

Searching for Life's True Purpose

PERSPECTIVES ON MORALITY AND ETHICS

The Need for Moral Education



INTERNATIONAL EDUCATIONAL
FOUNDATION



First in a Series

SEARCHING FOR LIFE'S TRUE PURPOSE

Perspectives on Morality and Ethics

The Need for Moral Education

INTERNATIONAL EDUCATIONAL FOUNDATION

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Dr. Joon Ho Seuk
Director of the writers' team
President, IEF International

Preface: Educating for Life's True Purpose

This presentation is the product of the International Educational Foundation's involvement in hundreds of conferences, beginning in the former Soviet Union and then expanding to China and other countries. Our organization has been working with educators and other professionals in response to the moral and ethical challenges that have accompanied the rapid economic and social transformations in those countries. The following address introduces the scope of IEF's interest in the need for moral education, universal principles and life goals, the family as the school of love, a new ethic of love and sexuality, preparing youth for marriage, promoting a marriage culture, parenting, cause and resolution of conflict, drug abuse prevention, and models of service learning. Each volume in this series addresses one of these topics.

I am honored to have the opportunity to speak before such a distinguished group of educators, administrators and leaders.

On behalf of Dr. and Mrs. Sun Myung Moon, the founders of the International Educational Foundation whose tireless efforts and love have made this conference possible, I would like to extend heartfelt greetings to all of you.

I want to talk to you today about what I believe are the most central concerns of human society. How can we establish communities that are free of violence and exploitation of all kinds? How can we help our young people to grow up to be intellectually vibrant, emotionally strong and socially responsible? What are the roles and responsibilities of schools and families in creating these healthier communities? The answers to these questions are largely beyond the scope of government legislation and programs, for no government can legislate those matters that are in the realm of the human heart and character.

We are living in an age of profound change where astonishing advances in science and technology are upsetting established traditions and values. Social norms and values that have been observed for generations often seem powerless to respond to the problems that accompany these changes. These problems include the now nearly worldwide

trend towards sexual immorality, the rise of a divorce culture and the consequent breakdown of families, crime and violence, drug and alcohol abuse, and environmental destruction. Although previously these problems afflicted Western societies in particular, they are rapidly infiltrating all cultures and no nation can consider itself immune from these negative influences.

At the root of many of these problems is selfish individualism and a desire for instant gratification. According to this viewpoint, all values are subjective, relative and arbitrary; nothing can be known or communicated; and life itself is said to be meaningless. This unspoken and often unconscious view of life provides the basis for much of the destructive behavior that we see in our world today. Without a sense of common values, which are absolute and unchangeable, human society quickly fragments as individuals and groups pursue their own self-centered interests and desires.

It is well documented that the greatest problems among youth and in society as a whole occur where the family structure has broken down. Conversely, where families are strong and stable, there are fewer social problems. Thus, healthy families are the foundation of a healthy society. The family is the first school of love, for it is here that young people learn the essential values and virtues that form the foundation for achieving their goals in life. For example, when children receive adequate love and guidance from their parents, the children are much less likely to become promiscuous.

As the nations of the world continue to develop industrially and economically, can they avoid the social problems that have accompanied material gain elsewhere? This is possible only if those nations recognize and promote the conditions that create a moral society. I want to speak to you today about the importance of cultivating heart and character.

As parents, educators and leaders our focus goes beyond simply educating the intellects of our young people. Their moral and ethical education is of concern, for their values are shaped through the education of their heart and character.

Cultivating heart and character will profoundly influence our ability to achieve certain non-material goals that provide

lasting fulfillment and happiness. There are three basic life goals that underlie all others. The first is becoming a person of mature character who learns self-control and develops the capacity to love. The second goal is establishing a happy and healthy family and experiencing the ethical and loving relationships that result from family life. The third goal is using our creative abilities to make a positive contribution to society. The ethical center guiding these three goals is true love.

The core of human nature is heart, which is the motivating force for relatedness and all moral striving. Therefore, the first dimension of education should be to help students develop a mature character through the cultivation of heart. The second dimension of education should be to raise the capability to form genuine relationships centered upon true love, through understanding the guidelines for proper behavior. Such education in norms supports the development of the capability to form genuine relationships centered upon true love. The third dimension of education, which dominates modern education, is in the mastery of knowledge and technical skills related to preparation for a career.

These three dimensions of education form a pyramid whose base is in the cultivation of heart. However, much modern education forms an inverted pyramid with an overemphasis on accelerated learning, technology and information, while neglecting the other dimensions of education. A balanced approach to education gives a priority to the cultivation of heart and the education in norms as a foundation for intellectual and physical education.

The cornerstone of a child's personality is his or her ability to relate to others in true love. True love means living for the sake of others without calculating personal reward. When this quality of love is applied in the relationship between men and women it leads naturally to purity before marriage and undivided conjugal love within marriage. Motivated by love grounded in morals, a person will always act in the best long-term interests of the ones they love, never gambling with their health, future goals or personal integrity.

Human beings come to know true love through experiencing what is known as the four realms of heart: first, the filial heart toward one's parents in response to their unconditional and sacrificial love; second, the heart of mutual love and friendship between brothers and sisters and

among peers; third, the heart of conjugal love between husband and wife; and fourth, the unconditional parental heart of love toward one's children. By developing these four realms of heart, a person becomes a man or woman of good character embodying true love. The family, therefore, becomes the foundation for human happiness, life and ideals.

Parents want to teach and guide their children to become sons and daughters of duty and filial piety who will love and respect their parents; by extension, they will love their teachers and elders. To reach true filial piety, an individual serves the family and sacrifices for it. By practicing this attitude in the community and being ready to sacrifice the family for the good of the nation, a person becomes a true citizen and patriot. A person who is ready to sacrifice his or her life in order to embody universal values for the benefit of humankind is known as a saint or sage.

In the family, parents potentially play three subject roles: true parents, true teachers and true leaders. Central to the fulfillment of each role is true love. True love is unconditional and sacrificial love in which people invest and forget what they have given and then continue to give without expecting anything in return. The best example of such love is parents who live selflessly for the sake of their children. By living according to such a standard people become true parents. The parental role extends to that of a true teacher. This means teaching moral values and setting the example for the other family members. Furthermore, the parental role extends to that of a true leader. This is achieved by guiding one's children in the right direction while maintaining a strong sense of responsibility for the lives and future of the family.

These roles also apply in society. For example, teachers can be true parents. They do this by demonstrating a heart of parental love toward the students and loving them as their own children. Secondly, teachers are to be true teachers. This means guiding the students in the right way by instruction as well as by personal example. And finally, as true leaders, teachers feel responsible for the moral and physical well-being of the children in their care, just as parents feel responsible for the whole well-being of their own children. The same principle applies to all people, whether they are responsible for a small group of people or a whole nation.

Through families, schools and communities working together to develop the moral character of young people, a civil society will emerge, and a true spiritual civilization can

be built. In turn, the home, school and community will enrich each other as they join together in common cause.

In these early years of the 21st century, all the world's peoples are hoping for the dawning of a new world culture of peace and unification. If the 20th century was the era of great scientific, technological and economic achievement, the 21st century should become the era of worldwide spiritual renaissance.

From the experience of the 20th century, we have learned that science, technology and economic development alone do not create the proper conditions for peace, harmony and true happiness. Rather, we need a new universal, value-based view of life, which supports the establishment of true families and healthy societies, as well as true nations and a world of peace and unification. We seek values that can integrate the best of spiritual and material values, traditional and contemporary values, and Eastern and Western values. Integrating these complementary views provides a more complete context for the appreciation and application of moral and ethical values.

For young people to realize their hopes and dreams, they need a loving family environment to cultivate their conscience and heart of true love. A strong and pure conscience is the basis for academic excellence, personal achievement, family stability and true citizenship. The conscience always tries to guide a person to do what is right. However, due to a corrupt moral environment, the conscience has been unable to function properly. As parents, teachers and leaders we have the responsibility first to purify and liberate our own conscience and then to help our youth to do likewise. Young people who have cultivated a pure conscience and true love will empower others with the desire and will to live an exemplary life for the sake of others. This is an essential feature of a civil society and a truly vibrant spiritual civilization.

Once again, I want to express my gratitude to all of you for attending this meaningful conference. It is my sincere wish that you will find the program inspiring and beneficial to the important work that you are pursuing. I wish you the very best during our time together. Thank you, very much.

By Dr. Joon Ho Seuk

President, International Educational Foundation

introduction



Parents and educators all over the world are debating about how best to raise responsible citizens in this era of unprecedented change. Family breakdown and its accompanying social ills have become worldwide concerns. Many had hoped that scientific, technological and economic advances would bring greater human happiness and contentment, but today we see that this is not necessarily the case. Many societies are experiencing grave social disruption.

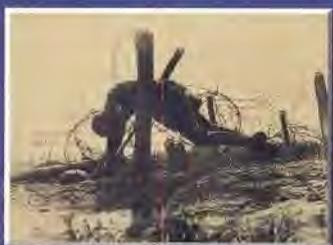
Some of the astronauts who have viewed our planet from space have experienced a profound realization of the "oneness" of Earth, a recognition of the planet as the home that is shared by its entire population. It is that elevated sense of identity that offers the hope of eradicating the prejudices related to race, creed, gender and class that so often divide us. But what is it that we share in common? The external trappings of existence differ widely throughout the world, but we share common ethical ground. Values such as justice, civility and respect for truth are recognized and upheld all over the world. They transcend culture, nationality, language, creed and race. These universal values are recognized by all people as being good and desirable, and yet our recent history has challenged our ideals. Let us look back at the 20th century.

Best of the 20th Century



We know that the world has changed dramatically in the last one hundred years, in many ways for the good. Modern science and technology have helped to raise material living standards. Developments in health and medicine have eliminated many diseases that once plagued humankind. Advances in transportation and communication have created opportunities for people to interact more easily than ever before. Rapid developments in the use of the Internet have quickly transformed the ways in which we communicate and do business. We may consider advances in science and technology to represent the best aspects of the 20th century.

Worst of the 20th Century



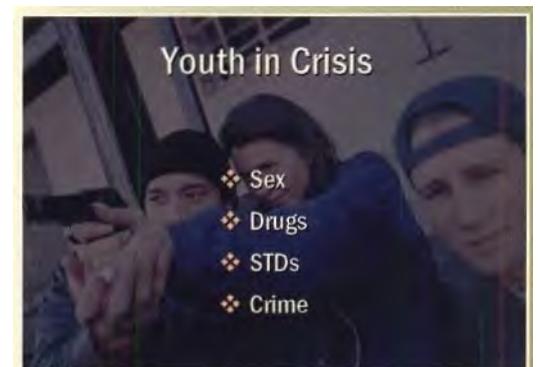
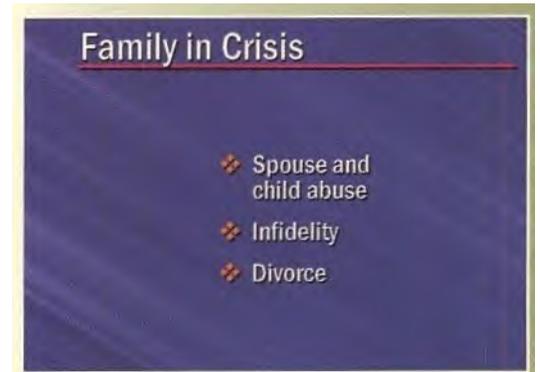
At the same time, while technology has made it easier to communicate with and to learn about each other, there is little evidence that we have improved in our ability to get along with each other. The dark side of the 20th century included bloody conflicts of unprecedented scale. More

people died in war in the last century than in all previous centuries combined. The second half of the 20th century was dominated by a Cold War between competing superpowers that brought the world to the brink of annihilation. By the end of the century the Cold War had ended, but regional conflicts continue to menace large portions of the world's population.

The second half of the 20th century also saw the gradual development of another crisis of a more insidious and fundamental nature—the breakdown of family life. Today this crisis has reached epidemic proportions affecting nearly all countries. Spousal and child abuse, marital infidelity, and divorce are rampant. Youth grow more distant from their parents, while respect between husbands and wives is on the decline. People are becoming ever more self-absorbed.

Since family breakdown has increased sharply in affluent countries, the assumption in some developing societies that economic prosperity and political freedom will solve this problem is wishful thinking. We must look to more fundamental reasons for the cause of family breakdown than that of economic pressures. Families are the cells of human society. If the cells of the body become diseased, then eventually the whole body will suffer.

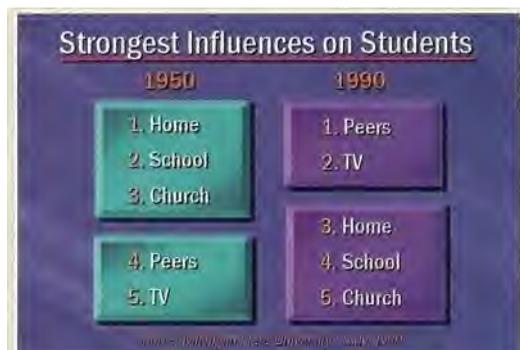
The breakdown of families over the recent decades has led in turn to an increase in youth problems. Without the civilizing influence of strong families, young people in affluent countries have exploited wealth and external freedoms to experiment with drugs and engage in promiscuous sexual behavior. The influence of this "youth culture" has spread throughout the world in recent times, bringing with it the growing problems of AIDS and other STDs, drugs, crime and juvenile violence.



Comparative Influences on Youth

In the United States, the decline of family strength and its effects on youth in the latter half of this century are dramatically illustrated by a survey from Michigan State University. It shows that between 1950 and 1990, there was an almost total reversal of the influences young people identified as most important in their lives. Fifty years ago, the most important influences were parents and home life; close behind came school,

followed by church, peers and television. By 1990, peers and television had become the most important influences on young people. It stands to reason that immature peers and profit-motivated television programs can never replace the love, care and moral guidance of concerned parents and a supportive family life.'



U.S. Congressional Quarterly, cited by William Bennett, *Index of Leading Cultural Indicators* (New York: Simon Schuster, 1994), p. 83.



A stark illustration of the profound changes that have occurred among our youth is a study comparing problems facing American schools in the 1940s and the 1990s. The typical problems of children talking out of turn or running in the hallways have been replaced by serious dysfunctional behaviors such as drug abuse, suicide, robbery and assault.' The United States has experienced the most chilling form of this negative behavior in a spate of school shootings.

Historically, three social institutions have shared the work of moral education: the family, religious groups and the school. When schools cease to be effective in conveying moral values and when the institution of the family is in decline then society faces a serious problem. National governments make constant efforts to address the social issues that are the result of a crisis in values, but these efforts often have very limited success.



From 1960 to 1990, the United States government increased spending on social problems by 500 percent. Despite this enormous expenditure, the same period saw a 500 percent rise in violent crime, a 400 percent rise in births outside of marriage, a 400 percent rise in divorce, a 300 percent rise in children living in single-parent homes and a 200 percent rise in teenage suicides.

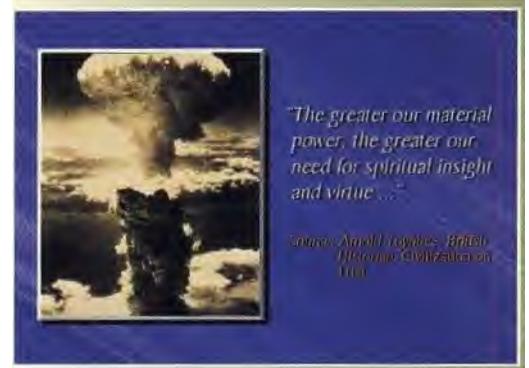
Billions of dollars spent on social and economic programs have been of little avail in dealing with these problems. Of

course, money is needed, but money alone cannot solve these problems. Exasperated leaders are beginning to realize that these issues must be addressed in a more fundamental way. The basic questions we face are internal ones, involving the mind and heart; what is beneficial for human beings and what is not; and questions of good and bad, right and wrong. These are moral questions.

British historian Arnold Toynbee wrote in *Civilization on Dial*: "The greater our material power, the greater our need for spiritual insight and virtue to use our power for good and not for evil.... We have never been adequate spiritually for handling our material power; and today the morality gap is ... greater than it has ever been in any previous age."²

We might say the heart of the human problem is in the human heart. The solution to today's social problems will not come through new technology or government programs. A good society can be formed only by raising individuals of good character. How can this be done, and what is the role of education? These are the themes of our presentation.

Character provides the foundation for all that we do in our lives. It shapes the ways in which we utilize the skills and abilities that we acquire, and so in this presentation we will emphasize the importance of moral education. This is not a new idea. Indeed, moral education was once considered to be a fundamental aspect of public education. However, as we shall see in our case study of developments in American education, there has been a tendency in recent decades to move away from the notion of inculcating particular values in our youth. We will argue that, even in the most pluralistic society, there are certain universal values which can be taught without infringing on individual rights. Finally, we will offer a proposal for a balanced education in which values, skills and knowledge are fully imparted and fully realized.



² Arnold Toynbee, *Civilization on Dial* (Oxford: Oxford University Press, 1948).

PART 1 - The Priority of Moral Education

To understand the need to educate for character we must take a look at the nature of the human being.

A human being has two fundamental aspects. Of course, we all have a body, but there is something more. We recognize a nonphysical human dimension, whether we call it a mind, spirit or character.

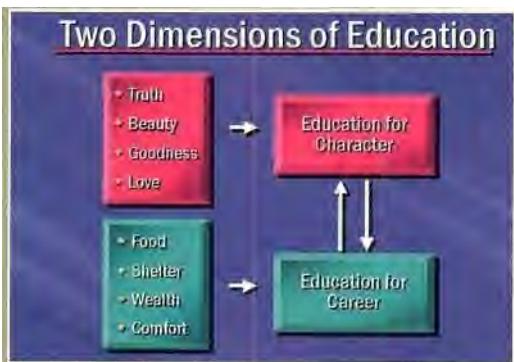
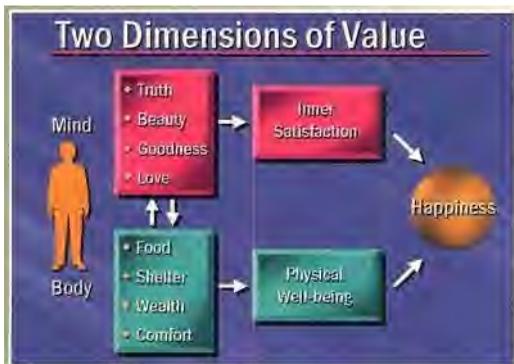
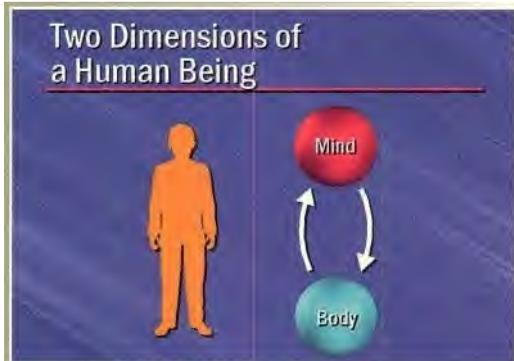
These two dimensions of the human being cause us to seek two corresponding sets of values. First, centered on our bodies, we have material desires and needs. The desires for food, good health and a comfortable place to live are some of our most basic material needs. Additionally, we pursue wealth in order to gain access to higher levels of physical comfort and the ability to exercise greater control over how we lead our lives.

On the other hand, our mind, centering on our conscience, seeks moral or spiritual values such as truth, beauty, goodness, and true love. Finding or realizing these values leads to inner satisfaction.

The mistake many people make is to believe that the pursuit of material values alone leads to inner satisfaction. However, the satisfaction this brings turns out to be fleeting and unfulfilling. This is because we cannot neglect the spiritual dimension of our being.

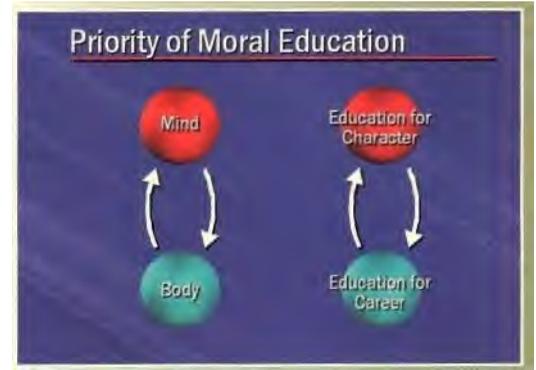
Education must take into account both dimensions of a human being. Only then are we directing our youth along the road to true and lasting happiness.

It can be concluded that there are two aspects of education. Education in morals and ethics is needed to help people realize such spiritual values as truth, beauty, goodness and love, creating the foundation for good character. What can be called conventional education—academic education, technical and vocational education, artistic and physical training—enables people to better pursue such practical goals as developing a career and attaining wealth, a comfortable life, good health and social status.



Of these two dimensions of education, education in morals and ethics is by far the most important. The two dimensions are meant to relate to each other like mind and body. Just as our mind should guide and control our body, so too should morality and ethics guide and control the use of our practical knowledge, skills and activities. If not, as individuals we will be immature and selfish, and as a society we will misuse our knowledge and technology towards selfish purposes.

Of course, education has always been concerned with the passing on of knowledge from one generation to the next and ultimately raising up people capable of developing new horizons in their chosen disciplines. We want our young people to inherit the accumulated knowledge of humankind. We also want them to inherit the highest values of our culture. Thus, education traditionally has sought to teach students moral standards and social responsibilities, preparing the young generation to become good and responsible citizens and leaders of their society. We can see that education has always been concerned with both the intellectual and moral development of young people.



- ### Traditional Role of Education
- ✦ Passing on knowledge & cultural values
 - ✦ Teaching moral standards and social responsibilities
 - ✦ Preparing good citizens

the founding fathers of the United States believed that a vital mission of education was to add to the "moral character" of society. Noah Webster wrote in 1790: "Education, in great measure, forms the moral character of men, and morals are the basis of government.... It is much easier to introduce and establish an effectual system for preserving morals than to correct by penal statutes the ill effects of a bad system.... The only practicable method to reform mankind is to begin with children." School children learned to write by copying such proverbs as: "Employment prevents vice," "Praise follows exertion," and "Justice is a common right."-'

For centuries, Chinese students memorized and copied phrases from the Confucian classics

such as: "Idleness when young, regrets before long," "Where there is a will, there is a way," and "Intolerance of minor insults will ruin great projects."³

Classical education's explicit aim was to nurture in the child a definite type of character, a specific attitude towards life. Here is a description by **Plato** of education in ancient Greece: "Education begins in the first years of childhood. As soon as the child can understand what is said, mother and father exert themselves to make the child as good as possible, at each word and action teaching and showing that this is right and that wrong, this honorable and that dishonorable.... At a later stage they send him to teachers and tell them to attend to his conduct far more than to his reading

and writing. And the teachers did so ... they put into his hands the works of great poets, and make him read and learn them by heart, sitting on his bench at school. These are full of instruction and of tales and praises of famous men of old, and the aim is that the boy may admire and imitate and be eager to become like them."

¹ Noah Webster, "On the Education of Youth in America" [1790], in Frederick Rudolph, ed., *Essays on Education in the Early Republic* (Cambridge: Harvard University Press, 1965), p. 63.

= John Silber, "Exploring Models of Character Education," International Educational Foundation International Educators' Conference, Washington, D.C., June 12-18, 1995.

See Gong Dafei, *Chinese Maxims: Golden Sayings of Chinese Thinkers over Five Thousand Years* (Beijing: Sinolingua, 1994).

⁴ Protagoras 325c-e.

PART 2 - Trends in America Moral Education

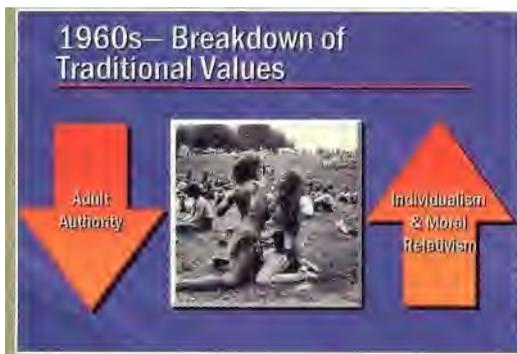
Now let us look at recent developments in moral education. How good a job have we done in recent years in conveying morals and ethics to our youth? Here we will examine certain trends in the education system of the United States, since they tend to influence many parts of the world.

A. Breakdown of Traditional Values

In the 1960s, the West witnessed the breakdown of values traditionally promoted by education. It was the time of the sexual revolution and the drug culture, in which youth began to challenge all forms of authority. The concept that values are absolute and unchanging was rejected, and it was replaced by a moral relativism in which there were no longer clear distinctions between right and wrong. Everything was thrown open to question. Soon thereafter, selfish individualism became fashionable. Individual rights became more important than individual responsibility to society. Values such as sacrifice and self-denial were considered no longer necessary and even regarded as a foolish approach to life. These viewpoints were promoted by the popular culture.

These cultural changes have had a strong impact on education. Many educators began to adopt a "values-neutral" perspective, claiming that they had no right to "impose" their systems of value on their students. Everyone's viewpoint was to be respected, no matter what it was. At the same time, there was a general decline in the influence of religion and its moral teachings. The distrust of authority extended into the classroom, reducing teachers from the role of moral examples and guides to that of facilitators of the learning process.

These cultural factors influenced the adoption of new educational methodologies such as "values clarification." This new approach to values in the schools made its debut in 1966 with the publication of *Values and Teaching*, by New York University Professor Louis Rath. In his thinking, students were no longer to be guided towards a certain



moral choice, but were to be encouraged to "clarify" their position on any particular issue. No matter what its merits, one position was as good as another. The idea that adults should directly instruct children in right and wrong, or even try to influence students' "value positions," was explicitly rejected. In this way, moral choices became preferences—not right or wrong, just different.

The following hypothetical example illustrates how values clarification worked in practice. The teacher asks one student, "Sally, what is your view of sex before marriage?" Sally responds, "I believe marriage is sacred and that men and women should refrain from having sex until they are married. They should be faithful to each other, keeping a lifelong commitment." "Very good, Sally," says the teacher. "Next, John, what is your viewpoint?" John says, "I think people should be free to experiment. To be tied down to one person is too limiting." The teacher responds to this, "Very good, John. You've clarified your values."

By teaching respect for all values, American schools actually taught none, producing graduates who have great difficulty in distinguishing between right and wrong.

Philosophical Roots of Values Clarification

Values clarification had its roots in American humanistic psychology. Carl Rogers introduced a new approach to counseling, which he called "client-centered" therapy. In this approach, the therapist does not give advice but reflects back the patient's thoughts and feelings as objectively as possible. The goal is for the patients to recognize the

solutions to the problems within themselves, by drawing out their deepest values, desires and goals. Such self-realizations can help motivate adults to clarify or change their attitudes and behaviors. To apply this approach to children, as Rogers recommended, assumes that children are innately able to develop as moral agents on their own, without learning society's moral code.'

The Rogerian approach to learning is rooted in Romanticism, the philosophy founded by the philosopher Jean-Jacques Rousseau. According to Romanticism, children are inherently good and society corrupts them. If children would only be allowed to grow in a natural state, their natural virtues would flower.

' Carl Rogers, *Freedom to Learn* (Columbus, Ohio: Merrill, 1969).

Characteristics of Values Clarification



- ❖ Teacher as facilitator
- ❖ Ignores traditional morality
- ❖ Discounts parents' role

Early Appeal of Values Clarification



- ❖ Interactive
- ❖ Treats students as individuals
- ❖ Pro-tolerance

Interactive Methodology



- ❖ Participatory
- ❖ Students as agents of own learning
- ❖ Effective within moral framework

The result of this approach is to relativize traditional moral teachings, which tend to be presented as old-fashioned and unrealistic for modern times or else as authoritarian intrusions into personal choices. This approach also tends to undermine the authority of parents and the important role they should play in a child's upbringing. Students are encouraged to question the views of all authority figures, including their parents.

We can understand why a methodology such as values clarification was so appealing when it was first adopted back in the 1960s, in a climate in which all authority was questioned. It was a much more interactive approach than the older didactic method, encouraging student involvement. It encouraged students to think critically and challenge traditions or prevailing opinions. It seemed to tolerate and encourage a wide variety of opinions and viewpoints, leading to lively discussions on many current issues.

This type of methodology does seem to be more appropriate to the modern age than the old style of direct instruction. In the democratic societies of today's world, young people expect and are expected to add their voices to the discussion around them. This approach recognizes that they should be agents in their own learning and not just be force-fed information. To be effective and beneficial, however, this approach must take place within a moral framework. Otherwise, it can lead to disaster when there are no clear moral standards and each view, no matter how anti-social, is considered equally valid.

Learning through Dialogue

Non-directive methods of education are as old as Socrates and Confucius.

The Socratic dialogue is a method of questioning designed to draw out the students' values. Confucius continually questioned his disciples and encouraged them to state their own view. He remarked, "Only one who bursts with eagerness do

I instruct; only one who bubbles with excitement do I enlighten. If I hold up one corner and a man cannot come back to me with the other three, I do not continue the lesson."² A crucial part of Confucius' non-directive method was evaluation; he discussed his students' answers and compared them against a moral standard.

Socrates did not employ his method of teaching with students under thirty years old. Such methods continue to be useful for positive moral instruction when the conclusions are examined and evaluated in relation to moral values.

Analects VII.8. Arthur Waley, The Analects of Confucius (New York; Random House, 1938).

Today, decades later, educators are recognizing the limitations and failures of values clarification. Although it encouraged young people to express themselves and to think critically, because it did not promote clear moral standards, it has not been successful in building character. Instead, it produced mediocrity by tolerating immaturity and immorality.

In the end, values clarification failed because it made the mistake of treating young students like adults who only needed to clarify the sound views that they had already formed. It ignored the fact that children, and many adults, need help in developing sound views in the first place.

Limitations of Values Clarification

- ✦ No moral standards
- ✦ Encourages mediocrity
- ✦ Not character-building

Regrets about Values Neutrality

Merrill Harmin, one of the leaders of the values clarification movement, later expressed some regret about its impact: "Our emphasis on value neutrality probably did undermine traditional morality.... As I look back, it would have been better had we presented a more balanced picture.... It makes a

good deal of sense to say that truthfulness is better than deception, caring is better than hurting, loyalty is better than betrayal, and sharing is better than exploitation."³

A teacher in Amherst, New York, stated, "To my mind, leaving children alone to discover their own values is a little like putting them in a chemistry lab and saying,

'Discover your own compounds, kids.' If they blow themselves up, at least they have engaged in an authentic search for the self."

³ Merrill Harmin, "Value Clarity, High Morality: Let's Go for Both," *Educational Leadership* (May 1988), pp. 24-30.

¹ Quoted in Christina Hoff Sommers, "Teaching the Virtues," *The Public Interest* 111 (Spring 1993), pp. 3-14.

In view of what has been said, we can summarize the reasons why traditional moral education lost influence in the United States as well as in other parts of the world:

- 1) Because of the advent of moral relativism, values neutrality became the norm in the teaching process.
- 2) It was thought that the pluralism of modern society precluded the teaching of common or universal values.
- 3) As people have become more sensitive to the issue of the propagation of religious doctrine in schools, they have tended to view the teaching of values in a negative light. There is a fear that teaching values may be a subtle way of promoting religion.

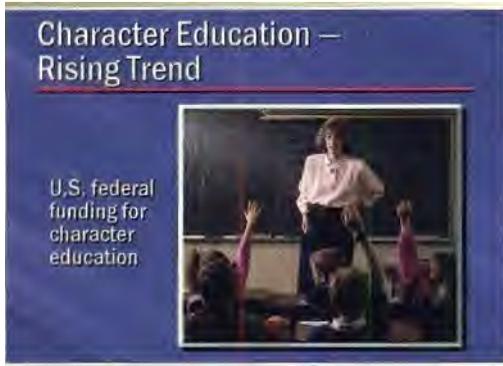
Why Moral Education Went Astray

Dubious assumptions

- ✦ "Values = neutrality" as norm
- ✦ Pluralism precludes universal values
- ✦ Values = religion
- ✦ Pluralism = tolerance

- 4) Many people came to believe that pluralism requires us to tolerate and accept any belief or lifestyle. Failure to do so was seen as an indication of bigotry and intolerance.

B. Character Education



U) Faced with the neglect of moral education and its disastrous consequences for the lives of young people, many Americans have begun to harshly criticize their public school system, even transferring their children to expensive, private schools where traditional moral values are taught or else resorting to what is called home-schooling. At the same time, in the 1990s a growing movement for moral education in the public schools emerged under the rubric of "character education." Character education has been defined as "the deliberate effort to develop good character, based on core virtues that are good for the individual and good for society."⁵ Increasing numbers of schools in the United States have begun to initiate character education programs. It is estimated that currently up to one-third of U.S. public schools are considering or have initiated these types of moral education programs.⁶

Let us now take a look at universal moral values. What are they and how do we recognize them?



Character consists of values in action. People of good character are able to judge what is right and then do what they believe to be right. Values are of two kinds: moral and non-moral. In this presentation, we are concerned about moral values such as honesty and responsibility, which carry obligation. Moral values tell us what we ought to do, and we feel compelled to abide by them even when we would rather not. Non-moral values such as listening to music carry no such obligation.

Moral values can be further divided into universal and non-universal. Universal moral values—such as treating all people justly and respecting their lives, liberty and equality—bind all persons everywhere because they affirm our fundamental human worth and dignity.

Commonalities in Moral Teachings

The British writer C.S. Lewis presented a case for universal values in this way:

"I know that some people say ... different civilizations and different ages have had quite different moralities. But this is not true.... If anyone will take the trouble to compare the moral teaching of, say, the ancient Egyptians, Babylonians, Hindus, Chinese, Greeks and Romans,

what will really strike him will be how very much like they are to each other and to our own....

"Think what a totally different morality would mean. Think of a country where people were admired for running away in battle, or where a man felt proud of double-crossing all the people who had been kindest to him. You might just as well try to imagine a country where 2 plus 2 equals 5.

Men have differed as regards what people you ought to be unselfish to—whether it was only your own family, or your fellow countrymen, or everyone. But they have always agreed that you ought not to put yourself first."

C.S. Lewis, "Right and Wrong as a Clue to the Meaning of the Universe," *Broadcast Talks* (London: Centenary Press, 1942), p. 11.

What are the criteria by which we may recognize a universal value?

- 1) It should meet the test of reversibility: if I do something to you, how would I feel if it were done to me? Respecting another person's property and not taking what belongs to someone else meets this test.
- 2) Another test for universal validity is generalizability: would it be good if everyone did it?
- 3) A universal value is also compelling to the conscience: it rings true to the intuition as well as to reason. Even schoolchildren understand values when they cry out for justice in the schoolyard: "He hit me first!" Instinctively, they know that the provocateur is considered the more guilty.
- 4) Furthermore, a universal value brings objective benefits to the individual and society over the long term. The proverb "honesty is the best policy" tells us that although it is often expedient to lie or hide the truth, in the long run this way breeds mistrust and resentment which sometimes lead to conflict and destruction.
- 5) Universal values are found in worldwide, in a diversity of cultures.
- 6) Practicing universal values nurtures a virtuous character.

Universal Values Criteria

- ❖ Reversible
- ❖ Generalizable
- ❖ Compelling to the conscience

Universal Values Criteria

- ❖ Objective benefits
- ❖ Transcend cultures
- ❖ Embodied as virtues



Because it resonates with the highest ideal of human nature, a universal value is one that is recognized among diverse human societies. A heroic act of self-sacrifice, such as risking one's life to save a drowning child, is honored in both East and West, in a modern industrialized society as well as in an aboriginal tribe.

Recognition of the existence of universal values is the basis of the contemporary character education movement. Answering objections to moral education, the delineation of universal values permits an effective critique of relativism and opens the door for moral education in the most pluralistic of societies. Moreover, these values are the basis for conducting moral education apart from religious teaching.

Philip Vincent, lecture to the Canandaigua (New York) City School District.

◊ Leading character education organizations include: The Character Education Partnership in Washington, D.C.; Character Plus (formerly PREP) in St. Louis, Missouri; the Center for the 4th and 5th Rs at SUNY Cortland in New York; the Center for the Advancement of Ethics and Character at Boston University; and the International Center for Character Education at the University of San Diego, California.

PART 3 - Goals of Education

In this final section, we will consider how to make an appropriate balance between the two aspects of education: character education and career education. As we proposed earlier, they are meant to relate to each other as a mind to a body, with values guiding action. Let us consider in more detail the components of a truly balanced educational focus that takes into account the development of the whole person, spiritually and physically, mentally and emotionally, morally and intellectually. It is important to note here that IEF's concept of education is not limited to the formal instruction of institutionalized learning. Education, particularly moral education, begins in the very earliest years and continues throughout our entire life. Formal educational systems should respect and harmonize with the lifelong learning that takes place in the environment of the family. This presentation is intended to encourage parents, teachers and other important people in a child's life in their roles as moral educators.



Thomas Lickona, a leader in the contemporary character education movement in the United States, has written: "Education has had two great goals: To help young people to become smart and ... become good."

Effectiveness of Character Education

Researchers are starting to evaluate the effectiveness of character education programs in improving the morals and behavior of young people. For example, the Child Development Project, a comprehensive whole-school elementary character education program that as of 1998 had been implemented in 46 schools in four states of the United

States, was evaluated in three different studies. The results show consistent positive changes in a broad range of student attitudes, inclinations, feelings and behaviors. Areas of improvement include conflict resolution skills, concern for others, trust in and respect for teachers, pro-social motivation, altruistic behavior and positive interpersonal behavior)

"The Child Development Project: A Brief Summary of the Project and Findings from Three Evaluation Studies," Oakland, California: Developmental Studies Center, September 1998. See also, "Schools of Character: Reclaiming America's Values for Tomorrow's Workplace," McGraw-Hill Companies and Character Education Partnership, p. 15; and "National Schools of Character, Best Practices and New Perspectives," *Character Partnership*, 1999, pp. 16, 20, 40.

Undoubtedly, the goal of education is to produce decent, competent human beings who can bring benefit to themselves and others. We may divide the goal of education into three main aspects:

The individual aspect—the development of mature character.

The social aspect—learning to build ethical and loving relationships with others, beginning with the family.

The vocational aspect—developing one's skills and abilities in order to become a truly productive citizen.

Moral Goals of Education

1. Mature character
2. Loving relationships & family
3. Contribution to society

A. Mature Character

Let us begin with the first of these goals: mature character. Mature character may be defined as the inner disposition conducive to right conduct. It is our collection of attitudes and habits that enable and facilitate moral action. Every task and every achievement bears the imprint of our character. Moreover, as we shall see, one result of attaining good character is that we are able to love others well and become more productive citizens. Good character is thus the foundation for all human endeavors.

Good Character



Disposition to right conduct

- ✦ Attitudes & habits
- ✦ For loving well

Different Personalities United in Character

There is a morally important distinction to be made between personality and character. Every person is a unique individual, in terms of personality. Personality varies from person to person, as do talents and general abilities. A certain type of character, on

the other hand, can be found among many people. Character is created through virtues that are universal.

Different Personalities United in Character





When we say that a person has a good character, we usually mean that he or she has a good heart. The heart is at the core of human character. The deepest motivation for all moral striving arises from the heart. In particular, the heart is the source of the fundamental impulse for relatedness. It is what motivates a person to yearn for the joy of loving and being loved, the satisfaction of valuing and being valued. Love and relatedness describe a human need no less strong than the needs for food and shelter. Indeed, people often are willing to give up both of these for the sake of love.

Love in its true sense is inherently moral. It requires altruistic action: giving, serving, sacrificing ourselves for the sake of our beloved. Love is also inherently ethical, because it can be realized only in a relationship with another human being. The judgment of whether our love is true or false, giving or possessive, altruistic or self-centered, is ultimately decided by our counterpart. Therefore, in the pursuit of true love, our heart is pleased to promote a moral and ethical self that will pass the test of love. It is because of this nature of heart that people reject shallow or insincere affection, praise an enduring marriage, and are repelled by extra-marital dalliances.



Our heart begins to develop from the moment we are born. However, it is not an automatic process like the growth of the human body, but it is something that must be cultivated as a plant must be cultivated with love and care in order to become healthy and beautiful. A person needs experiences of love to encourage the heart to open and to make an internal connection with others. Because a cultivated heart is a moral one, a person must see moral examples that are held up as role models. In addition, a person must make effort to practice caring for others, appreciating and valuing others. A cultivated heart is an unselfish heart.

The best environment for this growth is usually provided by the family, but the school can also play an important role. Teachers can be significant influences in the development of heart in children and young adults. This occurs when the teacher relates to the children with a parental heart of concern and love that creates a safe environment for learning.

Thus, mature persons are those who, with a sincere heart, love others and live for the sake of others. They exhibit self-control and resist the temptation to follow selfish impulses, in order to consistently practice living for others. Their words and deeds are one. Many people know what is right and say what is right, but fail to practice their own words. We call such people hypocrites. People of mature character will live according to their values and make them into personal virtues. Both parents and teachers carry the responsibility of being moral exemplars.

— The first part of education concentrates on the development of heart so that the individual exhibits a dependable and reliable character in all future relations and dealings. Cultivation of heart is the first dimension of education, bearing fruit in mature character. It is also the foundation for attaining the other two dimensions of education.

B. Loving Relationships and Family

The second dimension of education corresponds to the second goal of education: to help people develop the capacity for ethical and loving relationships. Love cannot be separated from ethics, because ethics concerns the way to properly relate with others. Building upon the first goal, mature character with the capacity for true love, a person learns to observe the standards and proper rules for good relationships. The loving and harmonious family is both the goal and the central context of ethical training and practice.

Instruction in the rules and norms of behavior is key to education in ethics. Good character develops only through a course of continual self-discipline and striving to adhere to standards of good behavior. Ethical training provides us with standards to guide our personal life and our relationships with others. This component of education is concerned with learning rules, training to obey rules, and understanding the reasons behind rules. The Golden Rule, "treat others as you would want to be treated," is a typical guideline for an ethical life.

Moral Goal – Mature Character



- ✦ Loving heart
- ✦ Self-control
- ✦ Lives for others
- ✦ Words = Deeds

First Dimension of Education



Cultivation of the Heart → Mature Character

Education in Norms



- ✦ Training in proper behavior
- ✦ Rules and responsibilities
- ✦ For respect & harmony

Common Moral Principles Recognized by the World's Major Cultures

Evil can be overcome by good: "Love your enemies and pray for those who persecute you" (Christianity). "The good deed and the evil deed are not alike. Repel the evil deed with one that is better, then lo, he between whom and you there was enmity shall become as though he were a bosom friend" (Islam). "Conquer anger by love. Conquer evil by good. Conquer the stingy by giving. Conquer the liar by truth" (Buddhism). "I treat those who are good with goodness, and I also

treat those who are not good with goodness. Thus goodness is attained" (Daoism).

What we give out will return to us: "Ashes fly back in the face of him who throws them" (African proverb). "Whatever a man sows, so shall he reap" (Christianity). "Whatever affliction may visit you is for what your own hands have earned" (Islam). "The imprudent man is consumed by his own deeds, like one burnt by fire" (Buddhism).

Responsibility for our problems in life begins with our self:

"In the practice of archery we have something resembling the principle in a moral man's life. When the archer misses the center of the target, he turns round and seeks for the cause of the failure within himself" (Confucianism). "Man should discover his own reality and not thwart himself. For he has his self as his only friend or as his only enemy" (Hinduism). "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?" (Christianity).

In the family, ethical conduct includes fulfilling our proper role according to our position, whether as an elder brother, son, daughter, wife, father, etc. It means accepting the responsibility inherent in our role, upholding fidelity within marriage and guarding the integrity of the family itself.

Schools are composed of webs of relationships and responsibilities. Ideally, the standard of the school is in harmony with the standard of the family. Education in ethical standards consists of continual training in conduct, attitudes and manners. It includes the art of creating harmony in the relationships of daily life. It involves a sense of when and how to follow, and when and how to lead. An ethical person can relate well even with people with whom it is difficult to get along.

The rules of ethics are not ends in themselves; rather, they exist for the sake of facilitating loving relationships and ensuring social harmony. Just as travel by automobile is only safe and rapid when the rules of the road are obeyed, so also family relationships are harmonious and loving when ethical standards are understood and observed. When the family is ethical, harmony and genuine love can blossom among family members and extend from there to relationships in society.



Moral and ethical education should strike a balance between love and rules. It may seem that acting from a loving heart and acting in obedience to rules are quite opposite from each other. After all, since the nature of love is to be concerned with the welfare of others, the expressions of a loving heart are compassionate and forgiving. On the other hand, ethical rules are by nature demanding, fair, strict and uncompromising.

Nevertheless, these two seemingly opposite components of moral and ethical education are complementary and pursue the same purpose—to foster goodness. The love that nurtures and cultivates a child's heart instills the motivation and desire to be good. Ethical rules define good conduct and guide the course of training to be good. Thus, love and concern for others can powerfully motivate a person to follow rules of good conduct. Being strict with ourselves about standards makes us reliable and better able to relate with honesty and fairness.

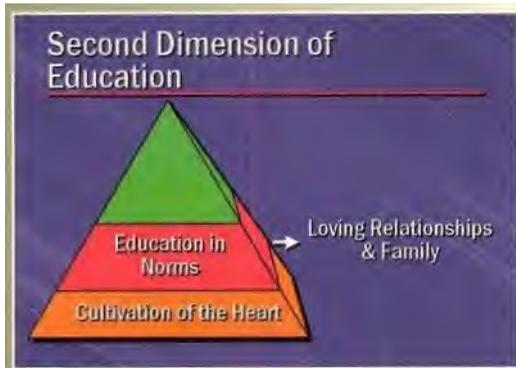
Cultivation of heart and education in ethical standards should balance each other. If moral education emphasizes rules and is lacking in love, it becomes excessively harsh and formal. People raised in this way may be disciplined and reliable but lacking in compassion and sensitivity. They may become self-righteous and end up harming others. They may have difficulty expressing or receiving love. Education that is strong on love but weak on standards, however, can result in young people who are undisciplined, spoiled and irresponsible. Even though they might be well endowed with compassion for others, they will not have the strength of character to enter into faithful and dependable relationships in which sacrifice, perseverance and loyalty are required.

Thus, the second of the three goals of education, ethical and loving relationships, requires both cultivation of heart and instruction in ethical standards. People educated in this way will naturally understand and live by ethical principles. They will become capable of creating a strong marriage, becoming an effective parent and, in general, living for a higher purpose and ideal.

Moral Goal: Loving Relationships & Family



- ❖ Strong marriages
- ❖ Effective parenting
- ❖ Ethical practice
- ❖ Living for higher purpose



These two dimensions of education, cultivation of heart and education in norms, together constitute moral and ethical education, or character education. Moral and ethical education is the basis of all education.

C. Mastery

Let us turn now to the more conventional dimension of education, which we may call education for mastery. We all have natural desires for creativity and dominion that are realized through education, training and practice. This dimension of education involves academic education, the acquisition of knowledge in subjects such as the natural and social sciences, history, mathematics and literature. It also includes technical education in practical fields such as engineering, medicine, law and computer technology. Finally, it involves education in the arts and physical education.



Ultimately, education for mastery is not an end in itself, but promotes the greater purpose of raising up productive citizens who fulfill their individual potential and who can make a contribution to their society and the world beyond. As people develop their knowledge, skills and technical expertise, they have the potential to be of enormous benefit to the larger society—if only they have upright character and proper relationships with their family, community and co-workers. On the foundation of good character and guided by a loving heart, we can balance our desire for personal success with the larger purpose of bringing benefit to others. In this way, our work and creativity can have value to the society and world. Such people would never allow their personal ambition to cause them to exploit others, misuse public funds or engage in other deceitful activity.



Mastery and morality necessarily intertwine. Whether we labor with our hands or with our head, whether we work with people or things, a strong conscience and a well-developed capacity to love make for a more ennobling contribution to the human community. A good doctor is not simply one who is fully knowledgeable in the practice of medicine, but one who also knows how to treat her patients with love and respect. A great musician is not simply one who is well skilled at creative expression, but one who can uplift the spirit of others with his art. Mastery is also

intertwined with ethics. Merchants must be honest in dealing with customers. Managers need to be guided by ethical considerations in treating their workers. Lawyers must not take advantage of those who trust them.

Although important, mastery alone does not necessarily bring success to an endeavor. Attitudes of the heart, the ability to form good relationships, and the ethical and humane treatment of others provide moral guidelines for the use of our technical expertise to benefit society as well as achieve personal fulfillment.

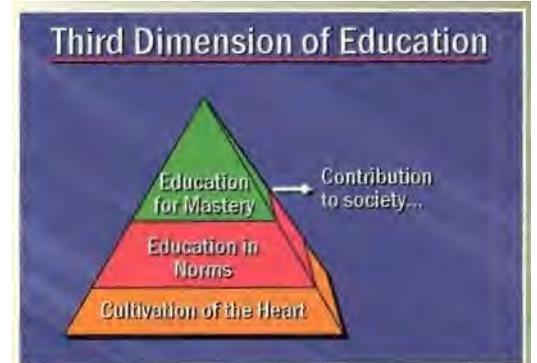
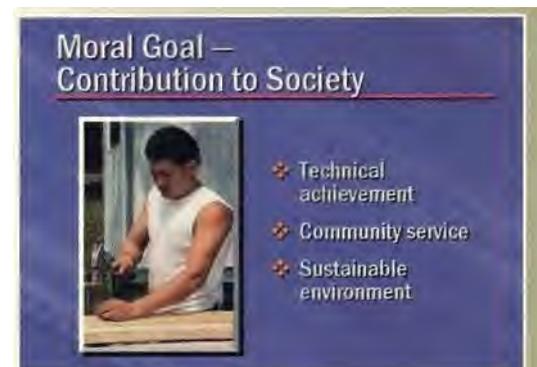
Similarly, mastery must be accompanied by a concern for preserving the natural environment. Love and care for nature are attributes of healthy character.

We may think of the planet Earth as a great mother who provides all the elements that nourish our body and keep it alive. We should treat nature as we would treat our own mother, with a feeling of gratitude for the life and nourishment that she constantly and unstintingly provides.

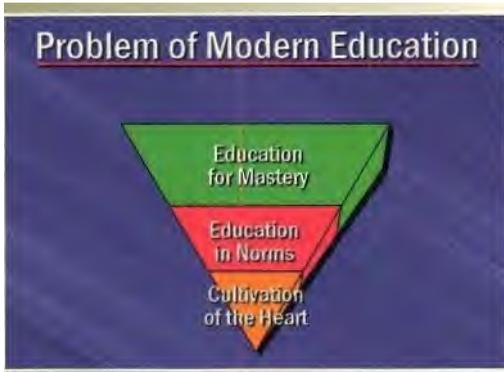
The natural world can also be seen as an extension of our own body. Therefore, just as good character leads us to restrain our physical desires, it also leads us to restrain our greed in order not to abuse the environment.

We see, then, that developing our mastery on the foundation of a loving heart and mature character results in becoming a person who is able to make a significant contribution to the society and world, whether in the area of technical achievement, voluntary associations or preserving the environment. By raising up such people, we can be assured that our knowledge and technology will never be misused, but always be directed towards the greater good.

All three dimensions of education—the cultivation of heart, education in norms, and education for mastery—are involved in realizing the third of the three goals of education: raising up truly productive citizens. This goal of education is realized when the home, school and community work in partnership to ensure that all three dimensions are in balance.



Conclusion: Balanced Education



—] In taking a look at our systems of education today, we find that in many ways these dimensions are not in balance. Our tendency, especially over the past century, has been to devote great amounts of resources towards the third dimension of education—developing knowledgeable, skilled and creative citizens—while neglecting the more fundamental dimensions of education. The result of this overemphasis has been highly-educated professionals who lack the heart and moral standard commensurate with their influence and responsibility. Thus, we have computer specialists who use their knowledge to create viruses whose sole purpose is to destroy the workings of thousands of computers. We have creative artists who use their talents to propagate promiscuity and violence. At the same time, due to the lack of cultivation of heart and education in norms, our world is suffering from the effects of selfishness, family breakdown and a host of social ills which they breed.



The challenge for education in the 21st century is to correct the current imbalance. We should consider a well-educated individual to be one who has cultivated a loving heart, is trained in ethical precepts, and has mastered knowledge and skills for productive activity. Because such people care about their family and feel responsible for them, they do not stray into a life of self-indulgence. They are capable of hard work and have the personal virtues required to create wealth and use it wisely. They are social and economic assets to their community.

Social prosperity requires citizens of mature character who have the capacity to be responsible for their duties. They should not fall into corruption or use their skills to advance themselves at others' expense. Indeed, whether the knowledge and skills imparted by conventional education are used for the benefit or the detriment of society depends primarily on heart and character. Furthermore, since most criminal behavior begins with problems in the family, social peace requires that citizens have happy and well-adjusted households. Therefore, a prosperous society is one whose citizens are mature in heart and character, are happy in their

families and social lives, and have the knowledge and skills to make a positive contribution to their society.

As we alluded earlier, education should take into account both the spiritual and physical dimensions of a human being in order to give young people both the values and the abilities by which to find lasting happiness. The roots of happiness begin with mature character and loving family bonds. The happiness which derives from the pursuit of wealth, power and knowledge comes best on that foundation.

A Headmaster's Plea

In conclusion, it is helpful to reflect on a letter written by the headmaster of one American school who survived Hitler's concentration camps. From that experience, he came to realize that, without setting the proper priorities, even the most educated people can become criminals. Every time a new faculty member joined this school's staff, he sent the teacher a letter reminding him or her that the atrocities he

witnessed were committed by those who were highly educated:

"My eyes saw what no man should witness: gas chambers built by learned engineers, children poisoned by learned physicians, infants killed by trained nurses, women and babies shot and burned by high school and college graduates. So, I am suspicious of education...."

"My request is: Help your students become human. Your efforts must never produce learned

monsters, skilled psychopaths, educated Eichmanns. Reading, writing, arithmetic are important only if they serve to make our children more human."

Indeed, society is served best by a truly balanced approach to education. Such an education trains youth not just to be future technicians, journalists, scientists and artists. More importantly, it teaches them to be truly human.

APPENDIX

Suggestions for Cultivating Good Character

We may have the potential to influence young people in a variety of ways, as teachers, as parents and as leaders. Here are some suggestions for ways in which we can help young people develop good character.

Promoting personal maturity

- Be a model of mature character.
- Introduce young people to exemplary people.
- Introduce stories about exemplary people.
- Give responsibilities appropriate to their age.
- Involve young people in setting rules.
- Set appropriate limits and promote self-discipline.
- Hold young people accountable for their words and behavior.
- Teach problem-solving skills.
- Have high and consistent expectations.
- Provide opportunities for moral reflection.
- Encourage self-evaluation.

Promoting loving relationships

- Be a model of loving relationships.
- Establish a caring rapport.
- Create a sense of belonging.
- Teach an ethic of interdependence.
- Provide opportunities for teamwork and cooperation.
- Teach conflict-resolution skills.
- Give opportunities to learn to know a variety of people.
- Introduce stories showing loving relationships.
- Foster empathy.
- Help young people express appreciation.
- Actively discourage selfishness and cruelty through swift intervention.
- Teach etiquette and manners.
- Teach leadership roles, supporting roles, and how to know which role to take in a given situation.

Promoting ways to make a contribution to society

- Be a model of contributing to society.
- Look for opportunities for young people to make a difference in the community.
- Look for ways in which young people can serve elderly people.
- Encourage older children to help younger children.
- Teach young people to care for the environment.
- Encourage a willingness to learn.
- Introduce children to people with a variety of skills and interests.
- Introduce stories about people who made significant contributions to society.
- Expect excellence.

Objectives for Presenters

During the course of the presentation, the presenter should:

Make every effort to engage the audience. This means moving the heart as well as stimulating the intellect. As much as possible, the presentation should be a dynamic interaction between the presenter and the audience.

Make the presentation one harmonious whole. During the course of the presentation, the audience should be able to see how each slide leads into the next. The presentation should be understood as one entity rather than a series of unconnected statements and ideas.

Always be aware of the salient points of each slide and make those points clear. Supporting information should be concisely presented and clearly connected to the main points.

Encourage the audience to reflect personally on the content. This presentation seeks to awaken people to the need to give young people moral and ethical guidance. At the conclusion of the presentation, the audience should have a deeper understanding of some of the challenges presented by recent cultural trends and how good character is the foundation for achieving life goals. As a result, people may feel empowered to exert a substantial influence on the young people with whom they come into contact.

Before the presentation, the presenter may look for examples in recent news reports of how character impacts current events. Whenever possible, the presenter should meet with members of the audience. Since interactive learning has so much potential, the presenter can try to elicit audience response during the presentation.

Immediately prior to making the presentation, the presenter should reflect on the significance and meaning of the content. When the presenter is newly enthused about the content, then there is a greater likelihood that the audience will also respond with enthusiasm. The presenter may choose to reflect on some of these key points:

Young people hold the key to making the world a better place.

Moral education should undergird academic and technical training.

The latest research confirms the effectiveness of character education.

There are values that are universally recognized.

Mature character is the core life goal.

Loving relationships and family are grounded in good character.

People of good character will make a positive contribution to society.

When people feel empowered, they can make a positive difference in the lives of young people.

The primary focus of the International Educational Foundation is the advocacy of moral education in all parts of the world. Most notable have been those activities in the former Soviet Union, China, Mongolia and the United States.

This work began in the countries of the former Soviet Union in 1990 following a meeting between Soviet President Mikhail Gorbachev and IEF Founder Dr. Sun Myung Moon. This led to leadership training seminars for students and educators and collaboration with Russian educators to produce comprehensive materials for moral education and youth issues in Russian schools. Since then, hundreds of teacher training seminars have been held introducing these materials and new methodologies. Currently, curricula developed by IEF are being used in more than 10,000 schools in Russia, Mongolia and the countries of the former Soviet Union.

In China, the work of IEF has involved numerous conferences with local educators and community leaders, with the aim of cooperatively developing resources for moral education and teacher training materials for use nationwide. Numerous seminars promoting moral education, marriage education and parenting education have been held in all of the provinces in China, with the support of universities, teacher colleges, local departments of education and various government agencies, as well as a broad spectrum of nongovernmental organizations.

In the United States, IEF offers consulting services to local schools and gives presentations at national and regional teacher conventions and academic conferences. This work is now expanding into South America, Southeast Asia, Europe and Africa.



INTERNATIONAL EDUCATIONAL FOUNDATION

About the International Educational Foundation (IEF)

The International Educational Foundation is a nonsectarian, nonprofit educational organization founded in 1990 by Dr. and Mrs. Sun Myung Moon to advocate character, family, and adolescent education. To that end, IEF's objectives are:

To explore perspectives on universal values that seek to integrate the best of Eastern and Western, spiritual and material, as well as traditional and contemporary values.

To develop a heart-centered approach to character development and a love centered view of morality and ethics.

To support cooperation of the home, school and community in the pursuit of character education.

To develop materials that promote heart and character education in general, target specific youth issues such as abstinence education, drug and conflict resolution, and empower families through marriage and parenting education.



INTERNATIONAL EDUCATIONAL FOUNDATION