

Debates on Character Education: *Literature Review*

Aschale Tadege Emiru (PhD)

Department of Education, Institute of Educational and Behavioral Sciences, Debre Markos University, aschale_tadege@dmu.edu.et
<https://orcid.org/0000-0002-5808-146X>

Abstract: *The approach to character education is still debatable on the basis of philosophical and theoretical foundations. It varies on the view of morality and related methods of teaching moral values and character. Accordingly, a teacher is expected to be informed with the different perspectives and approaches to deal with moral issues and character education. The main purpose of this paper is to analyze the perspectives on ethics and morality as well as the subsequent arguments on character education thoughts and practices. To this end, different literature, local research, and policy documents were consulted followed by the author's reflection. The paper suggests that strict focus on a single approach is ineffective for sound moral character building; it will be wise to use an integrated approach. In this regard, Ethiopia seems to stress on the direct transmission approach targeted to knowledge acquisition about the value contents, without addressing the affective dimension. Accordingly, it is recommended that the character education system of the country needs to be viewed in light of an integrated perspective, with a whole-person focus characterized by cultivation of fundamental virtues in terms of cognitive, emotional, and behavioral dimensions. To this end, curriculum arrangements and genuine participation of moral actors and related stakeholders are necessary.*

Keywords: *Character education, Perspectives on Ethics and Morality, Perspectives on Character Education, Moral character.*

Introduction

Any society needs to get its members equipped with cognitive, affective, and psychomotor behaviors which are highly interrelated in real life situations. In this regard, UNESCO (1996) put stress for the development of a whole person by forwarding four pillars of learning: *learning to know, learning to do, learning to be, and learning to live together*. With regard to learning to live together, educational institutions are recommended to develop affective behaviors and social skills necessary for life focusing on principles of respect for life, human dignity, cultural diversity, social justice, and solidarity. Since people are interdependent and mutually

responsible to one another, such moral values are important to build moral qualities. Therefore, the youngsters should be nurtured in terms of moral character through learning the necessary social values and moral virtues (Durkheim, 1961, cited in ASCD, 1992).

Character education can be defined as educational activities targeted to develop moral and ethical competences through the provision of essential virtues (Eksi, 2003; Katilmis, 2017). It is aimed at producing individuals in such a way that they know the good, desire the good, and do the good. Character education focuses on forming virtues and good character habits using various methods and strategies (Curko et al, 2015).

In earlier days, children had been made to develop moral character through formal and informal indoctrination as well as imitation from adults and elderlies (Wynne, 1992). When formal education began, the academic learning was merged with the learning of religious contents, and later by the end of the 19th C, schools began to adopt a secular type of character education by selecting core moral values (ASCD, 1992). During the early 20thC, this mode of character education started declining due to the progressive movement and logical positivism which considered morality as relative, personal, and non-appropriate to teach in schools (Lickona, 2006; ASCD, 1992). In the 1960's and 1970's, character education had got renewed attention in the form of values-clarification and cognitive development approaches; where the former focused on enabling students to clarify and choose their own values and the later on the development of students moral reasoning (Tatman et al, 2009; Lickona, 2006; ASCD, 1992).

These days, character education has become increasingly central in schools and is being taught through various ways to foster student morality and character. In addition to formal schools, families, communities, religious organizations, and mass media are regarded as essential stakeholders in the development of students' moral character. Yet, schools are expected to play the greatest role on accommodating character education. This is because not all students have strong attachment to religion or have supportive families or are exposed to teachable media.

Throughout history, as it has been highlighted so far, the approach to character education has continued to be debatable on the basis of philosophical and theoretical foundations. It varies on the view of morality and related methods of teaching moral values and character. Teachers, educators, and curriculum designers are, therefore,

expected to be informed with the different perspectives and approaches to deal with moral issues and character education. Hence, the purpose of this paper was to analyze the current debates on character education and suggest the possible recommendations workable in Ethiopian practical experiences. To this end, different literature, local researches, and policy documents were consulted. Furthermore, the authors' lived experiences were used as sources of evidences. After presenting brief explanation of perspectives on ethics and morality and summary of debates on character education, the paper treats the author's reflection on the practical experiences of the Ethiopian character education system vis-à-vis the approaches to character education. Finally, concluding remarks are forwarded and recommendations are suggested.

Perspectives on Ethics/Morality

As social beings, we inherently exist in relation to others. Ethics and morality, grounded in shared values, serve as the foundation for all human relationships. They provide guidance on how we behave and interact with others (Noddings, 2007; LaFollette, 2007). They play a crucial role in protecting and nurturing our humanity, ensuring that we recognize and uphold the dignity of every individual (Curko et al., 2015). In the following readings, three categories of ethics and morality are introduced: the "ethic of justice," the "ethic of care," and the "ethic of virtue." Even though it is argued that ethics and morality are not identical terms, they can be used interchangeably. This is workable in this paper as well.

The Ethic of Justice

The ethic of justice reasons along rule-based lines and seeks resolutions for problems by appealing to universal and standard rules. Moral actions are dictated by universalized rules and principles rather than by circumstances and emotions. To this line of thinking, we manage ourselves and treat one another in accordance with some standards of justice which is consistently applied to all of our relationships. Rights, duties, and general obligations emphasized. Plato, Immanuel Kant, and Lawrence Kohlberg are advocators of this perspective.

In ancient Greek, Plato emphasized the improvement of thinking and knowledge about the good (Poukka, 2011). As quoted by Wringle (2006), Plato stated "No one knowingly does wrong.... The one who truly perceives the good is bound to pursue it..." (P.100). In congruent with this view, Kant (1785/1797) claimed that we should follow rules which accord to a universalized principle and should act against our inclinations; pure reasoning is the guiding principle of a matured person. A Kantian

moral person has a firm stand to perform duties in line with universal principles of justice.

Advocating Kant's moral theory, Kohlberg (1973) articulated the development of morality and the general feature of justice. As we move from one moral stage to a higher moral stage, we move towards formal moral criteria of prescriptiveness and universality (Kohlberg, 1973). Kohlberg believes that morality is distinctly not a matter of special-purpose virtue and disposition but, rather consists of the application of general-purpose style of thinking. He acknowledged the idea that to know the good is to perform the good, which is in congruent with Plato. In Kohlberg's (1973) terms, "The man who understands justice is more likely to practice it." (P.61). In real sense, however, knowledge and understanding of universal rules does not always help people to act justly (LaFollette, 2007).

The Ethic of Caring

In contrast to the normative theory of justice, the ethic caring focuses on the role of emotions to guide human actions. We as a moral person do what our inclinations counsel us to do in a certain context. It gives due emphasis on the demands of relationships motivated not by prescribed universal rules but by affection, contexts, and particularities. Resolving moral dilemmas and making ethical decisions require detailed information about a particular situation. Carol Gilligan, Nel Noddings, and Daniel Goleman are proponents of this line of thinking.

Gilligan (1982) described moral maturity not in terms of a universalized notion of justice, but of achieving caring relationships. She believes that morally matured adults take responsibility for their own actions and management of relationships. As pioneer of this perspective, Carol Gilligan claimed that an ethic of care and responsibility is manifested more by females than males. Moral judgments consider specific details of concrete situations with an interest in minimizing the cruel of hearts; moral judgments are tied to feelings of compassion. Noddings (2007) also claimed that human reality is not individuation being isolated from one another but related with each other. In her words, she speaks "One wants what the other wants and totally identifies with the other's point of view" (P.86). A morally matured person is dedicated to care for others, not out of obligation but rather as a result of motivational displacement.

In support of Gilligan and Noddings, Goleman (2006) opposed the ethic of justice, arguing that an emphasis on cognition regarding relationship ignores crucial non-cognitive skills. He strongly believed that a purely cognitive prescriptive approach

undervalues the fundamental social glue that connects essential brain-to-brain interactions. A complete description of social intelligence and healthy relationships will be difficult if we value a calculating mind and disregard the qualities of a warm heart (Goleman, 2006). It is impossible to separate emotions from the world of relationships; human behavior and interpersonal connections in general are determined and controlled by emotions.

In general, the ethic of care places more emphasis on emotions, intuitions, and contextual environments rather than purely cognitive and predetermined rules. It encourages human relationships based on feelings; absolute regards; understanding others; responsiveness; and caring about others. Still, it is not without criticism. It concentrates on relationships without supplying moral contents.

The Ethic of Virtue

The ethic of virtue appears to get renewed attention from the dissatisfaction and frustration felt with the action-focused and rule-based approaches like Kantianism and supporters of the ethic of justice. Instead of focusing on the acts of individuals, this category of ethics gives emphasis on the character traits of those who perform them. According to Aristotle, virtue means doing something with excellence. He articulated that a good person is characterized by certain virtues that are the golden mean between two excesses where the two extremes are known as vices (Wringe, 2006).

Unlike the Kantian moral agent whose inclinations are irrelevant, Aristotle's virtuous person not only acts virtuously but also is a lover of virtue; we must perform virtuous acts out of internal motivation (Wringe, 2006). As discussed so far, the morality of justice and ethics of care are important perspectives to guide our actions and relationships, but they do not supply the content of moral choices (Starratt, 2019). In this sense, the virtuous persons habitually demonstrate just acts and caring relationships, showing that they have possessed moral values and live the moral virtues. The quality of just acts and caring relationships, inevitably, demands us to possess and realize essential values which characterize the actor as morally virtuous in behavior.

In practical contexts, justice and care are inseparable; it is difficult for someone to demonstrate justice without care and care without justice. Justice and care are used as criteria for genuine moral judgments. These kinds of ethical decisions demand virtuously qualified persons. A morally matured person reflects rational compassion

and compassionate rationality depending upon the situations. And a virtuous person knows when and how to exercise each virtue. Thus, it is possible to assert that the ethic of virtue has a potential to balance and integrate the ethic of justice and ethic of caring.

Perspectives on Character Education

Continued from history and based on the morality perspectives discussed above, there are different types of philosophical and theoretical debates on character education that teachers should be informed with. The most common ones are direct-transmission, values clarification, cognitive development, and integrated approaches.

The Transmission Approach

The value transmission approach stresses the inculcation of set of core moral values through direct teaching, exhortation, and the use of rewards and punishments (Thornberg & Oğuz, 2013). The aim is to teach and discipline students to develop moral character as per the legitimate rules and dominant values of a given society. Supporters of this approach argue that it is necessary and appropriate to shape young generation by providing fundamental values of the society (Poukka, 2011).

In recent days, this type of character education has been paid due attention as a response to social instability and declined moral standards (Lickona, 2006). The increased societal fragmentation, unethical practices, and extreme selfishness have called for character education to focus on inculcation of core common values. Virtue ethicists like Lickona (2006) strongly promote the teaching of shared values so as to affirm human dignity, enhance common good, protect human rights, and define responsibilities; otherwise it is a grave moral failure.

The value transmission approach is criticized by constructivist-oriented educators in that inculcation of prescribed common ethical values will inhibit individuals from critical thinking and critical reflection regarding ethical decisions (Leenders & Veugelers, 2006). Opponents of this theory argued that it is brainstorming and mind control. However, I feel that this approach is essential to bring a just society if we make a balance between individual reflection and societal commitment.

The Cognitive Developmental Approach

Criticizing the value transmission approach as indoctrinative of the *bag of virtues*, Kohlberg developed an alternative moral education approach which promotes the use of reasoning to determine what is morally right or wrong (Asare-Danso, 2018). Our state of cognitive development dictates our moral thinking. Carried on Kantian philosophy and expanding Piaget's idea, Kohlberg (1973) emphasized the application

of thinking skills to the development of moral reasoning, where justice is as an overarching universal value (Kohlberg, 1973). Therefore, this justice-driven character education is oriented towards the development of morality through a change in the structure of the cognitive domain.

Still, this approach is exposed to criticism. Character education according to this approach gives emphasis on the development of the cognitive rather than the affective behaviors (Gilligan, 1982; Goleman, 2006). The job of moral teaching is to make children know and act according to universalized norms, overlooking development of emotions. Critics suggested that knowing universal principle of justice alone is not always supportive for ethical actions. They argue that we should not be primarily concerned with moral reasoning by neglecting emotions and disregarding contextual situations (Noddings, 2007; Gilligan, 1982).

The Values Clarification Approach

Like the cognitive development approach, the values clarification does not encourage the provision of a prescribed set of values (Asare-Danso, 2018). Advocates oppose the value transmission approach, perceiving it as a form of mind control. Raths et al. (1978), as cited in Leenders and Veugelers (2006), argued that the goal of character education should be to assist students in developing a consistent set of values by giving them the opportunity to identify their own values and address any inconsistencies among those values. It relies on the student's ability to process his/her beliefs, to behave according to his/her beliefs, and to make a decision whenever confronted with a value dilemma. Reasoning and explanations, deliberative discussion about moral dilemmas, and participation in decision-making processes are viewed as typical methods for this approach (Thornberg & Oguz, 2013).

Critics of the value clarification approach pointed out that common values are not articulated, statements about the worth of values are missing, and too strong an emphasis is given to the individual autonomy, which may lead to individualism and calculating behavior (Leenders & Veugelers, 2006). This approach or program stresses the process of enabling students to form their own personal values and ignores the moral contents or moral values held by the society.

The Integrated Approach

When we discuss character education in the context of the perspectives of ethics/morality presented so far, the respective advocators have suggested different but related educational implications. The justice-driven character education focuses

on the cognitive development rather than on the affective development. On the other hand, schools committed to a care-driven character education address the affective aspect of morality. They promote character education to focus on the development of emotional intelligence rather than on the mere cognitive development. Supporters of virtue-driven character education advocate the provision of selected common moral values in order to nurture virtuous citizens. The value contents are the bases for bringing citizens of just and caring behaviors

The merging of the three character education approaches discussed so far encourages a rich human response to the many uncertain ethical situations we face every day. In order to build profound character, schools and teachers are recommended not to focus only on one type of educational approach (Starratt, 2019; Davidson & Lickona, 2014). The young generation is morally built through justice-oriented treatments and care-oriented relationships (Starratt, 2019), where moral virtues are manifested. Character education in such scenario fosters compassionate rationality and rational compassion. A matured human moral character involves the interplay of knowing a moral content or a value, affect, and action (Lickona, 2006). That means, our moral affective is a bridge between our moral knowing and moral action. To this effect, the best way to implement character education is through a holistic approach.

The Ethiopian Experiences of Character Education

Character education has a long history in Ethiopia, as elsewhere in the world. In ancient days, character development was fostered via close relationship between the young and the matured adult. As one of the most sensitive area of human life, religion had been having vital influence on all of our behaviors and daily activities (Karbo, 2013). Following the introduction of Christian and Islamic religions, religious education had become common in the country. From the time when modern education began, the imperial government was providing moral education as a separate subject, which of course, was equated with religious education (MoE, 2004). Since religious education was utilized to protect public morals, it was an imperative to ensure that young people grew up to be socially skillful citizens (Williams, Hinge & Persson, 2008). In order to instill ideals that make people loyal to the king and act in accordance with the Imperial systems, moral education was offered, according to MoE (2004). This demonstrates the use of the direct transmission approach to character education.

After the overthrow of the imperial government in 1974, the then moral education was detached from the modern government schools. Armed with the so-called secularism, the socialist government had removed important religious and moral contents and

introduced character education in the form of political education with the purpose to inculcate socialist ideology (MoE, 2004). The ultimate aim became the realization of the political ideas of democracy, equality, and social justice. In connection with this, professionals and elders are observed to comment that there were essential moral fibers in the curriculum of the imperial periods.

Following the fall of socialist government in 1991, the new government (EPRDF) endorsed a new education and training policy in 1994 and introduced civic and ethical education, with a vision to create responsible, democratic, ethical, and competent citizens. The fundamental values recognized to be taught are democratic system, rule of law, equality, justice, patriotism, responsibility, industriousness, self-reliance, saving, active participation, and the pursuit of wisdom (MoE, 2007). These core values have been mainstreamed also in other academic subjects and extracurricular programs (MoE, 2007; 2004). In order to inculcate the values, civics and ethical education clubs have been established followed by the preparation of implementation manual by the Ministry of Education (MoE, 2004). Furthermore, a guideline was developed to get stakeholders involved in the inculcation of these civic and ethical values (MoE, 2004). In this regard, the rhetoric seems to capture the essence of an integrated approach. However, the teaching of these fundamental virtues did not bring the required moral behavior. Our experiences, different public hearings, and local research results (Animaw et al, 2011; Mulualem et al, 2017; MoE, 2007) indicated that poor achievement is attained. Instead, indoctrination of ethnic identities and past inequalities has been highly practiced.

In reality the transmission and cognitive development approaches seem to take place in the context of Ethiopia. The fact that the primary focus of the civics and ethical education curriculum is the inculcation of the eleven core values listed above characterizes the implementation of the transmission approach. Apart from that, elders and professionals remarked that values such as caring, hospitality, respect, honesty, conformity, forgiveness, humility, charity, and altruism have historically been part Ethiopian culture, yet they remain marginalized. In this regard, I argued that the transmission approach itself has failed to select appropriate core value contents in the country. On top of that, the method of teaching practiced has made students to enable them to know the already chosen core values ignoring the emotional dimension. In this case it seems to follow cognitive development approach, but still with ineffective implementation.

Our everyday experience tells us that people seem to reject many moral values. It became common to observe corruption across various sectors, a lack of commitment to hard work, students showing disrespect toward teachers, vandalizing private and public property, engaging in bullying within groups, experiencing violence in schools and universities, and prioritizing rights while neglecting responsibilities, among other issues. Civic and ethical education curriculum is more likely to deepen students' ethnic identity over their national identity (Dawit & Haftu, 2012). Consequently, humanity and humility are facing severe difficulties. Currently, we have evolved in unethical and character traits such as individual or group selfishness that will lead to humanity's extinction. These negative scenes are generally viewed to be symptomatic of weakening values nationwide.

The Ministry of Education (2007) has acknowledged this failure and attributed the problem to factors such as lack of trained teachers in the subject, negative attitude of the teachers towards the subject, inadequate reference materials, and lack of attention to the course by those concerned bodies at different levels. The qualitative case study conducted by Mulualem et al (2017) on the implementation of a single primary school also revealed that the subject did not bring the desired change on the part of students. According to this finding, students were observed to exercise their rights ignoring their duties. According to their study, the reasons for this failure were lack of coordination among parents and teachers of other academic subjects.

On the other hand, Animaw et al (2011) conducted a study on the effectiveness of civics and ethical education with a focus on primary and secondary schools in East Gojjam and reached at a conclusion that it did not bring the desirable behavior. These researchers used a mixed method design and investigated the factors associated with this failure like lack of professional competencies on the part of teachers of the subject, the absence of conducive school environment to realize the missions of the subject, lack of resources to teach the subject inside and outside the classroom, lack of support from other subject teachers, the presence of real-world-practices opposite to the values learnt in schools, and so on.

Recently, the government has made a reform in the education system in general and the system of character education in particular. The revised education system has introduced a new character education system starting from primary to tertiary institutions: moral education at primary, citizenship education at secondary, and moral and citizenship education at tertiary levels. Still the focus seems on the provision of

separate subject about character education. However, it is difficult to expect our students to develop desirable ethical and civic behavior in such kind of character education paradigm. This shows that the schools are not made to implement integrated character education. The author believes that the provision of character education through such mere separate subjects ought not to be taken as the best alternative.

Conclusions

In recent times, schools are in a better position to implement character education though other moral institutions are responsible. Taking this in mind, many countries are providing character education in different approaches such as direct transmission, values clarification, cognitive development, and integrated approaches. The author argues that the integrated approach which views character education as the way of doing everything in schools is preferable. That means, using all possible approaches in an integrated manner is essential to develop overall personality in real situation. The transmission approach as a source of moral contents and the clarification and cognitive development approaches as learner-centered teaching methods are complementary strategies for nurturing character.

Effective teachers are engaged in applying wholistic approach. They are the key actors to take character education very seriously and with interest, enthusiastic, and great energy. Every curriculum, pedagogical strategies, staff behavior, and school wide activities are helpful for character development. In this regard, the teaching of values does not necessarily demand someone to be professional in ethics.

When we come to the situation of Ethiopia, character education is age-old like elsewhere in the world. Since ancient days, character development had been fostered through imitation and direct teaching. Starting from the beginning of religious education to the modern education system of the day, character education was offered in the form of transmission and cognitive development approaches. In this sense, it fails to capture the essence of an integrated approach. If it is done genuinely and enthusiastically, wholistic approach seems workable in collective societies like Ethiopia.

Recommendations

As a communitarian society, Ethiopia needs strong promotion of the teaching of realistic core values selected from the culture and religions so as to enable the nation to survive. To this end, the character education system needs to be viewed in light of an integrated perspective, with a whole-person focus characterized by cultivation of fundamental virtues in terms of cognitive, emotional, and behavioral dimensions. That means, once we have chosen appropriate cardinal values, we need to transmit these values through the methods of direct instruction, reasoning, and clarification. To this end, curriculum arrangements and genuine participation of stakeholders are necessary.

In the efforts of integrated character education, schools and teachers are in a better position to influence the moral behavior of students, because not every student has supportive family, not every student has religious attachment or not every student has morally teachable media. School needs to have staff who model ethical values, discuss ethical concerns in various subjects, provide multiple opportunities to practice ethics, consistently speak about ethical concerns, involve the parents in ethical issues, and so on. In this regard, teachers are required to develop moral competence and possess moral qualities. This may be possible through special professional training for the field or integrated with other fields of study. The author argues that without denying the role of professionalism in the field, everything of character education should not be left for such professionals. There are so many moral values that can also be taught by matured adult authorities or teachers with sort of on-job training.

Limitations

It is less likely to talk about empirically significant patterns based on literature review. Though this paper will not answer the question of character education completely, it will give some highlights on the matter. In light of this, character education requires rigorous research so that any interested professional is advised to conduct research on such sensitive issues of the century.

References

- Asare-Danso, S. (2018). Moral Education and the Curriculum: the Ghanaian Experience: *International Journal of Scientific Research and Management*, Vol.6, No.1, pp. 34-42
- ASCD. (1992). Moral Education in the Life of the School, In Kevin Ryan and Thomas Lickona (Eds), *Character Development in Schools and Beyond* (2nd ed). Washington: The Council for Research in Values and Philosophy

- Ćurko, B., Feiner, F., Gerjolj, S., Juhant, J., Kreb, K., Mazzoni, V., Mortari, L. Pokorny, S., Schlenk, E., & Strahovnik, V. (2015). Ethics and Values education: *Manual for teachers and educators*. European Commission: Erasmus
- Dawit, M., & Haftu, H. (2012). Civic and Ethical Education and History Textbooks' Portrayal of Group Identity and Students' Perspectives on their Contributions in Shaping Identity. *The Ethiopian Journal of Education Vol. XXXII No. 2*
- Eksi, H. (2003). Character education programs: *An approach for acquiring core human values*. *Journal of Values Education, Vol.1, No. 1, 79-96*
- Gilligan, C. (1993). In a Different Voice: *Psychological Theory and Women's Development (2nded)*. USA: Harvard University Press
- Goleman, D. (2006). *Social Intelligence: The New Science of Human Relationships*. New York: Bantam Books.
- Kant, I. (1965). *The Metaphysical Elements of Justice*, translated by John Ladd. USA: The Bobbs-Merril Company.
- Karbo, T. (2013). Religion and social cohesion in Ethiopia. *International Journal of Peace and Development Studies. Vol. 4(3), pp. 43-52*
- Katilmiş, A. (2017). Values education as perceived by social studies teachers in objective and practice dimensions. *Educational Sciences: Theory & Practice*, <https://www.researchgate.net>
- Kohlberg, L. (1973). The Child as a Moral Philosopher, In H. Kirschenbaum and S. Simon (Eds), *Readings in Values Clarification*. USA: Winston Press.
- LaFollette, H. (2007). *The Practice of Ethics*. USA: Blackwell Publishing.
- Leenders, H. & Veugelers, W. (2006). Different Perspectives on Values and Citizenship Education, *International Journal of Curriculum and Teaching, Vol. 21, No. 2, pp. 5-20*
- Lickona, T. (2006). *The Return of Character Education*. New York: Classic
- MoE. (2018). *Ethiopian Education Development Roadmap (2018-30): An Integrated Executive Summary*. Addis Abeba: ESC, Draft for Discussion
- MoE. (2007). *Civics and Ethical Education Improvement Program*. Addis Ababa: EMPDA
- MoE. (2004). *Civics and Ethical Education Club Guideline*. Addis Ababa: Birhanena Selam Printing
- Mulalem, Y., Fitsumbirhan, T., & Fitsum, A. (2017). The Role of Civic and Ethical Education in the Development of Students' Behavior in Tahtay Koraro Wereda: *International Journal of Sustainable Development Research 3(6):77-84*

-
- Noddings, N. (2007). *Philosophy of Education* (2nded). USA: Westview Press.
- Poukka, P. (2011). *Moral Education in the Japanese Primary School Curricular Revision at the Turn of the Twenty-first Century*. University of Helsinki
- Starratt, R.J. (2019). *Building an Ethical School: A Practical Response to the Moral Crisis in Schools*. Routledge
- Thornberg, R. & Oğuz, E. (2013). Teachers' views on values education: A qualitative study in Sweden and Turkey, *International Journal of Educational Research*, (59), 1, 49-56
- UNESCO. (1996). *Learning: The Treasure Within*. France: UNESCO Publishing
- Williams, K., Hinge, H., & Persson, B.L. (2008). *Religion and Citizenship Education in Europe*. London: Socrates Publishing
- Wringe, C. (2006). *Moral Education: Beyond Right and Wrong*. Netherlands: Springer.
- Wynne, E.A. (1992). Students and Schools, In Kevin Ryan and Thomas Lickona (Eds), *Character Development in Schools and Beyond* (2nd ed). USA: The Council for Research in Values and Philosophy.