> skillful professional therapist makes this process
> much easier, it is by no means the only way. Much
> that has been learned from therapy can be applied
> to education, to family life, and to the guidance
> of one's own life.... To sum up, we can never re-
> ally understand human weakness without also under-
> standing its healthy trends. Otherwise we make
> the mistake of pathologizing everything. But also
> we can never fully understand or help human
> strength without also understanding its weaknesses
> otherwise we fall into the error of over-optimis-
> tic reliance on rationality alone. If we wish to
> help humans to become more fully human, we must
> realize not only that they are also reluctant or
> afraid or unable to do so. Only by fully appreci-
> ating this dialectic between sickness and health
> can we help to tip the balance in favour of
> health. (p. 166)

As it has been stated before that human beings have their
strengths and weaknesses, we have to understand these before
an appropriate moral education could be designed for them.
We need to understand that human beings are trying to real-
ize themselves yet they are also reluctant or afraid or una-
ble to do so. The task of moral education, then, is to deal
with this fear, reluctance, and weakness in human beings
that inhibits them from full realization of their abilities.
Maslow revealed that "the adult human being is far more sub-
tle and concealed about his anxieties and fears. If they do
not overwhelm him altogether, he is very apt to repress them
to deny even to himself that they exist. Frequently, he
does not 'know' that he is afraid." (Ibid., p. 64) Adults
are in need of education that will render these anxieties
and fears familiar, controllable, unfrightening, and harm-

less. In order to reach these goals moral understanding and knowledge will be necessary.   But we should understand that there is a problem of maturity in adults.   We shall turn to this issue in the next section.

3.2   THE PROBLEM OF MORAL MATURITY IN ADULTS

Paterson (1979, pp. 7 - 13) has presented an insightful comment on the problem of adult moral maturity.   He maintained that:

> Adults are not held to be adults because they have larger bodies than children, or because they have greater intelligence, since this is often not in fact the case. Nor is it because their bodies and intelligences have ceased developing.... It is not because a man has wider knowledge than a child that he is considered to be an adult,   for some children are more knowledgeable than some adults. Nor is it because he makes a more tangible contribution to society: elderly or disabled adults make little or no tangible contribution to society; while some adolescents may be doing hard and dangerous work or performing essential services.... Perhaps our judgement that someone is an adult rests on our judgement that he possesses certain moral qualities, certain qualities of character, which coalesce to form a distinctive body of claims to adult status: to evince such qualities as prudence, self-control, patience, fortitude, tolerance, and objectivity, is, we might think, to have good claims to the dignity of adulthood. Kindred to these moral qualities there are deeply personal qualities which are deeply personal qualities which have an undeniable cognitive dimension but which are intimately interwoven with the individual's capacities for emotion and feeling - mature human insight, the perceptiveness of compassion, the imaginative understanding of another's situation, an unembarrassed responsiveness to the needs of others, a capacity for forming meaningful, stable, and realistic relationships: we might well judge that such personal qualities of balanced concern and involvement, when manifested in sufficient degree, constitute excellent grounds for the discription of adulthood.   No doubt our

recognition of these moral qualities and personal capacities depends in part on evaluations, appraisals, normative judgements, but equally there is no doubt that these qualities and capacities are objective characteristics discernible in the observable character and conduct of actual men and women. We might well want to take into account, also, the network of responsibilities - in the family, in the community at work - which the individual has undertaken to carry, for we think an adult to be able and willing to shoulder many different types of responsibility and to discharge them efficiently and without fuss. Finally, we might consider that an individual's title to adulthood rests in part on his length and breadth of experience, not in the sense of a mere catalogue of passively received impressions, but 'experience' in the sense of actively lived experience which has refined and at the same time strengthened the individual's relations with the world and with his fellows. The trouble is that very many people who are unquestionably adults do not come anywhere near to satisfying these criteria. Many adults are foolish, weak, impulsive, self-deluding, or egotistical, and by comparison with many adolescents and even quite young children, their qualities of character are meagre and inglorious. By the side of some perceptive and sympathetic children, who may show surprising quickness and depth of understanding, many adults appear emotionally obtuse, lacking in insight and sensitivity, and neither self-aware enough nor self-forgetful enough to make real connections with other people. They may shrink from responsibility, or prove woefully inadequate to discharge the responsibilities they have reluctantly incurred. And in too many cases age may not even bring instructive experience, but merely an increasingly mute mass of repetitive and undifferentiated commonplaces... An adult, then, may not be morally and emotionally mature, but we are entitled to expect him to be so, and he is an adult because he is a rightful object of such expectation.... Adults are not necessarily mature. But they are supposed to be mature, and it is on this necessary supposition that their adulthood justifiably rests.

The above statement should serve us as a clue and challenge that adult moral education is necessary. We cannot

concentrate our moral education on children and adolescents, when some adolescents and children are even better in moral reasoning and behaviours than some adults. An education that will help an adult to become a responsible mature human being is necessary, since maturity in human life is a process, not a plateau.

Bischof's (1976, pp. 184-185) discussion on this issue is worth mentioning. He said that it is generally assumed that adults are mature. He then asked these pertinent questions: Does adulthood bring maturity? Are adults inclined to remain mature or is it possible to be a mature adult and then regress back to immaturity? Is maturity a continuing process or a plateau? Is it a position, a place, or a point in time? He succinctly answered these questions by himself that "maturity appears to be a process more than a plateau, an effort rather than an established goal." Not unlike the word personality, maturity is often easier to accept in a literary sense than in a rigorously defined scientific sense. As with personality, there are many kinds of maturity, many ways to express it, many avenues conduct. Maturity for Bischof is not a unitary concept. He then presents a partial listing of types of maturity which operate in adult life in this fashion:

1. Physical: usually occurs around age 18 and is the easiest aspect of measure.

2. Intellectual: wide variations among individuals, but occurs when the person sees cause and effect relationships, can think inductively and deductively, is flexible, solves problems efficiently, reasons, judges, understands.

3. Emotion: self-control, independence, sensitivity, stability in crisis.

4. Social: Adaptability, ability to role reverse, sympathetic concern in social relationships.

5. Sexual: Ability to enjoy and control appetites, sensitivity to partner.

6. Religious: Ability to understand a rigid doctrine, to emerge with self-convictions, to accept others' beliefs.

7. Moral: Develop and understand value of conscience.

8. Civic: Concern for and participation in political and community affairs. (p. 185)

Bischof pointed out further that maturity in all its variations may begin at inconsistent age levels and remain inconsistent throughout the life span. It may be conceived as a progression through many pathways; from dependence to independence, from pleasure to reality, from incompetence to competence, from self-centredness to productivity. Bischof concluded that if independence, reality, competence, other centredness, and productivity are what maturity comprises, then we have an operational definition possibly useful for research.

Bischof claimed that Allport has dealt perhaps more realistically than other psychologists with the delineations of aspects of maturity. Allport has asked a provocative question and spent considerable time in discussing it: "what is the fully developed self or what may we call a mature personality?" He admitted that neither he nor any other psychologist can tell us completely what normal, or healthy, or mature personalities are. However, there is a practical aspect which in our western culture he feels does lead to considerable agreement as to what can be considered the mature personality or the fully developed self. Allport found six criteria that all of us may agree upon. The mature personlity will:

(1) Have a widely extended sense of self;

(2) Be able to relate himself warmly to others in both intimate and nonintimate contacts;

(3) Possess a fundamental emotional security and accept himself;

(4) Perceive, think, and act with zest in accordance with outer reality;

(5) Be capable of self-objectification, of insight in humor.

(6) Life in harmony with a unifying philosophy of life.

Allport makes no claim to originality for the six criteria, but does feel that too often psychotheraphy and counseling ignore these factors and overstress one or two. Also involved, and not too well handled, are our habits and developmental techniques in training children to become adults.

It is the well rounded individual who can meet the above six criteria. (Ibid., pp. 185-186)

We can learn from the above statement that maturity is a process not a plateau. Paterson maintained that "some adults are not mature in the real sense of the term". Bischof claimed that "maturity appears to be more of a process than an established plateau." Allport affirmed that "it is the well-rounded individual who can meet his above six criteria of maturity."

The question that is worth asking is this: Can moral education assist human beings to become more mature individuals? We can say that a moral education which does not have it as its goal to assist people to become morally mature individuals is not a moral education. Moral education can assist people to become morally mature individuals. This is the aim of moral education in general.

At this point it is necessary to distinguish physical maturity from moral maturity. One is not morally mature because he is 7 feet tall and weighs 500 lbs. Moral maturity according to the ideas of the authorities we presented in this section has nothing to do with our physical appearance. Moral maturity has to do with our inner being and how we operate inside. The task of moral education is to penetrate to inner beings of people and shake them from inside out to become a morally mature person. Because physical maturity

has nothing to do with moral maturity, adult moral education

is indispensable to assist adults to grow and to mature in

moral terms. We need to design a program of adult moral ed-

ucation that will aim at humans' growth, because growth is

the goal of life. Lindeman, father of adult education, has

a similar idea. Lindeman (1975, p. 128) maintained:

> Growth is the goal of life. Power, knowledge,
> freedom, enjoyment, creativity - these and all
> other immediate ends for which we strive are con-
> tributory to the one ultimate goal which is to
> grow, to become. And the meaning of life is al-
> ways an emergent concomitant to striving. Other-
> wise life is illusion, for ends which can be
> achieved - which are conceived in terms of static
> qualities leave the self without further incen-
> tives to growth.

In the above statement, Lindeman was not talking about

physical growth here; he was concerned about moral growth of

a person which is the goal of life. In Lindeman's mind,

moral growth implies moral maturity. In order to understand

him better, let us present his last message in the end of

his book. **(The Meaning of Adult Education,** 1975) He point-

ed out that:

> If then the meaning of life is to be discovered in
> becoming, education can serve as revealer only in-
> sofar as the learning process is continuous - cot-
> erminous with the functions of personality. Edu-
> cation is superficially conceived when viewed as a
> preparation for life. Education is life. (p. 128)

We can see clearly in the above statement that for Lindeman,

education is not a preparation for life, but rather educa-

tion is life. Do we also perceive education this way? We

shall now turn to another giant in the field of adult educa-

tion who had similar concerns about moral maturity of adults. We shall spend a considerable time to discuss his ideas of education for being-becoming-belonging.

3.3 THE NEED FOR EDUCATION FOR BEING-BECOMING-BELONGING, ACCORDING TO JAMES ROBBINS KIDD

James Robbins Kidd, the father of adult education in Canada, has identified ten characteristics or dimensions of an education for being-becoming-belonging. He first presented the reason for being-becoming-belonging. He stated that "being-becoming-belonging speak eloquently and forcefully to the human condition. It is still true that millions of men and women have a daily fear of bodily and/or spiritual hunger. Many seek an answer to meaninglessness. We do not decry education and training for economic functioning - it is so obvious. But other hunger may go unregarded. We believe the kinds of education that may answer to ennui and alienation are of highest order. We are convinced that people deserve support as they seek appropriate ways of expanding and enlarging their consciousness. They ought not to be left to the exploiters who will sell them many kinds of drugs or perhaps equally addicting and destructive emotion mostrums." (Kidds, 1973, p. 8) Here are the characteristics of an education for being-becoming-belonging according to Kidd:

> 1. Both the affective and the cognitive domains are comprehended. A high place is awarded to feeling. Rationality and reason are not dethroned or discarded. Being-Becoming-Belonging does not just happen as a simple inevitable process, but as the result of conscious choices.

2. There is within this notion a complete time dimension - past, present, and future. There is a history, for perspective; there is a future to which one journeys purposefully. Being-Becoming-Belonging has something to learn from Gestalt Psychology, but it is not all how and now. Fritz Perls said: Now covers all that exists. The past is no more, the future is not yet.... How covers anything that is structure, behaviour, all that is actually going on... Any time you use the words Now and How, you grow. Each time you use the question Why, you diminish in stature. You bother yourself with false unnecessary information. You only feed the computer, the intellect, and the intellect is the prostitute of intelligence.

Being-Becoming-Belonging rejects Nowism as being far too simple, too restricting, too confining: the past and future cannot and should not be exorcized.

3. Being-Becoming-Belonging is much more than preparation for living: it is living, but also it leads on to growing, enlarging, evolving - a life that encompasses others.

4. Being-Belonging-Becoming is about life and all of living; it is also about deaths and the acceptance achievement of dying.

5. Education for Being-Belonging-Becoming is about the "daily round and the common task". It is not anti-vocational or anti- economic but it is much more than career education. Being-Becoming-Belonging is about economic, social, aesthetic, political and spiritual goals. It is about love and fear and hate and honour and loyalty, as well as buying and selling, or building and making.

6. Being-Belonging-Becoming happens as the result of accretion of knowledge and skills, but it also occurs as self-discovery, self-expression, fulfillment. Its progressions are more than arithmetic, more than geometric; there is a third dimension, and all are internal as well as external.

7. Being-Belonging-Becoming has as its chief acts the biological organism, man, who is linked at all living things. But it is also about man as a member of the human family, distinct and unique and diverging from all other animals.

8. Being-Becoming-Belonging is about this world, and the members of the human family who are living in "one world at a time". But it does not deny the possibility of other forms of consciousness, it neither asserts or denies the claims of religious or philosophical groups that there is a consciousness that transcends what the senses discerns.

9. Being-Becoming-Belonging affirms and celebrates life, but it is not duped by cant; for example, it does not assume the "inevitability of progress", or swallow forms of romanticism such as the claim that whenever a maligned social institution is destroyed, good will necessarily and inevitably flower. Being-Becoming-Belonging is not pessimistic nor nihilistic, neither is it naive.

10. Being-Becoming-Belonging is about homo sapiens and homo ludens, but particularly homo matheins, or man learning. It is about man sensing and learning more than it is about man cultivated or educated or learned. It is about mathematics, the science of men and women learning, rather than about pedagogy. It is about freedom and honour and joy and love and sharing more than about possessions or security. Being-Becoming-Belonging offers no final answers to human predicaments, but does speak to them, it engages in dialogue as well as introspection, in action as well as thought. (Ibid., pp. 8, 9-10)

Intuitively, we can see that Kidd is advocating an adult moral education in the above statement. It is moral education that can meet the criteria that are explicated above, because moral education is an education that has as its aim in developing humankind to become a morally sensitive individual. The direction of moral education is to build up in people all those intrinsically desirable qualities which we deem to be constitutive of personhood, namely, "moral development" which chiefly consists of such qualities as love, compassion, tolerance, consideration, honesty, fairness of mind. These qualities have great instrumental value and

would be well worth fostering in an individual for the ben-
efits which they have on human communities of the world.

Kidd regretted our little concern about education for Be-
ing-Becoming-Belonging.   His reaction to our negligence in
this important area of adult education is worth writing in
full. He pointed out that:

> Because being-becoming and belonging has all the
> attributes I have described,   one would expect to
> find education for being-becoming- belonging at
> the very centre of the temple or the laboratory or
> the bazaar of education.   Not so: almost every-
> thing else is celebrated, but our concern, while
> not totally disregarded is very much a peripheral
> or minority interest.   This is an anomaly, as se-
> rious as it is curious.   Yet it seems to be so.
> If you   look at data deriving from the study of
> Johnstone and Rivera, or if you check the calen-
> dars of colleges and universities, you note the
> absences. In the research of Allen Tough and oth-
> ers who have interviewed thousands of people who
> have initiated and carried on their own education,
> choices of study in the realm of being-becoming-
> belonging rank much higher.   But it is found in-
> frequently in the programs offered by most insti-
> tutions.   Our concerns go beyond matters limited
> to vocational outcomes even though they affect all
> of life. They are interdisciplinary and don't fit
> well into traditional categories.   It is not easy
> to plan the curriculum for being-becoming-belong-
> ing, but the difficulties are hardly insuperable.
> It is not as if we are without experience.   In
> fact, education for being-becoming-belonging has a
> very ancient and venerable history; it was taught
> effectively by many of the greatest adult educa-
> tors of all time. Choose any century and name the
> persons associated with adult education.   A few
> examples are Confucius.   Of course he was inter-
> ested in professional development for the adminis-
> trator, but basic to it all was the character and
> esprit of the man, his commitment and his social
> relationships; Socrates: Socrates said "the unex-
> amined life is not worth living." The life that
> was evolving and unfolding towards social as well
> as individual goals may have been abnormal for an-
> imal but not for man, who is either a social and a
> rational being or he is nothing.   Gruntvig and
> Mansbridge: For those founders and movers of the

folk high schools and workers of the folk high
schools and workers, education, adult education
was to perfect men and women in all their facul-
ties, to fit them for another consciousness and a
future life only after they had evolved fully in
deep relationship with each other. One could name
many others, in all times and places, including
contemporary adult educators such as Jack London,
Cy Houle, Robert Blakely and Paul Miller. (Ibid.,
p. 12, 13)

Moral educators that can help humankind to think clearly,
to enable them to examine the possible alternatives in keep-
ing with unselfish purposes is needed in our generation.
Adult moral education which will equip people with the abil-
ity to translate their unselfish decision to reality is in-
dispensable if we want our world to be at peace. We need a
moral education that will concentrate on human moral devel-
opment. Our world needs more morally educated people. A
morally educated human being should have insight into other
people's feelings and to identify with others in such a way
that their interest counts as equal to his or her own.
Frankena (1958) has a similar idea. He argued that "We
should become aware of others as persons and have a vivid
and sympathetic representation in imagination of their in-
terests and of the efffects of our actions on their lives."
For Frankena this is a fundamental prerequisite of all cor-
rect moral decisions.

We should recognize that sympathy is not possible apart
from knowledge. It is moral education that could provide
one with appropriate knowledge on how one should intelli-

gently apply moral principles in all situations, and taking the perspective of others is a necessary pre-condition for moral development.

3.4 ADULTS AND THEIR MORAL DEVELOPMENT

Peatling has done an intensive study on moral development of adults, his result on this study was not positive. He stated:

> Whatever it is that happens to moral judgement during the 20s, 30s, 40s and 50s, it is not what one might expect if "development" simply continued on beyond adolescence...entering adulthood is as great a "shock" as the earlier one when a child leaves home to begin kindergarten. Both can have profound affects. The data certainly suggest that such understanding of adults moral "development" is necessary. (In Cunningham, 1979 [Ed.] p. 99)

The moral development of adults should be our concern at this moment. The moral development of human beings affect the way they make moral decisions. If their moral development is very low, it will be difficult for them to make good moral decisions. Even, if our moral development is very low, we may find it difficult to make good moral judgements. The moral development of humankind has a tremendous impact on their moral judgement. For example, a person with very low moral development can make a moral judgement that racial prejudice is good. When that person is faced with a situation where he or she can practise prejudice, there will be nothing that will disturb him or her from doing it, because his or her moral judgement says that racial prejudice is

good. We need to assist our adults to move to higher stage
of moral development and moral reasoning which will be in
accordance with the true end of morality. The true end of
consistent morality is to put one in other people's shoes
and try to reflect from their point of view. We need to see
that our adults are helped to put themselves in other peo-
ple's shoes and aim for the common good.

Duska and Whelan, (1977, pp. 84, 103) pointed out that
"we find adults at all levels of development. Chronological
age is no guarantee of moral development. Development is
not governed by age. Rate of development varies. Some
young people achieve higher stages than older adults". We
need to find a means to educate adults to move to higher
stages of moral reasoning. Duska and Whelan's study on this
issue revealed that some young people achieve higher stages
than older adults. If this is the case, we can see that
some adults need moral education even more than young peo-
ple. Sometimes we think that an adult is beyond the reach
of moral education. This pattern of thought is not based on
fact at all. Adulthood is a problematic moral stage of hu-
man lives. Some outstanding facts concerning the moral
problem of adults will be presented so that we can recognize
the fact that adult moral education is necessary. Peatling
said that:

> If one wants to talk about "development" in adult
> years, it seems important to do so with some care.
> While the student data suggests something close to
> what development theory would lead one to expect-
> ed, the adult data seems to suggest something

else. Moreover, a recognition of the pervasive
ambiguity of adult moral judgement may make the
crises of mid-life seem to cluster in the 40's, a
period when adult judgement appears to be weakened
by ambiguity, uncertainty, and more than little
confusion. The years of the mid-40s follow upon a
momentary "affair" with a subtle authoritarianism,
and precedes a likely "advance to a plateau in the
50s.... Those who work with adults during these
mid-life years might remember that they may be a
period of peculiar vulnerability a time when per-
sons are ill-equipped to make "principled" moral
judgements, even if they can probably "think like
adults". One may be appalled by these results. I
certainly was surprised by them. I did not set
out to "discover" them. But there they are. I
find no way to ignore them. Yet I do find some
reason for hope. I think these results may enable
one to be realistic about adults. I believe that,
thereby, one may be able to plan in a far more
truely rational way adult religious education. I
see that possibility as a challenge, not a defeat.
I hope other adult educators can see the results
in the way, for I do not want to dishearten, rath-
er, I want to enable persons to be more realistic
and, so, more effective, really "better" adult ed-
ucator. (Cited in Cunningham, 1979, pp. 99-100)

Bergler in **The Revolt of the Middle-Aged Man** (1954) has

some strong words to say in regard to the miserable condi-

tion of being middle-aged. "Man's middle-age revolt... is

the sad story of an emotional second adolescence... Middle-

age without conflict does not exist for man... Adaptation to

the reality of middle-age is as painful and unavoidable as

the infant's adaptation to the objective reality of his

world. (Cited in Bischof, 1977, p. 7) This concern has

stimulated Oja and Sprinthall to state:

Extrapolating from our work with children and
teenagers, we confronted the question: can the
framework also work for adults? Developmental
theory posits such concepts as growth through
stages, qualitative change, an invariant and hier-
archical sequences, what would happen if we ap-
plied these to adults? Could we conceptualize

teacher growth as a dependent variable? As with
children and teenagers, could we attempt to create
a developmental learning environment designed to
stimulate personal professional or (more formally)
cognitive structural change on the part of the
teacher? Cognitive development (including the
ego, the conceptual, and the moral domains) is
based on the presupposition that how complex per-
sons 'think' and 'feel' is governed by their stage
of development. In its barest form then, what
such a framework posits for teacher education is
simply that if we wish teachers to perform more
adequately, programs are needed to stimulate
teachers' development to yet higher, more complex
stages. (In Sprinthall and Mosher, 1978, p. 119)

3.5   THE PROBLEM OF ADULT MORAL DEVELOPMENT IS A NEGLECTED AREA IN OUR EDUCATIONAL PROCESSES

Bischof (1976, p. 2) cites Bromley in his book, who said

"because we spend most of our lives as adults, we need to

know much more about this prolonged phase of lifespan than

we have in the past, we spend about one quarter of our lives

growing up and three quarters growing old. It is strange,

therefore, that psychologists and others have devoted most

of their efforts to the study of childhood and adolescence".

(Schaie, 1970, p. 2, cited in Bischof, 1976) A leading expo-

nent of life-span developmental psychology, stated: Many

persons calling themselves developmental psychologists are

interested in children but not in the problems of human de-

velopment; one possible reason for the neglect and misunder-

standing of what happens to normal adults may be due to the

current emphasis on our youth bound social science." Elias,

Elias, and Elias (1977, p. 3) pointed out that "historically

the child psychologists have ignored the adult that develop-

ment terminates at in at the end of adolescence. Wilson (in Collier, Wilson, and Tomlinson, 1974, p. 1) stated "there has been some serious research in moral education, and a good number of hit-or-miss practical or developmental projects. But the subject is still in its infancy; and it is particularly striking that little has been said about moral development in higher education. Nobody, I take it, believes that a person's moral development should grind to a halt at the age of 15 or 16." Browning (cited in Bischof, 1976, p. 3) pointed out that "the best is yet to be, the last of life, for which the first was made", may be poetical, but not pragmatic. Life continues to flow on from birth to burial, from cradle to casket, from womb to tomb. Somewhere in the middle there is a story to be told".

3.6 THE NEED TO ASSIST ADULTS IN THEIR MORAL DEVELOPMENT AND THE TASK OF MORAL EDUCATION TO FOSTER MORAL DEVELOPMENT IN ADULTS. WHILE THEY CAN STILL CHANGE

We need to assist adults in their moral development. We cannot leave it just like that. We need to do something about it. It is hoped that an appropriate moral education program can help adults to reach a relatively high level of moral maturity. Adults can still change for better and structure their behaviour to that which is good in nature. Peatling's statement on this issue is challenging. He stated:

> While this vision of adult moral 'development' may not be what your or I expected, or even what we believe 'should be', let us not retreat into a

cozy fantasy.   Rather,   let us face what seems to
be.   If it is not, what 'should be' (as I serious-
ly doubt it is!),   then let us put our minds,   our
wills, and our efforts to the really serious prob-
lem of changing things.   Possibly..., aye,   prob-
ably we can do that,   if we will but make the at-
tempt.   Surely the saddest thing that could be
said of us in these later years of the Twentieth
Century would be that we knew better,   but could
not bring ourselves to follow that 'better'.   Of
course there should be a level of moral judgement
on beyond what we can now see.   Of course adults
in mid-life should be less ambiguous in their mor-
al judgement. Of course Erikson's stage of matur-
ity should come earlier.   And what should be may
become what is.   If we will but work at the at-
tempt with seriousness,   dedication,   and commit-
ment.   Wringing one's hand will not do.   But ac-
tion might well bring changes in adult moral
'development' that would be truly welcome!   (Cited
in Cunningham, 1979, p. 100)

It is comforting to know that adult moral education is

possible because adulthood is a stage of learning.   Newman

and Newman   (1983)   believed that "adulthood brings on new

cognitive competences and perspectives   that are not often

observed in childhood or adolescence.   They contended that

adults can reinterpret their past and the choices they make

influence the direction of their life story.   Colarusso and

Nemiroff (1981)   present research evidence that adults can

learn anything and that development in adulthood is an ongo-

ing, dynamic process.   They presented the seven hypotheses

about the psychodynamic theory of adult development.

1. The nature of the development process is basi-
cally the same in the adult as in the child. 2.
Development in adulthood is an ongoing, dynamic
process. 3.   Whereas child development is focused
primarily in the formation of psychic structure,
adult development is concerned with the continued
evolution of existing structure and with its use.
4.   The fundamental developmental issues of child-
hood continue as central aspects of adult life but

in altered forms. 5. The developmental processes
in adulthood are influenced by the adult past as
well as the childhood past. 6. Development in
adulthood, as in childhood, is deeply influenced
by the body and physical change. 7. A central,
phase-specific theme of adult development is the
normative is precipitated by the recognition and
acceptance of the finiteness of time and the inev-
itability of personal deaths. (pp. 59-79)

Kuo, 1967, p. 13 (cited in Britton and Britton, 1972, p.
1) has stressed the perpetual change of behaviour as charac-
terizing the living organism. He claimed:

The behaviour of animal and man is a continuous
stream of activity from fertilization to death.
In such a continuous process of energy exchange
between the organism and the (ever-changing) envi-
ronment, behaviour never comes to an end. If
there is an end in behaviour, that end must be
death, for death is the end of all ends.

It is time now for us to recognize that moral growth and
insight do not cease in adulthood, human beings can change
and adjust their behaviour from birth to death. Havighurst
(1953, p. 277) saw the learning task of adults. He stated
"the fact that man learns his way through life is made radi-
cally clear by consideration of the learning tasks of older
people. They still have new experiences ahead of them, and
new situations to meet." We need to help our adults, and
not neglect them in their struggles of becoming. They are
in processes of changing. As Paterson (1979, p. 11) rightly
said, "In human life the mere passage of time may create new
situations making new demands and offering changed poten-
tialities." Allman and Jaffe (1978, p. 1) pointed out that
"adults can and commonly do, change as much and as drasti-

cally as children. Adulthood can be conceptualized as continual process of coping with new demands and opportunities in ever-changing environment contexts. Life is an unfolding process, as we respond to the issue of our own particular lives and develop our person styles and systems of meaning in light of our experience." There is still hope for adults to move to higher stages of moral development. They can still change and structure their behaviour to that which is good in nature through the assistance of a moral education program. We shall now turn to the next chapter to discuss a sociological justification for adult moral education. Because we are social beings, we need to live, relate and bring our children up in the society. These important tasks cannot be neglected. In the next chapter we shall look at how adults function generally on these important tasks; and how they could be helped to function well through an appropriate program of moral education based on the content of the United Nations charter.

Chapter IV

THE SOCIOLOGICAL JUSTIFICATION FOR ADULT MORAL
EDUCATION

> Moral education is not a function of schools only
> but of society.
>
> > - Niblett

> To act morally is to act in terms of the collec-
> tive interest...the domain of the moral begins
> where the domain of the social begins.
>
> > - Durkheim

4.1 THE SOCIAL PROBLEMS OF ADULTS

Robertson (1980, p. 112) pointed out that

> Modern societies often fail to prepare people for
> the challenge of the life cycle...mature adulthood
> in our society also brings its problems, particu-
> larly in the middle years of the forties and fif-
> ties. American women are socialized to value
> their beauty and their role as mothers. When
> their youthfulness fades and their children leave
> home, they may feel desolate and purposeless.
> Similarly, American men are socialized to value
> occupational and financial success, but a man who
> has not achieved those goals by the early forties
> must face the uncomfortable fact that he probably
> never will, and his self-concept may suffer ac-
> cordingly. Perhaps the greatest failure of the
> American socialization process is its inability to
> equip people adequately to face old age and death.

We can see clearly in this above statement that adults

have a social problem which moral education should address.

The education that could prepare people for the challenge of

the life cycle is moral education. Moral education helps one to re-evaluate ones priorities in life. It is an education that challenges people to have a good self-concept of themselves and to cooperate for the development of the human family in the world society. It is moral education that can adequately equip people to face old age and death. The reason for our failure in this area was that we failed to take the moral education of adults seriously.

Also the definition that the sociologists give to moral education is confusing. For the sociologists, according to Halsey, (cited in Niblett, 1963 p. 34) the problem of moral education is the problem of social integration or consensus - the preparation of individuals for participation in social life and acceptance of social rules: in short the problems of role allocation and socialization. This is a misinterpretation of what moral education is all about. Moral education does not preoccupy itself with consensus, because moral education scrutinizes the ideas on which the society based its consensus. If they are found logical that is when they can be accepted; otherwise they should be rejected, e.g., if the consensus is based on racial discrimination or some other social evils. Sociologists are right for seeing moral education as the preparation of individuals for participation in social life and acceptance of social rules. This is one of the aims of moral education. But moral education also tries to emphasize that one does not need to

participate in social life blindly. One should know what one is doing and the reason for that participation. Moral education echoes that in our participation in social life, we should be considerate and sensitive to the needs of others in the world. The aim of moral education is to produce "the disinterestedly unselfish man". The disinterestedly unselfish man according to Stace (1975) is "he who finds happiness for himself in the mere fact of making other people happy, and whose actions are influenced by that motive". (p. 233). Here Stace talks about action and motive. Moral education cannot neglect these two aspects because human beings have to act and move in the society. It is moral education that can inform people that their actions and motives in this world should be aimed towards altruism, because morality in a sense is a command which is addressed to each individual man and woman in the society, "you ought to be unselfish".

Stace's ideas about morality and altruism are very interesting and it is worth quoting at length. He said on page 254 that

> Morality means altruism, that is, it means forgetting or neglecting (to a large extent) my own happiness in order that I may bend all my actions towards making others happy. Therefore the doctrine which I preach is that if a man would be happy himself, what he must do is to forget his own happiness, to cease seeking for it, and to strive for the happiness of others; and that in doing this he will find again that happiness of his own which he seemed, by his altruism, to be losing and giving up.

4.2   THE EVIDENCE OF SOCIAL AND MORAL PROBLEMS IN SOME SOCIETIES IN THE WORLD

Despite the fact that morality grows out of human nature itself, according to Plato, yet there are still avarice, corruption, unfaithfulness, hatred, disharmony and selfishness in some societies in the world.   We shall present the evidence for this claim soon. This is an indication that we need to spread Stace's doctrine to all the four corners of the earth that selfishness and greed are not good for the society aiming at a common good.   The moral decay in our world calls for adult moral education.   In order to make this point clear, we shall present the moral atmosphere of some societies in the world,   this attempt will enlighten us to see the problems clearly.   Iheoma (1985)   in an article presented the moral chaos in Nigeria society.   He pointed out:

> In Nigeria today there is, with good reason, wide-
> spread and serious concern about the fact that the
> nation is in the throes of a moral crisis.   The
> ominous features of the moral climate of the coun-
> try are ubiquitous and conspicuous, even to a cas-
> ual observer.   Rampant corruption, for instance,
> is obvious in practically all areas of public
> life.   In an office, the filing clerk asks for a
> bribe before producing a file, otherwise the file
> is declared 'lost'.   A West African Examinations
> Council staff member exposes question papers to
> students who are willing to pay for them.   The
> traffic policeman releases a traffic offender on
> the spot upon payment of a small sum of money.
> One top government official receives, for his pri-
> vate coffers, advance payment of ten or twenty
> percent of the actual value of every contract he
> signs; another offers contracts to unqualified fe-
> male contractors who are his mistresses.   State
> and national elections are bedevilled by all sorts
> of malpractices in which people sell their votes
> to the highest bidder.

Indiscipline and selfishness pervade Nigerian
society. On the highways drivers recklessly jump
traffic queues and thus make driving on Nigerian
roads a dangerous gamble. Workers frequently de-
sert their posts for very flimsy reasons and when
they are there the amount of work done hardly jus-
tifies their hire. One could go on enumerating
more instances of Nigeria's moral malaise but
enough has been said to indicate the gravity of
the situation.

Should we say that a society such as Nigeria's society
needs no adult moral education? The moral problems enumer-
ated in this statement is an indication that adult moral ed-
ucation in Nigeria is a must. It has to be established very
quickly; otherwise the nation will turn into chaos. It is
self-evident in this statement that those people who are in-
volved in undisciplined attitudes of all sorts are not only
teenagers. Most of them are grown up adults. Adult moral
education is inevitable, particularly in Nigeria. The Pres-
ident of Nigeria, Major General Ibraham Babagida, has sensed
the importance of moral education in Nigeria's society. Re-
cently, he called on Nigeria to re-examine its social sys-
tems with a view to discovering where it had failed. He
called on Nigeria to embrace the attributes of humility,
modesty, obedience and sacrifice as symbolized by Jesus
Christ, adding that those attributes were good ingredients
for a harmonious and peaceful co-existence in a community
such as Nigeria's with diverse cultural, linguistic and re-
ligious beliefs. He believed strongly that such principles
would guide Nigerians as a people toward the building of a
strong and united nation where individuals' liberty and

freedom were guaranteed and protected. (In **News Reviews,**
Federal Government of Nigeria, Jan. 8, 1986, p. 2)

It is not only in Nigeria that this moral chaos is ramp-
ant. We can see the same problem in other countries of Af-
rica. Jackson and Rosenberg (1982) present more evidence:

> In African countries where corruption has been
> reported to be particularly widespread, such as
> Ghana, Zaire, Liberia, Amin's Uganda, Central
> African Republic, and Nigeria (to mention a
> few) it is regarded as 'a way of life'. As
> such it is difficult to evade - for instance,
> by a refusal to make or receive bribes. It is
> a practical and acceptable stratagem which af-
> fords one a workable way of looking after one's
> needs and interests and achieving income and
> security. One Ghananian Scholar has commented
> that 'bribery' (or corruption) affords the in-
> dividual the greatest possible security.' At
> present (in Ghana) the risk of being charged
> with giving or receiving a bribe is one in ten
> thousand. Corruption is personal, it is be-
> tween 'you' and 'me', to the detriment of an
> invisible and impersonal third party - the
> state or the public interest... Levine quotes a
> Ghananian as saying: "We Ghananians are so ac-
> customed to bribing our officials, and they to
> stealing our rate-monies, that it would be con-
> sidered odd if we didn't bribe and they didn't
> steal." In Nigeria corruption has been de-
> scribed as 'built into the present accepted
> value system of Nigerian society.' When sever-
> al prominent officials in Mauritania were given
> light or suspended sentences by a lenient court
> after being found guilty of serious offences of
> corruption, the judge 'had to expel enthusias-
> tic supporters from the courtroom... In Nige-
> ria a leading economist claimed that corruption
> will continue to be a way of life until the
> ruling 'aristocracy' itself ceases to be cor-
> rupt. (pp. 45-46)

In light of the evidence presented in this statement no
one will argue against the need for adult moral education in

these countries. There are some areas in the world where hatred and mistrust are rampant. Huntington (1968) gave us some insights into the problems of a society where hatred and mistrust are present. Huntington believed that the absence of trust in the culture of the society provides formidable obstacles to the creation of public institutions. He said that the societies deficient in stable and effective government are also deficient in mutual trust among their citizens, in national and public loyalties, and in organization skills and capacity. Their political cultures are often said to be marked by suspicion, jealousy and latent or actual hostility toward everyone who is not a member of the family, the village, or, perhaps, the tribe. He stated that these characteristics are found in many cultures, their most extensive manifestations perhaps being in the Arab World and in Latin America. He presented evidence to support his argument by pointing to the heart of the issue.

> Mistrust among the Arabs, one acute observer has commented, ... is internalized early within the value system of the child... organization, solidarity, and cohesion are lacking.... Their public-mindedness is not developed and their social consciousness is weak. The allegiance towards the state is shaky and identification with leaders is not strong. Furthermore, there prevails a general mistrust of those that are in government and lack of faith in them.

> In Latin America, a similar tradition of self-centred individualism and of distrust and hatred for other groups in society have prevailed. "There is no good faith in America, either among men or among nations". Bolivar once lamented, "Treaties are paper, constitutions books, elections battles, liberty anarchy, and life a torment. The only thing one can do in America is emigrate." Over a century later the same complaint

was heard: "With a politics of ambush and
permanent mistrust, one for the other", argued an
Ecuadorian newspaper, "we cannot do otherwise than
create ruin and destruction in the national soul;
this kind of politics has wasted our energies and
made us weak."

Huntington pointed out further that other countries out-
side the Arab and Iberian cultures have manifested similar
characteristics. In Ethiopia the "mutual distrust and lack
of cooperation which inform the political climate of the
country are directly related in a very low regard for man's
capacity for solidarity and consensus. The idea that it is
possible to transcend the prevailing atmosphere of anxiety
and suspicion by trusting one another has been slow to ap-
pear and extremely rare." He said that Iranian politics
have been labelled the "politics of distrust". Iranians, it
is argued, find it exceptionally difficult to trust one an-
other or to work together overtime in any significant num-
bers. In Burma, he pointed out, the child is taught to feel
"safe only among his family while all outsiders and espe-
cially strangers are sources of danger to be treated with
caution and suspicion." As a result, the Burnese find it
difficult to conceive of themselves in any way associated
with objective and regulated systems of human relationships.
Huntington stated that even a country as 'western' and as
economically developed as Italy may have a political culture
of relatively unrelieved political alienation and of social
isolation and distrust. (pp. 28-29)

We are members of one big family, the fact presented above should serve as impetus for establishing adult moral education. We can see that all those who are causing trouble in these societies mentioned above are mainly adults. We learned that in these societies adults are inculcating dangerous attitudinal correlations of hatred, mistrust, and suspicion. There is no doubt adults in these societies need a moral education that will enable them to structure and conform their behaviour to that which is good in nature.

4.3   THE DEMAND OF INTERNATIONAL MORAL OBLIGATION

The international moral obligation has called us to seek for peace and harmony in the world and where there is war of one group against another, the clear conscience of moral obligation cannot remain silent. The states of the world should have concern about other states and individuals should strive for peace in the world. We do belong to one human race despite the differences in our physical appearances. This thought is implicit in Stace's ethics. He said "because morality is founded upon sociality, and not upon politicality, that there is such a thing as international moral obligation, however little it is practically recognized or acted upon. I am not a member of the German political state, but I am a member of the same society to which Germans belong. Civilization brings me into contact with various kinds with them, and these contacts imply social rela-

tions between us.   And those persons who are bound together by social relations are members of a single society.   It is false doctrine that moral obligation holds between individuals, but not between states.   Moral obligation, according to Stace, holds between all the members of one state and all the members of the other.   And therefore it holds between the states." (Stace, 1975, p. 289)

We   cannot remain silent about the moral   chaos in our world.   The best thing we can do is to establish a moral education program for adults.   We need to provide a conducive environment where they could re-examine their values and beliefs in interaction with one another.   It is time for us to recognize the fact that we are brothers and sisters in the world.   Kaluger and Kaluger (1976) lucidly presented a very interesting fact concerning this issue.   They stated:

> The experiential backgrounds of individuals are as
> varied and as numerous as the birds of the air.
> Individual differences abound. Yet, underneath it
> all,   there exists a commonalty in mankind,   a
> thread that runs through every man, woman and
> child in the world and ties them together in a
> pattern of sameness.   Only the other vestiges of
> man made civilization, such as clothing, customs,
> and culture, give the impression of differences in
> man.   People are more alike than they are differ-
> ent, they are conceived the same way, born the
> same way, grow the same way, have the same basic
> needs, hopes, and desires for themselves and their
> families, and ultimately die. (p. 1)

We need to carry this message through moral education to the generation of adults in the world that we are members of the same big family, and that we are alike more than we are

different.   This implies that if I hate others, I am hating

myself, because others are like myself.   And who on this

earth will dare hate himself?   Our conscience needs to be

trained not to adhere to false principle.   Untrained con-

science can cause a lot of problems in human life.   Moral

education is the witness to conscience.   Moral education can

aid one in applying the rules and principles intelligently.

We cannot follow rules or principles blindly.   Moral educa-

tion is necessary for adults to be able to live their lives

fully as social beings.   As Durkheim rightly pointed out

"morality means an impersonal orientation of activity.

Self-serving action is never regarded as moral...to act mor-

ally is to act in terms of the collective interest...the do-

main of the moral beings where the domain of the social be-

gins." (Durkheim, **Moral Education**, p. xxi)

4.4   ADULT ROLES IN SOCIALIZATION OF THE YOUNGSTERS CALL
FOR ADULT MORAL EDUCATION

The adults have the important role to play in the social-

ization of the children.   They are the role model for their

children, this is one of the reasons why adults need to be a

good model.   As Hoffman (1977) cited in Rice (1975, p. 341)

rightly pointed out "it is important... for parents to be

moral persons themselves,   if they are to offer a positive

role model for their children to follow".   When we are talk-

ing about socialization, what it means very appropriately

begins with a consideration of people - the social agents

who influence, the social development of the child. Yussen and Santrock (1978, p. 350) pointed out that a social agent can be any person who comes in contact with a child and affects how the child behaves. Social agents most significant in a young children's life, are the mother and the father. Siblings, peers, and teachers are also important social agents as are (to a lesser extent) grandparents, uncles, aunts, and other adults in the community.

The process of socialization is occuring when a mother smiles at a child. It is also happening when a father spanks his son and when a nursery-school child observes a teacher being nice or nasty to another child. Yussen and Santrock have claimed that the smile, the spanking, and the observations of other people doing something are examples of socialization processes.

Havighurst (1953) presented the tasks of husband, wife, and children as they live and grow in relation to one another. He described them in the chart which follows.

The Man of the Family	The Woman of the Family	The Teen-Ager
a man	a woman	a person
a husband	a wife	a family
a provider	a homemaker	member
a homemaker	and family manager	
a father	a mother	

   Havighurst pointed out that unless a man performs well as
a provider, it will be difficult for the woman to perform
well as a homemaker.   Unless the woman performs well as a
mother, it will be difficult for the teen-age child to meet
the tasks of adolescence. The developmental tasks of family
members, then, are reciprocal, they react upon one another.
He further emphasized that just as adolescence is a time for
boys and girls to become emotionally mature people, middle
age is a time for parents to cooperate with adolescent chil-
dren in this task.   He gave the suggestion that the parents
should provide a worthy pattern for the adolescent to follow
- a pattern of the good father or mother, the good husband
or wife, the good homemaker, and the good citizen.   He con-
tended that the adolescent is still going to follow the ex-
ample of his parents, through the ingrained unconscious hab-
it of imitating them which he formed as a young child.

We can see from the above discussion that adults are to foster morality in their children. They are the models for their children. As Barclay rightly pointed out, "initially and maximally parents serve as models for their children in value determination. But children quickly distinguish whether parents truly exemplify what they advocate. It is not appropriate to command children to attend church services when the parents exclude themselves. Nor is lip service to racial equality acceptable when parents give vent to racist expressions." What Barclay was saying in this statement is that adults should be a good model for their children.

Barclay further explicated the problems that we face in our modern world today. He stated that

> The effect of television and a variety of popular as well as professional magazines and journals is cumulatively unrest. There is always a lingering suspicion that somehow one is not getting the 'most' out of life. the incessant flow of books and articles that suggest new ways to enjoy sex more, the feverish pitch to continually buy more unneeded consumer goods, the equation of love at Christmas with a volume of gifts, represent a value system that is pegged squarely to the notion that (1) what is new is better and cheaper, (2) what is old is outdated, and (3) if it feels good, do it. (in Hennessy, [ed.] 1976, p. 30)

All the problems which are listed above should be our practical concern. Adults need to be helped in making good value judgements and to act on that judgement. The attitude of adults concerning the problems which Barclay listed in above statement affect the children in many ways. We need

to re-examine our values and structure our behaviour to con-
form to that which is good in nature.

Rice (1977, p. 342) pointed out the contradiction of val-
ue in our culture.

      Example 1: "All men are created equal".
           But: "Women are given an inferior status to
                  men."
      Example 2: "Honesty is the best policy."
           But: "Everyone is entitled to cheat some-
                  times."
      Example 3: "The kind of person you are is the
                  most important thing in winning the
                  respect of others.
           But: "Having a lot of money certainly
                  helps."

Rice indicated that these discrepancies between value
statements and behaviour patterns trouble adolescents, be-
cause in their search for moral values, they are looking for
rights and wrongs by which to live and are finding it diffi-
cult to discover consistent standards.

4.5   THE TREATMENT OF CHILDREN BY ADULTS

We should concern ourselves with how adults treat their
children and establish a way in which adults could be in-
formed how to treat their children well.   We should recog-
nize that the future belongs to our young people.   They are
going to becoming adults tomorrow.   We need to treat them
well now, so that they could have good experiences to treat
others well in the future.   The research conducted by
McPhail et al. indicated that:

> A whole category of 'bad' adult treatment of
> secondary school children was concerned with em-
> barrassing or puzzling behaviour. Adults were re-
> mote, unduly disturbed by trivialities, frequently
> depressed, oversentimental, overhearty, rude,
> grieved or inclined to make unsolicited queries
> about a boy's or girl's private life. (McPhail,
> Ungoed-Thomas, Chapman, 1972, p. 39)

The case presented by Haim (1969, p. 40) of Bernice who

was seventeen years old can help us to see the issue clear-

ly: Bernice spoke with bitterness:

> My mother dresses up before my date arrives. She
> gossips with him while I'm getting ready. She
> even walks down with us to the car. When I re-
> turn, I find her waiting for me, bursting with cu-
> riosity. She wants to know everything. What did
> he say? What did I answer? How did I feel? How
> much money did he spend? What are my future
> plans? My life is an open book; every page is a
> public announcement. My mother tries to be a pal.
> I don't want to hurt her feelings but I don't need
> a forty-year-old pal. I'd rather have some priva-
> cy.

The adults need more knowledge on how they could deal

with their children in a rational way. This knowledge can

be expressed in a moral education program. We should take

this notion seriously because adolescents need the help of

morally matured adults. The research conducted by McPhail

et al confirmed that:

1. The findings showed relations with adults to
   be of great emotional significance to adoles-
   cents;
2. Adolescents 'behaviour', their treatment of
   others, was directly affected by their experi-
   ences at the hands of adults;
3. 'Good' treatment by adults strongly predispose
   young people to being considerate toward oth-
   ers;

4. 'Bad' treatment by adults strongly predisposed
   young people toward aggression. (McPhail, et
   al. 1972, p. 41)

The above statement implies that adult moral education is
necessary. Adults need to learn about the methods and
strategies of dealing with young people in an open environ-
ment. The young people in our society are looking and
yearning for someone to trust. They are looking for a good
model. It is sometimes difficult to find this model in some
adults. In order for the adult population to be a good mod-
el to the young generation, we will need to concentrate our
attention on adult moral reasoning by establishing a moral
education program that can address all the social evils that
beset our society at present. We need to construct a reali-
ty that will aim at common good in our society.

Berger and Luckmann (1967) pointed out that reality is
socially constructed. We need to pose this question: "What
reality do we want to create for our children? What kind of
society do we want to build for our children in the future?"
Berger and Luckmann further stated in their book that an in-
dividual not only takes on the roles and attitudes of oth-
ers, but in the same process takes on their world. Adults
are the significant others, the children learn from them and
internalize all that they learn from adults. If the chil-
dren learn their pattern of behaviour and roles in life from
the adult, then adult moral education should be our priori-
ty.

Adult moral education is necessary because both children
and adults need a sense of direction and purpose in life,
but adults are more in the position of assisting the chil-
dren in their yearning and longing for the direction and
purpose in life. Young people really want to live a good
life, but they get discouraged when they see the reality of
hypocrisy in the society. Even some people among those who
claimed themselves to be religious are not giving a good ex-
ample to the young people. Ravenhill (1977, p. 7) pointed
out that astounding fact on the issue:

> We blame the kids for reading pornography. Do
> they print it? No! Adults invest millions of
> dollars to trap kids in sexual lust. Young people
> drink. Do they own the breweries? Kids smoke
> pot. Do they grow it? Many of the folks who make
> this witches brew are religious people. Many of
> the owners of breweries and whiskey distilleries
> are very religious folk.

If it is fact that the people mentioned in this statement
are religious people (which we believe they are), then our
adult moral education cannot be based on traditional relig-
ion though this does not mean it must be against religion or
God. We shall talk more about this later in this study.

4.6 ADULTS NEED TO BE MADE AWARE OF THE EFFECTS OF THEIR BEHAVIOURS AND HABITS ON OTHERS THROUGH A PROGRAM OF MORAL EDUCATION

The implication of our discussion in this section is
that, we should make the adults aware of the effect of their
behaviours and habits on others and encourage them to struc-
ture their own lives and behaviours to conform to that which

is good in nature. Both religious and non-religious adults
need a moral education which could give them the capacity to
think about the issue of right and wrong and to be willing
to behave morally in the society. Moral education is an
activity of helping our fellow human beings to develop mor-
ally. Such activity indeed needs little or no justifica-
tion.

Moral education takes one beyond the notion that self-in-
terest or personal taste and desires are adequate grounds
for making moral decisions. What we seek in moral education
is to develop or influence persons in such a way that their
action is morally responsible. And to this Paterson (1979)
added that "the activity of helping our fellow men to devel-
op morally needs little or no justification. Indeed, it is
a manifest duty, which we are bound to perform whenever the
opportunity presents itself... in any case, however mature
man may be, as long as he is human, there will still be many
moral lessons for him to learn and many moral errors for him
to correct." (p. 144-145)

We have been talking about the necessity of adult moral
education. In the next chapter we shall discuss on what the
content of adult moral education should be based. The phil-
osophical justification for such a content will also be pre-
sented.

Chapter V

THE CONCEPT OF THE UNITED NATIONS CHARTER OF HUMAN RIGHTS AND ITS RELEVANCE FOR A CONTENT BASED APPROACH TO ADULT MORAL EDUCATION

It is not written, "Happy is he who gives to the poor", but, "Happy is he who considers the poor."
                                                    - Rabbi Jonah

Love thy wife as thyself; honour her more than thyself.... If thy wife is small, bend down to her and whisper in her ear.
                                                    - Talmud

5.1   FREEDOM, RIGHTS AND MORAL EDUCATION

Drost (1965) pointed out that:

> Fundamental freedoms and human rights require a favourable political, economic and social climate if they are to be consummated. The realization of both ideas depends upon the degree of democratic maturity and economic welfare in any given country. These again are dependent on the moral and educational standing of society. A high level of general, political and moral education on the one hand and a high standard of living on the other, are the two indispensable conditions for the achievement of the high ideals expressed in the two ideas of human rights and fundamental freedoms. (p. 11)

In this above statement Drost pointed out that moral education is very important in order to achieve the high ideals that are expressed in the two ideas of human rights and fundamental freedom. He also admitted that high standard of

living is very important to achieve the demands of human rights and fundamental freedom. Drost was right for his emphasis on moral education. First, we need to recognize the fact that an immoral society cannot produce morally sensitive human beings, neither can a society where the people are all selfish achieve high standards of living. As it has been pointed out in Chapter 4 of this study, a political society where there is hatred, suspicion, jealousy, and mistrust cannot respect the rights of others. The only redemption for our world is moral education. We need to engage in adult moral education where adults can interact with other adults about the demand of the United Nations human rights and fundamental freedoms. The United Nations human rights and fundamental freedoms demand these virtues: justice, fairness, love, consideration, pity, tenderness, tolerance, kindness, sympathy, empathy, self-sacrifice, friendliness, sensitivity and cooperation. If we look into our world's situation today, we can notice that some of these virtues are lacking in it. We cannot assume that these virtues will come to the society of the world automatically without moral education.

No one will deny the fact that the United Nations Human Rights and Fundamental Freedom is a noble law. The contents are relevant in implementing adult moral education in our world. This document is relevant to the position of the adults in all civilized countries of the world. It has been

pointed out in this study that it is the adults who make
many decisions in society. They make decisions concerning
race-relations, nuclear weapons, national boundaries, social
interactions, socialization of the child and society values
in general. The adults need to be competent in the area of
moral reasoning in order to be more effective in making a
moral decision. They need to structure their behaviours to
that which is good in nature. The United Nations Charter
was formulated because we believe that there is something
good in nature with which people could conform their behav-
iours.

We have picked those good things in nature that we know
could enhance good relationships among the people of the
world and we make them laws for the nations of the world to
observe. HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS guaranteeing
the rights to life, freedom from torture or degrading or in-
human treatment, freedoms from slavery or forced labour, the
right to personal liberty, the right to privacy and family
life, freedom of religion and all forms of worship including
freedom to hold and propagate opinions, freedom of expres-
sion, and of speech, freedom of association and assembly in-
cluding the right to join trade unions, freedom to leave and
reenter one's own country, the right of every citizen to own
property and to receive adequate compensation on its compul-
sory acquisition for public purposes, freedom from any form
of discrimination on the ground of sex, race, ethnic origin

or religion, freedom of the individual to move about within
the territory of his own state and live and reside anywhere
therein. (Elias, 1979, p. 159)

The United Nations Charter is a noble document of higher
ideas that recognizes the dignity and value of individuals
in the society. In Article One of the United Nations Char-
ter, it is stated that

> "All human beings are born free and equal in dig-
> nity and rights. They are endowed with reason and
> conscience and should act towards one another in a
> spirit of brotherhood." (**Human Rights: A Compila-
> tion of International Instruments,** 1983, p. 1)

5.2   NATURAL LAW AND HUMAN RIGHTS THEORY

It will be right to state that the laws in the charter of
the United Nations have a strong relationship with natural
law. Before we go on further, it is appropriate to define
what we mean by natural law. W. A. Spurrier's explanation
of natural law could be of help here. Spurrier (1974)
pointed out that:

> This term (natural law) does not refer to the laws
> used in science, such as the laws of gravity or
> themodynamics, or chemical formulas. In the field
> of theology and ethics, natural law really means
> almost literally "rational law". This theory is
> derived from the belief that there are rational
> structures embedded in the process of life; there
> are realities "out there" in the natural structure
> of life that can be observed or discovered by
> man's rational mind. A rational structure in na-
> ture is seen by man's reason. An example of such
> a reality would be the principle of social order,
> i.e., the need for some kind of minimal state or
> government. The particular type of state may
> vary, but the need for a state is a natural-ra-
> tional condition. Similarly, "Thou shalt not mur-

der within the tribe" is a natural-rational
universal principle. This is not an artificial
rule "devised by priests to keep the masses down",
it is a rather obvious "natural principle" that
helps provide natural survival or protection.
Natural law, then, refers to general ethical prin-
ciples that can be rationally derived from natural
structure in life. (p. 12)

Goble (1977, p. 137) said that natural law provides a
common denominator for people of all religious faiths or no
faith at all. Martin Luther pointed out that if the natural
law had not been inscribed and placed by God into the heart,
one would have to preach a long time before the consciences
are touched. (Ibid., p. 138)

Rabbi Roland B. Gittlson in reply to a letter to Goble
maintained:

Natural law means to me those laws or behaviour
patterns which are built into the very nature of
the Universe... such laws are not invented or
created by man but pre-exist in the Universe and
are in due course discovered by us. If we are
wise, we adapt ourselves to them and strive to
obey them, knowing that any consistent attempt to
deny or defy them will bring disaster upon us. I
believe there are two kinds of natural law, physi-
cal and moral or spiritual. The need for love, as
an example, would illustrate a moral, or spiritual
Natural Law, just as the need for nutrition and
exercise would illustrate physical Natural Law.
In both cases the course of wisdom for human be-
ings is to learn as much as they can about these
laws, then abide by them. (Ibid., p. 140)

From the above definitions of Natural Law, we can conclude
that it is immanent in the nature of human beings and it is
rational. Natural law is immanent in our nature in the
sense that it consists in the dictates of human reason that
are uttered as reasons which confront the fundamental moral

problems of human existence, i.e., the moral problems that confront us in which we have to make a moral decision between right and wrong. Natural law is a law that expresses the mind of God (in a religious context). Natural law is a law that points us to that which is good in nature with which we have to structure our behaviour. The initial claim of natural law doctrine is to make political life part of the moral universe. The doctrine of natural law claims to offer all that is good and valid in competing systems. At the same time it avoids all that is weak and false in them.

The natural law is immanent in our nature. It is also the product of our consciousness, which provides us with the awareness of what is right and wrong. It constantly protests in our inner beings against all the forms of injustice in all human affairs in the universe. This law is rational, it aims at the common good and justice, and it can be discovered by every rational human being in the world.

In human history, many nations and countries in the world have been preoccupied with the notion of natural law and justice and how justice could be maintained in the society. The philosophers, theologians and politicians have been for a long time asking questions concerning the meaning of justice. We should notice that in the ancient world, the idea of human right was different from what we believe it to be in our modern world. As Drost (1965, p. 14) pointed out, "the ancient systems of law did not know human rights as we

conceive them now". This might give us some clues why slavery and human torture were not seen as evil in the ancient world. Nonetheless, people in the ancient world still have the idea of natural law and they were preoccupied to define the concept of true justice. Let us turn to the ancient Greeks to see how they conceived the natural law and idea of human right.

5.3 THE LAW OF THE GODS AND THE IDEAS OF JUSTICE IN ANCIENT GREECE

In the classical literature of Ancient Greece from the 5th Century B.C., we come across a striking expression of the belief in the power exercised by the gods in a human society based on law. The gods establish a law which stands above the obligations and interdictions imposed by the rules of the community. The oft-quoted profound words which Sophocles puts into the mouth of Antigone in her tirade against King Kreon are condemnations of the King's commands based on the higher law of the gods.

> I do not think that these commands possessed such
> power that in their name mere mortals would wax
> bold enough to violate the gods eternal unwrit
> law. It lives forever, not now and yesterday –
> and no one knows when first it was revealed. (In
> Eide and Schon, 1968, p. 13)

Here those in power were confronted with higher norms, with the norms of the kind we call natural law.

5.4   THE IDEAS OF SOCRATES, PLATO, AND ARISTOTLE CONCERNING THE CONCEPT OF JUSTICE

Socrates, Plato, and Aristotle were preoccupied with the ideas of justice.   Both Socrates and Plato agreed that justice is one of the greatest goods.   (Grube [Trans.] 1974, p. 37)   Socrates presented a convincing evidence to prove that those who practise injustice could not prosper by telling a story of a man called Er who died and later revived after fourteen days.   Er told Socrates about his experience in heaven, how the just were rewarded and the unjust were punished.   Socrates said that Er pointed out that he was there when they were asking for a man by the name of Ardiaius to be punished for injustice he had performed.   When he was alive, Ardiaius was said to have been a dictator in the city of Pamphylia a thousand years before.   He killed his father and his elder brother and committed many other impious deeds.   Socrates mentioned that Er said that Ardiaius and others were thrown down, beaten, and tortured on thorny bushes for their unjust acts. (Ibid., pp. 257-258) This story was told by Socrates so that no one should practice injustice and to show that wicked cannot prosper.

We shall now turn to Aristotle.   Anything that tends to produce or conserve happiness is what Aristotle called just. He mentioned in Book Five of his ethics that the law enjoins brave conduct, e.g., not to leave one's post, or take to flight, or throw away one's weapon; and temperate conduct,

e.g., not to commit adultery, or assault; and patient con-
duct, e.g., to refrain from blows or abuse and similarly
with all the other forms of goodness and wickedness. The
law commands some kinds of behaviour and forbids others
rightly if the law is rightly enacted, but not so well if it
is an improvised measure. Aristotle maintained that justice
is a complete virtue, virtue, however, not unqualified, but
in relation to somebody else...we express it in a proverb:
In justice is summed up the whole of virtue. (Aristotle,
Ethics, p. 173)

Justice in Aristotle's terms, must be proportional. Po-
sition and power, honours and riches, should be distributed
according to the degree of effort or the qualities that
should be decisive. But what factors should be decisive?
Naturally, Aristotle is unable to give any completely satis-
factory answer to this question. Should power in society be
distributed according to each individual's wealth, wisdom,
and strength? On this point he makes it clear that it
should be based on expedience, without giving us any un-
ambiguous solution. (Eide, et al, 1968, p. 14) Our present
day theory of justice is based on this idea.

5.5   THE ROMAN NATURAL LAW AND THE IDEA OF JUSTICE

Several jurists and statesmen in Ancient Rome were influenced by stoic thought, and in particular Marcus Tullius Cicero. The natural law of the stoics is essentially an ideal law. It is the norm serving as goal and model for positive law. Ideal law is eternal, immutable. It is divine reason embedded in nature, and not only in human nature. Inasmuch as human nature is part of the cosmic nature, law also is universal. Since reason is one, human reason can directly apprehend and concretize this law. Positive law therefore depends upon human apprehension of natural law. Consequently it can never be created by the state. It is a continuous creation by individuals. If all individuals were equally capable of grasping the natural law, the presence of the state would not all be necessary to ratify it. (Ellul, 1961, p. 23)

Cicero maintained that "the origin of justice is to be found in law, for law is a natural force; it is the mind and reason of the intelligent man, the standard by which justice and injustice are measured." (in Curtis, 1980, pp. 133-134)

A distinction is made between (jus gentium) the law which is actually common to all nations and (jus naturalle) the law which nature herself established. Slavery exists among all people, and in this respect is part of the jus gentium but slavery conflicts with jus naturalle since all people

are originally born free. Cicero saw the law as invented

for the safety of the citizen, the preservation of states,

and the tranquility and happiness of human life. One may

say that the United Nations Charter has this as its purpose

and aim.

5.6 NATURAL LAW IN DARK AND MIDDLE AGES

5.6.1 St. Augustine's Concept of Justice

St. Augustine was of the opinion that true justice is

found only in that Commonwealth whose founder and ruler is

Christ. He said that if we agree to call justice a common-

wealth, commonwealth would then mean the "weal of the com-

munity". In his book titled "City of God" he pointed out

that Cicero and Scipio were preoccupied with the concept of

justice in Rome. He argued that despite the effect of Cice-

ro and Scipio to maintain justice there was never a Roman

Commonwealth or true justice in Roman state. His argument

was based on the definition of commonwealth as "the weal of

the people" which was presented by Scipio in Cicero's "On

the Republics". Augustine said that the Roman state was

never the "weal of the people" according to Scipio's defini-

tion.

Augustine pointed out that Scipio explains in the discus-

sion what he means by 'a common sense of right', showing

that a state cannot be maintained without justice, and where

there is no true justice there can be no right. Any action

according to the right is inevitably a just action; while no

unjust action can possible be according to right.   For un-

just human institutions are not to be called or supposed to

be institutions of right.

Augustine concluded that where there is no true justice

there can be no association of men united by a common sense

of right.   He maintained that if a commonwealth is the weal

of the people, and if a people does not exist where there is

no association by a common sense of right, and where there

is no right there is no justice,   the irresistible conclu-

sion is that where there is no justice there is no common-

wealth.   Justice according to Augustine   is that virtue

which assigns to everyone his due.   (Knowles [ed.] 1972, **Au-**

gustine, City of God, pp. 75, 881-882) We can see that some

of the people in ancient time were concerned about human

rights and justice.   There is no doubt that Augustine was

arguing for the true justice in his book, the same justice

that the people of United Nations are concerned with.

5.6.2   St. Thomas Aquinas and Natural Law

The great authority of the Catholic Church in legal philoso-

phy as well as in other spheres of ethical thought was St.

Thomas Aquinas.   Thomas Aquinas maintained that the legal

rules of society only possess the quality of law if they

conform with right reason.   Their validity is then derived

from eternal principles of law. For Aquinas, natural law is nothing else than the rational creature's participation in the eternal law. A law in Aquinas' opinion is a dictate of practical reason. The first principle is that practical reason is one founded on the notion of good; viz., that good is that which all things seek after. Hence, this is the first precept of law, that good is to be done and ensured. In this sense, "the possession of all things in common and universal freedom" are said to be of the natural law, be- cause, to wit, the distinction of possession and slavery were not brought in by nature, but devised by human reasons for the benefit of human life. (Curtis, 1980, p. 203)

Thomas Aquinas pointed out that in man there is an incli- nation to do good in accordance with the nature which he has in common with all substances inasmuch as every substance seeks the preservation of its own being, according to its nature, and by reason of this inclination, whatever is a means of preserving human life and warding off its obstacles belongs to the natural law. All other precepts of the natu- ral law are based upon this, so that whatever the practical reason naturally apprehends as man's good (or evil) belongs to the precepts of the natural law as something to be done or avoided.

Aquinas was a firm believer in the universal validity of natural law because every rational being could understand it. According to Aquinas, a thing is said to belong to the

natural law in two ways. First, because nature inclines thereto, e.g., that one should not do harm to another. Second, because nature did not bring in the contrary; thus we might say that for man to be naked is of the natural law because nature did not give him clothes, but art invented them.

If we stop and reflect on Aquinas's statement concerning the natural law, we will still see that United Nations human rights and fundamental freedoms are aiming at universal freedom in warding off all obstacles that could hinder human beings from respecting the dignity of the individual. Aquinas was a man who believed in the good potential of human beings. He stated that human beings have a natural inclination (1) to know the truth about God, (2) to live in society, (3) to shun ignorance, (4) to avoid offending those among whom one has to live. He pointed out that whatever pertains to this inclination belongs to the natural law.

We shall now turn to the world religions and compare their ethical teaching with the ethics of United Nations Human Rights.

This comparison is necessary to enlighten both religious and nonreligious people to see the validity of the United Nations Charter as a content-based approach to adult moral education. This attempt is also intended to prove to the people with religions that United Nations human rights docu-

ment is not a contradiction to the ethics of their religion
if they would clearly look at their ethics. We are aiming
in this attempt to prove that both religious and non-relig-
ious adults need moral education.

5.7 THE WORLD RELIGIONS AND THE UNITED NATIONS CHARTER OF HUMAN RIGHTS

Jacques Ellul (1961, p. 18) said that in its origin, law
is religious. Ellul was right, if one looks at the Charter
of the United Nations and compares the contents with the
ethical teachings of some of the world religions, one can
see many similarities. In a thorough investigation of seven
living world religions, there are two principle characteris-
tics on which these religions base their ethics, namely:
love and justice. These two characteristics are very impor-
tant in society. Without justice and love there would be no
harmony in the society. We shall start our investigation
from the religion of the Chinese.

5.8 CONFUCIANISM

Confucianism is a Chinese religion established by a man
called Confucious in Latin; in Chinese Kung Fu Tze (the phi-
losopher King). He was born in 551 B.C. and died in 478
B.C. This major teaching was based on love and justice. He
advised: "Let a ruler base his government upon virtuous
principle, and he will be like the pole-star which remains

steadfast in its place, while all the rest of the stars turn toward it." (Browne, 1946, p. 230) Confucius said that the ruler should know humans' feelings and try to help them out of their calamities. When a ruler is carrying out the principle of conscientiousness and reciprocity, he is not far from the moral law. He maintained: "What you do not wish others should do unto you, do not do unto them." (Ibid., p. 251)

Macdonell (1978, p. 41), in a lecture on comparative religions, mentioned that this great rule is repeated several times by Confucius, who once gave it as sufficient alone to serve as a guide for one's whole life." Here we see that the golden rule of love that Christ taught was inculcated 500 years before by Confucius. This is an unshaken law of morality, the foundation of all social virtue, the categorical imperative of the ethics of Immanuel Kant.

Confucius contended that a man may be pure, loyal, capable, and yet not worthy to be called charitable. Charity, he said, is founded on filial piety and fraternal submission, and if rulers behave properly to their relatives, they will stimulate the people to charity. Confucius pointed out that the strength of character is to be patient and gentle, ready to teach, and return no evil for evil. (Browne, p. 249)

According to Confucius the duties of universal obligation are five, and the moral qualities by which they are carried out are three. The duties are those between ruler and subject, between father and son, between husband and wife, between older brother and younger brother, and those in the intercourse between friends. These are the five duties of universal obligation. Wisdom, compassion, and courage are the three universally recognized moral qualities of man. It matters not in what way men come to the exercise of these moral qualities, the results are one and the same. "Some men are born with the knowledge of these moral qualities, some acquire it as the result of education, some acquired it as the result of hard experience." (Ibid., p. 254)

5.9   TAOISM

Let us now turn to Taoism and see what this religious ethic can contribute to our investigation. The creator of Taoism as a system of thought was a sage named Lao-Tze (circa 604 - 524 B.C.). He believed that people should live for others and not for themselves. He stated that the universe is everlasting. The reason the universe is everlasting, according to him, is that it does not live for self. Therefore, it can long endure. He said that the sage puts himself last, and finds himself in the foremost place.

Lao-Tze talked about toleration. He mentioned that "he who knows the External Law is tolerant; being tolerant, he

is impartial; being impartial; he is kingly, being kingly, he is in accord with nature.   His whole life is preserved from harm." (Ibid., pp. 294-302) The Charter of the United Nations is based on toleration,   that everyone in the world should live together in unity without discrimination.   It has as its aim to promote understanding, tolerance and friendship among the nations and groups, and to eradicate racism, racial discrimination and prejudice that beset us in the world.   This is a noble aim, indeed, that is worth sup- porting.   We can see here that Taoism's doctrine is not against the concept of human rights of the United Nations. We shall now turn to Hinduism.

5.10   HINDUISM

Hinduism is the oldest of all living religions.   It is a religion of India in Asia.   The Hindu religion also recog- nizes human rights to a certain extent.   It is stated in this fashion: "Wound not others, do no one injury by thought or deed, utter no word to pain thy fellow creatures. He who habitually salutes and constantly pays reverence to the aged obtains increase of four things: Length of life, knowledge, fame, and strength." "Where women are honoured, there the gods are pleased, but where women are not hon- oured, there no sacred rite yields good reward. The Lord is always satisfied with him who is ever anxious for the wel- fare of all creatures, his children and his soul." (Browne, 1946, pp. 91, 120)

We can see that the portions of ethical teaching of
Hinduism quoted above are related to sections 16 and 56 of
United Nations Human Right. Section 16 is on the convention
on the elimination of all forms of discrimination against
women. It is stated:

> Discrimination against women violates the princi-
> ples of equality of rights and respect for human
> dignity, is an obstacle to the participation of
> women, on equal terms with men in the political,
> social, economic and cultural life of their coun-
> tries, hampers the growth of the prosperity of so-
> ciety and the family and makes more difficult the
> full development of the potentialities of women in
> the service of their countries and of humanity.
> **(A Compilation of International Instruments,** 1983,
> p. 43)

Section 51 is a declaration on the right of disabled per-
sons. It says "Disabled persons shall be protected against
all exploitation, all regulations and all treatment of a
discriminatory, abusive, or degrading nature. (Ibid., p.
142)

5.11   BUDDHISM

Buddism began as a Hindu sect, founded by a certain Sidd-
harta Gotama (born circa 560 B.C.), who became known as the
Buddha "Enlightened one". The ethical teaching of this sect
corresponds with human rights in a special way. Someone
asked Buddha about how the conduct of man could be good.
Buddha replied, "putting away all judgement of others, ab-
stain from slander. What he hears he repeats not elsewhere
to raise quarrel; what he hears he repeats not here to raise

a quarrel. Thus, he brings together those who are divided, he encourages those who are friendly, he is a peacemaker; a lover of peace, impassioned for peace, a speaker of words that make for peace." (Browne, 1946, p. 154)

Buddha said further that "a man is not just if he carries a matter by violence, he who distinguishes both right and wrong, who is learned and guides others, not by violence, but by the same law, being a guardian of the law and intelligence, this is called just". (Ibid., p. 183) Buddha denounced discriminations. He said, "Let those disciples who wish to realize noble wisdom by following Tathagata vehicle desist from all discrimination and erroneous reasoning. (Ibid., p. 196)

It should be noted that the aim of United Nations is to eliminate all forms of discriminations. Discrimination is seen as a factor which creates hatred and division among people. Buddha saw a problem in discrimination and warned his followers not to discriminate against people.

5.12 JUDAISM

We shall now explore Judaism and see what this religion can contribute to our investigation. The origins of Judaism go back to a primitive semitic religion imported into Canaan by the Hebrews. Judaism is one of the most important religions for being basic to Islam as well as to Christianity.

The ethical teaching of this religion has much to say about

social justice and equality.   It is not an exaggeration to

label this religion as a religion of justice and equality.

Their God "Yahweh" always warns them to be just and to be

kind to their neighbours.   The entire scripture of Judaism

is full of these admonitions.   Some part of these admoni-

tions will be quoted for the purpose of our investigation

> If thou meet thine enemy's ox or his ass going as-
> tray,   thou shalt   surely bring   it   back to him
> again.   If   thou see the ass of him that hateth
> thee lying under its burden, and wouldest forbear
> to help him, thou shalt surely help with him.
> Thou shalt not distort the justice due to thy poor
> in his cause... Thou shalt take no bribe, for the
> bribe blindeth the wise and perverteth the words
> of righteous.   Also thou shalt not oppress a for-
> eigner, seeing you were sojourners in the land of
> Egypt. (Exodus 22:2, 4-6, 8-9)

They were commanded to help the poor and love their

neighbour as themselves.

> And thou shalt not glean thy vineyard, neither
> shalt thou gather every grape of thy vineyard;
> thou shalt leave them for the poor and sojourner.
> I am the Lord your God.   Thou shalt not defraud
> thy neighbours, neither rob him, the wages of him
> that is hired not abide with thee all night until
> morning.   Thou shalt not avenge,nor bear any
> grudge against the children of thy people, but
> thou shalt love thy neighbour as myself. And if a
> stranger sojourns with thee in your Land, ye shall
> not vex him.   But the stranger who dwelleth with
> you shall be unto you as one born among you, and
> thou shalt love him as thyself for ye were sojour-
> ners in the land of Egypt.   I am the Lord your
> God.   (Leviticus 19:9-10, 13, 15, 18 33-34)

They were also commanded to judge righteously and not to be

partial to their judgement:

> Ye shall do unrighteousness in judgement, thou
> shalt not respect the person of the mighty, but in
> righteousness shalt thou judge they neighbour.

> Thou shalt not distort justice. Thou shalt not
> respect persons,... that which is altogether just
> shalt thou follow, that thou mayest live and in-
> herit the land which the Lord thy God giveth thee.
> (Deuteronomy 16:18, 19, 20)

Psalm 33 admonishes them to live together in unity.

> Behold, how good and how pleasant it is for breth-
> ren to dwell together in unity. It is like the
> precious oil up the head, coming down upon the
> beard. Even Aaron's beard, that cometh down upon
> the collar of his garments, like the dew of Her-
> mon, that cometh down upon the mountain of Zion,
> for there the Lord commanded the blessing, even
> the life forever.

They were admonished by their Rabbi to practice justice, to

love one another, not to exercise prejudice, and to be a

lover of truth.

Zebulon urged compassion:

> And now, my children, I bid you to keep the com-
> mands of the Lord, and to show mercy to your
> neighbours, and to have compassion toward all, not
> toward men only but toward beast... Have, there-
> fore, compassion in your heart, my children, be-
> cause even as a man doeth to his neighbour, even
> so also will the Lord do to him. Love ye one an-
> other from the heart, and if a man sin against
> thee, speak peacefully to him, and in thy soul
> hold not guile, and if he repent and confess, for-
> give him.

On equality among men, this was the thought of the one of

their Rabbis:

> One man alone was brought forth at the time of
> creation in order that thereafter none should have
> the right to say to another "my father was greater
> than your father. (In Browne, 1946, p. 448)

> In a city where there are both Jews and Gentiles,
> the collectors of alms collect both from Jews and
> Gentiles. And feed the poor of both, visit the
> sick of both, buy both, comfort the mourners
> whether they be Jews or Gentiles, and restore the
> lost goods of both. (Ibid., p. 450)

Rabbi Jeremiah said:

He who occupies himself with the affairs of the
community is as one who studies the law.

Rabbi Jonah said:

It is not written, "Happy is who gives to the
poor", but "Happy is he who considers the poor."

Rabbi said:

Love thy wife as thyself, honour her more than
thyself... If thy wife is small, bend down to her
and whisper in her ear.

We can see that Judaism is concerned with justice, love
and equality. The peoples of United Nations are concerned
with these also. In conclusion, some ethical teaching of
Judaism are relevant to United Nations human rights and fun-
damental freedoms. We shall now turn to Christianity to see
what it can contribute to our investigation.

5.13 CHRISTIANITY

Christianity is one of the most advanced and rational re-
ligions in the world. It was founded by Jesus of Nazareth,
who was believed by the adherents of this religion to be the
long awaited Messiah and the Son of God, the Saviour of the
World. The ethical teachings of this religion have many
things in common with human rights. The basic tenet of this
religion is based on love, justice, and the equality of all
human races before the law. This religion also advocates
unity among people of different ethnic backgrounds:

John the Baptist gave this exhortation:

Do violence to no man, neither accuse any falsely,
and be content with your wages. (Luke 3:14)

Jesus said:

> Love your enemies, do good to them who hate you...
> give to every man that asketh of thee.   And as ye
> would that man should do to you, do you also to
> them. (Luke 6:27-31)

We can remember that this above statement was said by Confu-

cius 500 years before Christ.   We have talked about that un-

der the heading of Confucianism.

Paul said:

> Ye masters, do the same things unto them, forbear-
> ing threatenings, knowing that your master also is
> in heaven, neither is there respect of person with
> him.   (Ephesians 6:9)

In another place Paul said:

> Putting away lying, speak every man truth with
> his neighbours; for we are members one of another.
> (Ephesians 4:25).

Paul again gave this exhortation:

> Let us do good unto all mem.   (Galatians 6:9-10)

Paul was the advocate of equality of human beings.   He main-

tained that

> There is neither Jew nor Greek, there is neither
> bond nor free, there is neither male nor female,
> for ye are all one in Christ Jesus (Galatians
> 3:28)

Paul called the people to love and honour one another:

> Let love be without hypocricy; abhor that which is
> evil; cling to that which is good. Be kindly, af-
> fectionate to one another with brotherly love, in
> honour preferring one another. (Romans 12:9-10)

Jesus Christ, when he was about to leave the world, gave

this exhortation to his disciples:

> A new command I give unto you, that ye love one
> another, as I have loved you, that ye also love
> one another.   (John 13:34)

There is no doubt that Christian ethical teachings are related to United Nations Human Rights and Fundamental Freedoms in many ways. Christian religion in its origin is not a religion of force or threat. Individual rights are recognized, the right to believe in God or not to believe. Christ didn't order his disciples to kill people who have a different opinion from them. The call that Jesus Christ offered to human race was a call of love. He mildly said:

> Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light. (Matthew 11:28-30)

The Christian religion is a religion of freedom not of legality. But freedom in Christian perspective is not a freedom to do whatever one likes, it is a freedom with self-discipline, a freedom to duty. There is no doubt that peoples of the United Nations also believe in a freedom to duty. We shall now turn to the youngest of the living world religions to see what it can contribute to our enquiry.

5.14 MOHAMMEDANISM

The youngest of the living world religions is "Mohammedanism". This religion was founded in Mecca by an Arab named Mohammed (570 - 632 A.D.) who believed himself to be the recipient of divine revelation. Mohammed gave this exhortation to his followers:

> Do good for God loveth those who do good... People will ask what they shall bestow in alms. Answer,

the good which ye bestow,   let it be given to
parents, and kindred, and orphans, and the poor,
and the stranger, whatever, good you do, God know-
eth it.   (Second Surah)

He also talked on justice. He said:

Deal not unjustly with others and ye shall not be
dealt with unjustly... Neither defame one another,
nor call one another by opprobrious appellations.

We can see that this last statement is related to law con-

cerning a teacher's life style.   (1) The teacher should not

make defamatory or disparaging remarks concerning another

teacher. (2) The teacher shall not make derogatory remarks

about the professional competence of another teacher.

(MacKay, 1984, p. 260)

In going through some of the ethical teachings of the

world living religions, we can see that their basic teaching

about love and justice are similar and they are not in con-

tradiction with the natural law and the United Nations Human

Rights and Fundamental Freedoms.   If we carefully look at

the content of the United Nations Human Rights document, we

see that some of the statements therein resemble the state-

ment that we found in some of the ethical teachings of world

religions.   This indicates that religion can give us moral

insight and that the United Nations Charter is a noble law.

5.15   THE UNITED NATIONS CHARTER AND MORAL EDUCATION

It is pointed out by the people of the United Nations that "since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed" and "the peace must be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind." (**Human Rights: A Compilation of International Instrument,** 1983, p. 143)

We know that the charter of rights is a noble law with good ideas. But there is one important question that we have failed to ask: "How could people of the world abide with this noble law without adult moral education?" The United Nations charter demands these virtues, kindness, sensitivity, consideration, tolerance, love, fairness, empathy and self-sacrifice. People cannot have all these characteristics automatically without learning something in the area of moral reasoning and moral judgement.

Moral education of adults is inevitable. We will define moral education to mean an education which aims at helping a person to structure his or her behaviour to conform to that which is good in nature. **United Nations Human rights and fundamental freedom** was formulated because we believe that there is something which is good in nature, which people should strive for. We have picked all these good things that we believed could enhance cooperation and good rela-

tionship among the people in the world. These principles
were then enacted as a law for the nations of the world to
observe. We also assume that people in the world are chil-
dren of nature and that human rights and freedoms are not in
contradiction to that nature. We see rights and freedom as
universal aspirations of the human race. The content of the
charter aims at world peace because the people of the United
Nations believe that peace is the universal aspiration of
human beings and that peace and justice are indispensable to
the full realization of human rights and fundamental free-
doms.

We will argue here that we need to make the content known
to the adult population, we believe that the content of this
document can be used in promoting moral education among the
adults because the content is free of biases and prejudices.
Both religious and nonreligious persons can appreciate the
document because it is a rational law that is aiming for
common good. We are all children of nature. It follows
that we have to conform our attitudes and behaviours to that
which is good in nature. As Schumacher (1983, p. 84) point-
ed out: "Man, whether civilized or savage, is a child of
nature. He is not the master of nature. He must conform
his actions to certain natural laws if he is to maintain his
dominance over his environment."

The people of the United Nations have spelled out the
fundamental freedoms and rights of the individual in socie-
ty.

(1) freedom from slavery (2) freedom from forced
labour, (3) freedom of conscience and religion,
(4) freedom of thought, belief, opinion and ex-
pression including freedom of the press and other
media of communication, (5) the right to self det-
erminaion to live, (6) prevention of discrimina-
tion, (6) elimination of discrimination against
women, (7) prevention of crime against humanity
and genocide, (8) protection of persons subjected
to detention or imprisonment, (9) freedom of asso-
ciation, (10) employment policy, (11) political
rights of women, (12) marriage and the family,
childhood and youth rights, (13) Social welfare,
progress and development (i) eradication of hunger
and malnutrition, (ii) declaration on the use of
scientific and technological progress in the in-
terests of peace and for the benefits of mankind.
(iii) Declaration on the right of mentally retard-
ed persons (iv) declaration on the rights of disa-
bled persons.

The moral ideas in the Charter of United Nations are inter-
esting ideas indeed, which are aimed at eliminating the
evils that beset us in our existence in this universe. We
need to uphold these ideas and the way to uphold them is by
teaching the contents to the adult population.

5.16 THE UNITED NATIONS CHARTER AND ITS MORAL QUESTIONS

The United Nations Human Rights and Fundamental Freedoms,
however, are not free from moral questions and this is the
reason for the suggestion that the content should be em-
ployed to promote moral education among adults. There are
many moral questions that this charter has posed. Some of
these questions are: (1) What kind of freedom are we talk-
ing about in the Charter? (2) How can individuals use that
freedom constructively? (3) Do I have the freedom to do
whatever I like? (4) Do parents have the right to disci-

pline their children when they do something wrong? (5) How
can parents discipline their children according to the prin-
ciples outlined in the Charter? (6) What kind of rights are
we talking about in the Charter? (7) Since we are guaran-
teed the rights do we need to perform any duty? (8) How can
we recognize the rights of others? (9) How can one hold
others equal despite the reality of inequality in this
world? (10) How can we guard against the problem of ethnic
and national jealousy? (11) How can people and the nations
structure their behaviours and attitudes to conform to the
demand of human rights and fundamental freedoms?

Before the declaration of human rights and fundamental
freedom can be effective in this world, appropriate answers
need to be given to these moral questions. We cannot assume
that everyone in the world understands what the charter of
the United Nations entails. If we fail to provide the way
in which adults could be educated morally, the Charter of
the United Nations would not be effective, individuals and
nations would be breaking these noble laws. We need to be
aware of the fact that these questions cannot be solved
without adult moral education. The laws that are formulated
in the Charter are moral laws, only moral beings can obey
them and it is moral education that can stimulate people and
nations to obey them. Therefore the contents of the Charter
of United Nations are valid as a basis for adult moral edu-
cation and adult moral education is necessary in our world.

5.17 THE COMPARISON OF NIGERIAN HUMAN RIGHTS WITH THE CANADIAN CHARTER OF RIGHTS AND FREEDOM

Attempts will be made in this section to compare the two commonwealth countries that have adopted human rights into their constitution. We want to make this comparison to prove the validity, universality and uniqueness of the Charter of the United Nations. Nigeria and Canada are chosen as an example of the two commonwealth countries that have adopted these noble laws into their constitution. Nigeria was not forced to adopt it into their constitution; Nigeria adopted it because it was viewed as a worthwhile law. If the Charter of the United Nations is not unique, Nigeria, a country in Africa with a different cultural background from that of Canada, would never have adopted it into their constitution.

We shall now look into the statement of human rights of these two countries. In explaining the Canadian Charter of Rights it is stated in **A Guide for Canadians** (1984, p. 4) that "as Canadians, we are guaranteed the right to worship or not, as we wish, in the place of worship of our choice. Freedom of the press and other media is ensured and our right to freedom of association is protected." Section 36 of the Nigerian Constitution resembles the Canadian Charter of Rights. By way of introduction, it is worth writing in full. The right to freedom of thought, conscience and religion is worth elaborating. (1) every person shall be en-

titled to freedom of thought, conscience and religions or beliefs, and freedom (either alone or in a community with others and in public or in private) to manifest and propagate his religion or belief in worship, teaching, practice and observance, (2) No person attending any place of education shall be required to receive religious instruction or to take part in or attend any religious ceremony or observance of such instruction, ceremony or observance relates to a religion other than his own, or a religion not approved other than his own, or a religion not approved by his parent or guardian, (3) No religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination, in any place of education maintained wholly by that community or denomination. (Akande, 1982, p. 35)

Section 6 of the Canadian Charter guarantees a mobility right. The mobility rights give all Canadian citizens and permanent residents the right to live and seek employment anywhere in Canada. The mobility guarantees means that you will be able to move to any province or territory from any other, without hindrance, and look for work there or you will be able to live in one province and pursue the gaining of your livelihood in another. **(A Guide for Canadians, p. 10)**. Section 38 of the Nigerian Constitution gives the same right. It is called "Right to freedom of Movement" and stated thus: "every Nigerian is entitled to move freely

through Nigeria and to reside in any part thereof, and no
citizen of Nigeria shall be expelled from Nigeria or refused
entry thereto, or exit therefrom. (Akande, 1982, p. 38)

Section 7 of the Canadian Charter gives legal rights.
Everyone has the right to life, liberty, and security of the
person and the right not to be deprived thereof except in
accordance with the principles of fundamental justice. (A
Guide for Canadians, 1984, p. 11). The comment runs like
this: "We are guaranteed that the right to life, liberty and
security of the individual will not be able to be taken away
from us by authorities of state, except by laws and proce-
dures that are lawful and fair." (Ibid., p. 12) Section 30
of the Nigerian Constitution gives fundamental rights too.
(1) That every person has right to life, and no one shall be
deprived intentionally of his life, save in execution of a
sentence of a court in respect to a criminal offense of
which he has been found guilty in Nigeria. (Akande, 1982,
p. 30)

Section 15 of the Canadian Charter gives equality rights:
(1) Every individual is equal before and under the law and
has the right to the equal protection and equal benefit of
the law without discrimination and in particular, without
discrimination based on race, nationality or ethnic origin,
colour, sex, age, or mental or physical disability, (2) sub-
section (i) does not preclude any law, program, or activity
that has as its object the amelioration of conditions of

disadvantaged individuals or groups including those that are disadvantaged because of race, national or ethnic origins, colour, religion, sex, age, or mental or physical disability. (**A Guide For Canadians**, 1984, p. 15) Section 39 of the Nigeria Constitution is similar to this. It gives the right to freedom from discrimination. 1. A citizen of Nigeria of a particular community, ethnic group, place of origin, sex, religion, or political opinion shall not, by reason only that he is such a person (a) be subjected either expressly by, or in the practical application of, any law in force in Nigeria or any executive or administrative action of the government to disablities or restrictions to which citizens of Nigeria of other communities, ethnic groups, place of origin, sex, religion, or political opinion are not made subject (b) no citizen of Nigeria shall be subjected to any disability or deprivation, merely by reason of the circumstances of his birth. (Akande, 1982, p. 39)

5.18   THE UNIQUENESS OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOM

The reason we have compared the Canadian Charter of Rights and Freedoms with Nigerian Human Rights is to show that human beings are seeking for the same basic needs in this world. Human beings are seeking for love, freedom, peace of mind, wealth, shelter, protection from tyranny and security. The people of the United Nations have formulated the ideas of human rights and fundamental freedoms so that

individuals in the world could have these basic needs without much hindrance.

If we look at the content of Nigerian human rights and the Canadian Charter of Rights, we can see that we are now living in an interdependent world. The ideas flow around and spread like wild fire. The people share many ideas in common which means that we are all members of one big family. Colour may be different, language may not be the same, the culture may vary, but the internal longing and yearning of humankind for freedoms and rights are basically the same everywhere. Human beings want to be loved, to be respected, to be tolerated, to be appreciated, not to be discriminated against, not to be deprived of their properties.

The basic ethical teachings of the seven world religions are also concerned about these virtues, which are: love of one's neighbour, justice to all, respect for others, kindness to all people and self-control. (1) We have learned from the world religions that a) We should love one another, b) we should be just and practice justice, c) we should respect elderly people, d) we should be kind to everyone, e) we should try to control our passion, f) we should obey the law and live peacefully in the world. These ethical ideals are for our own good, if we could follow them. They are also in harmony with the Charter of the United Nations. The laws in the Charter are promulgated to enable people to follow what is right, the ethical ideas of each religion are

also written for the adherent of that religion to follow the right way. Here we can see the similarity between the Charter of the United Nations and ethical ideas of the world religions. There is no contradiction at all; both are aiming for the common good to enlighten people to structure their behaviours to conform to that which is good in nature and to avoid evil.

In taking us through the ethical teachings of the six living world religions and by comparing the Canadian Charter of Rights and Freedoms with that of Nigeria's Human Rights, we find that human nature is constant. Only environmental conditions make the human behaviour complex. The implication of this is that it is possible for human beings to structure their behaviour to conform to that which is good in nature through an appropriate program of moral education.

Having presented the relevance of the United Nations Charter as a content based approach to adult moral education, we shall now discuss how moral education can promote peace in the world and the environment in which such education can flourish. We shall turn to this task in the next chapter.

Chapter VI

A DISCUSSION ON HOW MORAL EDUCATION CAN PROMOTE PEACE IN THE WORLD AND THE ENVIRONMENT IN WHICH SUCH EDUCATION CAN FLOURISH

> Peace is the universal aspiration of mankind and that peace and justice are indispensable to the full realization of human rights and fundamental freedoms.
>
> > — United Nations Charter

> We think for humanity, perhaps more often than we act for it.
>
> > — Durkheim

> Society should be ripe in order that human rights may ripen.
>
> > — Drost

6.1 SOUND ETHICAL INFORMATION REGARDING UNIVERSAL HUMAN RESPONSIBILITIES

The peoples of the United Nations pointed out that "since wars begin in the mind of men, it is in the mind of men that the defences of peace must be constructed and that the peace must be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind." (**Human Rights: A Compilation of International Instruments**, 1983, p. 143)

It is stated in the above statement that wars begin in the mind of men. If this assertion is true, then we need education that can bring peace back to the mind of human beings. The aim of adult moral education is to give sound

ethical information regarding universal human responsibili-
ties that will stimulate people to seek after peace in the
world. The program of adult moral education can promote
peace in the world, if we can use the ideas in the Charter
of the United Nations as a content-based approach to adult
moral education. We can see that the contents of the United
Nations Charter is qualified as sound ethical information.
The information therein is not susceptible to racial preju-
dice, discrimination and hatred. The peoples of the United
Nations believed that "all human beings belong to a single
species and are descended from a common stock. They are
born equal in dignity and rights and all form an integral
part of humanity." (Ibid., p. 53) This statement is what we
can call the ethical sound information which is needed as a
premise in our moral education of adults. We need such eth-
ical information in our world divided by war and prejudice.
The war of one group against the other has resulted in a war
of every man against every man in some parts of the world as
it has been presented in Chapter 3 of this study. There is
not a day that one will not hear about the news of this war
of discrimination and hatred in our mass media. We need
such valid and ethical information that will create an
awareness in our adults about the evil of prejudice and ha-
tred. We should know that if the information we pass on to
the student in our process of educating is illogical, defi-
nitely we will produce an illogical student who cannot
think. But if the information is logical, it will produce a

logical being.   Education with right information will in-
crease students' power of reasoning in a constructive way to
make a good choice and to reason properly.   Education with
valid and ethical information will help one to look for the
happiness and interest of other persons.   It will also stim-
ulate the educand to seek for peace in the world.   The cur-
riculum of moral education that can construct peace in the
mind of humankind, will be free from stereotyping, preju-
dice, hatred and discrimination.

6.2   THE RESPONSIBILITY OF SOCIETY

We will say that in order to construct peace in the mind
of men and women the society has to be moral.   Before peace
can be constructed in the mind of humankind,   society and
people of the world should be ready - society matters most
in this area.   Society, as used here, means a group of peo-
ple who engage in cooperative behaviour for the sake of a
common goal.   (Faciona, Scherer, Attig, 1978, p. 199)

We assume that if the society is good it is likely that
the people there will be aiming at good.   But on the other
hand if the society is bad,   the effect is that the society
will be full of bad people.   Thus society has to be good in
order for moral education to have an effect in the lives of
people.   Society is very important in the moral development
of its citizen.   Durkheim (1973,   [Trans. by Wilson and
Schnurer], p. 277) pointed out

> Society is not the work of the individuals that
> composed it at a given stage of history, nor is a
> given place. It is a complex of ideas and senti-
> ments, of ways of seeing and of feeling, a certain
> intellectual and moral framework distinctive of
> the entire group. Society is above all a con-
> sciousness of the whole. It is therefore this
> collective consciousness that we must instill.

The value of society can affect people in tremendous ways. It is good for the society to have good value. The aim of the peoples of United Nations is to create a society and nation where the dignity of the individual will be respected, a society and nation where people will be seeking after peace. It is the aim of the peoples of United Nations to draw the separated individuals together as dialoguing persons. It is then the responsibility of the society to provide a means by which a citizen will receive an education with ethical information that can create peace in the mind of people. Society has to take such an education seriously.

Society should provide an opportunity where citizens can interact with the Charter of rights and freedom. They should be allowed to ask questions if they see any statement that is not clear to them. The adults should be instructed on how they could conduct their behaviour to aim for peace in the world.

The society matters most in a decision about moral education. Society should let its morality reflect that universal end of humankind which is declared in the United Nations

charter.   It is   the responsibility of the   society to lead the individuals   to conform their   conduct to that   which is good in nature.   As Bergevin (1967, p.40) pointed out,   "We need a   social atmosphere conducive   to the kind   of growing human beings need to do in   order to become truly human,   in order to become   the maturing persons we are   capable of becoming."   The institution making up   our society can provide this atmosphere.

Morally mature   human beings,   are   those who   seek after peace and structure their behaviour to conform to that which is good   in nature,   as has   been emphasized in   this study. The good   which is in nature   has united us together   as one human race.   It is the obligation   and the duty of each one of us   in society   to aim at   our highest   moral obligation. The highest moral   obligations that join all   the human race together are love, justice, kindess,   consideration,   sensitivity, peace, tolerance, loyalty, altruism, etc.   We should promote these characteristics in the society.   Peters (1981) was right when he said that

> Society is   a collection of individuals   united by
> the acceptance of certain   rules,   and though many
> of   them relate   to   'my   station and   my   duties'
> (e.g.,   what ought to be   done qua husband and qua
> teacher) there are also (leaving aside the law)   a
> number   of more   general rules   binding on   anyone
> who's deemed to   be a member of   the same society,
> e.g., rules about   non-injury, veracity, the keep-
> ing of contracts, etc.   I imagine that Natural Law
> theorists were attempting to outline such a system
> of basic rules.   It would be difficult to conceive
> of   any social   economic   or geographical   changes
> which   would lead   one to   think   that such   basic
> rules should be abrogated.   (p. 34)

The society should make good rules that could enhance harmony in the mind of human beings. McPhail, et al. (1976, p. 14) suggested that "we must ensure that all adults and young people have education in getting on with others, unless we are content to leave it to specialists to organize our relations for us". Goble (1977, p. 167) contended that "the teaching of responsibility is the most important task of all higher animals, man most certainly included...that it can be taught only to the young is not true". Our leaders should be good examples in moral discipline. They should be moral themselves. We should always be warning people not to misuse the rights and freedoms which the Charter has guaranteed. The adults should be told that duty for fellowmen and for humanity is very essential.

6.3 WHAT CAN WE DO TO CONSTRUCT PEACE AND HARMONY IN THE MIND OF PEOPLE? THE TASKS OF MORAL EDUCATION

In order to construct peace and harmony in the mind of people, valid ethical information that is free from all bitterness must be passed on to the people in our society. We should critically examine what we will be teaching before teaching it and encourage people to use their reason critically before accepting anything. We are not aiming at indoctrinating, so adults are free to scrutinize the information for its validity. Our moral education should not encourage one sided or subjective morality. A subjective morality is a morality that is not applicable to all socie-

ties of the world. We have listed the virtues that are universally valid in this study. We should encourage our students to strive for these. We assume that a mature person who is well educated should be able to distinguish between right and wrong and be willing to behave morally. But, regrettably, it is not always this way. Paterson (1979, p. 150) has disproved this assertion by pointing out that:

> We all know morally outstanding people who have received very little education either as children or as adults, but who manifest the keenest moral percipience and display the surest grasp of delicate moral issues, and we know many people who in other respects are rightly considered to be very well educated indeed but when confronted by a real moral problem show themselves up to be the most pathetic moral dunces.

The fact in this above statement should alert us to the fact that because one is highly educated does not make one a morally mature person. It has been stated in this study that morality is part of our nature, but if we fail to recognize that there is no moral education that can help us if we are not willing to change ourselves. We shall return to this issue later in this study.

There is another fact that we need to recognize that being a religious person or church goer does not necessarily make one a morally mature person. Duska and Whelan (1977) elucidate this point clearly:

> We can find adults at all levels of development. Thus, although we talk often about children, much of what we say can be applied to some adults. One does not have to search too far to find some people who do things to avoid going to hell. How often have we met somebody who sighed and said 'Boy, if I didn't believe in God, I'd have a ball'. God

in this view is the moral enforcer and sanctioner.
The good is what God allows and the bad is what
God forbids. Disobedience will lead to being con-
demned to the everlasting fire of hell. This is a
low stage of moral development but I think the
reader will have met enough people for whom it is
the reason for being moral. (p. 84)

We have a great work ahead of us in educating adults to
be morally autonomous human beings. We can see the reason
now for our assertion that both religious or non-religious,
educated and noneducated need to submit themselves to the
instruction of moral education, so that they can gain the
required skill of applying moral principles constructively
and consistently without fear.

Bergevin (1967, p. 109) has spelled out the kinds of in-
formation we should avoid in educating adults. He main-
tained that training people to buy more than they need, to
borrow more than they can afford, so they can buy still
more, to be constantly dissatisfied, to be envious of their
friends and neighbours is not an ethical information. He
said that we should not take advantage of adults social and
psychological weaknesses by presenting unethical information
to them. He stated that confusion of values results when
other institutions, dedicated to helping humankind mature,
advance a significantly different point of view. The no-
ticeable result, according to Bergevin, is that we separate
our lives into compatible compartments. We feel that the
church handles certain problems, but much of the information
we get from it is impractical in this day and age. So Sun-

day (for an hour or so) becomes the day some of us are re-
ligious. The rest of the time we have to be practical. It
is good that Bergevin has mentioned this problem, but there
is one important question that we need to ask here. Is the
information that people receive in some churches really
practical? Bergevin should not have blamed the people; the
church should have been blamed for that. There are some re-
ligious groups that still perpetuate racial discrimination
in their churches. We shall return to this issue later in
this study. We can affirm that some informations that peo-
ple receive from the church is impractical for social harmo-
ny in the society.

Bergevin was right in saying that we cannot assume that
all adults have achieved higher levels of social and moral
development. In pages 74 and 76 of his book he stated that
the chronological age at which social development may stop
can vary widely. Persons at forty five may understand their
fellow men no better than persons of ten or twelve. Bergev-
in has reminded us that adults exert the power, set the
standards and in truth, determined the direction of society.
That adults who make social and institutional decisions at a
twelve-year-old emotional and intellectual level are estab-
lishing patterns for the next generation to carry on at that
level.

Since we have assumed that the preservation and advance-
ment of society depend on our learning how to live together,

we will have to assume further that we must also develop
more effective ways to learn how to live together. Teaching
which promotes hatred and superiority of one group over oth-
ers cannot make people of the world live together in harmo-
ny. The problem of teaching us to become civilized is com-
plicated, and we should recognize from daily happenings in
our society and the world that we have a hard struggle ahead
and a long way to go.

Adults are receiving different kinds of information be-
cause only a few things are taught to us in common. As Ber-
gevin (1967, p. 77) rightly stated, "most of us are taught
that we should keep out of trouble, respect and follow cer-
tain religious ideas, and be patriotic. But wide differenc-
es exist in individual families and groups". Persons are
taught by principle and example within the family circle and
by groups with which they are associated. Sometimes the
customs followed and the beliefs taught differ widely. This
is very common in a pluralistic society. Some of this
teaching confuses and separates the human family of the
world.

Well meaning parents sometimes teach children distrust
and fear and hate, as it has been shown in Chapter 4 of
this study. Social institutions sometimes confuse adults by
making declarations that cannot be reconciled with their ac-
tion. All these problems are reiterated here so that we
could see our task and find the way to provide ethical in-

formation to remedy these deficiencies.   Let us quote Ber-

gevin's insightful statement here again:

> The problem of helping us participate intelligent-
> ly and reasonably in our social order as adults
> while we still operate partly as children is mo-
> mentous.   As candidates for adult education, all
> of us are products of the training of our youth.
> We still feel we must keep our toys to ourselves,
> and we demonstrate this by failing to give our-
> selves to others. (Ibid., p. 77)

The problem that adults will have to wrestle with are

self-centeredness and pride. We know that self-centeredness

is not a quality we can completely eliminate.   Rather it is

a characteristic we will have to learn to control and live

with.   One of the great problems of adult education accord-

ing to Bergevin (1967) is to understand ourselves as self-

centered creatures struggling toward social-centeredness.

The problem is complicated by the support self-centeredness

gets from its ally,   pride.   Pride and self-centeredness

cause great difficulty in adult education directed towards a

civilizing process. They stand opposed to our growth as so-

cial beings. What we need in this age is adult moral educa-

tion that will address all these deficiencies and challenge

the adults to social growth and harmony of mind.

In order to implement a moral education that will have an

intrinsic value, we need more people of action who not only

talk but act. The action is needed in our world today for a

system of moral education through which people could reach a

deep and strong conviction about the true nature and destiny

of humankind. We need men and women of vision and faith who
can stimulate others to action by their good example in this
world. We need people to organize and implement adult moral
education with constructive and ethical information through
which people could reach a true end of education in this
world.

The true end of education should aim at giving ethical
information that will make human beings spiritual and sensi-
tive to the needs of others.   Bergevin (1967, pp. 114-115)
has contended that "Adult education is important when it
helps us to translate, interpret, and put to use the best we
know.   Adult education is of value when it can show us how
to know and worship God through serving and understanding
our fellow human beings, adult education is useful when it
can help us get satisfaction from our work; adult education
is vital when it can help us learn self respect and respect
for others."   Education which can help adults to achieve
this end is adult moral education that contains valid, va-
luable and ethical information as it has been presented in
this section. Society should take adult moral education se-
riously.

6.4 THE PRACTICAL QUESTION CONCERNING MORAL EDUCATION IN GENERAL

There are two important questions that we need to ask in this section. These questions are very important, which cannot be ignored in moral education. These questions are: (a) If people are taught about good conduct or value, are they going to live a moral life? (b) How could people after receiving a moral education continue living a moral life?

We shall venture to answer these questions. First, it should be clarified that if human beings are taught about good conduct they may or may not continue living a moral life. The reason for this is that it is possible to tell people what they ought to do, and how they ought to reason and act on moral issues but if they do not have the inner power or strength to do what we told them, it is likely that they would not do it. The same is true with moral education.

It is possible for a school not to produce many moral students despite its serious involvement in moral education. We can instruct the people about the principles of how to make moral judgement and act on moral issues, but it is possible that they may or may not put them into practice in the real life. The reason for this is that morality has to do with the state of mind. I cannot read my son's mind. As Weil (1978) pointed out "it is impossible to study the mind in a direct way because its characteristics are negative

ones". Jeremiah the prophet also testified to this that "the heart is deceitful above all things and desperately wicked, who can know it?" (Jeremiah, 17:9) We may say that the only person who can read the human mind should be the intelligent Being. Also man has a will and freedom of choice, to choose a moral life or amoral or nonmoral life, as it has been presented in this study. We are moral agents.

Socrates testified to this in his dialogue with Meno that no one can make anyone moral or virtuous merely by teaching alone. Some may ask us, "Why is moral education necessary, if we cannot make anyone moral or virtuous by our teachings?" We will answer that adult moral education based on the content of the United Nations charter is necessary despite the fact that no human being can compel or make a person to be moral. We cannot but engage in moral education, because it is good and necessary, it is the only rational method we can use to inform people about what is right and wrong in moral reasoning, and how they could apply the moral principles to the problem of real-life moral dilemmas in a consistent manner, and to enable them to act morally for the benefit of themselves and the whole of humanity.

How could they know all of these, if there is no one to tell them? How could they conduct their behaviours to conform to that which is good in nature, if there is no one to challenge and inform? It is not good for a mind to be empty

of good information. Anything that the mind receives will remain there unshakable. The mind will continue to meditate on it. This meditation sometimes stimulates the conscience to reflect on certain actions, because everyone has a conscience. Whether weak or strong, conscience is conscience. Our conscience is the inner informer that reminds us of the external information which the mind has received in its participation in the real world. It is the conscience that interprets what the mind receives. A person that had heard that a certain way of behaving lead to injustice will retain it in his mind. If he did behave or act unjustly, his conscience will inform him that what he has done is wrong. The people with good consciences when they did something wrong were always disturbed because their minds have received a true message that injustice was wrong.

People sometimes act contrary to the true message that entered to their minds. When this occurs, we say that they act contrary to their conscience. The point we are making here is that moral education can supply people with true and ethical information and if they have heard true and ethical information they will continuously reflect on that information and if they fail to act according to the right moral principle, their inner informer (conscience) will bear them witness. They will know that they are acting contrary to the true end of humanity. In this way, we can say that moral education is an education of inner beings, and it is a witness to the mind and conscience of all rational beings.

We shall conclude that moral education has intrinsic value because it is an education that stimulates our mind to be conscious of our actions. Therefore it is a binding duty on us to educate ourselves and others on the principles of making moral judgements, moral reasonings and moral decisions.

Let us return to our second question. "How could people after receiving a moral education continue living a moral life?" Socrates has defined virtue as good, the concept of God in Socrates' philosophy is good. We can clearly see this as it is stated by Plato:

> The good is not the cause of all things, but of those which are as they should be, and it is not to be blamed for evil. Assuredly. Then God, if he be good, is not the author of all things, as they may assert, but he is the cause of a few things only, and not of most things that occur to men. For few are the goods of human life, and many are the evils, and the good is to be attributed to God alone; of the evils the causes are to be sought elsewhere and not in him.... God did what was just and right... God is not the author of all things but of good only. (quoted in Cahn, 1970, pp. 55-56)

Anything beneficial is virtue, according to Socrates, and anything beneficial is good. Virtue is beneficial, therefore virtue is good.

We shall now spend some time to analyze what it means, as Socrates affirmed, that virtue is a gift of God. According to Socrates, every good gift comes from a good person; a good person will not give a bad gift to a person. So virtue is good, it must come from a good person 'who is God'.

Whether this good person exists or does not exist is not our concern here, but we know, according to Socrates' interpretation, that virtue is good and it is a gift from a good person. If that person that Socrates was talking about is really good, we would assume that He will be liberal in giving the good gift to all the people, because we are told that He is good and there is no evil in this Being. It follows from this reasoning that to be virtuous one will have to be opened up and receive this gift. Since the giver is good, He will never pressure or force anyone to receive it. It therefore depends on the individual to make his or her choice whether to receive it or deny it. Everyone can live a virtuous life without religion but an idea of goodness is needed in order for one to be virtuous.

If Socrates was right that virtue is a gift from God, who is good, it follows that this gift can be available to all who will not remain indifferent to the good. In this study moral education has been defined as an education which aims at helping a person to structure his or her behaviour to conform to that which is good in nature. It has been presented in this study that this good which is in nature has bound everyone in the world together, regardless of colour, race, religion and nationality. It follows that everyone can live a virtuous life without being religious. To be virtuous has nothing to do with religion, because we can see some religious people who are not virtuous. The good that is in

nature is available to all of us to see and everyone can structure and conform his or her behaviour to that good which is virtue. It has been given to nature; we are part of nature; therefore virtue is part of us. What we need is to open ourselves up for the gift that is already in nature that can make us live a good life.

We should note that virtue is different from any other gift that one can get easily. For example, if I want to get a degree of Doctor of Philosophy, I can get it by any means, or if I want to become a medical doctor I can reach the goal by buying my way through or by obtaining high grades to obtain the piece of paper. Virtue is a different thing. It is not a material thing that one can handle. If I need a car, I can have it by any means, either by purchasing it or by stealing it, but you cannot buy virtue with money, nor can you steal it. Stealing itself is not a virtuous act. This virtue is immaterial. It can only be given to persons as Socrates has advocated, by an Immaterial Being. Therefore, if God is the dispenser of virtue, according to Socrates, then the idea of good will be the focal point that we will place before us in adult moral education programs, because in good there is no evil. We want our adults to practice what is good and abstain from what is evil. The program of adult moral education is not to inculcate a certain kind of religious belief in adults, but our concern will be about how to stimulate the adults to conform and structure

their behaviours to that which is good in nature in short
"to be virtuous".

Many philosophers who have walked on this planet before
us have claimed and believed that virtue is a gift from God.
Socrates and Plato believed this and stated "virtue of wis-
dom contains the divine elements and eyes fixed on the uni-
versal author of all things beautiful. He is the Lord of
Light in the visible world, the immediate and supreme source
of reason; and truth in the intellectual, and that this is
the power upon which he who would act rationally either is
public or private life must have his eye fixed." (in Cahn,
1970, p. 85) Leibniz, Berkeley, Spinoza, Locke, Kant and
many other philosophers believed that virtue is a gift of
God. Immanuel Kant, a distinguished German philosopher of
the 18th century affirmed "for though man cannot help to be
relieved of moral demands, nor of the consequences of his
transgressions, God reveals His goodness in the resources
through which He supplements the failings of our natural in-
firmity. If, for our part, we do all that lies within our
power, we can hope for God's completion, that we may stand
before His righteousness and not be found wanting by His
holy law." (Infield [Trans.] 1963. **Kant Lecture on Ethics,**
pp. 107-108) In Kant's ethic, God is perceived as the prin-
ciple of morality,the Holy law giver, the benevolent ruler,
the just judge.

Many countries in the world have recognized this ideal of good, which we call "God". The Western European countries recognized this God. United States of America recognized this God - they print it on their coins "In God We Trust". Great Britain included Him in their hymns, they sing "God Save the Queen". Canada included this God in their Charter of Rights and Freedom, it is stated "Whereas Canada is founded upon principles that recognize the Supremacy of God and the rule of law..." In the African continent nearly everybody affirms their beliefs in God. Parrinder (1976, p. 24) testified "many Africans turn to God in desperation. He is the final resort, the last court of appeal, and he may be approached directly without intermediary."

The point we are making here is that adult moral education will not ignore this ideal of good. <u>The program will be based upon the principle that recognizes the supremacy of God and the rule of law.</u> This is the principle that can give impetus to adults to continue living a moral life. We believe that United Nations Human Rights and fundamental freedoms is a law that reflects the element of divine mind in human beings. It is a good law, a law that respects the uniqueness and dignity of individuals in the world. This law is aiming at social justice throughout the world. The ideas that are presented in United Nations Human Rights reflect the idea of good that Socrates has shown to us in his dialogue with Meno. These ideas will be the focus of our

emphasis in adult moral education. This ideal of good will
be necessary in adult moral education because that is the
only good we know in human history and culture. Socrates
pointed out that women once called good men divine. They
have called them divine because there was nothing they could
compare them with. This is an indication that we human be-
ings have a divine element in our nature.

The divine nature in us has given us enlightenment and
intelligence to build our civilization to this point. We
need to let this divine element reign supremely in our be-
ings and not give any change for evil elements to enter into
our beings. If we conscientiously do this we will be able
to live a moral life. Boulder (in Alshuler, 19892, p. 282)
stated that "We must realize that the process of internaliz-
ing and applying human values is a never ending process, the
horizon is always beyond us. Furthermore, students and
teachers need to realize that human values can be drawn from
many cultures."

In an adult moral education program, we shall not remain
indifferent to the idea of good; we will be opened to borrow
from many sources. We shall not look down on any moral in-
sight that religion can provide but it will not be a relig-
ious education. We shall talk more about this in the next
section.

It is hoped that if our concept of human nature is agreeable with what it really is, the mountain of problems confronting us about helping others to be good could be removed. We need to know that human beings cannot be morally good unless they subject their wills to the will of reason and recognize the fact that they did not create themselves and that they are created for a task in this world to love one another, to live a good life, and to always recognize the idea of good in their practical lives. The theory of evolution has disturbed us in many ways and is still disturbing us concerning the origin of man. Charles Darwin himself could not explain everything. He himself admitted this. Darwin (1859, p. 68) pointed out:

> No one ought to feel surprise at much remaining as yet unexplained in regard to the origin of species and varieties, if he makes due allowance for our profound ignorance in regard to the mutual relations of all the beings which live around us. Who can explain why one species ranges widely and is very numerous, and why another allied species has a narrow range and is rare?

It is time that we look critically at the theories we have developed concerning the existence of man. We should try to come up with better theories that would make more sense before the turn of this century. We shall not dwell long on this issue because it is beyond the scope of this investigation. Nevertheless, we should realize that in abandoning Christianity Darwin did not become an atheist; he reverted to the theism of his father and grandfather. He chose always to lard his writings with references to the

first cause or the Creator.   The difficulty is to discover

what he meant by these terms.   He seems to have recognized

two kinds of reasons for believing in God, the emotional and

the rational.   He discusses the first in relation to the

tremendous impression made upon him by the Brazilian forest.

But he dismissed this with the remark: "I cannot see that

such inward convictions and feelings are of any weight as

evidence of what really exists".   He then proceeds to deal

with the possible rational grounds for beliefs:

> Another source of conviction in the existence of
> God, connected with the reason and not with the
> feelings, impresses me as having much more weight.
> This follows from the extreme difficulty for look-
> ing far backwards and far into futurity,   as the
> result of blind chance or necessity.   When thus
> reflecting I feel compelled to look to a First
> Cause having an intelligent mind in some degree
> analogous to that of man, and I deserve to be
> called a theist.   (quoted in Farrington, 1982,pp.
> 96-97)

We can see that Darwin did not deny the possibility of exis-

tence of God that Socrates was talking about.   The idea of

God is necessary.   It should be included in our lives.

Straughan (1982, p. 98) pointed not that "if I see other

people as my 'brother' or as soul-possessing 'children of

God' my feeling and behaviour towards them are likely to be

different from what they would be if I saw purely as the ul-

timate evolutionary product of natural selection,   or con-

sisting of merely four buckets of water and bagfuls of

salts, as a materialist claims." We should not carry the

theory of evolution too far to forget our binding duties to

humanity.   The peoples of United Nations did not forget

their binding duties to humanity. They affirmed that "All human beings belong to a single species and descended from a common stock." This is the kind of message that we should carry to all four corners of the earth to enable the people to see one another as brothers and sisters. This idea is compatible with the theory of evolution if we study it carefully. If adults will not remain indifferent to the ideal of good, it is likely that they would continue living a moral life, but the choice is left to individuals whether to follow virtue or vice.

6.5 CAN WE SUBSTITUTE ADULT RELIGIOUS EDUCATION FOR ADULT MORAL EDUCATION?

Adult religious education and adult moral education are not the same subject. Their aims and goals are distinctly different. Adult religious education has it as its aim to make people religious and in the case of Christians, to prepare them to reach the maturity which is in Christ Jesus. But religious educators have not been successful in preparing people to reach even this level. The intent of such an education is to prepare people for hereafter.

Moral education, on the other hand, is an education that has as its aim to assist human beings to structure their behaviours and attitudes to conform to that which is good in nature. In moral education, we are concerned about how people could become autonomous moral beings in moral reasoning,

moral judgements and moral decision-making. Our aims in moral education are to help people to be able to relate with one another effectively and to be able to live a responsible life here and now.

The methods adopted in teaching religious education are radically different from that of moral education. For example, in religious education, indoctrination is not an offence. It is all right if only you can just get your message through. In some of the classes there is not enough chance to interact or ask questions. Some religious educators would have us believe that we cannot be morally good unless we (1) attend church regularly, (2) accept Jesus Christ as our personal Saviour, (3) become a new creature in repentance of our sins, (4) be baptized in the power of the Holy Spirit. All this language may be necessary in a religious context, but is really offensive in moral education. Although these precepts have been spoken in the Christian circle for many years. We have not seen any difference it makes in the characters and attitudes of some people in the church, since prejudice, hatred, discrimination are common phenomena in some churches today. We shall talk more about this later in this section.

6.6   DO WE NEED RELIGION TO TELL US WHAT MORALITY IS?

We do not need religion to tell us what morality is, be-
cause morality is already part of our nature. We don't have
to be religious in order to be moral.   When we are moral we
are expressing our own personhoods. It follows that a moral
act is not an act in obedience to an external law, human or
divine.   It is the inner law of our true being, of our es-
sential or created nature, which demands that we actualize
what follows from it.

It has been strongly argued by many scholars that we have
moral knowledge independent of traditional religion and spe-
cial revelation.   (Harris 1976;   Wilson 1972;   Hirst 1974;
McPhail, Ungoed-Thomas and Chapman 1972; Nielsen 1973; Hamm
1979; Maslow 1968; Roger 1961; Kohlberg 1981; Russell 1975;
Watt 1976; Iheoma 1985 and Frankena, 1973)

Frankena's argument is worth quoting at length:

> Many people hold that morality depends on religion
> or theology - that ethical principles can be jus-
> tified by appeal to theological premises and only
> by appeal to such premises.   To those who hold
> this we must reply, in view of our argument, that
> this dependence cannot be a logical one.   They
> may, of course, still maintain that morality is
> dependent on religion in some psychological way,
> for example,   that no adequate motivation to be
> moral is possible without religion.   This,   I
> think, is true, if at all, only in a very quali-
> fied sense, however, even if religious beliefs and
> experiences are necessary for motivations, it does
> not follow that the justification of moral princi-
> ples depend on such beliefs and experiences.

Miller in **Notes on Ethics** (unpublished essay)   pointed out

that "the history of religions has moral blotches at many

points: religious wars, fanatical killings, conservative

reactions against social reform, restriction of intellectual

freedom, burning of heretics, 'the opiate of the people'."

Russell (1975) also testified to the same fact.

> In the so-called ages of faith, when men really
> did believe the Christian religion in all its com-
> pleteness, there was the inquisition, with its
> tortures, there were millions of unfortunate women
> burnt as witches and there were every kind of cru-
> elty practised upon all sorts of people in the
> name of religion. You find as you look around the
> world that every single bit of progress in human
> feelings, every improvement in the criminal law,
> every step towards the diminution of war, every
> step towards better treatment of the coloured
> races, or every mitigation of slavery, every moral
> process that there has been in the world, has been
> consistently opposed by the organized churches of
> the world. I say quite deliberately that christian
> religion, as organized in its churches, has been
> and still is the principal enemy of moral progress
> in the world. (pp. 24-25)

There is no exaggeration in this statement.   Gasper (1963,

p. 125) also testified to the same issue:

> Frequently, Christian fundamentalists have been
> accused of perpetuating racial segregation by
> quoting from the book of Genesis claiming that
> God, having predestined the Negroes as the son of
> Ham to an inferior social status in the community
> of white, was the original segregationalist.

This erroneous idea still prevails in South Africa today.

But we can thank the Neo-evangelical theologians for chal-

lenging the fundamentalists on this erroneous assumption,

that it is not written in the Bible that there should be ra-

cial segregation.   It is regrettable that some fundamental-

ists have not yet stopped believing in racial segregation.

The author's experience in the church has also confirmed this fact.

We can see from the above statement that religious education cannot be substituted for moral education. The people in the church need to be educated in the principles of how to make moral judgements. It has been pointed out in this study that both religious and non-religious people need moral education.

A fundamentalist leader has echoed warning to the people in the church. Gaebelen, (1967) one of the leaders of the Christian fundamentalist movement, wrote:

> Race prejudices and hatred should be unmasked as the sin... Evangelicals and indeed the church as a whole, have lagged in racial relations. Especially has segregation within the churches been a stumbling block. Had the church really practiced the love and brotherhood it preaches the present crises might have been averted. (pp. 77-78)

Here we learned that some churches are acting contrary to the principle advocated by the peoples of the United Nations. Peoples of the United Nations have said that there should be no discrimination based on colour, race, religion and nationality. C. B. Eavey, an eminent scholar and one of the leaders of evangelical christian fundamentalists movement recognized this problem. In an article in **An Introduction to Evangelical Christian Education** (Hakes, 1978) he pointed out

> There is a vast difference between Christianity as it is and Christianity as it is practised, even in some circles called Christian. Actually, Christianity as practised is often an imitation of the

> genuine, a product of corrupted views of man tinctured with some of the symbols of Christianity. There are educators who take this faulty Christian practice and further dilute it to suit their human thinking. As a consequence much of what is called Christian education is not at all a fruit of genuine Christianity. (p. 52)

From this statement we can affirm that religious education in the church is confusing and that there are some Christians who do not practise what they preach. This problem was not hidden from the leaders of the Church. We can definitely state that adults in the church need moral education. Another eminent Christian scholar John Stott (1958, p. 140) stated "it must be confessed with shame, others who make no Christian profession seem to show more compassion than we who claim to know Christ." Dr. Falwell in his preaching on television on 2nd February, 1986, pointed out that the church is not doing its duty in the area of race-relations, prejudice and poverty. He mentioned that some churches have remained indifferent to these issues. He gave a C- to the church in this area. Harry Emerson Fosdick, a more enlightened Christian leader in his lifetime, has echoed a great warning to evangelical Christians fundamentalists. Fosdick (1929, p. 227) stated, "We cannot commend the highest spiritual beauty and truth by the use of intolerant moods and bad tempers. We cannot exalt love by encouraging hate."

It is regrettable that despite the exhortation in the Bible to love our neighbour as ourselves, some churches do not show this love. Let us quote some passages in the Bible

that exhort people to love one another.   Jesus Christ,   the
founder of Christianity, said, "Love your neighbour as your-
self."   (Mark 12:31)   He again stated in John 15:12-14:   "my
command is   that you love   each other   as I have   loved you.
Greater love   has no one than   this,   that one lay   down his
life for his friend.   You are my friends if you   do what I
command."   In John 13:24 Jesus gave another new commandment,
a command to love: "A new command I give you,   so you must
love one another.   All men will know that you are my disci-
ple if you love one   another."   Apostle John testified: "We
know that we have passed from death to life, because we love
our brothers.   Anyone who hates his brother is a murderer."
(I John 3:14-15)   We can see   that religion has provided us
with moral insight.   We have presented some of them in Chap-
ter 5 of this study.   The   problem is that   some religious
people do not put all these moral insights into practice.

The reason we have presented some of the moral problems
in the church is to support our argument that adult relig-
ious education cannot be substituted for moral education.
The church people also need to submit themselves to instruc-
tion in moral education.   Moral education is an education
that can serve the larger population of adults.   It is not
based on the doctrine of a certain religious group.   It is
an education free of biases and indoctrination.   It is a
worthwile education that aims at educating the conscience of
people.   It presents clear   information that produces clear

consciences. We cannot always trust our conscience. We can only trust a clear conscience, but a clear conscience is also difficult to have without a thorough moral education. For example, if my religion tells me that prejudice is good, my conscience will not be moved if I practise discrimination. There are some religious doctrines that are not moral, for example, "the killing of heretics". Sometimes people create doctrines for themselves to suit their own purposes.

Millions of people have been tortured, persecuted and killed in the name of religion. The people who did these wicked things were religious people. Their conscience did not tell them about the evil of their actions. In this present time, there are still bitterness, intolerance, hatred, envy and jealousy among religious people. In some part of the world religious war is still going on.

The consciences of both religious and non-religious people need to be educated in our generation. Before conscience can be truly educated, clear information will be needed, information that is critically examined with the aid of the rational reason and found logical. It is moral education that can provide such information. Therefore moral education stands out above religious education. We cannot substitute religious education for moral education.

Morality should not be based on fear; we do not have to be moral because of the fear of hell. In religious education the teachers are always preoccupied with hell-fire. They emphasize it strongly all the time in the classroom. Our reaction to this is that any education, whether religious or moral, that inculcates fear on the mind of people and pressures them to be moral because of hell and heaven is not a true education. We are not to be moral out of irrational fear; we are to be moral because morality is good in itself. We affirm strongly that if there is no life after death, if we shall not see one another again after our departure from this existence, and if there is no heaven where one will enjoy everlasting bliss, or hell where one will be tormented forever (according to religious doctrine) that still will not destroy the affirmation that: "We need to be moral and kind to one another during our short abode on this planet". Morality according to our definition has nothing to do with the fear of hell or for the reward of bliss of eternal life. Morality has intrinsic value beyond a mere reward. I am moral because I am a person, not because of fear or reward that I would get from being moral. By being moral, I am expressing my original nature, my personhood. This is the principle of adult moral education, nothing can be substituted for this noble principle.

6.7   ADULT MORAL EDUCATION AS A SEPARATE SUBJECT

Hart (1974,p. 110) has argued for a separate curriculum
of moral education in schools.   He pointed out that every
curriculum area deals with matters related to some moral
problem, but most cannot deal very readily with all the dif-
ferent matters relevant to many complex issues without de-
liberately devoting considerable time to them.   Hart stated
further that if one recognizes that learning to make moral
judgements involves learning to ask particular kinds of
questions and to reason in particular ways,   then the case
for explicit attention to moral questions in time set aside
especially for this work becomes very strong indeed.   He
maintained that it is the responsibility of teachers to see
that the student acquires the necessary knowledge and reach-
es an appropriate mastery of the logic of moral discourse
and the grasp of fundamental moral principles.   The whole
question of a student grasping the significance of public
and private morality in society,   the relationship between
morals and religions, law and convention, all these are mat-
ters adequate education must take on at any appropriate
time.   Hart, seeing the complexity of moral education, ar-
gued here persuasively, that it deserved a separate treat-
ment in the school curriculum.

We need to recognize the complexity of moral education
and train more specialized teachers in this area. Sometimes
we assume that all the teachers will integrate moral educa-

tion in their particular subject in the classroom, and con-

clude that we don't need a separate period for moral educa-

tion. This is not always the case. Daniels and Oliver

(quoted in Stevenson and Wilson, [eds.] 1977, p. 213) have

shown that:

> Very little value education is actually going on
> in Canadian schools. A few years ago some class-
> room discussions in British Columbia were tape-re-
> corded to see how often value issues were raised.
> The results were disappointing, rarely did teach-
> ers take advantage of curricular opportunities to
> discuss value issues, and even then they were
> dealt with superficially. The authors have fre-
> quently attended conferences, workshops, and meet-
> ings of teachers, college and university faculty
> members, and citizens from all walks of life. the
> picture is uniformly bleak. There are probably
> many reasons why this is so, but they all come
> back to one general point. Our schools have not
> taken advantage of the tradition of study of moral
> issues which stretches back in western culture to
> the pre-Socratic period. The tradition is studied
> only by relatively few people who take college
> courses in ethics or psychology of attitudes. It
> is as if we taught mathematics only to a few who
> happened to choose it in university. At the mo-
> ment values in education has some popular favour,
> but there is often a profound misunderstanding of
> what is required. This is displayed in some of
> the simplistic material published under the label
> 'Values Clarification' and is the responses of
> people who think they can "pick up" values educa-
> tion in a two-day workshop. Most are amazed to
> find it at least as complex as any other area of
> study. There is, we believe, no easy road to suc-
> cess in values education; doing it properly re-
> quires considerable commitment and study.

From this statement, we can see that we don't take moral ed-

ucation seriously. Adult moral education will not be sus-

ceptible to such a failure. The teacher will be trained

specifically for the program. It is time for us to realize

that moral education is a very complex area of study and de-

serves a special treatment in our curriculum in schools.

The confusion about the aim of moral education in schools is

a universal problem indeed. For example Iheoma, one of the

authorities in Moral education in Nigeria has presented this

problem. Iheoma (in **The Journal of Moral Education,** Octo-

ber, 1985, p. 189) pointed out that

> In a survey of the avenues of moral education in
> some Nigeria secondary schools, Akinpelu (1974)
> found that all the principles of the secondary
> schools who claimed that they had specific time-
> slots for moral education in their timetables had
> in fact Bible study or religious instruction in
> those slots. The practical consequence of equat-
> ing religion with morals is that moral education
> is not a specific subject in the curriculum of
> many Nigeria schools and where it is, it is taught
> by teachers of religion, who often confuse the
> aims of moral education with evangelical or denom-
> inational linkage of religion and morals. It is
> necessary to point out that religious and spiritu-
> al values are logically separable from moral val-
> ues. As Jeffrey (1964, p. 76) put it, 'We cannot
> deny the operational validity of a morality which
> stands up when religious belief crumbles. Conseq-
> uently, religious instruction should not be re-
> garded as a substitute for, or synonymous with,
> moral education. Another shortcoming of the cur-
> rent approach to moral education in Nigeria
> schools is that moral education is conceived al-
> most exclusively in terms of character formation.
> There is scarcely any provision made for reasoning
> and the development of ability to make autonomous
> moral judgements.

We can see the titanic problems that confront moral edu-

cation in our age. Moral education should be separated from

religion and should not be substituted for any other subject

in schools and colleges. This fact should be recognized if

we want the programmes to be effective. We agree with those

who have claimed that morality should permeate all the

school subjects, but to claim that it cannot be a separate
subject with a separate curriculum is wrong.

Adult moral education is going to be a complex activity
that will require a separate curriculum in schools and col-
leges. If it is possible to study moral philosophy or eth-
ics at college level, there is no reason why adult moral ed-
ucation could not be studied likewise. It is in moral
education that we can apply the categories and principles
which we have learned from ethics or moral philosophy to a
real moral problem of life. It is in moral education class
where people could be stimulated and encouraged to apply
those categories and principles in their own lives. It is
useless to study ethics or moral philosophy without helping
one to apply the principles and categories that one has
learned from this study to one's own practical living in the
world. The usefulness of ethics or moral philosophy depends
on how we apply moral principles and categories that we
have learned from this discipline to our lives. The aim of
ethics or moral philosophy is different from moral educa-
tion. Frankena (1973, p. 4) pointed out that "ethics is a
branch of philosophy; it is moral philosophy or philosophi-
cal thinking about morality, moral problems and moral judge-
ments." In moral education, we are concerned about how peo-
ple would behave and act in real situations and how they
could apply moral principles intelligently and consistently
in their practical living. It is moral education that can

carry through the work that ethics has begun.   A full ac-
knowledgement should be given to moral education in the in-
stitute of higher learning.

From this reasoning, it follows that adult moral educa-
tion can be a separate subject of its own and it can be
taught and studied as we teach and study mathematics, geog-
raphy, history, ethics, philosophy, psychology, etc.   Moral
education is a subject in that it has, like other subjects,
its own particular aims, contents and procedures.   We are
not advocating that moral education should be a separate
subject in schools and colleges for commercial gain or for
the honour and prestige of the teacher's security and sta-
tus.   Our aim is to help adults to learn and to remove moral
education from all entanglements that beset its effective-
ness in our era.

There is something important that needs to be mentioned
in this section. Adult moral education would be a voluntary
program. It should not be imposed on any adult. Only those
who recognize their needs for such an education should vol-
untarily participate.   There will be no examination, or
grades. Pass or fail will not be assigned in this activity.
We are not concerned about giving marks or percentages in
this process. Our concern is to help the adults lead a con-
siderate life, to be more effective in the way in which they
make moral judgements and to be able to apply the moral
principles intelligently in their daily living.   McPhail _et_

al (1972, p. 155) also agreed with this idea.   They pointed out that "the examination of moral behaviour leads all too easily to self-righteousness on the part of the examiner, and as far as the examined are concerned, to hypocrisy and smugness amongst the successful, alienation and resentment amongst those classed as unsuccessful". We would not tolerate self-righteousness in an adult moral education program. It is evident that no one is perfect in the area of morality. As we are all in the process of becoming, no one is already perfect. We all still have more to learn and some errors to correct in our moral lives. There is no room at all for pride or a "holier-than-thou" attitude in the realm of morality.

6.8   WHO CAN TEACH ADULT MORAL EDUCATION?

This is a very important question to ask at this point. "Who can teach adults moral education?" It is essential, of course, that teachers of adult moral education be emotionally balanced, have mental coherence and be in touch with reality.   He or she has to be reasonable, in possession of a certain range of moral and social qualities - for example, a willingness to compromise, to heed to the claim of others, and to acknowledge when he or she was in the wrong.   A teacher of adult moral education should be a caring person, as moral and social learning is interactional, the teacher-student relationship is of fundamental importance.   A teach-

er should demonstrate a warm and caring attitude toward the students. The teacher should establish the morality of communication by practice. This could be done when the teacher is practising all that he or she advocates. The teacher of adult moral education should believe in what he or she says and say what he or she believes. As Hibberd (in **Journal of Moral Education,** Oct., 1985, p. 168) rightly stated, "There is something disturbingly illogical in a stance which 'says' Do this because it is valuable but I do not share this value'. Not only is such a stance illogical, it is also self-divisive, and we all know what happens to kingdoms which are divided against themselves."

A teacher as a communicator cannot be morally neutral all the time because every communication, either verbal or non-verbal, is value laden. Children as well as adults are likely to be happier if they see the teacher honestly expressing himself or herself in the classroom. McPhail (1982) suggested that

> The teacher has the responsibility to offer criteria for judgement based on respect for evidence, for truth, and for the individual as an end in himself. He owes his pupils communication, help with the classification of issues, stimulation of the imagination, development of the capacity to put oneself in another's position, the generation of intellectual and practical curiosity, his own thorough preparation, fair-mindedness and encouragement. (pp. 124-128)

The above statement is worth noticing. It is the duty of the teacher to offer criteria for judgement. These criteria should be free from prejudices and biases. The teacher

should value the truth and tell the truth. It is his or her responsibility to help the student to make a practical judgement on any moral issue. As Paterson (1979, p. 136) rightly stated, "the business of moral education essentially consists in developing the adults' capacity to make moral judgements which contain truth." The teachers of adult moral education would have to be sincere and honest. They should not assume that they know everything. No one knows everything in the realm of morality. The teachers should be learning along with the students they teach. They should be prepared to admit their mistakes. This will increase, not diminish, their constructive influences.

The teacher of adult moral education should know his or her field, and always prepare for the unexpected. It is the teacher's responsibility to encourage and to relate work positively to their lives and experiences. It is the teacher's responsibility to be realistic about the pace of moral and social improvement that he or she can reasonably expect without sinking into cynicism or bitterness. The teacher of adult moral education should be a student of the psychology of adults, methods of teaching adults, counseling adults, ethics, and program planning for adults. It is a demanding post that requires a conscientious discipline of the mind and thought. The teachers of adult moral education should be well versed in the United Nations Charter. It is the responsibility of the teacher to make students aware that the

freedoms and rights that are guaranteed in the Charter are
not freedom from responsibilities and duties, but rather en-
tail responsibilities towards others. Failure to make the
adults aware of this aspect can result in confusion. This
is one of the reasons that the United Nations Human Rights
documents should be the content-based approach to adults
moral education, so that they can understand the content and
use their freedoms and rights constructively for the benefit
of themselves and the humanity.

Hersh and Paolitto in an article in **Contemporary Educa-
tion** (fall, 1976, p. 23) suggested that:

> Teachers...just ask questions concerning what is
> right and what is good before entering the class-
> room as well as during actual classroom interac-
> tion. The classroom itself confronts teachers and
> students with a myriad of potential moral dilemmas
> surrounding issues like cheating, stealing, truth-
> tellings, and keeping promises. The teacher must
> also be a developmentalist, with a knowledge of
> the psychology of moral development and the pedag-
> ogy of moral discussions... The developmental per-
> spective as a rationale for education demands that
> teachers become competent not only in knowledge
> and skills in their content area, but also in the
> ability to create the conditions for social inter-
> action conducive to a developmental approach to
> developmental change... The teachers who engage in
> a cognitive developmental approach to moral educa-
> tion are not only moral discussion leaders. The
> essence of moral education is that the teacher
> create the opportunity for students to organize
> their own experiences in more complex ways.

Beck (in Hennessy, 1976a, p. 22) added this fact. "We
(teachers) and our student must find out the criteria of
good actions, for unless a person understands at least in
part why a principle of action is sound he will not be able
to follow it satisfactorily."

6.9 A SPECIAL PLEA TO THE TEACHERS

Since the teachers of moral education have these impor-
tant tasks to perform a special plea will be made that the
teachers acquaint themselves with ethical writings of Plato,
Aristotle, Kant, Spinoza and Leibniz and many other philoso-
phers that follow this school of thought. Their view of
cosmos, ontology, epistemology, and axiology could be of
help to the teachers and give them more courage and motiva-
tion to persevere in their moral struggles and teachings.

Let us spend a little time to define the philosophical
terminology which we mentioned above. According to Zaiz
(1976, p. 106-122) (1) ontology is the philosophical problem
that deals with the nature of reality. It asks the ques-
tion, 'What is real?' The teachers of adult moral education
have to wrestle with this question and settle it in their
minds before engaging in moral education. Failure to do so
may result in confusion, i.e., 'intellectual uncertainty'.
(2) Epistemology is the philosophical problem that deals
with the nature of knowledge and the nature of knowing. It
asks the question 'what is true? How do we know the truth?'
These questions can have positive or negative effects on the
teacher of moral education. We all know that a teacher of
moral education has to be a lover of true knowledge. It
follows, therefore, that the teacher has to base his or her
own thought on a solid foundation to avoid wishful thinking
and error. (3) Axiology is the branch of philosophy that

deals with the problem of value. It poses the question, "what is good? What should man prefer? What is really desirable?" A moral educator should spend time with these questions and try to answer them in his or her mind before engaging in the teaching of morality. It is likely that if a moral educator could correctly answer these questions, he or she would be a great help to the students and the mountains of problems confronting our secular moral education could be removed. These questions are not easy to answer, but they are worth pondering.

There are some answers which various philosophical schools have given to these questions. Other-worldly oriented philosophers (idealist) would say God, or the Ideal is good. For the earth-centered (realist) philosophers, the absolute good is the law of nature, and for the man-centred philosophers (pragmatists) the relative good is the preferred consequence.

All these answers can affect the moral thinking of a teacher. Therefore the teacher should reflect on these questions before engaging in moral education of adults. His or her failure to do this may end in indoctrination instead of helping a student to grow to become a morally mature person, who can reason consistently and apply the moral principles intelligently.

6.10   THE TEACHER SHOULD BE SINCERE

The teacher of adult moral education should be sincere. What does that mean?   According to Hibberd (1985) the sincere person is open, candid, honest and frank.   But he also admitted that teachers are as much subject to the vagaries of mood, the changes in body chemistry and all the other contingencies which affect the presentation of self in everyday life as anyone else.   So in arguing that teachers must be sincere, he was not arguing that they should perform like puritanical supermen in the classroom, attaining a higher order of self-realization and self-giving than the generality of mankind.   His major point was that failure to be sincere destroys the delicate, organic balance between teacher, teaching material and student upon which the success of the teaching enterprise depends.   He pointed out further that teachers, qua teachers are essentially being-for-others and not being-for-oneself. They do not exist for themselves, they exist for their students.   But they cannot be for their students without first being something for themselves.   The effectiveness of their being for others is directly linked to the stability of their being for self. Unless they can be in the classroom something which they themselves respect they cannot hope to be anything educationally worthwhile for their students.   He concluded that it is a mistake to suppose that I can be something for others when I am nothing for myself.   We can see truth in Hib-

berd's ideas. A person who will be a teacher of adult moral

education should be honest and sincere.

Rogers (1961) has described the characteristics of the

person who is sincere and honest:

> He moves...toward a friendly openness to what is
> going on within him - learning to listen sensi-
> tively to himself. He trusts and values the com-
> plex inner processes of himself, as they emerge
> toward expression. He is creatively realistic,
> and realistically creative. He finds that to be
> this process in himself is to maximize the rate of
> change and growth in himself. He is continually
> engaged in discovering that to be all of himself
> in this fluid sense is not synonymous with being
> evil or uncontrolled. It is instead to feel a
> growing pride in being a sensitive, open, realis-
> tic, inner-directed member of the human species,
> adapting with courage and imagination to the com-
> plexities of the changing situation. (p. 181)

The teacher of adult moral education would have to struggle

to reach the level that Rogers claimed to be the character-

istic of sincere and honest person. These are the charac-

teristics that could allow the teachers to function well in

the classroom. Kidds, the father of adult education, gave

some commandments to adult educators. We shall present some

of these commandments here:

> 1. Thou shalt not judge a person's need, or ref-
> use your consideration, solely because of the
> trouble he causes;
>
> 2. Thou should never give a person up as hopeless
> or cast him out;
>
> 3. Thou shalt try to help everyone become, on the
> one hand, sensitive and compassionate, and also
> tough-minded;
>
> 4. Thou shalt remember the sacredness and dignity
> of thy calling, and, at the same time, 'thou shalt
> not take thyself too damned seriously'. (Kidd,
> 1973, pp. 306-307)

The above commandments presented here are worth noticing. Anyone that desires to involve himself or herself in adult moral education needs to keep them in mind. The adult moral teacher should be patient, because some adults' behaviours in the classroom will be sometimes irritating, but he or she should not be annoyed. He or she should develop the sense of forbearance. The teacher should perceive the student as a peer learning together for the ultimate benefit of themselves and humanity.

6.11 THE TEACHERS SHOULD NOT THREATEN STUDENTS BY PREACHING HELL-FIRE AND SHOULD NOT GIVE THE STUDENTS A FALSE HOPE

The teacher should not threaten the student by preaching hell-fire in the classroom. This is not our business in adult moral education. This notion is hidden to human perception. The adult moral education that we are advocating has nothing to do with the fear of hell. We are to be moral not because of fear, but because morality is good in itself. The teacher should always tell the students that virtue is good in itself and that virtue does not need a false support. It is not good for the teacher to be teaching the students that virtue brings reward and pleasure in this life. It may be so, and it may not be. A virtuous disposition is just as likely to increase pain in this life. A person may know that he or she is virtuous and yet find himself or herself in straitened circumstances.

It is the obligation of the teacher to be open-minded and honest on the issue of United Nations Human Rights content-based moral education. The peoples of the United Nations are aiming to eradicate discrimination, intolerance, social injustice and prejudice in our existence. We all need to support this idea. The teacher has to teach the content to adults, so that they can understand it and be willing to act consistently and to follow what is good in nature. We should all strive to reach the ultimate destiny of the human race. The ultimate destiny of the human race is the greatest moral perfection. We should work together to reach this ultimate destiny. We should all strive for moral perfection and set our goals to reach the best in nature, the best goal in nature are love, integrity, self-control, kindness, consideration, sensitivity, good manners and a sense of purpose and responsibility.

6.12 THE EXAMPLE OF HORACE MANN'S LIFE

Horace Mann voiced his own belief in public in his day. The teacher of adult moral education would have to follow this good example: Horace Mann did not compromise his beliefs at all. He said openly:

> I believe in the existence of a great immutable
> principle of natural law, or natural ethics - a
> principle antecedent to all human institutions,
> and incapable of being abrogated by any ordinances
> of man, - a principle of divine origin, clearly
> legible in the ways of providence as those ways
> are manifested in the order of nature and in the
> history of the race which proves the absolute
> right of every human being that comes into the

world to an education and which, of course, proves
the correlative duty of every government to see
that the means of that education are provided for
all. (Gremin, [ed.] 1957, p. 63, **The Republic and
The School: Horace Mann on the Education of Free
Men**)

We can see that the people of the United Nations have bor-

rowed the idea of a universal primary education from Horace

Mann's philosophy. Mann's ideas are flourishing in our pub-

lic school today. He strongly believed in the perfectibili-

ty of human life and institutions. We can sense this in

what he has written down. He maintained that

Universal education could be the 'great equalizer'
of human conditions, the 'balance wheel of the so-
cial machinery', and the creator of wealth un-
dreamed of. Poverty would most assuredly disap-
pear as a broadening popular intelligence tapped
new treasures of natural and material wealth.
Along with poverty would go the rancorous discord
between the 'haves' and the 'have nots' which had
characterized all of human history. Crime would
decline sharply, as would a host of moral vices
like intemperance, cupidity, licentiousness, vio-
lence and fraud. (Ibid., p. 8-9)

It is regrettable that the vision of this great man has

not been fulfilled in our world. It is likely that the spe-

cial implementation of adult moral education with dedicated

teachers would make the vision of the great man come to re-

ality. Horace Mann was one of the most unselfish persons

that ever walked on the face of this earth. His name will

be in everlasting memory. He has left an important name

that can never be forgotten in the history of public school-

ing in the world. This kind of man should be the model of

emulation for adults and their teachers. We should be un-

selfish, kind, considerate, sensitive and nice to our fellow human beings. We can have these characteristics, we can be moral, because morality is not external to our nature; it is immanent in our nature. We just need to open ourselves up to the idea of good and make ourselves available to moral life in pursuit of the good life and avoid evil.

6.13 OUR TASKS

This proposed field of adult moral education is going to be a challenging field of endeavour. There is a great task ahead of us; there is battle to fight and a victory to win. It will therefore require people of brave minds. Cowardice cannot accomplish anything in this field. Only those who are ready and dedicated can do something worthwhile for humanity. Implementation of adult moral education as a special field of study should not be delayed as we all see the moral chaos that besets our world at this time. However, there is an immutable principle of natural law in the universe. It is our duty to recognize it in our daily living, and encourage others to do likewise. Whatever experience of life that virtue may bring, we should always affirm that virtue is good in itself. We should let this assertion be the basis for adult moral education. There is more research to be done concerning the conceptual framework for adult moral education which will be left for further study. However, in the next chapter we shall describe in brief some

models that could promote moral growth in adults and how
they could be used in adult moral education programs.

Chapter VII

IMPLICATIONS FOR PROGRAMMING

Man can only become man by education. He is mere-
ly what education makes of him.

- Kant

Whatever else education may set out to achieve, it
is its contribution to the development of persons
which may be seen as its final justification.

- Lawrence.

Man is by nature an inquiring being, yet all too
often our educational system seems to work counter
to this tendency in him.

- Gould

7.1   A CALL FOR AN INTEGRATED APPROACH TO ADULT MORAL EDUCATION

The models of moral education are concerned with caring,

judging and acting.   Hersh, Miller, Fielding (1982) pointed

out: "Caring is a feeling of support for oneself and con-

cern for others.   The biblical injunction to 'Love thy

neighbour as thyself'.   Caring embodies the sentiment for

humanity and the disposition of benevolence.   As a feeling,

caring stirs us to contribute to the goodness of people's

lives and caring involves emotion." (p. 181)

Moral judgement on the other hands deals with the questions of moral obligation, when we say that a certain action is morally right or wrong, or ought not be done. These examples have been presented in chapter two of this study. But for more clarification we will present further examples here. Examples of such judgements are "children ought to respect their teachers", "people should keep their promises" and "segregation in schools in morally wrong". When we are talking about duty or what is morally right or wrong, we are talking about how we should act toward one another. But we also make moral judgements about people's motives or traits of character as opposed to judgements about actions or practices. We are expressing our view of what is good or bad, worthy and unworthy, about people, because people have different and incompatible beliefs about what is "good". Moreover we have the concept of "right". Judgements of obligation, of what is right, are ways in which we seek to resolve conflicts in moral values. Since judgements of obligation try to establish what is fair among people, they are not personal in the same sense that judgements of value are personal.

The third model of moral education is acting. If we teach our students to analyze values and reason morally, we hope that this will influence their behaviours in the "real world", so acting is very important in the realm of morality. Peters (1981, p. 55) pointed out that

>"Habit" is a term which we use to say extra things
>about people's actions. They must pick out the
>sorts of things that we could, in principle, have
>reasons for doing and the sorts of thing that, in
>principle, we could stop doing if we tried. It
>would be odd to talk about a heart-beat or a ner-
>vous tic as a habit. Forms of passivity such as
>stomach aches or feelings of pity or fear are not
>properly described as habit either.

Habit for Peters is action that a human being is capable of carrying out, but not all things done automatically are the kind of habits which would count as moral habits. According to R. S. Peters, habits must be exhibited in a wide range of actions so far as actions are thought to be constituted by the sorts of movement of the body that are usually associated with skills. (p. 57)

Because of the complexity of human behaviours and moral education, we cannot adopt only one model as the best method of teaching adult moral education. It is expected that such a model as value clarification, cognitive moral development and the consideration model will be integrated and used. We expect the adults to care about the need of others and to make rational value judgements and to act on their convictions. We cannot assume that a single approach can do all of these. Iheoma (1985) pointed out that "existence of several 'models' of moral education is evidence of the fact that moral education is too complex a subject to be adequately treated under a single approach no matter how popular or authoritative." Iheoma stated further that models of moral education such as values clarification, cognitive mor-

al development and the consideration model have offered useful insight into the complex problem of moral education.

All these three models are valuable in adult moral growth. For example, value clarification model can be employed in helping the adult to examine and discover their values so as to achieve authenticity without falling into value relativity that this model tends to lean towards. The cognitive moral development model concentrates on the intellectual quality of the environment and the cognitive dimension of caring. While the consideration model focuses on the emotional climate in the class and the "feeling" side of caring. McPhail argues that the teacher must strive to create an atmosphere in which each student feels accepted. The consideration model urges teachers to honour the students' need for love, the cognitive model directs our attention to the child's need to understand. These models can be introduced to adult moral education.

Kohlberg believes that an atmosphere of mutual trust is essential for the development of caring, but he would describe this atmosphere in more cognitive terms than does McPhail. According to cognitive development theory, a morally stimulating class environment is one that offers rich opportunity for role taking. Role taking means assuming the perspective of another. A class in which only one or two perspectives are provided or encouraged is an educationally impoverished one, Kohlberg argued. Children learn to care

about other people by being challenged by different points

of view.   We can say the same of the adults.   Adults also

learn to care for other people by being challenged by dif-

ferent points of view.

The cognitive moral development model generally contains

more probing questions and attends more explicitly to the

"judging" dimension of morality. So also does the consider-

ation model.   Both models are also complementary in their

emphasis on the need to provide many and varied opportuni-

ties for students to cooperate in school to work together

toward common goals in pairs, small groups, or as a whole

class. Such work helps students both to feel and understand

the need to take other viewpoints into account.

7.2   WILSON'S IDEA SHOULD NOT BE OVERLOOKED: MORAL EDUCATION AND EMOTION

Wilson's approach to moral education is concentrated on

emotion and the cognitive aspect of the student in moral

areas.   In his book "A Teacher's Guide to Moral Education"

(1973, pp 111-112) he recommended the use of literature in

order to heal emotional problems.   He stated tha value of

literature for morality is, centrally, that is enables us to

develop a certain type of undersanding and awareness which

is part of our EMP awareness of our own and other's feel-

ings. Everyday life moves us: the merits of literature for

morality are that it moves us in a way which may contribute

to our understanding. (p. 112) Wilson stated that students
and teachers too have to understand something of why they
are moved: to understand what sort of emotions and beliefs
are at work in the characters. He pointed out that this un-
derstanding can only go hand-in-hand with an understanding
of those emotions and beliefs in themselves: a person can-
not, in the sense, understand what it is to be in love if he
has experienced nothing even remotely similar in his own
life. (p. 112) Wilson said that much of the teaching of lit-
erature in this context will necessarily consist of helping
students to parallel the emotions of the characters (their
motives, underline beliefs, etc.) with the emotions of the
students themselves: helping them to see that what X feels
in the story is the same as, or like, what they themselves
feel, or what they have felt in the past. Wilson maintained
that our emotions are so strong and we feel so insecure that
we have to follow our own feelings - it's a kind of compul-
sion, rather like being hypnotized or indoctrinated or bra-
inwashed. For Wilson, education of emotion is paramount in
his approach to moral education. He saw the importance in
the use of literature in moral education programs. Wilson's
idea is relevant; we can adopt his method in adult moral ed-
ucation. He saw some valuable and ethical information in
the literature that can heal our emotional problems. We are
all emotion beings and feeling beings. We need to be edu-
cated so that we could use our emotion and feelings con-
structively. We should concentrate our moral education on

the feeling of adults, this concentration will aid adults to make their thinking glow with worth of honest feelings.

7.3 LINDEMAN'S CONCEPT FOR HONEST FEELING AND EDUCATION FOR COLLECTIVISM

Lindeman (1975, pp. 67-68), one of the fathers of adult education, had a similar idea. He maintained that

> If adult education is to save itself from degener-
> ation into another type of intellectualism, it
> will teach people how to make their thinking glow
> with warms of honest feeling.

Honest feeling according to Lindeman is the finest emotion which shines through intelligence, and the finest intelli- gence that which is reflected in the light of its appropri- ate feelings. He said that feelings adds warmth to under- standing and understanding gives meaning to feeling. He stated clearly that adult teachers should care about the feeling of adults.

Lindeman saw the importance of collectivism. He said that collectivism is the road to power, the predominant re- ality of modern life. He objected to the idea of splitting life into discrete compartments. The position of the intel- lectual individualist is dualistic, according to Lindeman. The intellectual individualist say: Be a member of your class if you must but see to it that your mind does not find you out. Act collectively but think individualistically. Join the trade union but do not become a trade unionist. Collectivism in function - individualism in thought. Linde-

man stated that modern collectivism has its roots in science
and industrial techniques. Whereas individualism has its
origin in historical, philosophical and religious tradi-
tions, he contended that adults need to think and act col-
lectively because collectivism is the road to power. He
pointed out further that collectivism in functions with a
corresponding individualism in thought produces a divided
social structure, an uncontrollable social organization and
a mystifying social process. Lindeman posed this question:
"How can education supply directive energy for collective
enterprises? He said that the most concise answer is three-
fold: (a) by revealing the nature of the social process,
(b) by transforming the battle of interests from warfare
into creative conflict; (c) by developing a method for so-
cial functions which will make the collective life an educa-
tional experience.

We can see that adults also need to be encouraged to work
together cooperatively for the benefit of humanity. We need
to use our individualism constructively, not to use it for
selfish pursuit. We must have a real concern about what
happens to people. Bergevin (1967, p. 48) suggested that
adult education should reflect this concern.

7.4   IN WHAT WAY CAN ADULT MORAL EDUCATION BE TAUGHT?

Philosophical attempts to define the moral area have tended to fall into one or other broad categories concerned with what is usually labelled either the form or the content of morality. Straughan (1982, p. 24) pointed out that the "content" view will see moral education as being primarily concerned with passing on a definite subject matter specific rules and precepts about how to behave towards other people, while the formal view will emphasize certain ways of thinking and reasoning which students will need to acquire if they are to become "morally educated". As it has been stated in this study, the United Nations Human Rights' document is qualified for content-based adult moral education because it tells us specifically what we ought to do and how we should relate to one another in society. As it has been pointed out previously, our moral education of adults should be concerned with feeling, acting and judging (emotion and motivation) and special consideration should be given to how adults feel for others. We shall now discuss feeling and motivation.

7.5   FEELING AND MOTIVATION

When we want to do something, we feel attracted or positively inclined towards that action, because we see it or its likely consequences as desirable in some way or other. If our aim is for adults to want to be moral, we must pres-

ent moral behaviour to them in as desirable a light as pos-
sible in order that they may feel motivated to act morally.

One of the methods we can use to promote a moral feeling
and motivation in an adult would be by discussion of moral
issues in the classroom. Television and videotapes could be
brought into the classroom. We could show the film of the
"real-situation" of an issue dealing with morality. All
models that are summarized in this study emphasize the im-
portance of this method. Kniker (1977, p. 108) pointed out
that increasing evidence supports the contentions that tele-
vision has enormous impacts on our daily lives and subtly
changes our attitudes. The negative attitudes of some
adults toward other people of different nationality could be
changed to a positive attitude by using appropriate audio-
visual aids. Morgan et al. (1976,p. 187) pointed out that
"a great deal of research has been done on the value of au-
dio-visual aids." The result of this research proves con-
clusively that they are a decided help in learning when they
are chosen wisely, and used properly. These are some of the
ways that audio-visual aids may be of value in learning.
(1) They help to give correct first concept of impressions.
(2) They stimulate interest. (3) They promote better under-
standing.

7.6 THE IMPORTANCE OF CLASS DISCUSSION

However, class discussion should not be underestimated. People should be allowed to participate freely and to voice their opinion without intimidation. The ideas from different people could motivate students to examine their own values and to think about changing them. An appropriate use of the literature and biography can motivate adults to improve their moral perceptions and judgements.

We believe that moral education should help students to enter through literature, history, science, religion, psychology, and philosophy into their heritage of the best that has been thought and felt and done in the world. Moral education should expose adults to great sources of inspiration so that, from the vision, faith may grow. We should encourage adults to read inspirational books, e.g, the Bible, biographies and other inspirational writings in world religion and literature. In order to know what the "vision of greatness is", we need to expose our students to the study of those people who contributed a great deal to human civilization, their noble characters, their attitudes toward the human race, their sense of purpose and dedication to task, should be the subject that we should introduce to our students. Paterson (1979) suggested that

> If a man is to become morally educated, then, the
> moral knowledge he needs to acquire will have to
> be acquired in and through his involvement with
> various other forms of knowledge (history, the
> arts, language studies, and so on) ... Perhaps the
> kinds of knowledge which are of greatest impor-

tance in a man's moral education are those which
increase his understanding of himself and give him
greater insight into the mind of others. (p. 142)

F. D. Marice (1968)(cited in Paterson, 1979, p. 141) claimed

that "lessons on morals, I think, will be good for nothing

if they are not illustrated from Biography and History, nay:

if biography and history do not supply the substance of

them". Beck, Sullivan and Taylor (1972), Sullivan (1975),

Harris (1976, Peters (1981), Iheoma (1985), Hirst (1974),

McPhail, et al. (1972), Wilson (1973), Watt (1976), Boulder

(in Alschuler, 1982), among others, saw important values in

lessons on morals which are illustrated from literature bi-

ography, history and religious literature with class discus-

sion. Iheoma (1985), for example, contends that the use of

the Bible and other religious literature as illustrative ma-

terial for moral education should not be discarded as old-

fashioned.

In adult moral education classrooms, a good biography

could be read, as it has been pointed out above, a life his-

tory of someone who has dedicated his or her time for the

benefit of humanity and has left a good record behind. Af-

ter the story has been read, we would provide an opportunity

for discussion about what individuals have learned from the

story. The aim is to stimulate moral growth in the adult.

After the discussion, we would allow adults to reason criti-

cally with one another, if such a life is worth emulating,

without the teacher imposing or forcing the student to emu-

late a particular character. This kind of method is likely
to motivate the adults to be willing to structure their be-
haviours to conform to that which is good in nature.

Morgan, Holmes, and Bundy (1976, pp. 88, 89) have pre-
sented the value of group discussions as follow:

> (1) We learn by doing: discussion provides for
> participation. It is a valuable educational meth-
> od. The participants learn according to the de-
> gree of their participation. Those who are active
> physically and mentally in the discussion learn
> more than those who just sit and listen.
>
> (2) Discussion tends to make the participants more
> tolerant and broad-minded. They learn that there
> are two or more sides to the question. Since each
> member of the group has an opportunity to present
> his view points, he is more ready to listen to the
> view point of others.
>
> (3) Discussion encourages good listening. We
> learn when we listen actively. Casual listening
> is usually unproductive. Persons participating in
> discussion listen carefully because their remarks
> will be based upon the remarks of others. Active
> listening helps to clear up understandings.
>
> (4) One of the most important values of the dis-
> cussion method in adult education is that it pro-
> vides a cooperative means of bringing together the
> facts and opinions of the members of the group so
> that conclusions may be reached. The contribution
> of each member of the groups adds to our store of
> knowledge.

7.7 FEELING FOR OTHERS AND IMPORTANCE OF ROLE PLAYING

If a person does not have a feeling for others it will be
hard for the person to act morally. Having feeling for oth-
ers is very important in life. People can develop an atti-
tude of feeling for others if the teaching method is well-

handled. Role playing and questions about how a person would feel if something bad were done to him or her could be an appropriate method to use. The student would be encouraged to put themselves in other people's shoes and see from their point of view to understand others' predicaments and feelings. The value clarification model, the cognitive moral development model and the consideration model are all concerned about role playing. Their methods can be adopted and applied to adult moral education. There are various methods that could be used in teaching morals to the student. We will have to contact more literature written on this topic on how adults learn. This attempt will help us to understand better, the proper way in which we can go about doing moral education of adults.

Adult moral education, however, must be established upon the philosophy that all adults can learn and can be helped to know more about what their missions in life are and how they can use their unique talents to fulfill it. Bergevin (1967, p. 106) pointed out that "We must start where the learners are with their beliefs, emotional make-up, and educational background, not where we think they ought to be." We should recognize that adults are special and unique persons seeking maturity through wholeness. They are able to grow and develop throughout their entire lifetime. We should keep this in mind when we are implementing adult moral education. We will suggest that every teacher should

choose an integrative method and use it constructively while keeping in mind the life and condition of the student and how they could be motivated to act justly, to judge right-eously, to feel the need of others with good sense of empa-thy and to act with the milk of mercy.

7.8   SUGGESTIONS FOR FURTHER STUDY

There is a need for undertaking research on how adult moral education could be implemented and the best teaching method to foster moral development and consideration in adults. These questions need to be considered.

1. What are the common moral deficiencies amongst adults that require a special treatment in moral education?

2. What psychological facts underly moral development? Two areas should be considered: cognitive develop-ment and affective or emotional development. How is the development of moral reasoning related to cogni-tive and emotional development?

3. What are adults' needs in various environments? We need to look into how moral educational programs can promote a mature rationality, sensitivity, and con-sideration in adults and select the best model that will promote these.

4. What are adults' concepts of moral value principles like justice, freedom of expression, dignity of man, equality, freedom of assembly and others which are frequently used to resolve moral disputes?

BIBLIOGRAPHY

Abelson, R. (Ed.). (1963). **Ethics and Metaethics. Reading in Ethical Philosophy.** New York: St. Martin's Press.

Abelson, R., and Friquegnon, M. (Eds.). (1975). **Ethics.** New York: Harper and Row, Publishers.

Akande, J. O. (1982). **Introduction to the Nigeria Constitution.** London: Sweet and Maxwell.

Allman, L.R., and Jaffe, D.T. (Eds.). (1978). **Readings in Adult Psychology: Contemporary Perspectives.** New York: Harper and Row, Publishers.

Alschuler, A.S. (Ed.). (1982). **Value Concept and Technique.** Washington: Professional Library.

Arbuthnot, J.B., and Faust, D. (1981). **Teaching Moral Reasoning: Theory and Practice.** New York: Harper & Row, Publishers.

Archer, R.L. (Ed.). (1964). **Jean Jacques Rousseau: His Educational Theories Selected from Emile, Julie and other Writings.** New York: Barron's Educational series, Inc.

Augustine concerning the City of God. (1981). (H. Bettenson, Trans.). Markham, Ontario: Penquin. (First published 1467).

Barret, R. (1972). **Gerontological Psychology.** Springfield: Charles C. Thomas Publishers.

Barrow, R. (1975). **Moral Philosopohy for Education.** London: George Allen & Unwin.

Beck, C.M. (1971). **Moral Education in the School.** Toronto: The Ontario Institute for Studies in Education.

Beck, C.M., Crittenden, B.S., Sullivan, E.V. (Eds.). **Moral Education: Interdisciplinary Approaches.** Toronto: University of Toronto Press

Berger, P.L. and Luckmann, T. (1966). **The Social Construction of Reality.** New York: Anchor Books.

Bergevin, P. (1971). **A Philosophy for Adult Education.** New York: The Seabury

Bellanca, J.A. (1975). **Value and the Search for Self.**
Washington, D.C.: National Educational Association.

Bhattacharja, M.C. (1977). Moral education: Some
philosophical observations. **The Journal of Educational
Thought.** II, 2112-118.

Birren, J.E. (1980). Progress on aging in the behaviour and
social sciences. **Human Development.** 23: 33-35.

Bischof, L.J. (1976). **Adult Psychology.** New York: Harper
& Row, Publishers.

Black, H.C. (1951). **Black's Law Dictionary.** (4th ed.). St.
Paul, Minnesota: West Publishing.

Bloom, L. (1977). **The Social Psychology of Race Relations.**
London: George Allen & Unwin.

Britton, J.H., and Britton, J.O. (1972). **Personality
Changes in Aging.** New York: Springer Publishing.

Broad, C.D. (1971). **Five Types of Ethical Theory.** (10th
ed.) London: Routledge & Kegan Paul.

Brown, I.C. (1963). **Understanding Other Cultures.**
Englewood Cliffs. N.J.: Prentice-Hall.

Browne, L. (1946). **The World's Great Scriptures.** New York:
The MacMillan.

Brussel, J.A. (1967). **The Layman's Guide to Psychiatry.**
New York: Barnes & Noble Books

Brynes, L. (1975). **Religion and Public Education.** New
York: Harper & Row, Publishers.

Buehner, A.J. (Ed.). (1965). **Law and Theology.** Saint Lous,
Missouri: Concordia Publishing House.

Bulls, M. J. (1969). **Moral Education.** London: Routledge &
Kegan Paul.

Bushwell, J.O. (1962). **A Systematic Theology of the
Christian Religion.** (Vol. 1) Grand Rapids, Michigan:
Zondervan

Butler, N.M. (1915). **True and False Democracy.** New York:
Charles Scribner's Sons.

Butts, R.F., Peckenpaugh, D.H., and Kirchenbaum, H. (1977).
The School's Role as Moral Authority. Washington, D.C.:
Association for Supervision and Curriculum Development.

Cahn, S.M. (1970). **The Philosophical Foundation of Education.** New York: Harper & Row, Publishers.

Casey, J. (1971). **Morality and Moral Reasoning.** London: Methuen.

Chapman, W.E. (1977). **Roots of Character Education.** New York: Character Research Press.

Cochrane, D.B., Hamm, C.M., and Kazepides. (Eds.). (1979). **The Domain of Moral Education.** Toronto: The Ontario Institute for Studies in Education.

Colarusso, C.A., and Nemiroff, R.A. (1981). **Adult Development.** New York: Plenum Press

Collier, G., Tomlinson, P., and Wilson, J. (1974). **Values and Moral Development in Higher Education.** London: Groom Helm.

Comenius, J.A. (1969). **A Reformation of Schools.** Menton, England: The Scholar Press (First Published 1642).

Cremin, L. (Ed.). (1957). **The Republic and the School. Horance Mann on the Education of Free Men.** New York: Bureau of Publications.

Curtis, M. (1981). **The Great Political Theories (Vol. 1).** New York: Avon Books.

Cuningham, P. (1979). **Year book of Adult and Continuing Education.** (5th ed.). Chicago: Marquis Academic Media.

Daniel, L., and Oliver, C. (1977). **Value Education in Canada: An Introduction.** In Stevenson, H.A., and Wilson, J. D. (eds.). An Introduction and current assessment to precepts policy process: perspectives on contemporary Canadians Education. London, Ontario: Alexander Blake Association. (pp. 213-229)

Darwin, C.(1859). **On the Origin of Species by Means of Natural Selection or the Preservation of Favoured Races in the Struggle for Life.** London: John Murray.

Davis, C. (1976). **Body as Spirit.** New York: The Seabury Press.

Dawson, C. (1961). **The Crisis of Western Education.** New York: Sheed & Ward.

Dewey, J. (1969). **Moral Principles in Education.** New York: Greenwood Press, Publishers.

Dewey, R.E., and Hurlbutt, R.H., (Eds.). (1977). **An Introduction to Ethics.** New York: MacMillan.

Donagan, A. (1977). The Theory of Morality. Chicago: The University of Chicago Press.

Donahue, J.W. (1969). St. Thomas Aquinas and eEucation. New York: Random House.

Drost, P.N. (1965). Human Rights as Legal Rights. Leyden: A.W. Sijjhoff.

Durkheim, E. (1973). Moral Education: A Study in the Theory and Application of the Sociology of Education. New York: The Free Press.

Duska, R., and Whelan, M. (1978). Moral Development. Dublin: Gill and MacMillan Ltd.

Dyson, A.E. and Lovestock, J. (1975). Education and Democracy. Boston: Routledge & Kegan Paul.

Eide, A., and Schon, A. (Eds.). (1968). International Protection of Human Rights. New York: Interscience Publishers.

Elias, J.L. and Merriam, S. (1980). Philosophical Foundations of Adult Education. Huntington, New York: Roubert E. Krieger Publishing.

Elias, J.L. (1982). The Foundation and Practice of Adult Religious Education. Malabar Florida: Robert E. Krieger Publishing.

Elias, T.O. (1979). New Horizons in International Law. New York: Dobbs Ferry Oceana Publications.

Elliot, H. (1922). Human Character. New York: Longmans.

Ellul, J. (1961). The Theological Foundation of law. (M. Weiser Trans.) London: SCM.

Erickson, E. (Ed.). (1978). Adulthood. New York: Norton.

Facione, P.A., Scherer, D., and Attig, T. (1978). Values and Society. Englewood Cliffs, N.J.: Prentice-Hall.

Fagothey, A. (1972). Right and Reason (5th ed.). Saint Louis: The C. V. Mosby.

Farrington, B. (1982). What Darwin Really Said. New York: Schocken Books.

Faure, E., Herreray, F., Kaddura, A., Lapos H., Petrovsky, A.V., Rahnema, M., and Ward, F.C. (1973). Learning to Be. The World of Education Today and Tomorrow. Toronto: Ontario Institute for Studies in Education.

Foot, P. (1978). **Virtues and Vices and Other Essays in Moral Philosophy.** Los Angeles: University of California Press.

Forisha, B.E., Forisha, B.E. (1976). **Moral Development and Education.** Lincoln, Nebraska: Professional Educators Publication.

Fosdic, H.E. (1926). **Adventure Religion.** New York: Red Label.

Fraenkel, J.R. (1977). **How to Teach About Value: An Analytic Approach.** Englewood Cliffs, N.J.: Prentice-Hall.

Frankena, W.K. (1973). **Ethics.** Englewood Cliffs,N.J.: Prentice-Hall.

Frankena, W.K. (1958). Toward a philosophy of moral education. **Harvard Educational Review:** 28, 4:306-313.

Friedman, M. (Ed.). (1965). **The Knowledge of Man: A Philosophy of Inter Human.** Martin Buber. New York: Harper & Row, Publishers.

Fromm, E. (1964). **The Heart of Man.** New York: Harper & Row, Publishers.

Fromm, E., Xirau, R. (Eds.). (1968). **The Nature of Man.** New York: Macmillan

Frondizi, R. (1971). **What is Value? An Introduction of Axiology.** (2nd ed.). La Salle, Illinois: Open Court Publishing.

Fuller, L.L. (1969). **The Morality of Law.** New Haven: Yale University Press.

Gaebelin, E.G. (1967). **A Varied Harvest Out of a Teacher's Life and Thought.** Grand Rapids: William B. E. Erdman's Publishing.

Galbraith, R.E., and Jones, T.M. (1976). **Moral Reasoning.** Greenhaven Press, Inc.

Gasper, L. (1963). **The Fundamentalist Movement.** The Hague: Mouton.

Geisler, M.L. (1971). **Ethics.** Grand Rapids: Zondervan Publishing.

Gilson, E. (1960). **Elements of Christian Philosophy.** New York: Doubleday & Company.

Giroux, H., and Purper, D. (Eds.). (1983). **The Hidden Curriculum and Moral Education. Deception or Discovery?** California: McCutchan Publishing.

Goble, F.G. (1977). **Beyond Failure: How to Cure a Neurotic Society.** Ottawa: Caroline House Books.

Godbey, G. C. (1978). **Applied Andragogy.** The Pennsylvania State University.

Goldbecker, S.S. (1976). **Value Teaching.** Washington, D.C.: National Education Association.

Gould, S. B. (1958). **Quality in Adult Education.** Avec.

Government Re-Examine Strategies for Combating Crime (January, 1986). **News Review. Federal Government of Nigeria.**

Greene, M. (1976). John Dewey and moral education. **Contemporary Education.** 48:17, 17-21.

Gross, R. (1977). **The Lifelong Learner.** New York. Simon & Schuster.

Guthrie, W.K.C. (1971). **Socrates.** Cambridge: At the University Press.

Gutmann, J. (Ed.). (1949). **Spinoza Ethics.** New York: Hafner Press.

Haas, E.B. (1970). **Human Rights and International Action. The Case for Freedom of Association.** California: Stanford University Press.

Hakes, J.E. (1964). **An Introduction to Evangelical Christian Education.** Chicago: Moody Press.

Hall, B.P. (1976). **The Development of Consciousness.** New York: Paulist Press.

Hall, R.T. (1977). **Moral Education. A Handbook for Teachers.** Bethany College: Moral Education Curriculum Development Project.

Hall, R.T., and Davis, J. V. (1975). **Moral Education in Theory and Practice.** Buffalo: Prometheus Books

Hamm, C.M. (1978). The study of ethics as moral education. **The Journal of Educational Thought.** (2), 115-129.

Harmin, M. (1977). **What I've Learned About Values Education.** Indiana: The Phi Delta Kappa.

Henry, C.F.H. (1977). **Christian Personal Ethics.** Grand Rapids, Michigan: Baker Book House.

Hersh, R.H., and Paolitto, D.P. (1976). Moral development. Implications for pedagogy. **Contemporary Education.** 40 (1) 23-28.

Hersh, R.H., Paolitto, D.P. and Reimer, J. (1979). **Promoting Moral Growth.** New York: Longman.

Hibbard, F.N.M. (1985). Must an educator be sincere? **Journal of Moral Education.** 163-169.

Hirst, P. H. (1974). **Moral Education in a Secular Society.** London: University of London Press.

Hostler, J. (1981). **The Aims of Adult Education.** Manchester University: Department of Adult and Higher Education.

Hostler, J. (1975). **Leibniz's Moral Philosophy.** London: Duckworth.

Horstein, H.A. (1976). **Cruelty and Kindness: A New Look at Aggression and Altruism.** Englewood Cliffs: Prentice Hall.

Howe, L.W., Howe, M.M. (19975). **Personalizing Education.** New York: Hart Publishing.

Huntington, S. P. (1965). **Political Order in Changing Societies.** New Haven: Yale University Press.

Hurlock, E.B. (1980). **Development Psychology.** (5th ed.). Toronto: McGraw-Hill Books.

Iheoma, E.O. (Oct., 1985). Moral education in Nigeria: Problems and prospect. **Journal of Moral Education.** (3), **1983 - 192.**

Jackson, R.H. and Rosberg, C.G. (1982). **Personal Rule in Black Africa.** Los Angeles University of California Press.

Jeffreys, M.V.C. (1972). **The Aim of Education.** Toronto: The Copp Clark Publishing.

Johnson, H.C. (1980). **The Public School and Moral Education.** New York: The Pilgrim Press.

Junnel, J. (1979). **Matter of Feeling: Values Education Reconsidered.** Phi Delta Kappa.

Kent, I. (1966). **Education.** (A Churton, Trans.). Rexdale, Canada: Ambassador Books.

Kant, I. (1981). **Fundamental Principles of the Metaphysic of Morals.** (T.K. Abbot, Trans.). Indianapolis: Bobbs-Merrill Educational Publishing. (Original work published in 1785.)

Kant, I. (1978). **Immanuel Kant Anthropology from a Pragmatic Point of View.** (L. Dowelh, Trans.). Southern Illinois: University Press.

Kant, I. (1963). **Immanuel Kant. Lectures on Ethics.** (L. Infield, Trans.). New York: Harper & Row, Publishers.

Kant on the Foundation of Morality. (1970). (B.E.A. Liddell, Trans.). Indiana: University Press.

Kant, I. (1964). **The Metaphysical Principles of Virtue.** (J. Ellington Trans.). New York: The Bobbs-Merrill (original work published in 1949)

Kaluger, G., and Kaluger, M.F. (1976). Profiles in **Human Development.** Saint Louis: C. V. Mosby.

Kay, W. (1970). **Moral Development.** London: George Allen & Unwin.

Kay, W. (1975). **Moral Education. A Sociological Study of the Influence of Society, Home and School.** London: George Allen & Unwin.

Kelly, W.L., S.J., and Tallon, A. (1967). **Reading in the Philosophy of Man.** Toronto: McGraw Hill Books.

Kemp, J. (1970). **Ethical Naturalism. Hobbes and Hume.** Toronto: Macmillan.

Kenny, A. (1978). **Free Will and Responsibility.** London: Routledge & Kegan Paul.

Kent, E.A. (1970). **Law and Philosophy Reading in Legal Philosophy.** Englewood Cliffs N.J.: Prentice-Hall.

Kerber, A., Smith, W. R., (1962). **Educational Issues in a Changing Society.** Detroit: Wayne State University.

Kidd, J.R. (1973). **How Adults Learn.** New York: Association Press.

Kidd, J.R. (1973). **Relentless Verity: Education for Being, Becoming, Belonging.** Syracuse University: A Publication in Continuing Education.

Kimmel, D.C. (1974). **Adulthood and Aging. An Interdisciplinary Development View.** Toronto: John Wiley & Sons.

Kierkegaard, S. (1962). The Present Age and of The Difference Between a Genius and an Apostle. (A. Dru, Trans.). New York: Harper & Row Publishers.

Kirschenbaum, H. (1977). Advance Value Clarification. LaJolla, California: University Associates.

Kniker, C. R. (1977). You and Values Education. Columbus, Ohio: Charles E. Merrill Publishing.

Knowles, M.C. (1970). The Modern Practice of Adult Education. Androgogy Versus Pedagogy. New York: Association Press.

Kohlberg, L. (1981). Essays on Moral Development: The Philosophy of Moral Development. New York: Harper & Row, Publishers

Kohlberg, L. (1973). Stages and aging in moral development. Some speculations. The Gerentologist. 497-502.

Kohlberg, L., Levine, C., and Hewer, A. (1983). Moral Stages: A Current Formulation and A Response to Critics. New York: Kargar.

Kottak, C.P. (1982). Cultural Anthropology (3rd ed.). New York: Random House.

Kuhlen, R.G. (Ed.).(1963). Psychological Background of Adult Education. Chicago: The Center for the Study of Liberal Education for Adults.

Kuhmerker, L., Mentkowski, M., and Erickson, V.C. (Eds.). (1980). Evaluating Moral Development and Evaluating Educational Programs That Have Value Dimension. New York: Character Research Press.

Laszlo, E., Wilbur, J.B. (Ed.). (1971). Human Values and the Mind of Man. London: Gordon and Breach Science.

Lawson, K. H. (1975). Philosophical Concepts and Values in Adult Education. Nottingham: University of Nottingham. Department of Adult Education.

Leibniz (1965). Monadology and Other Philosophical Essays. (P. Schrecker and A. M. Schrecker, Trans.). Indianapolis: Bobbs-Merrill Educational Publishing.

Leight, R.L.L. (Ed.). (1975). Philosophers Speak of Aesthetic Experience in Education. Danville, Illinois: The Interstate Printers & Publishers.

Lewis, W.C. (1972). Why People Change the Psychology of Influence. Toronto: Holt, Rinehart and Winston.

Lindeman, E.C. (1967). **The Meaning of Adult Education.** Montreal: Harvest House.

Liebert, R.M., and Siegler, M.D. (1982). **Personality Strategies and Issues.** (14th ed.). Homewood, Illinois: The Dorsey.

Lipset, S.M., and Loewenthal, L. (Eds.). (1961). **Culture and Social Character. The Work of David Reisman.** reviewed. New York: The Free Press.

Locke, D. (1983). Doing what comes morally. The relation between behaviour and stages. Moral reasoning. **Human Development. 26:11-26.**

Long, H.B. (1983). **Adult and Continuing Education.** New York: Teacher's College Press.

Long, J. (1977). **Can I Help it if They Don't Learn?** Wheaton, Illinois: Victor Books.

Lord, E., Bailey, C. (1973). **A Reader in Religious and Moral Education.** London: SCM Press Ltd.

Lotz, P. H. (Ed.). (1950). **Orientation in Religious Education.** New York: Abingdon Press.

Lovejoy, A.O. (1936). **The Great Chain of Being.** Cambridge, Massachusetts: Harvard University Press.

Lowenthal, M.F., Turner, M., and Chiriboya, D. (1976). **Four Stages of Life.** Washington: Jossey Bass Publishers.

Lowry, R. J. (1973). **A. H. Maslow: An Intellectual Portrait.** Monterey, California: Brooks/Cole Publishing.

Lowry, R. J. (1982). **The Journals of Abraham Maslow.** Brattleboro, Vermont: Lewis Publishing.

Luzbetak, L. J. (1973). **The Church and Cultures.** South Pasadena, California: William Carey Library.

MacKay, A. W. (1984). **Education Law in Canada.** Canada: Emond-Montgomery Publications.

MacIntyre, A. (1984). **After Virture.** Notre Dame, Indiana: University of Notre Dame Press.

Maguire, D.C. (1978). **The Moral Choice.** New York: Doubleday.

Malcoln, N.C. (1971). **Problem of Mind. Descartes to Wittgenstein.** New York: Harper Torch Books.

Maslow, A. H. (1968). Toward a Psychology of Being. (2nd ed.) Toronto: Van Nostrand Reinhold.

Maslow, B. C. (1972). Abraham H. Maslow. A Memorial Volume. Monterey, California: Brooks/Cole Publishing.

McConnell, J.V. (1983). Understanding Human Behaviour. (4th ed.). Toronto: Holt, Rinehart and Winston.

McPhail, P. (1982). Social and Moral Education. Oxford: Basil Blackwell.

McPhail, P., Ungoed-Thomas, J.R., and Chapman, H. (1972). Moral Education in the Secondary School. London: Longman.

Meyer, J. R., Burnham, B., Cholvat, J. (1975). Values Education. Waterloo, Ontario: Wilfrid Laurier University Press.

Meyer, J.R. (1976). Reflections on Values Education. Waterloo, Ontario: Wilfrid Laurier University Press.

Midgley, M. C. (1978). Beast and Man. The Roots of Human Nature. Ithaca, New York: Cornell University Press.

Miller, D. (1976). Social Justice. Oxford: Clarendon Press.

Miller, P. (1980). Notes on Ethics. Unpublished Paper.

Miller, P. (1975). Who are the moral experts? Journal of Moral Education. 5 (1) 3-12.

Mischey, E. J., and Sullivan, E.V. (1976). Faith orientation. Motive to be moral. Contemporary Education. 48 (1) 35-41.

Molnar, A., and Zahorik, J. A. (Eds.). (1976). Curriculum Theory. Washington, D.C.: Association for Supervision and Curriculum 'Development'.

Morgan, B., Holmes, G.E., and Bundy, C.E. (1976). Methods in Adult Education. (3rd ed.) Danville, Illinois: The Inter State Printer of Publishers.

Moskowitz, M. (1968). The Politics and Dynamics of Human Rights. New York: Oceana Publication.

Musgrave, P.W. (1978). Contemporary Sociology of the School. The Moral curriculum: a sociological Analysis. London: Methuen.

Nahm, M.C. (1964). Selections from Early Greek Philosophy. New York: Appleton Century Crofts.

Nancy, F., and Sizer, T.R. (Intro.).(1970). **Moral Education. Five Lectures.** Cambridge, Massachusetts: Harvard University Press.

Nathanson, J., and Anisian, K. (1974). **Individual Excellence and Social Responsibility.** Buffalo, New York: Prometheus Books.

Newman, B.M., and Newman, P.R. (1983). **Understanding Adulthood.** Toronto: Holt, Rinehart and Winston.

Niblett, W. R. (Ed.). (1963). **Moral Education in a Changing Society.** London: Faber and Faber.

Nielsen, K. (1973). **Ethics Without God.** New York: Prometheus Books.

Nisbet, R. (1982). **Prejudices. A Philosophical Dictionary.** Cambridge, Massachusetts: Harvard University Press.

Nottleship, R.L. (1935). **The Theory of Education in Plato's Republic.** London: Geoffrey Cumberlege.

Oliver, H. (Ed.). (1971). **Moral Education in the Schools.** Toronto: Ontario Institute for Studies in Education.

Parkinson, G. H. R. (1983). **Leibniz Philosophical Writings.** Toronto: Everyman's Library.

Parrinder, E.C. (1976). **African Traditional Religions.** (3rd ed.). London: Sheldon Press.

Paterson, R.W.K. (1979). **Value, Education, and the Adult.** Boston: Routledge & Kegan Paul.

Pennock, J.R. and Chapman, J.W. (1967). **Equality.** New York: Atherton Press.

Piediscalzi, N., and Swyhart, B.A. (1976). **Distinguishing Moral Education, Values Clarification and Religious Studies.** Missoula, Montana: Scholar Press.

Phoenix, P. H. (1964). **Realms of Meaning. A Philosophy of the Curriculum for General Education.** Toronto: McGraw-Hill.

Plato Five Dialogues. (1982). (G. M. A. Grube, Trans.). Indianapolis: Hackett Company.

Plato's Republic. (1974). (G. M. A. Grube, Trans.). Indianapolis: Hackett Publishing.

Plato (1980). **Plato's Phaedo.** (R. S. Blucks, Trans.). Indianapolis: Bobbs-Merrill Educational Publishing.

Power, E.J. (1982). **Philosophy of Education.** Englewoods
   Cliffs, N.J.: Prentice Company.

Radin, P. (1957). **Primitive Man as Philosopher.** New York:
   Dover Publication.

Raphael, D.D. (1980). **Justice and Liberty.** London: The
   Athlone Press.

Ravenhill, L. (1979). **America is Too Young to Die.**
   Minneapolis, Minnesota: Bethany Fellowship.

Reid, L. A. (1962). **Philosophy and Education. An
   Introduction.** Toronto: Heineman.

Rest, J. (1981). **Morality.** In Carmichael's Mannual of
   Child Psychology (4th ed.).

Reno, C. (1953). **Evolution Fact or Theory?** Chicago: Moody
   Press.

Rich, J. M. (1968). **Education and Human Values.** Don Mills,
   Ontario: Addison-Wesley Publishing.

Rich, J. M. (1985). Emotion, commitments and moral
   education. A rejoinder to Grosling. **Journal of Moral
   Education. 14** 170-172.

Robertson, I. (1980). **Sociology** (6th ed.). New York:
   Worth.

Rogers, C. (1970). **Carl Roger on Encounter Groups.** New
   York: Harper & Row, Publishers.

Rogers, C., Dymond, R.F. (1954). **Psychotherapy and
   Personality Change.** Chicago: The University of Chicago
   Press.

Rogers, C., (1961). **On Becoming a Person.** Boston:
   Houghton Mifflin Company.

Rusk, R. (1957). **The Doctrines of the Great Educators.**
   London: Macmillan.

Russell, B. (1971). **Education and the Social Order.** (3rd
   ed.) London: George Allen & Unwin.

Russell, B. (1979). **Why I Am Not a Christian.** London:
   Unwin Paperbacks.

Samuda, R.J., Berry, J.W., and Laferriere, M. (1984).
   **Multiculturalism in Canada. Social and Educational
   Perspectives.** Toronto: Allyn and Bacon.

Salthouse, T. A.(1982). **Adult Cognition.** New York: Springer-Verlag.

Scanzoni, L.D., Scanzoni, J. (1981). **Men, Women, and Change. A Sociology of Marriage and Family.** Toronto: McGraw-Hill Book Company.

Schlaefi, A., Rest, J. R., Thoma S. J. (1985). Does moral education improve moral judgements? A meta-analysis of intervention studies using the defining issues east. **Review of Educational Research, 55** (5) 319 - 352.

Scharf, P. (1976). School democracy: Thoughts and dilemmas. **Contemporary Education.** (1) 29-34.

Schopenhauser, A. (1897). On Human Nature. (T.B. Saunders, Trans.). New York: Macmillan.

Schrodinger, E. (1964). **My View of the World.** (C. Hastings, Trans.). Cambridge: At the University Press.

Shaver, J. P. and Strong, W. (1976). **Facing Value Decision. Rationale-building for Teachers.** Belmont, California: Wadsworth Publishing Company.

Sharf, P. (1978). **Moral Education.** California: Responsible Action.

Sieghart, P. C. (1983). **The International Law of Human Rights.** New York: Oxford University Press.

Silver, M. (1976). **Values Education.** Washington, D.C.: National Education Association.

Spencer, H., (196). **Education, Intellectual, Moral and Physical.** London: Williams and Norgate.

Spiller, G. (1909). **Report on Moral Instruction.** London: Watts & Co.

Sprigge, T.L.S. (1984). **Theories of Existence.** Ontario: Penguin.

Sprinthal, N.A., and Mosher, R.L. (Eds.). (1978). **Value Development...as the Aim of Education.** New York: Character Research Press.

Stace, W.T. (1975). **The Concepts of Morals.** Gloucester, Mass: Peter Smith.

Stace, W.T. (1970). **The Destiny of Western Man.** (4th ed.). New York: Johnson Reprint Corporation.

Stenhouse, L. C. (1976). **An Introduction to Curriculum. Research and Development.** London: Heineman.

Stephen, J.F. (1967). **Liberty, Equality, Fraternity.**
Cambridge: At the University Press.

Stephen, M.D., Roderick, G.W. (1971). **Teaching Techniques in Adult Education.** Newton Abbott: David & Charles.

Straughan, R. (1982). **Can We Teach Children to be Good?**
London: George Allen & Unwin.

Sullivan, E.V. (1975). **Moral Learning.** Toronto: Paulist Press

Taylor, M. J. (Ed.). (1975). **Progress and Problem in Moral Education.** Windsor, Berks: Nfer Publishing Company.

Tead, O. (1983). **Character and Higher Education.** New York: The Macmillan Company.

Tillich, P. (1963). **Morality and Beyond.** New York: Harper & Row, Publishers.

The Ethics of Aristolte: The Micomacheans Ethics. (1976). (J. A. K. Thomson, Trans.). Markham, Ontario: Penguin Books.

The Charter of Rights and Freedoms. A Guide for Canadians. (1984). Ottawa: Publications Canada.

Tuck, R. (1979). **Natural Right Theories. Their Origin and Development.** New York: Cambridge University Press.

Ulich, M.E. (1965). **Patterns of Adult Education. A Comparative Study.** New York: Pageant Press.

United Nations (1983). **Human Rights. A Compilation of International Instrument.** New York: United Nations.

Venable, T.C. (1967). **Philosophical Foundations of the Curriculum.** Chicago: McNally & Company.

Von Leyden, W. (Ed.). (1954). **John Locke. Essays on the Law of Nature.** Oxford: At the Clarendon Press.

Waldron, J. (Ed.). (1984). **Theories of Rights.** Toronto: Oxford University Press.

Ward, L. (1969). **Teaching Moral Values.** Oxford: Religious Education Press.

Warner, R. (1958). **The Greek Philosopher.** New York: Mentor Books.

Watt, A. J. (1976). **Rational Moral Education.** Carlton, Victoria: Melbourne University Press.

Weil, S. (1959). **Lectures on Philosophy.** (C. H. Price, Trans.). New York: Cambridge.

Weil, S. (1963). **Selected Essays. 1934-1943.** (R. Rees, Trans.). Toronto: Oxford University Press.

Wheelwright, P. (Ed.). (1982). **The Pre-Socrates.** Indianapolis: Bobbs-Merrill Educational Publishing.

Whitbourne, S.K., Weinstock, C.S. (1979). **Adult Development. The Differentiation of Experience.** Toronto: Holt, Rinehart and Winston.

Whitehead, A. M. (1967). **Adventure of Ideas.** New York: Macmillan Publishing.

Whiteley, J. M. (1982). **Character Development in College Students.** New York: Character Research Press.

Will, P., Piediscalzi, M., Swyhart, B.a. 0., (Eds.). (1981). **Public Education Religious Studies. An Overview.** California: Scholar Press.

Wilson, J. (1973). **A Teacher's Guide to Moral Education.** London: Geoffrey Chapman.

Wilson, J. (1969). **Moral Education and the Curriculum. A Guide for Teachers and Research Workers.** Toronto: Pergamon Press.

Wilson, J. (1972). **Practical Methods of Moral Education.** London: Heinemann Educational Press

Wilson J. (1973). **The Assessment of Morality.** Windsor, Berks: Nfer Publishing.

Wilson, R.W., and Schochet, G.J. (1980). **Moral Development and Politics.** New York: Praeger.

Wood, A. W. (1970). **Kant's Moral Religion.** Ithaca: Cornell University Press.

Wright, D. (1971). **The Psychology of Moral Behaviour.** Middlesex, England: Penguin.

Wrightsman, L.S., Sigelman, C.K., and Sanford, F. H. (1979). **Psychology. A scientific Study of Human Behaviour.** (5th ed.). Monterey, California: Brooks/Cole Publishing.