



L-Università
ta' Malta

Nicole Caruana

The use of moral dilemmas in the Ethics Education Curriculum

Thesis submitted in partial fulfilment of the requirements for the
Masters in Teaching and Learning in Ethics Education.

2021

Faculty of Education

University of Malta.



L-Università
ta' Malta

University of Malta Library – Electronic Thesis & Dissertations (ETD) Repository

The copyright of this thesis/dissertation belongs to the author. The author's rights in respect of this work are as defined by the Copyright Act (Chapter 415) of the Laws of Malta or as modified by any successive legislation.

Users may access this full-text thesis/dissertation and can make use of the information contained in accordance with the Copyright Act provided that the author must be properly acknowledged. Further distribution or reproduction in any format is prohibited without the prior permission of the copyright holder.

Declaration

I hereby certify that the material that is submitted in this thesis towards the award of the Masters in Teaching and Learning in Ethics Education is entirely my own work and has not been submitted for any academic assessment other than part-fulfillment of the award named above.



.....

31/08/2021

Acknowledgements

Before delving into the subject at hand, I would like to express my gratitude towards a few individuals whom without which this study would not have been possible.

First, I would like to thank my tutor Dr Louise Chircop for her ongoing support throughout this study and during these past two years at university. Through our relationship I have learnt what it truly means to care for one's student and to ensure that students' work reflects the best out of them. Thank you for sharing your knowledge and expertise with me. I shall be carrying this with me in the future as a professional educator.

I would also like to thank my colleagues at Dar Il-Milja for their continuous support and encouragement during the time I have been writing this dissertation. Balancing studying and working was not easy but having my colleagues' motivating me on a regular basis was really helpful.

I would like to thank my best friend Isaac Scicluna, for supporting me in this journey of doing the MTL course. Thank you for inspiring me throughout this literary journey and for being my consultant and life coach during the research process. Your suggestions and opinions on my writing were greatly cherished. Your friendship and support is surely recognised and appreciated. Thanks Is!

Furthermore, I would like to thank my parents Rita & Patrick and siblings Melanie & James, and also the Rizzo family for encouraging me to pursue this journey of becoming an educator. Thank you for your patience and words of encouragement along the way. I could not have done it without your love and support. And of course, my partner Julian, thank you for believing in me in times where I did not, for pushing me to persist on not giving up on my dreams. Thank you for your profound understanding throughout the course. It was not an easy journey for us both, but I am glad to have had you with me all through it.

Abstract

Ethics education is concerned with enhancing students' moral development. This study explores the notion of moral development in attempt to understand how students in the ethics class engage in moral reasoning. Morality is concerned with values which are reflected in people's judgments, and decision-making, problem-solving. These values are learnt and formed through experiences and influenced by the surrounding institutions in people's lives, culture as well as subjective interpersonal factors. For this reason, moral or ethics education is a vital contributor towards students' development of moral values like honesty, respect and responsibility. Since its inception in Maltese schools, there has been insufficient research on the pedagogical tools utilised in the ethics education lesson. This study attempts to target this gap by conducting a review of existing literature on moral education to provide a comprehensive understanding of the subject while addressing strategies on how ethics education can be taught. By focusing on a pedagogy based on moral dilemmas, this study advocates how moral dilemmas can act as an excellent tool which generates moral reasoning, hence contributing to the emergence of an ethical dialogue within the community of inquiry embedded within the ethics class.

Keywords: moral dilemmas, moral development, ethics education, moral education, moral reasoning

Table of Contents

Acknowledgements	iii
Abstract.....	iv
Table of Contents.....	v
Chapter 1 Introduction & Methodology	1
Positionality	1
Outline of research.....	5
Chapter 2 Literature Review.....	7
Introduction	7
A universal morality	7
A Religious Morality	9
A Subjective morality	11
Understanding morality in adolescence.....	14
The Cognitive Developmentalist Approach	16
Ethics of care	22
Morality and the senses	25
Intuition	28
Influences on morality in adolescence.....	29
Moral Culture	31
Moral atmosphere	32

Morality and Society.....	33
Social Influences: Peers	35
Family influences	37
Educating for moral development	38
Conclusion.....	39
Chapter 3 Moral Education	40
Introduction	40
What is Ethics Education?.....	40
Ethics Education in Malta.....	42
The ethics classroom; a democratic community.....	45
Teaching for thinking	48
Critical & Creative Thinking.....	48
Caring Thinking.....	52
The community of Inquiry	55
Collaborative learning	58
Conclusion.....	59
Chapter 4 Dilemma-based Learning.....	61
Moral dilemmas.....	61
Teaching ethics through moral dilemmas.....	64
Facilitating Dilemma-based learning.....	66
Dilemma resolution strategies	69
Solving Dilemmas	84

Conclusion.....	87
Conclusion.....	88
Overview of study	88
Limitations.....	90
Concluding statement	92
References	94
Appendix I.....	106
Year 7 Animal Rights Moral Dilemma	107
Year 8 Consequences & Motives.....	109
Year 9 Self-Respect	114
Year 10 Care for others.....	116
The Web of Meaning (Wood, Hymer & Michel, 2007)	117
Year 11 Life and death issues	118
The Web of Meaning (Wood, Hymer & Michel, 2007)	119

Chapter 1 Introduction & Methodology

The Ethics Education programme has seen an exponential increase among middle and secondary school students since its introduction into the Maltese curriculum in 2014. According to the Maltese National Curriculum Framework (NCF) (2012), Ethics Education (EE) in Malta has been presented as the only option for students who choose not to follow Catholic Religious Education (CRE), yet it fails to provide a more explicit definition of EE. Even though the NCF recognizes Malta's prevalent cultural diversity, it is still strongly influenced by the Catholic Church. Therefore, students with other religious beliefs do not have the opportunity to learn about their faith at school. In Malta EE and CRE occupy the same learning area, namely due to the similarities in their objectives cultivating students' morality with the difference that the latter focuses on ingraining Roman Catholic values throughout its course. On the other hand, EE is a non-confessional subject focusing on cultivating students' moral development through philosophy (Wain, 2017). However, since its inception in the Maltese curriculum, there has been insufficient local research addressing pedagogical methods on how the subject can be taught. Moreover, despite being based on secular values the students in the ethics class present different religious perspectives. Therefore, the EE class harbours a multicultural climate of diverse opinions and beliefs. By developing a comprehensive review of current literature on moral education this study aims to highlight the underlying learning faculties the subject offers by exploring pedagogies which cultivate moral reasoning. Here the terms moral education (ME) and ethics education (EE) shall be used interchangeably.

Positionality

As a student Ethics teacher whilst delegating discussions in the EE class, the researcher observed how students expressed various points of view and thoughts during whole-class discussions. At times there are agreements and at times the discussion would not

come to be resolved. This highlighted the diverse beliefs which the students bring with them in the EE class. In fact, the EE class hosts students of different cultures and nationalities. The point of interest for the researcher was to identify how young 21st century adolescents, particularly middle to secondary school students engage in moral reasoning. Influenced by the work of Lawrence Kohlberg who utilized moral dilemmas for measuring children's moral reasoning, this study took a particular interest in exploring how moral dilemmas can be a pedagogy utilised in EE.

Relevance of study

This study shall bring forward an analysis of pedagogies, theories, ideologies, and practices on the execution of the EE subject in Maltese middle and secondary schools. By attributing its focus to moral dilemmas, the research question raised in this study seeks *how can using moral dilemmas contribute to ethics education?* The study aims to serve as a guide for ethics education teachers on the practical application of specific pedagogies focusing on moral reasoning.

The first part of this study outlines a comprehensive understanding of morality and explores what is it that we want to teach our students and what are they expected to learn from the EE subject? This is followed by an exploration of and the development of the ethical self and the influences on an individual's moral outlook. What does it mean to be a student in the ethics classroom? From what position do they contribute to the dialogue and what is the role of the educator when teaching for moral development? Keeping in mind the knowledge explored in the chapter on adolescent morality, this study investigates how students' experiences present a series of differences in the class. The attitudes and strategies of addressing differences amongst students and recognising the cultural diversity of the EE class are also explored. The next question put forward is, what will the students gain from learning ethics, and how can students be taught to enhance their moral reasoning skills? This is

accomplished by looking at the cognitive abilities that are taught in a pedagogy that teaches thinking, such as critical, creative, and caring thinking (Lipman, 2003). In EE, these skills are manifested during ethical deliberation and moral discussions. Hence, presenting moral dilemmas during the EE lesson can lead for these cognitive faculties to develop in students. This study offers a comprehensive evaluation of morality research, concentrating on how introducing moral dilemmas to young adolescents might aid in the development of moral character. This research seeks to answer these concerns by eliciting and critiquing techniques and ideologies that are compatible with the moral growth of adolescents.

Methodology

A methodology in pedagogic research presents evidence-based developments in pedagogy that can be understood within the classroom realities (Nind & Lewthwaite, 2018). The limitations imposed by the COVID-19 pandemic refrained this study from obtaining primary data from students as evidence for pedagogic research. However, through presenting methods how EE can be taught provides a basis for underdeveloped knowledge to flourish. Despite being a new field of research, a pedagogical methodological research invites the readers to review present pedagogy critically to understand the implications of learning (Curtin & Hall, 2018).

This study takes the form of an integrated literature review on moral education. Literature reviews can fulfil several purposes in qualitative research namely that of supplying the reader with adequate background on the researched topic and underlying theories or principles, which is the case in most primary research (Okoli, 2015). However, in this study, the purpose of the literature review is to amalgamate different collections of literature to help identify issues and possibly uncover new knowledge by bridging points portrayed in the different literature (Snyder, 2019). This approach was adopted as a means of gathering data to identify different knowledge on moral development and emerge a link to moral education.

A stand-alone literature review can be optimized for covering knowledge from different experts in the field and uncover new techniques which are coherent with the literature and can be applied to practice (Fink, 2005). It presents a clear outline of the research that can be better suited for practising professionals and future researchers to consult. The purpose of this stand-alone review is to review, critique and synthesize the literature by selecting existing ideas and creatively combining them into new perspectives on how the literature can be interpreted (Torraco, 2016). It is a means of conducting a critical analysis of the literature by using insights acquired to create new ways of thinking about the topic.

The research process started with the identification and selection of different literature related to moral education. Over 20 books, 15 online articles and blogs and 50 research papers had been consulted. For this reason, this study adopted an integrated literature review approach. An integrated review is an approach that consults and critiques a substantial number of studies and leads for a new theoretical framework to emerge (Snyder, 2019). For reasons of ethical compliance and authenticity of the study the data used was obtained from published works available on the internet, books, and public websites. During data selection search engines such as Google. Inc or Hydi were used with searches like ‘moral education’, ‘ethics’, ‘moral development’, ‘adolescence morality’, ‘philosophy of education’ ‘community of inquiry’ ‘moral dilemmas’ and ‘dilemma-based learning. The literature selected was chosen according to the relevance of the title to the keyword searches and on the date of publication not exceeding a 15-year bracket. Older research was also consulted and used as a foundation upon which new literature was built upon.

First, the abstracts of the selected sources were read, scanned for relevance, and later analysed fully. Any similar themes between the data were identified and classified as codes. By adopting a deductive approach, this study first explores what is morality and how it is a

psychological, philosophical, and social phenomenon that develops in adolescence and is the fulcrum of ethics education. Through a thorough analysis of the data, the literature was organised in a conceptual structure that describes how theories on adolescent moral development, moral reasoning and judgement and thinking skills contributing to an understanding of how moral dilemmas can be utilised in ethics education.

Snyder (2019) describes a reliable literature review as a) having depth and objectivity, b) a strategy for literature selection, c) presents something beyond recited literature, d) can be replicated and obtain similar findings and d) being useful for future academic and practical purposes. The sources selected for this study have been analysed comprehensively, interpreted, and criticised by the writer. It provides a solid foundation of information from which all ethics educators can benefit.

Outline of research

The literature review chapter focuses on literature concerning moral development in adolescence. Morality may be defined as being an internalized system inherited by an individual which directs one's actions based on that individual's understanding of the situation (Nucci & Turiel, 2009). The word moral is derived from the Latin phrase *mos moris*, which means code or habits of the people, so morality is concerned with how people should live together (Ryan, 2021). Therefore, this makes it necessary that children and adolescence are educated in this respect. In the next chapter, the focus moves on to exploring the ideas behind the EE curriculum and learning outcomes. Moral education is a means of guiding young people on acquiring certain values and beliefs on what is right and wrong. It provides a basis on how to form certain dispositions and how to behave according to such beliefs through engaging in moral reasoning and self-reflection (Halstead, 2010). To achieve this, the fourth chapter shall explore the dynamics of using moral dilemmas in ethics education. A moral dilemma is an internally evaluated predicament fluctuating between two or more

choices (Shapira-Lishchinsky, 2011). People's moral positions are affected by their priorities, on which they base their responses. For this reason, this study shall explore the idea of using moral dilemmas as a tool for the generation of moral reasoning in the ethics education classroom.

The focus of EE is cultivating students' moral development. For this reason, this study explores several philosophical and psychological perspectives on morality. Specifically, this study is interested in the EE students' moral development. Therefore, by focusing on adolescent morality, this study investigates how morality develops during this period, by looking into the different elements which can influence moral development and moral judgement.

Chapter 2 Literature Review

Introduction

In this chapter, morality shall be initially described as a philosophical construct and then further explained by analysing the psychological mechanisms that can describe moral development. Since the EE curriculum aims are for school-age children, a particular interest in adolescent morality has is being taken. Therefore, this chapter shall explain how morality develops throughout adolescence while taking contextual factors into account.

A universal morality

A commonly established argument that explains morality is that morality can be either considered an objective construct or subjectively perceived and acted upon by the individual. This debate supersedes many philosophical disputes. The idea of morality comprising of an objective concept reverts to Plato's understanding of the ethical or moral 'ideals', which are discovered through humanity's capacity to introspect and reason. Therefore, choosing between right or wrong is a natural consequence of our rational thought ability (Edwards & Gustavo, 2005).

This notion of holding an objective, absolute morality based on rationality, is also synonymous with the deontological outlook. Kantian ethics proclaims that moral choices are deduced from logically derived judgments, known as categorical imperatives. Immanuel Kant denoted universality by how these categorical imperatives connote a common rule that applies to everyone (Leslie, 2015). Therefore, human beings are responsible for their own actions, and moral decisions are made to reflect their obligation towards their duty to society (Noddings, 2012). Therefore, the individual is an autonomous agent who must act according to socially subscribed absolute principles to be considered liable and sufficient in terms of moral worth. In Kantianism, what is right is deemed a practical enactment of ethics by adhering to categorical principles that justify what is good (Noddings, 2012).

An objective morality indicates universality as a prominent characteristic, as morality is viewed as being socially constructed out of the needs and cultural experiences embedded within a community (Rest, Narvaez, Thoma & Bebeau, 2000). A universal morality implies that the community functions through:

- I. The attainment of knowledge of prescribed prohibited behaviours;
- II. The recognition of concepts which are subscribed as good or bad;
- III. The ability to infer on other's thoughts;
- IV. The recognition and distinction between the past and present, and;
- V. The categorisation of different identities within the community

(Kagan as cited in Edwards & Carlo, 2005).

Therefore, objective morality is considered a normative construct involving a consensus of acceptable conduct by most community members. These constructs transcend through time and are projected within all humans. According to John Rawls (1971), the original position of morally good conduct is a universal construct in society. Rawls' work was dedicated to forming a comprehensive understanding of justice which derives the fundamental principles at the very foundation of society. He takes an egalitarian approach; which professes the innate entitlement for equal liberties and rights. According to this paradigm, the ontology of both social and economic inequity is only justified if they present a net positive to society (Rawls, 1971). The resemblance to both classical and contemporary interpretations of utilitarianism is clear here, as both offer a collectivist approach to the interpretation of morality. However, in his theory's reiteration, Rawls moved to a more liberal view of justice, based on fairness (Rawls, 2001). Here Rawls argues how justice as fairness has a more comprehensive view of justice as postulated by utilitarian principles (Rawls, 2001).

Utilitarian discourse coincides with conceptually defining good as being what benefits the greatest number of people. This philosophy postulates that good is derived from human happiness, and therefore doing right is justified as acting to preserve happiness in people. Rather than focusing on attaining the maximum level of happiness to all individuals, most utilitarian approaches focus on optimising a high ratio of happiness instead of pain (Noddings, 2012). The utilitarian view on morality concerns itself with considering impartiality as a dominant feature in ethics, whereby all interests involved are given equal interests (Leslie, 2015). Therefore, an objective approach to viewing moral motives as communitarian principles are evidently seen when one attempts to maintain a system to guide the formulation of laws and social regulations, and personal decision making (Morelli, 1971). When defining an objective and universal morality religion's role must not be overlooked, as Religion has been pivotal in the creation of moral outlooks throughout history and beyond.

A Religious Morality

Theists regard what constitutes good and righteousness with the principles imposed through God. Religious teachings focus on the optimisation of the good of humanity and the moral obligation to do good. For example the works of Aquinas, Christian morality coincides with the Aristotelian virtues such as temperance, prudence, courage and justice, which are reflected through the focus on the moral qualities of practising love, mercy and self-sacrifice (Cutajar, 1993). An Islamic morality subscribes to the teachings set in the Koran which dictates moral life by adhering to the five pillars of Islam, including the explicit expression of the faith, engaging in daily prayer, and fasting during Ramadan, almsgiving, and the pilgrimage to Mecca (Boyette, 2016).

Religious interpretations innately tie good and righteousness with the omniscient, omnipotent and benevolent God. Respectively, that which does not subscribe to God's good is considered evil, and the separation of one from the essence of 'goodness'. In Catholicism,

suffering is seen as a form of redemption, and a means to transcend one from sin. The embodiment of suffering is, in fact, considered as a manifestation of evil. Therefore, evil in its malevolence is made to complement the function of God. Hence, this notion of evil constructs the idea of an infinite good which contradicts the evil in the world (Noddings, 1989 pp. 17-26). Therefore, it is only logical to assume that the all-powerful and omnipotent god must be accountable for the manifestations of evil through human suffering. Hence, a contradiction is created as, if God is all-powerful and all-knowing, he is the very creator of evil. Nevertheless, monotheistic beliefs correlate the projection of evil to the devil's reckoning, not in God but Satan, which manifests its maleficence through malice, deviance, deceptiveness, and gluttony, which are in turn expressed in the traditional Western vices (Russel, 1984). Moreover, fundamentalist religious entities consider secular beliefs as a form of evil, as the latter reject religious indoctrination and the idea and the goodness of God. Monotheistic religions' philosophical groundings are based on deontological views that correlate the lack of good to inherent evil (Noddings, 1989). The Kantian principles of an absolute morality are translated into the unconditional greatness induced from God. Moreover, utilitarian principles also transpire through redemption's idealisation stemming from the wilful suffering for others' benefit. Contrastingly, Kantian ethics came about as a critical response to religion. It implies that the justification of good conduct can only be reconciled through the manifestation of categorical imperatives, not by God. Humans are the legislators of what is justified as being right, therefore what is considered good can only be determined through rationality (Noddings, 2012).

Since pre-antiquity humans have always sought to explain the ethical realm by adhering to divine provenances, some argue the relevance of an innate capacity in seeking for the 'Good' and 'Just'. This position has been coined as the '*mystical self*', by having an individual attempt to attain a form of personal understanding through the moral self and the

universe's manifestations (Power, Higgins & Kohlberg, 1989). Therefore, morality can be viewed as a construct central to humanistic implications rather than adherence to a theistic moral framework. This implies that a meaningful outlook at life can still be attained when rejecting religious beliefs.

Essentially moral thinking is associated with ethical concepts. These concepts are based on ethical principles which are universally known and applied when making ethical decisions. When ethical questions lead to conflicting ethical principles, a moral dilemma arises. This can come to be resolved through deliberating upon such ethical principles. A modest approach must be undertaken whilst making such decisions by precluding conceited concerns as much as possible (Paul & Elder, 2006). Most ethical concepts are universal in their nature as they surpass all nations and religions as they adhere to preserving human conduct and avoiding anguishing actions. For instance, ethical principles cannot vouch for causing harm to the other, namely through assault, murder deceit or coercion (Paul & Elder, 2006). Nevertheless, principles of moral relativism postulate that moral judgements can only be considered right particular to a community or moral culture (Noddings, 2012). Nevertheless, the moral act is subscribed to an actor, who can produce personal judgments from his/her own accord. For this reason, morality cannot solely be addressed from an impartial disposition as in doing so would be overlooking the differences which exist in the human condition.

A Subjective morality

The recognition of personal attributes in moral judgement can be indicative of the subjectification of moral thought. A subjective morality can be understood as having ethical acts performed based on one's personal inclinations. This implies that there are more than metaphysical forces like teleological, categorical, and theological underpinnings which drive moral action. It is also evident that a morality separate of such religious and metaphysical

influences still exists. The subjective component in ethics implies that people's attitudes also interplay (Leslie, 2015). Even though objectivity is largely attributed in ethical deliberation, such objectivity does not act separate from the individual's internal values (Leslie, 2015).

According to Schwartz & Boehnke (2004), basic human values are generated from three requirements of human life: biological needs, social interactions, and the sustenance of people's welfare needs. Values are then executed and differentiated by different goals, for instance: power (carried out by dominating one's social status and maintaining control), achievement (based on succeeding in social attributions), tradition (appreciating cultural customs), Stimulation (a drive towards implementing change), benevolence (care towards the welfare of others), hedonism (a search towards gratification of pleasure), self-direction (ownership of actions and judgements), Conformability (acceptance of social conventions) and safety (through the need of stability) (Schwartz & Boehnke, 2004). They also postulated how human values could exist adjacent to each other. For instance, power and achievement contradict universalism and benevolence, whilst self-direction and stimulation oppose conformity and tradition (Schwartz & Boehnke, 2004). This can explain the emergence of good and violent behaviour, as both need to coexist for them to be enacted. Like the Aristotelian doctrine of virtues and vices that represent character dispositions on moral behaviour, what constitutes good, essentially symbolises supreme perfection which at its best performance can generate greatness. By recognising that character traits in humans lead to moral action presupposes the subjective element in morality. This means that moral action is directed through agent-centred thought, where the primary focus is on individuals' characteristics (Fisher & Dimmock, 2020). Virtue ethics concerns itself with the psychological inclinations within an individual that leads one to act morally. Therefore, the motive behind virtuous or immoral dispositions are affected by emotion. Each virtue is essentially a character trait that can be acted upon in excess and/or deficiency. The

appropriate response that generates the right moral conduct is through being according to the Golden Mean (Fisher & Dimmock, 2020). For instance, anger can be portrayed either as being in lack of determination or in its extreme it can be irascible. However, when trying to find a balance between these two opposites, a virtuous disposition of patience transcends (Fisher & Dimmock, 2020). In this view, our moral character is in a constant internal conflict of finding balance by deliberating what best course of action to take. However, we must not set aside the relevance of objective judgement in ethical decision making.

We also need to distinguish between morally grounded positions from prudential considerations emerging from demands of social conventions and non-moral attributes (Leslie, 2015). To explain this, I shall illustrate the following scenario. David, your local barber, is doing a fundraiser by collecting Christmas gifts for children undergoing cancer treatment. Upon being satisfied with his work as a barber, one would refer to him as “David the good barber”. Another way to describe David is “David’s voluntary work is good”. The distinction between the two examples lies in the fact that the former phrase does not apply to how human behaviour is executed through moral imperatives like the latter. The latter use of the word ‘good’ has greater moral significance than the former phrase, which is more concerned with non-moral attributes. Situational factors also interplay on comprehending moral motives. The act is also measured through the perspective of context. Therefore, the moral significance of the action is dependent on the outcome intended to happen. For instance, if an immoral act is done in a situation which risks imperil to the self, the act may not remain wrong as it attempts self-preservation.

For actions to be deemed as moral, they need to have a form of universal ethical value. This means that ethics is independent of the disposition and attributes of the individual but is concerned with the acts one portrays. Nevertheless, when talking about ethical principles, it is not independent of any contextual factors. Ultimately, the psychological element in morality

must also be taken into consideration. In fact, developmental factors play a significant role in the formation of individual morality.

Understanding morality in adolescence

Essentially being that the main interest of this study, is to explore the impact of ME through moral dilemmas the moral development of the students should also be addressed. In pursue of this, a further understanding of adolescent morality is required. The EE curriculum aims to sensitize students into becoming more aware of real-life ethical issues and subjects them to use their moral judgment skills (Giordmaina & Zammit, 2019). So therefore, what drives adolescence to make moral decisions? What leads for one to choose the best course of action? How does the young adolescent strive to do good?

Adolescence is a broad term referring to a period in the early life of an individual. It is a period that has gained many researchers' interest, as an individual does not enter this period void of any knowledge of the world, but as a product of the different trajectories experienced during childhood. It is a transitory period in a life marked by notable physical and psychological growth and generativity (Santrock, 2014). Adolescence is a phenomenon in which a young child transitions from childhood to adulthood, which also can be defined by the increase in responsibilities which affect one's outlook on life. During this time, a series of biological, socioemotional, and psychological changes occur in adulthood preparation. Adolescence can also be delineated according to one's chronological age. These changes open the young adolescent's opportunity to grow and transition to form their sense of self. However, some adolescents might find this period rather challenging and resort to deviant behaviours, exhibited through low motivation for successful outcomes, truancy, and decreased self-esteem (Carlo, Fabes, Lable & Kupanoff, 1999). Therefore, the age of adolescence encapsulates different realities of individuals who hold different experiences of the world. Furthermore, any dispositions imposed by different cultures also impact the moral

development and worldviews of adolescence. In fact, whereas the onset of puberty marks adolescence, many traditional societies view a girl's first menstrual period as the symbolization of maturation or yet, motherhood (Ginsberg, Kariuki & Kimamo, 2014).

Studies on moral development have dominated research through the interest in understanding the formation of ethical decision making, placing their focus on the period of adolescence. It is characterised by the initiation of mature decision making, making it a very relevant area of research on understanding the formation of morality. This is because it is a time where cognition is qualitatively ameliorated from childhood (Santrock, 2014), yet differs from adulthood where one's character is formed and is relatively static. Such studies ground themselves within structural theories of development which view morality as a cognitive ability which is constructed synonymously with human growth and life-experiences.

Understanding adolescents' moral inclinations is relevant for exploring further on the human condition as well as for political reasons. The latter explanation on morality is related to societal views and the public's beliefs on adolescents' morality. Popular beliefs on adolescents' morality tend to generate negative connotations, namely through the views that adolescents are typically irresponsible and lack respect towards authority (Hart & Carlo, 2005). G. Stanley Hall, formally known as the father of adolescence research, attributes such misapprehensions to societal problems. The dispositions which lead the young adolescent to resort to antisocial behaviour, support any claims that attribute problems in society to adolescent behaviour (Baumrind, 1991). But before we explain how social structures influence moral thinking, an intrapersonal conceptualisation of morality must suffice.

The Cognitive Developmentalist Approach

Morality is expressed through performance, as one may act according to their reasoning, and decision-making. This implies that morality is psychological construct. A basic behaviourist premise is that all behaviours serve a purpose. According to Jean-Jacques Rousseau, humans are inherently good, and therefore moral motivation aspires one to be good and what constitutes good transpires from personal experience and affect (Douglas, 2019). In fact, the source of such motivation can be derived from either emotional responses or cognitive processes (Kagan as cited in Edwards & Carlo, 2005), indicating the relevance of one's personality, experiences, and a moral existence identity.

The developmental perspective views morality as progressively developing in stages, measured through a moral-maturity scale (Boom & Burgman, 2005). In fact, Jean Piaget is considered the pioneer researcher on recognising morality as a construct evolving throughout life. As a constructivist, Piaget believed that humans construct knowledge through interactions with the environment. Therefore, ethical knowledge is not imposed through nature but is actively acted upon from meaningful experiences (Santrock, 2014). Piaget brought the initial revolutionary turn in moral research through his book *'The Moral Judgement of the Child'* (1932), which proposed a radical view of children's thought processes which significantly differs from that of adults as in the former's case one progresses through a series of stages. Piaget's most notable contribution to the field constitutes the cognitive-developmental approach undertaken to understand morality. Later on Lawrence Kohlberg (1984) elaborated further on Piaget's developmental theory, by applying it to his structural view on morality. The significance of these structural theories resides in viewing morality as developing through a series of age-related changes through stages. Piaget argued that play opportunities generate experiences that induce learning from assimilation and equilibration of present schemas. Morality symbolically develops through qualitative changes

as the child grows from one stage to the next. Piagetian classical theory on morality is best characterised as a theory of right, and therefore distinctively as a theory of justice. This approach was defined and tested in Piaget's (1932) cross-sectional study where children were asked open-ended interviews on how to solve everyday problems. This was done by exposing children to moral dilemmas, which provided a window of insight into the young child's moral world through children stories and subsequently their opinions on the outcome.

Piaget's findings on the child's moral judgement postulate that holistically the child transitions from a heteronomous morality, also known as moral realism, which views the compliance to external rules which define motives for moral expression from a static viewpoint to an autonomous morality, or moral relativism, which is marked by the conceptualisation of subjective intentions over objective moral trajectories (McLeod, 2015). Therefore, morality develops through the re-conceptualisation of the child's concrete ideas of rules and systematically progresses from a primitively egocentric understanding to an advanced view on cooperation, which occurs at ages 7-10. During this time, the evidence for cognitive maturity lies in the observable gradual decrease from adult control, as peer interactions gradually replace them. However, critics argue that the methodology applied for shows minimal reliability support, being that it does not provide a standardised series of testing, thus lacking generalised replicability (McLeod, 2015).

In the 70s Lawrence Kohlberg incorporated a social and educational element to Piaget's theory, by using moral dilemmas to teach young adolescents about morals and values, he employed the concept of moral dilemmas, stories that provide competing notions about two moral ideals to evaluate adolescents' idea of a just community (Boom & Brugman, 2005). Both Piaget (1932) and Kohlberg (1984) deliberated on creating a universal theory which defines how moral growth occurs in children through stages. Kohlberg rejected psychoanalytical and social learning views on moral development and advocated that moral

action was the product of moral reasoning developed through a maturation process (Boom & Brugman, 2005). Kohlberg positions his work within a justice-orientation approach and measures advanced moral development by the individual's mental capacity to reason in a justice appreciative manner. Kohlberg describes morality as being sequential and hierarchically arranged, where each stage transcends to the next. The child progresses onto the next stage by experiencing disequilibrium, precipitating changes leading into more complex moral thinking.

According to Kohlberg (1984), there are six stages that one progresses through in developing a more complex and consistent idea of justice. Nevertheless, one must note that a minority only reach the final stage of the universal ethical principles. In fact, most adults develop moral standards that subscribe to conventional reasoning, as is evidently reflected in the chosen terminology. Kohlberg postulated that young adolescents fall under the bracket of exercising *conventional morality*, which is the second stage following the *pre-conventional morality* stage attributed to the egocentric moral behaviour present in childhood. The second stage differs the first as perspective-taking shifts from focusing on self-manifested motives to those incorporating others. Conventional moral reasoning is exercised when the individual recognises that he makes part of a larger society with founded values, established norms and specific beliefs that drives moral behaviour. The conventional reasoning stage includes *stage 3: the mutual expectations, relationships and interpersonal conformity*, where moral judgement is based on gaining others' approval and acting the reflection of society's ideal through living up to the expectations of others and society as a whole. Therefore stage 3 can be understood as having conceptualised the Golden Rule maxim of treating others how you would want to be treated (Morelli, 1978). By the next stage, *social systems morality*, the individual comprehends notions on justice, law and conforms to the social order which dictates acceptable moral conduct.

The sixth and final stage in Kohlberg's theory is reached by an individual who transcends societies' conception of morality and instead adheres to self-established moral principles. This stage is rarely reached before thirty years, which necessarily ties it to more complex cognition. At this stage, the concept of what is right is classified according to consciously defined ethical principles, which pose as the basis for moral conduct. Therefore, the moral principles adhered to in stage 6 are not based on the adherence to socially prescribed norms or beliefs induced by a higher spiritual realm, but rather evoke a conglomeration of principles initiated by the self and guide moral action. Therefore, this process leads to the solidification of personal value and individual justice. This stage provides evidence for the unconditional value the self has in terms of morally guided behaviour, as it views moral conduct as subject to the individual human as it is the individual himself who delegates what is right (Morelli, 1978). Moreover, by arguing that human beings can arrive at a stage where they can create their own moral beliefs and adhere to their own claims, one is necessarily implying that every individual has the right to be heard and forward his concerns, whatever the situation. This claim highlights the relativeness of individual conceptualisation of justice in moral conduct, as it recognises the inherent ties rights have to duties as one's right is the obligation of another and vice versa (Morelli, 1978). Nevertheless, Kohlberg's theory faced numerous criticisms, primarily due to the biased sample used, as the studies included only white males and used hypothetical dilemmas rather than real life, age-appropriate situations relevant to the boys' social realities (Kurtines & Pimms, 1983). Furthermore, researchers have questioned the theories' relevance, and validity as the last stage of moral development is considered unreachable by most general populations. Baumrind (1986) aimed to challenge Kohlberg's work by postulating that an educational threshold must be set in place when recognising postconventional moral ability. Therefore, people who progress to a tertiary level of education are more likely to attain the final stage of

moral development. Kohlberg denotes that before adolescence children are pre-moral, yet research indicates that judgements made in adolescence tend to make more relativistic, complex and self-oriented conceptualisation of moral authority or statuses (Smetana & Turiel, 2008).

Following on Kohlberg's path of understanding morality as a cognitive construct, James Rest, his successor, and former student of Kohlberg, sought to understand morality beyond stage theory. As opposed to Kohlberg, who assumed that morality is relatively constructed, Rest believed in a universal morality, where the community prescribes common tenets. According to Rest, morality is culturally specific, as different communities endure different moral problems. Thus, moral development occurs through the community's established agreement following the moral ideals best served within that community (Rest, Narvaez, Thoma & Bebeau, 2000). Rest differentiated from Kohlberg's idea on moral judgment by postulating that the best way to measure morality is through quantifiable data analysis. He believed that the articulation of information recited in an interview could pose higher limitations for establishing a concrete understanding of moral reasoning, as one can only elaborate on the products of conscious operations verbally communicated. This limits moral reasoning to the person's credibility on the articulation of language used.

On the other hand, Rest devised a psychometric method through the Defining Issues Test (DIT), which attempts to unravel the mental operations underlying moral reasoning. Rest reconceptualised moral development to take place through developmental schemas rather than stages. In fact, the development of such schemas emerges from the child's awareness of the existing social conventions appealing to ideals and logical coherences embedded in society (Rest et al., 2000). These concepts are stored mentally as schemas, which are stored representations of information about the world and are used for problem-solving and inference processing (Rest et al., 2000).

According to Rest, Kohlberg's second and third stage translate to the *Personal Interest Schema*, where the child starts to differentiate between a micro morality and macro morality concerning moral issues related to social interactions and recognition of the other's point of view (Rest et al., 2000). At this point, a morally right judgement is based on the degree to which how much a consequence will benefit the individual or those close to him.

The *Maintaining Norms Schema*, which is synonymous with Kohlberg's stages four and five, is concerned with conceptualising hierarchical structures in society and how one must act within those systems according to their duty laws (Rest et al., 2000). Finally, the *Postconventional schema* that Rest compares to Kohlberg's sixth stage of postconventional morality, where certain moral ideas are reconciled as personal obligations based on shared beliefs and such obligations, are reciprocated (Rest et al., 2000). By using the DIT for evaluating moral reasoning, Rest concluded that moral reasoning is pertinent to four cognitive processes that result in human action (Rest, 1986). The four-component model comprises of (1) moral sensitivity, (2) moral judgement, (3) moral motivation and (4) moral character which together contribute to ethical decision making (Rest, 1986). Through *Moral Sensitivity*, the individual begins to recognise an ethically delicate situation and define the possible course of actions to adhere to. It is the understanding of how individuals come to know how parties would be affected by a situation. *Moral judgement* then is the individual's ethical position on what ideal course of action to take, which ultimately is the outcome of moral reasoning. This is the next step after being aware of the course of action and how people can be affected by the possible choices. Rest also recognised the importance of *moral motivation*, which recognises moral values rather than personal values. Therefore, ethical decision making cannot be implemented without the intent of delivering such behaviour. The other component is *moral character*, which determines how individuals can behave according to their moral intention. The stronger the moral character, the more likely the individual's

actions will relate to the moral intentions. The idea behind moral competence corresponds to the information-processing view on morality, as Haidt (2001) professed, morality is viewed as a process of analysing internal emotional dispositions between rational responses of situational occurrences. Therefore, the DIT can provide a more concise evaluation of moral intentions.

Ethics of care

The inception of the feminist movement brought new perspectives in the field of moral development. Feminist activists and scholars criticised male-biased traditional ethics and paved the way to a feminist ethical debate. Subsequently, Carol Gilligan's work challenged Kohlberg's theory on moral development through her theory on ethics of care (Gilligan, 1982). At the beginning of the 20th century, Piaget noted two different types of morality, a morality of good and morality of right or duty (Ford & Lowery, 1986), two processes which are vital in understanding moral growth (Brabeck as cited in Donenberg & Hoffman, 1988, p. 705).

Gilligan responded by coming up with a revised version of Kohlberg's stage theory. She distinguished between the female and male moral judgements by recognising a new perspective of moral reasoning which gives more importance to care. Gilligan expanded and explored the Kohlberg model by including the females' experiences. She criticised how male-dominated scholar ideologies have precluded the feminine perspective in ethics, thus significantly leaving a lacuna within moral research. Gilligan postulated more to the justice orientation in moral judgment, and that focus should be placed on the importance of the response and how we should respond to moral predicaments (Gilligan, 1982). According to Gilligan, males and females use different moral reasoning patterns and view the woman's ability to express care as a viable human strength of significant moral value (Gilligan, 1982). The care perspective sees the self as reflecting its situation in a mutually caring

network, effective relationships. It does not see others' autonomy and independence as an ideal for moral growth (Byrne, 1999). In fact, the care perspective recognises that there are various degrees of dependence and independence in the human condition (Gilligan, 1987).

Following on Carol Gilligan's claims on male-dominated research on moral reasoning, Nel Noddings also contributed to bringing the female experience to the field of moral research. She reconciled the woman's place in the world and brought an understanding of evil from the woman's perspective. Furthermore, what is morally wrong from an ethics of care perspective is that which causes pain to the caring relation recipient, thus recognising aspects of violence, terror, and separation as wrong as they contradict the sound, idealistic morality of the nurturer (Noddings, 1989). Moreover, many feminists acknowledged how Gilligan's work supports the female perspective in ethics. For some, feminist ethics became synonymous with Care Ethics (CE), also known as an ethics of care (Fischer, 1987).

The elements involved in CE focus on the moral significance to recognising the other's needs (Tronto, 2005). In an ethics of care perspective, one does not act from self-centred ignorance but purely from a caring standpoint and responds by attending to safeguard the individual's position (Gilligan, 1987). Another aspect of CE includes the degree of obligation and responsibility one faces for the need to care for the other (Tronto, 2005). This stems from the recognition of the other as vulnerable (Tronto, 2005), which need not reflect a weakness but merely a human condition, as all humans experience vulnerability and the need of dependence at times. Vulnerability is an inevitable human occurrence and therefore requires moral recognition. Moreover, CE cannot be exercised without recognising one's competency to act according to the need to care for the other (Tronto, 2005). This attention from the carer is known as *engrossment* and it through this connection that the carer can recognise the needs of whom is being cared-for, leading the carer to a *motivational displacement* whereby now the carer's actions are solely dedicating to meeting the needs of the cared-for (Noddings,

2005). Therefore, to act ethically from a CE perspective entail being attentive to others' needs and by the degree of responsiveness one shows to the other's concern. There is also the recognition that the relation between the carer and the one being cared for is not reciprocal. Responding to the other's state is expressed by understanding the other's condition (Tronto, 2005). The carer puts aside his own needs to listen.

Corresponding to Gilligan's claims, Nona and Lyons' (1983) found supporting data for two distinct kinds of considerations used by people when making moral decisions: principles of justice and care (Donenberg & Hoffman, 1988). Ford & Lowery (1986) also explored the degree to which male morality is related to justice orientations while simultaneously looking into women's morality as being concordant within a care orientation. This study concluded that caring and justice traits are substantially correlated with females and males, respectively. However, this is not to conclude that such traits are obsolete in the opposite gender. In fact, this study yielded an ambiguous pattern of reliable associations of justice and care traits related to gender. All participants responded similarly to issues concerning relationships, care, responsibility, fairness, justice and rights. Therefore, this concluded that such concepts are compatible with the general human condition and not gender-related traits (Ford & Lowery, 1986). In their study however, Ford & Lowery (1986) noticed that men regarded conflict in their lives to a lesser degree than women. In fact, women appraised conflict as being more significant in their lives than men did. Therefore, apparent gender differences which were concluded in this study as males and females appear to have a qualitatively different approach at conceptualising stimuli from their experiences.

However, the feminine approach in ethics does not aim to highlight the misapprehensions in morality between genders, but the appreciation of the feminine perspective, which seeks to bring CE as a viable moral standpoint. The philosophy behind CE is far from solely adhering to the female gender, so one must not fall into the mistake of

traditional patriarchal philosophy, assuming that all women adhere to this kind of morality (Noddings, 1989). Doing so would only be repeating the error which predominantly has led to the initiation of feminist ethics.

Morality and the senses

Morality can also be understood in terms of the cognitive processes derived from emotions inherent to moral life (Carlo & Hart, 2005). Emotions are biased reactions to situations based on one's perspectives, evaluations, and cognitions. The degree and content of the expressed feelings can unravel the underlying moral ideals harboured by the individual under certain conditions. In essence, emotionalism comprises the externalisation of one's values concerning oneself & others (Merriam-Webster, n.d.). The emotions traditionally most correlated with the expression of morality are shame, guilt, and empathy. Even though guilt and shame might seem synonymous to the layperson due to their shared characteristics of preceding negative effect and self-conscious thought, they differ considerably. A notable distinction may be described by examining guilt as an 'arousing out' or 'towards' behaviour, meaning that it leads to action, whilst shame is an aversive emotion directed towards the self (Tangney et al., 1998).

Guilt is a primitive emotion which is conjured through one's judgment of their own negatively praised behaviour. Psychoanalytic interpretations of guilt state that it can be traced back to early childhood experiences preceding the super-ego development (Eisenberg, 2000). More specifically, guilt is viewed because of the caregiver's reactions to the child's behaviour, as these external influences are internalised as being negative and unwanted if said caregiver expresses these characteristics. For clarity, I will continue by providing a conceptualisation of what is meant by 'negative' and 'unwanted' in the previous sentence. As previously stated, guilt is a primitive emotion, one that arises from a fear of losing one's source of dependence, being that individual considered most important (Hazard, 1969). For example, one can

consider the securely attached child, as in such cases, the person of dependence will inevitably be their primary caregiver. Moreover, experiencing guilt has been associated with having a personality trait of agreeableness (Einstein & Lanning, as cited in Eisenberg, 2000). The super-ego systematically internalises the superiors' voice and emotional inflexion, and therefore, guilt causes parts of the ego to associate these negative responses as deserving to be punishment (Hazard, 1969). This inner conflict of punishing psychic energy remains intact from one's instinct to preserve their life (Eros) and is experienced in the form of guilt. Shame, on the other hand, is considered as causing a higher degree of distress than guilt. Shame is an emotion where one feels exposed, belittled, and ridiculed.

Shame is also highly related to external aggressive behaviour such as violence or self-harm in adolescence (Tangney as cited in Eisenberg, 2000). Eisenberg (2000) distinguishes shame from guilt by describing shame as a type of "rudimentary guilt". Moreover, shame has been highly correlated with individuals who have a personality trait of agreeableness (Einstein & Lanning, as cited in Eisenberg, 2000). It differs from embarrassment, in that the latter is less serious and intense than shame and guilt because it has fewer moral consequences and is associated more with situational transgressions (Eisenberg, 2000). Research on shame and guilt provides insight on moral reasoning as regulation of such emotions and the negative responses associated with these emotions. Therefore, from this perspective, moral responsibility can be understood as a process of effectual changes and behavioural regulation of situational responses upon arousal of negative feelings.

However, moral behaviour does not only take place concordant to aversive stimuli. In fact, David Hume argues that as humans, we gratify acts aimed at self-improvement and detract from acts that induce harm and suffering to the self and others (Hoffman, 2000). Through the ability to empathise with others, humans could identify the behaviours that help or harm another and feel the necessity to become indigent when exposed to others' suffering.

The development of empathic responses is also significant in understanding moral reasoning, specifically when taking others' feelings into account during perspective-taking. Empathy is the ability to understand the other's feelings. Therefore, empathy requires a comprehension of the other's emotional state and responding to others' apprehensions. It occurs through a cognitive analysis altering between the self and the other's internal state (Eisenberg, 2000). A premise following the golden rule doctrine, or in simpler terms, it can be defined as consciously being in the other's shoes.

Martin Hoffman viewed morality as stemming from emotions and was interested in empathic arousal mode, where an individual can sense another's emotion. He viewed empathy as an evolutionary prescribed condition of experiencing the other's distress, which emanates to helping behaviour and conserving self-satisfaction (Hoffman, 2000). Primitive states of empathic arousal arise through mimicry, which occurs both on a conscious and unconscious level by first imitating the person expressing the emotion and then generating emotional feedback (Wondra & Ellsworth, 2015). Empathic behaviour can also be learnt through conditioning of situational emotional responses or through the direct association of a situation that reminds the individual of his past experiences (Hoffman, 2000). According to Hoffman (2000), there are also higher modes of empathy such as social perspective-taking, which is the mental capacity for one to imagine himself instead of the other's position; as well as verbally mediated association, where the empathic response transcends from language which acts as a cognitive mechanism involved in semantic decoding and reacting accordingly.

Studies in neurobiological research on empathy have linked empathic responses to the activation of mirror neurons that trigger the internal mechanism through which others' actions are emulated onto the individual's own system (Kaplan & Iacoboni, 2006). These neurons are situated in the right inferior frontal cortex, and fMRI studies indicate that this region is highly

active when a person infers about another's situation (Kaplan & Iacoboni, 2006).

Therefore, making this brain region a prominent contributor to the cognitive processes involved in moral reasoning.

A sympathetic response, like empathy, is a consolidation of the other's distress but can be distinguishable as the negative effect of the other is internalised in the individual (Eisenberg, 2000). Sympathy results from empathic sadness and leads one to make moral decisions out of the negative effect caused to the person because of the other's distress. Nevertheless, what makes sympathetic reactions distinct from personal distress is that the latter effective state is purely an egoistic motive (Eisenberg, 2000). Sympathy can also be understood through the altruism versus egoism debate, which questions the degree to which helpful acts stem out the helper's genuine care rather than being self-satisfactory acts.

The complexity of a moral situation requires more than a thorough evaluation of a circumstance through rational thought. We might come across problems where moral judgement can surpass rationality. For this reason, the consolidation of the senses must not be overlooked when understanding morality.

Intuition

Sometimes facts are self-evident, you just know that it is the truth. Moral action also resonates with a person's affective state. The intuitionist perspective postulates that truth is relative and cannot always be attained by reflection (Pust, 2017). David Hume famously proclaimed that "*reason is the slave of the passions*" as human action cannot only be explained in terms of reason (Cohon, 2018). Universally applicable constructs in the moral domain include issues of injustices, harm and violation of rights and are even embedded in laws aimed at maintaining social order. But what about instances which do not fall within these categories? What is considered morally wrong is influenced by culture and beliefs, for example sex before marriage is considered as a sin by religious entities despite being an

instinctual and basic human act. However, at times we also find ourselves making moral decisions that might not be morally sound, yet in such instances we choose to make the choice as it would still yield to a better outcome. For instance, if you know a friend of yours is having an affair and her husband, who is a violent man, asks you about it. While you know the truth, and you know it is wrong to lie, you still say that your friend is not having an affair, because you know that saying the truth in this circumstance is wrong.

Every society comprises people actively making evaluations about one another's actions based on ordinary virtues adhered to within that society. Such assessments can be understood as moral judgments affecting future interactions (Haidt, 2001). Therefore, moral judgements are evaluations of situations according to communal moral beliefs. Moral intuition is a judgement or conclusion which appears effortlessly in consciousness (Haidt, 2001). It is an unconscious cognitive process which is different from moral reasoning. The latter construct comprises inference making and testing hypotheses, which involve rational thinking and a more in-depth, prolonged process. The recognition of moral intuition gives rise to the importance of the psyche in understanding morality.

Influences on morality in adolescence

Such theoretical underpinnings indicate that one's moral judgements are culturally dominated and heavily influenced by societal demands. In fact, according to Hofstede, cultural dispositions may vary according to six dimensions (Delany & Cheung, 2020). These include:

- 1) The power differentiations between hierarchies in societies.
- 2) The degree of self-independence adhered to by the individual.
- 3) The degree of importance given to masculine traits such as heroism and nobleness.

- 4) The unease perception when faced with uncomfortable situation and what are the responses to such uncertain predicaments.
- 5) The degree to which traditional values are adhered to within a society.
- 6) The level of gratification and self-indulgence accepted in a community.

For instance, on her infamous study on adolescence in Samoa, Margaret Mead found that unlike western depictions on adolescence as being a turbulent time for youths, she describes Samoan youths undergo a harmonic period of contentment, freedom, and self-discovery (Mead, 1985). This study shows the variability of psychological flexibility between cultures (Eller, 2016), indicating that adolescence is not a universal construct but can also have different meanings in various cultural contexts. Even though she received criticism on oversimplifying Samoan life to positive attributes, Mead's work sought to answer questions on whether western traits of adolescence can be applied to other cultures. Moreover, Mead's work had also highlighted how different cultures have different conceptualization on the time of adolescence, or the coming of age. In indigenous cultures, adolescence is characterized by the diverse biological changes. For instance, the African Swazi tribe do not have a word describing adolescence, but attribute different names to different age groups within the adolescence period (Eller, 2016). It was until its American colonization that schooling started to be introduced, which created a formalized socialization platform for youths, and so the westernized view started being practised in Swazi culture (Eller, 2016). Another interesting anthropological view on adolescence is that of the African Bambuti pygmies nomads, who view the transition from childhood by the rite of Elima (Fexia, 2010). This ceremony takes place upon the girl's first menstrual bleeding, a celebratory achievement indicative of being able to bore children. Therefore, the rites of passage in traditionalist societies mark the end of youth rather than the entry to adolescence (Gisberg et al., 2014). When boys come of age, they too must commemorate their coming of age by the killing of a large animal which is to

be given to the family as a source of food (Fexia, 2010). The hunt of the beast symbolises the male responsibility towards his family and for fulfilling the role of the noble breadwinner. Furthermore, in Kenya it is common that after completing primary school boys undertake circumcision procedures as well as the separation from their mothers as a symbolizing the rite of passage to adulthood (Ginsberg, 2014). This ritual is considered an act of bravery by both the Meru and Massai tribe where the estrangement from the mother symbolizes the cutting off the feminine or cowardice part of themselves followed by the cutting of the foreskin, thus evolving into a brave, loyal and threatening individual to any male counterpart (Ginsberg, 2014).

Moral Culture

The moral culture in adolescence encompasses many different contexts that may derive different meanings and affect one's norms, perceptions and value systems of an individual (Carol & Hart, 2005). Therefore, to understand morality in adolescence, an analysis on the world of the 21st-century adolescent is necessary. Moral culture forms from navigating through the different social spheres and contexts. These include school, youth clubs, sports clubs, neighbourhood, parish and the broader society and respond to the demands imposed by such contexts. Urie Bronfenbrenner's (1979) ecological systems theory can explain this further. This theory contains a framework that analyses the interactions from both a relational and psychological perspective. This theory conceptualised into social spheres of human communications based on the level of proximity, formality and intimacy within a relationship. Initially, this theory sought to explain how social relations affect child development. However, through this theory, we can also observe the influences on an individual and affect people's decision-making and personal beliefs. The access to these subsystems provides learning opportunities for an individual. Each interaction can be a

source of gaining knowledge, exploring new dimensions of the self, and even become accustomed to social conventions and norms.

The concept of moral culture can be evidently linked with Bronfenbrenner's idea of the macro system. This consists of the cultural context that interplays the child's development such as geographical location, socioeconomic status, heritage and ethnicity. Therefore, moral development and moral reasoning can be affected by these factors passed on across generations and time. It is also known as a common morality, characterised by the collective frame of thought that stems from the community's specific experiences (Toulmin, 1985). Each community faces different moral concerns and therefore, can conceptualise certain practices differently by their moral ideologies. Here moral development is viewed as a mutual agreement on the moral ideals that stem from the community's needs. The chronosystem in Bronfenbrenner's (1989) eco-systems theory, refers to the events and the evolving socio-historical domain. These also constitute the moral atmosphere in which youths are established (Boom & Brugman, 2005). Every context represents its own culture of norms, beliefs and values to which the adolescent must learn to adapt and act accordingly within different situations. Therefore, by analysing adolescents' diverse responses in different situations and deducing the common traits, trajectories, and perceptions associated with morality in adolescence.

Moral atmosphere

What we must ask ourselves now is how do these influences on moral behaviour reveal themselves into personal actions? Morality remains something which is lived in behaviour so the psychological element must not be dismissed. Thus what drives people to detect a morally significant situation and what drives people do choose a viable act from another?

Boom & Burgman (2005) identified the *Moral Judgement Competence* which is the individual's ability to make moral assessments within the person's context. Specifically, the individual's *knowledge of knowing what should* be done in a situation. The mediator or "bridge" between one's moral competence and behaviour is the moral atmosphere. A person's moral competence measures real life conditions and infers on an appropriate response. Moral competence is mostly developed through experience from interactions in a normative set environment and it is the ability to pick up on shared responses within a moral culture. Specifically, it relates to one's ability to exercise reflection and learn from mistakes. Yet, one's moral judgement does not always reflect their behaviour. Moral performance transcends from the person's moral competence, yet it differs from moral judgement as it may not necessarily imply that its causation stems of one's personal reasoning (Boom & Brugman, 2005). An example of this is the involuntary moral discretions evoked in war crimes under the Nazi occupation. Therefore, moral competence transcends into moral performance (behaviour) if the moral atmosphere endorses such action (Boom & Brugman, 2005). This explanation supports the moral inclination behind the performance of anti-social behaviour. In fact, Brugman found a higher correlation between perceived moral atmosphere and norm violative behaviour than the effect that moral competence has with lay behaviours. Therefore, adolescent moral competence comprises of the moral atmosphere, influences from the peer group as well as individual factors.

Morality and Society

By viewing the different cultural practices in adolescence, we can see that different cultural beliefs and lifestyles can affect a person's moral outlook. This premise moves further away from Westernised, individualistic traits which denounce good or bad character. A socio-psychological perspective on morality considers situational influences to be a predominant factor leading to people's behaviour (Samules & Casebeer, 2005). It is known as the

fundamental attribution error and is the bias of ignoring situational factors and only viewing internal causes of behaviour (Hogg & Vaughan, 2018).

The social domain perspective on morality considers moral development, a psychological analysis of moral judgement, where behaviour is described in situational interpretations (Smetana, 2013). Social domain theory recognizes the components which induce self-regulatory practices within the public sphere through morality, social conventions, and personal issues (Smetana & Turiel, 2003). It implies that morality is seen as comprising of social knowledge embedded in justice, welfare (harm), rights, and authority. Morality controls social interactions and relationships. However, if morality is a social construct, then what makes it distinct from social conventions?

Social conventions include a contextually relevant set of norms which coordinate interaction in society. An example of a social convention is exchanging of greetings amongst acquaintances, according to behavioural expectancies. Morality is concerned with acts amongst people. Therefore, the difference between social conventions and morality stems from judgements and justifications on behaviour. Social conventional justifications include social regularities and expectations for social order. In comparison, personal justifications influence moral behaviour from preferential choices or assertions of consequential acts (Smetana, 2013). Personal issues refer to an individual's preferences or choices on how to portray oneself publicly (Smetana, 2013). This has a lot to do with subjective attitudes, and characteristics which promote personal agency, such as personality types. In fact, a study which analyzed how the Big 5 personality traits (Costa & McCrae, 1999) translated to moral decision making, tendencies of agreeableness, conscientiousness and openness were linked to moral sensitivity, whilst neurotic and extraversion personalities may predict negative moral identities (Abbasi-Asl & Hashemi, 2019). The relevance of social domain theory states that morality, social conventions, and psychological knowledge all develop from experiences

encountered in childhood and adolescence (Smetana & Turiel, 2003). Therefore, a moral dilemma is an embodiment of a moral predicament found within a social circumstance. Social domain theory emphasises how ethical behaviour is a reaction to a situational event and shows the relevance of moral dilemmas in moral development as moral dilemmas reside in social situations. Therefore, moral judgement occurs upon an event presented in stories that can deliberate consequences.

Social Influences: Peers

Even though specific trajectories imposed by certain childhood dispositions play a part in personality formation, which may affect one's decision-making and choices, the adolescent's moral character and preoccupations differ from that of a child. Moreover, adolescents' social spheres change significantly. For instance, the transition from primary to middle school in Western cultures makes the young adolescent susceptible to new moral challenges and influences. It can be observed through the different social interactions experienced in adolescence. During early to late adolescence, a significant increase in prosocial behaviour can be observed compared to childhood, marking a substantial moral reasoning change (Carlo, Fabes, Liable & Kupanoff, 1999). During this time, adolescents start to devote more time to their peers than parents, which makes them open to various influences, resulting in relevant changes. Early theories on adolescence include the Piagetian view of identity formation, where the child emotionally disengages from the family and focuses more on his peers (Piaget, 1932). The influence of peers on an individual's morality makes understanding morality more complex from merely relying on the impact of parental relationships and socialisation processes (Carlo & Hart, 2005). Peers can also model moral behaviour and awareness of possible dilemmas from sharing their experiences about new situations. Furthermore, peers' decision-making process can have a heavy influence on the individual and affect similar decision making. The relevance of peers and social affiliations in

adolescents' lives leads to moral dilemmas to emerge as adolescents become more aware of the significance of moral consequences and how individual decisions can affect others (Carlo & Hart, 2005). On the other hand, African American and Latino adolescents tend to value sibling connectedness more than they are influenced by peers, compared to Caucasian adolescents (Karcher & Sass, 2010). Furthermore, during adolescence, certain social dispositions imposed through work, school, and even personal responsibilities such as financial management, citizenship roles and community-related tasks lead the individual to perform independent behaviours introduce new socially regulated actions (Carlo & Hart, 2005). The relevance of peers in the adolescents' lives marks one of the significant changes experienced from adolescence. Interactions with peers reveal the path of the adolescent's exposure to the social world. The self is viewed as a contender within a society with its demands, expectations, norms, and knowledge. Therefore, the adolescent's moral standpoint is now exposed to views held by different people, who also express their morality and perspectives about the world, which have a profound influence on the adolescent. Establishing a peer network contributes to developing self-esteem (Simmons & Blyth, as cited in Carlo et al., 1999). This helps the individual place himself in a role in society.

Moreover, evidence from both psychoanalytical theories (Blos, 1962) and structural theories (Kohlberg 1969, Piaget 1965), identity and development of the self transcend from emotional instability from parental relationships and attachment to peers. The peer group fulfils one's need for belonging. The peer socialisation process also leads adolescents to perform a series of prosocial interactions that are more likely to occur with similarly aged peers than adults due to the discrepancy of social patterns experienced between the two cohorts (Carlo, Fabes, Liable & Kupanoff, 1999). Using a similar argument, peer interaction may lead to deviant behaviour initiation if the peer group adheres to a value system that defies normative courtesy.

Despite this, social interactions experienced with peers typically contribute to providing prosocial behaviour models (Carlo, Fabes, Liable & Kupanoff, 1999). In adolescence, the social experiences become more complicated from childhood, which is marked by an advanced forms of interactions including facets related to welfare, law, rights and justice, hierarchical structures in society and social conventions (Smetana & Turiel, 2003). These are marked through new experiences in work relations, romantic relationships, and observing the active citizen's role.

Family influences

The family is the initial site of social engagement; therefore, parents have a significantly profound role in influencing moral behaviour. Research on parenting styles denotes how specific parenting methods affect psychological issues and personality development in young adolescence. For instance, parents who are highly in control of their children's endeavours namely authoritative and democratic, have been found to have compassionate, consistent and rational characteristics which ultimately flourish into their children's prosocial behaviour (Baumrind, 1991).

When faced with adults, moral issues seem indisputable for young adolescents. Adults are considered moral authorities which are contextually bound such as the family or school. Adolescents tend to question the dispositions of adults in personal domains rather than moral. It is especially the case in western cultures which focus on agency and personal goals. However, in Arab culture, children learn to act respectfully with adults and engage in polite and hospitable guests' behaviours (Nydell, 2006). Subsequently, Asian cultures highly attribute moral values to social orientations by giving high importance to social relationships and adhere to others' demands as a priority when basing moral decisions (Jia & Krettenauer, 2017).

Family socialisation shapes the individual's collective identity, influencing how one acts around significant others (Ajrouch, Hakim-Larson & Fakhri, 2016). The child is viewed with expressions of endearment and care. Therefore, the child connects with the adult from a vulnerable and subtle position. Gender identity is also related to family ties. Patrilineal family structures predominantly found within Arab cultures, uphold gender-based rights on male members. Men in the family carry a generational responsibility to ensure security, continue the family line, and maintain coherence amongst members. Girls, on the other hand, are viewed as vulnerable and in need of protection. However, in the Kenyan Massai tribe, parental roles are not as influential in adolescence morality. Both girls and boys are separated from their opposite-sex parent upon the coming of age and sent to live with their same-sex grandparent (Ginsberg, 2014). For boys, this symbolises the separation of the mother's dependant need and the inauguration of autonomous life.

Cross-cultural research focusing on adolescents' judgements on adult authority found that adolescents from various cultural backgrounds view moral issues as legitimately controlled by adults (Smetana & Turiel, 2003). It means that adolescents view moral consensus as a social construct decided by adults. Frequent disagreements tend to erupt between adolescents and adults when discussing specific moral issues. Adults often view themselves as legitimate authority over young adults' acts (Smetana & Turiel, 2003). Parents often justify specific conflict by referring to social conventions to appeal to their concerns (Smetana & Turiel, 2003). On the other hand, the youth's conflictual responses towards adult authority may also stem from the individualist culture, which is highly sought in Western cultures (Smetana & Turiel, 2003).

Educating for moral development

The school takes a crucial role in morality development as it is through schooling that the adolescent receives formal education. In fact, the transition from middle to secondary

school can be a demanding time for teachers who tend to spend more time monitoring behaviour rather than teaching the curriculum (Carlo et al., 1999). By having this constant monitoring and engagement is a vital contributor to ME as it encourages connectedness to foster prosocial behaviour between students (Eisenberg, 1986). The school ethos, being that it is the philosophical framework which is adhered to by the school translates to the main values which it aims to impart on its students (Donnelley, 2000). Being that the school ethos is concerned with ethical ideals experiences and exercised in the school, it impacts the moral development of the students, as by instilling an ethos of in-ward attachments in the students would be an inculcation of specific moral values tolerated by the school. Holding an ethos of inward attachment results in the individual attaining such values and exercising them within the school thus acting within the same moral framework of the school. The moral atmosphere adopted at the school acts as a stimulant for moral competence as it aims to foster prosocial skills within its students (Boom & Brugman, 2005). Nevertheless, school transitions may have different outcomes across different cultures. Therefore, the diversity of the students at the school must also be considered whilst establishing the school ethos.

Conclusion

By exploring the tenets of adolescence helps to generate a concrete idea on how to best describe young adolescence in the ethics class's moral dispositions. By adopting a multicultural view of adolescence attempts to clarify any misapprehensions which may arise when faced with students that come from diverse backgrounds. Yet, when we speak about defining morality, it is not a straightforward stance. We have seen how different researchers identified morality from different perspectives.

Chapter 3 Moral Education

Introduction

Now that a comprehensive understanding of morality has been explored in chapter 2, we shall explore how ethical knowledge can be divulged within educative communities. Focusing our discussion on ME, we will look at how EE can be relevant for crystallizing an individual's ethical disposition.

The Maltese National Curriculum Framework (NCF) postulates that Catholic Religious Education (CRE) and EE contribute to holistically educating students through spiritual expression (MEDE, 2012), yet this explanation does not fully suffice for EE. A holistic education is a "philosophy of education based on the premise that each person finds identity, meaning and purpose in life through connections to the community, the natural world, and to humanitarian values such as compassion and peace" (Miller as cited in Lauricella & MacAskil, 2015 p.55). In EE, students can be educated holistically by upholding these values through introspecting and being in touch with current polemics from a young age. These skills contribute to better outcomes at tertiary education level, better decision-making and more familiarisation about personal life choices and communitarian values. Therefore, ME becomes significant to educating the whole child (O'Flaherty & Doyle, 2014). Nevertheless, EE not only serves as a utilitarian tool that promotes the instrumental value of doing good in society which in turn leads to a prosperous life. EE also focuses on doing good for its intrinsic value.

What is Ethics Education?

Ethics education can be recognized as the study of 'good conduct'. It comprises of theories or a system of moral values that are inherent in the moral choices that people make (Wood, Hymer & Michel, 2007). EE helps students better understand themselves and become self-determined and responsible citizens.

As morality is something personal and subjected to an individual, one would question whether ethics can be taught. Despite the literature denoting on how students develop ethical skills through education, there are different understandings and theories on recognising what is right or wrong. The focus in EE should not be to guide students on what choices they should make, but on how to recognise an ethical predicament when faced with one (Hare, 1997). Therefore, teaching ethics does not mean answering questions, but guide students to raise them through reflecting on their own values.

The focus in ME is primarily on instilling thinking skills in the students. Being exposed to ethical deliberation at an early age contributes to enhancing students' ethical awareness and moral reasoning (Zulkifli & Hashim, 2020; Lau, 2010). Essentially, ME is concerned with ethical reasoning and behaving ethically. Therefore, ME becomes a tool for how students can use philosophy in the community to improve social interactions. O'Fahenrty and Doyle (2014) denote how education which targets development of moral reasoning enhances adolescents' level of professionalism, promotes active citizenship, and works to improve one's social capital. Children and adolescents need to be guided on how to live peacefully and act civilly. Education is an institution, external from the family sphere which has this role in society, and the subject of EE helps to impart moral virtues such as honesty, respect, integrity, and responsibility to the young (Ryan, 2021). ME focuses on exploring moral habits within society and helps students live good meaningful lives as productive, democratic, and well-informed citizens.

When doing EE, it is necessary to know the theoretical framework and background of specific frames of thought. EE falls within the domains of philosophy, and essentially, the subject trains students from a young age on how to philosophize and question everything. So ME must refer to philosophical principles, ideologies, values, origin, and their relevance within the community. The students are introduced to specific philosophical frameworks

through age-appropriate content. They would be guided on understanding such ideologies and even become aware of the possible debates. Students are presented with facts on legislation, current affairs and debates, and social-scientific research to solidify their position and articulate their views. When teaching ethics, it is vital to provide students with the necessary information on how to measure the stakes of outcomes, especially regarding issues of punishments or inducements. The student must be made aware of how to investigate these issues and identify moral conflicts and even consequences of decisions, and this is done by cultivating skills on acting ethically. These include intrapersonal skills such as multiple perspective-taking or recognizing others' point of view by cultivating students' ability to empathize. EE also promotes logical thinking and self-reflection skills by fostering argumentation skills that carefully articulated, and even linked to specific conceptual tools or ethical theories (Ozar, 2001).

Essentially EE aims to equip students with wise skills (Wood, Hymer & Michel, 2007). When teaching ethics, the educator must uptake a neutral position whilst deliberating on ethical issues. The role of teachers is not to imprint their values upon the students, but they are a mediator of ethical knowledge, which is educative. Nevertheless, teachers can state their position about an issue because doing so, they will be exhibiting how to build a case and deliver an argument. However, a distinction must be made between sharing their moral position and imposing moral beliefs on the students. The goal is to foster autonomous students by practising freedom dominated by reason.

Ethics Education in Malta

All students who opt out of taking the CRE are offered EE including students with diverse value systems. According to Wain (2016), EE becomes a means on how to give students the tools needed to live in a progressive culture by holding postmodern values. With its foundational ideas grounded in secular western non-deontological philosophy, ME

demonstrates a moral outlook based on ‘uncontroversial’ values such as justice, truth, solidarity, and care for oneself and others (Giordmaina & Zammit, 2019). However, the dominance of western philosophical thought in EE in Malta indicates that the ethics curriculum has moral relativistic tendencies (Mizzi, 2020). This not only leads to the domestication of these students but also ensures social and cultural longevity. This is how the assimilation process is ensued and propagates a Eurocentric ‘cultural hegemony’, which indeed puts the notion of a liberal education into question. Consequently, we cannot argue that the nature of philosophy is objective, as different actors respond from their personal experiences and cultural trajectories. The danger of assuming objectivity, when there is not, would put non-secular/non-western students’ culture, identity and heritage into question, a process which Emmanuel Levinas called othering, a theoretical framework can be used to describe and analyse, how aspects of instrumentalization when the teaching EE seek to exclude, control or dominate students who hold minority views in the classroom (Mizzi, 2020). In theory, EE which harnesses students’ moral development should consider multicultural ethnics, multiple religious beliefs, and communicative practices embedded in the curriculum (Zulkifli & Hashim, 2020). According to Levinas, we must approach every argument with a sense of humility and responsibility towards the other. This is done by stepping away from any self-centred thinking and viewing the other as a mind of inquiry. Instead of focusing on the differences we have, we should focus on how we can coexist with the different views we hold. To be ethical therefore is to hold an infinite responsibility towards the other. To be unethical then is not to be responsive to the other. In the teaching of ethics, this relates to the otherness of the cultural and religious other in schools.

EE is student-centred, and this is evident through the learning outcomes approach used to assess students. The NCF regards learning outcomes as liberating students from syllabi heavily reliant on content and transmission of knowledge (MEDE, 2012). Instead, the

Learning Outcomes Framework (LOF) has been established as a learning and assessment tool. In ME, the learning outcomes for ethical deliberation can be either vested in the expression of knowledge on relevant theoretical ideologies or cultivating skills on using such conceptual tools whilst engaging in moral reasoning (Ozar, 2001). Nevertheless, the objective nature in which the LOF is structured, implies an impartial interpretation of what is expected to be learnt by the students (Erikson & Erikson, 2019). It is through this process that EE's tendencies to become assimilative prevails, as a structured programme on good moral pursuits must ensue objective goals based on the local community's values. For this reason, any impromptu or implicit learning, which is embedded within the experiential learning experience is not measured by the learning outcomes (Jeffries & Nguyen, 2014). Despite having the LOF as a guide to what should be learnt, content selection is still subjected to the teacher's choice. So, the students are exposed to knowledge which is based on the teacher's interpretation. As ethics is based on developing one's personal moral outlook, it is very likely that teachers might imprint their views on the students'. Whilst assessing students' work teachers must consider any significant learning experiences observed by the students and not only the marks from designated tasks. Furthermore, there is a tendency that learning outcomes might be over-ambitious for the students (Jeffries & Nguyen, 2014). Especially, if there is a discrepancy between the learning outcomes and the students' ability level. In fact, Mizzi's (2020) study denoted how many EE teachers feel that some students tend to get lost during the ethics lesson because they are intellectually inapt with finding philosophical discussions invigorating. Here the relevance of equating the learning outcomes with developmental age becomes imperative to ensure effective learning would ensue.

Many topics which are dealt within the ethics class are mentioned to embark personal and social change. Ethics is about teaching good morals, but the differences amongst students might bring out different opinions on what constitutes something as good. The EE class

welcomes this diversity as students are encouraged to share their views despite being considered a minority in the class. Essentially, the EE class is a democratic community whereby each student can voice their beliefs and engage in a dialogue which embarks a journey to their personal moral development.

The ethics classroom; a democratic community

A philosophy for freedom denotes a democratic philosophy. When linking democracy to education, the prominent works of John Dewey are prevalent. Dewey rejected views on education, which sought to inculcate culture-specific values and knowledge but believed that knowledge is constructed through social interactions. Rather than transmitting knowledge to students like an assembly line functioning part of a generalised system, Dewey recognized the importance of creating the appropriate experiences in which humanitarian values can flourish (Noddings, 2012). He believed that the classroom should be a democratic community that reflects democratic life, where decisions are made through a shared process of inquiry guided by rationality rather than lust for power. For this reason, Dewey values dialogue and discussion as an integral aspect in the classroom. Most importantly, he recognizes the value of knowledge which is constructed within this democratic community.

Certain issues discussed within the ethics classroom tend to take a controversial stance. For this reason, disagreements are bound to occur. It is vital to keep in mind the pluralistic context of modern society. The class discussions should embrace this multicultural reality and include diverse philosophical perspectives and religious/secular beliefs. Therefore, the ethics class, becomes a space where different perceptions on life and moral pursuits are encouraged and discussed. The rationale behind the discussion should not be to pursue the other to subscribe to the same views, but to create a bridge of understanding between the speaker and the other who hold a completely different view.

We need to educate students to live with the conflicts that arise from the differences in society. Recognizing the other's knowledge will result in the acquisition of new knowledge for the self. Deliberative models of democracy, championed by Jürgen Habermas, denote the importance of political communication, leading people to decide on what conditions they should live by. Ultimately the outcome of the deliberative process upon which a case is examined should arrive at a consensus. Here all parties have the right to contribute to a discussion, and every participant is treated with equal dignity. The validity of an argument resides on the presupposition that an argument cannot be regarded as legitimate if not everyone agrees on it (Olson, 2011). Chantal Mouffe (2005) criticizes this premise in her paper on agonistic pluralism, where she focuses on how political conflict can infringe understanding between the different opinions or moral truths. Instead, Mouffe recognizes the importance of sustaining these political emotions to validate people's identities in the community. Therefore, agonistic pluralism allows for space where differences can be accepted and discussed by recognizing the power differentials between competing arguments in class and the emotions that may arise from such arguments (Mouffe, 2005). Deliberative democracy sometimes gives the impression that we should aim for a politics devoid of emotional affects where only rational deliberation happens, but Mouffe argues that the reality is more complicated than that; and that we should consider the emotional aspect of politics (particularly people's frustration) rather than dismiss it as 'irrational' (Tryggvason, 2018).

Politics that excludes or belittles certain people because of their group characteristics presupposes an essentialist view of difference. This notion is followed up by Iris Marion Young's (1989) concept of politics of difference. She highlights how in a cosmopolitan community difference is the episteme of that reality. It is therefore futile to set aside different attributes for the sake of holding impartial beliefs to adhere to general principles of justice. By deducing difference for sameness would be an act of injustice, as the other who is

different would not be allowed to engage in a democratic dialogue. Later on, Young (1988) argues on how this form of injustice leads to one of the five faces of oppression, cultural imperialism: by essentialising the other's view and dismissing it for dissenting with western values. In EE, this difference is celebrated, through the engagement in a dialogue where different positions are shared that would lead one to embark new moral outlooks on life. The dialogue with the other becomes the vessel which leads to new knowledge and results in education. Therefore, it is vital to recognize the quality of each argument before dismissing one side as invalid.

The discussions in the EE classroom envisages a democratic dialogue where the student is invited to share his/her perspectives about the issues at hand. It alludes to a problem-solving method for addressing socio-political and economic concerns (Coghlan & Brydon-Miller, 2014). Hence the knowledge obtained from this dialogue reflects the products of inquiry and learning acquired through social interaction. For Dewey, the democratic dialogue does not focus on the transmission of knowledge, but to present students with the kinds of experiences that lead them to explore and cultivate their own values and form their own voice and ideologies which they can relate to from the own personal experiences (Noddings, 2012). As each student becomes immersed in this process of reflection and stating their own opinion, disagreement is an inevitable occurrence especially due to the diverse opinions and even multicultural perspectives in the classroom. Hence, a democratic dialogue about differences is something that should be encouraged and emphasized in the ethics class. Nevertheless, discussions need to be executed ethically, and teachers must act as facilitators monitoring what is being said; ensuring it is being done humanely and respectfully. Teachers must not present themselves as a supreme source of knowledge but should approach students with empathy and compassion. Through such actions, they will also be teaching the students how to exercise empathy.

In a democratic classroom any disagreements can lead to the generation of new knowledge. By evaluating the nature of the opposing view, one could work to sustain or refute his position. Disagreement can lead one to become aware of specific points in the argument that require further analysis to build a better-suited position. We must educate students on embracing disagreement and not perceive it as a threat to their identity. An argument in the ethics class does not necessitate a competition but articulates political and cultural differences. Encountering difference is a necessary process in education that presents a learning opportunity for transcendence into a higher awareness.

Teaching for thinking

Teaching about thinking is relatively valuable for establishing a curriculum that is fitting in 21st-century education that advocates democratic values, ethics, and citizenship engagement. For this reason, it is vital to empower students with knowledge and transferable skills that cultivate liberal human beings who possess the necessary skills to create a better and sustainable society for future generations. Stauffer (2020) recognises a) Critical thinking, b) Creativity, c) Communication, and d) Collaboration as the four 21st-century skills (or else the 4Cs), which should be included in the curriculum of every subject. ME programmes are structured to include these skills namely, by encouraging students to think critically. Essentially, critical thinking is one's cognitive ability to interpret, evaluate and analyse presented information (Kivunja, 2015). Wood, Hymer & Michel (2007) defined tasks that are aimed to induce thinking and reflection as wise skills. By inculcating wise skills promotes traits of sociability and emotional resilience, making good judgements and exhibiting analytical thinking.

Critical & Creative Thinking

The critical thinker can engage in meta-cognitive thinking by logically and responsibly cultivating creative arguments (Paul & Binker, 1990). Essentially, critical

thinking ensues a form of open-mindedness in problem-solving. It is a process of inferencing from present knowledge, identifying any underlying gaps in thinking, generating hypotheses for clarifications, and developing inductive or deductive reasoning methods to investigate an issue, whether a moral dispute or simply an incoherent issue (Kivunja, 2015). John Dewey identified this thinking as reflective thinking, whereby the actor can become aware of its causes and consequences and transcend from the intellectual rigidity and search for alternate perspectives or possibilities (Lipman, 2003). Hence ME enlightens students by leading them to 1) challenge uncritical acknowledgement of previously inclined moral habits, 2) move away from past jurisdictions and 3) question one's own moral accord (Kwak, 2007).

When discussing ME, the work of Matthew Lipman is highly celebrated in the field. Lipman embarks upon the Philosophy for Children (P4C) movement, which has dominated pedagogies in ME since its inception in the 1970s. This branch in education is mainly focused on cultivating higher order thinking in children of all ages. This approach in ME leads students to integrate intellectual development through critical and creative thinking to cultivate social and emotional understanding, which is initiated through aspects of care and collaboration (Zulkifli & Hashim, 2020). Lipman (1998) advocates for distributed thinking which is essential when teaching for a higher-quality democracy. Distributed thinking is when different individuals share a philosophical concept. A class discussion is a perfect example of distributed thinking, where different questions arise on an issue and are discussed within a learning community.

This ability to adopt a critical reflective attitude towards life has been researched extensively within the parameters of ME to amalgamate this thinking into the classroom. Edward De Bono (1995) identified this form of thinking as lateral thinking, which fundamentally means thinking outside the box. It encourages one to try various creative approaches to come up with viable solutions to a problem. De Bono's Thinking Hats Model

provides six alternative ways of thinking when faced with a challenging situation. De Bono suggests that difficulties occurring during thinking can be due to underlying 1) Emotions, 2) Helplessness, and 3) Confusion (Kivunja, 2015). This is not to say that these underlying issues should be ignored, as they can also be a signifier leading to a decision. Even though emotions may lead to irrational decision, ignoring one's emotions does not necessitate that a good decision will be made. As it is through our emotions, our reactions to certain situations that show us how we really feel about that situation. The same applies for helplessness or confusion, if one is incapable of deciding or does not have the necessary tools to make a decision, it will be difficult to go through with making a decision. We may also find ourselves in situations where we give up addressing the issue at hand and opt-out from further deliberation. Other times the thinking process becomes so complex and nauseating that ideas intermingle and end in disarray. De Bono brings forward a metaphoric process of idea generation (see figure I.), where wearing one of these hats would reconstruct the current thinking patterns and embark upon a fresh perspective.



Figure I.

Creative thinking is another relevant process that leads to problem-solving, and it can also emerge as a product of critical thinking. Human imagination can pave its way to producing diverse modes of thinking. It is imagination that leads to disagreements to arise in philosophy, as a counterclaim in a debate must be articulated in a manner that is different from the presented claim (Kaag, 2014). Hence one must explore the tenets of one's imagination to uncover something which has not been revealed yet. A creative person produces independent ways of thinking by presenting original perspectives, whether in the form of a work of art, representation of a concept, or even an academic assignment. Therefore, creative thinking is the expression of a person's idiosyncratic judgement of the world (Lipman, 2003²). Hence through that judgment, the actor would be presenting a representation of his subjective thoughts. Jean-Paul Sartre recognizes imagination as the "enabling condition of radical freedom" (Kaag, 2014. pp 24), as imagination is a means of liberating oneself from invariability. Whilst deliberating for change in perspectives, creativity can be masked through defiant thinking. It is a style of creative output that attempts to defy the customary way of thinking to surpass a new and possibly improved way of thinking (Lipman, 2003²).

Nevertheless, imagination and creative thinking can be very relevant from a moral standpoint, as it entails a person's ability to generate ethical ideas on par with the situation; thus moral imagination is the process of deliberation on what should be done in ethically challenging situations. The realms of one's imagination can lead to conflicting arguments, leading one to engage in multiple perspective-taking (Mizell, 2015). This implies that creativity is applied not only for the generation of ideas but also for sensitivity to people's mental landscapes (Navarez, 2014). When one infers on another's subjective thoughts or state of affect, it is through imagination that one can speculate on the possible moral and relational issues. A suitable method which induces creative thinking and can be usefully in the ethics

class is the Maieutic approach. Initially introduced by Plato in his letter to the Sophists, this approach is relevant in ME as the educator addresses students' creative thinking in a caring manner, making maieutic thinking a cross between caring and creativity (Lipman, 2003²). It is through this process that educators can relate to the creative process undergone by the student. Plato's maieutic method is often referred to as intellectual midwifery, as this technique seeks to bring ideas into the word rather than dismissing claims as insufficient knowledge. The idea behind the maieutic approach differs from Socrates' elenchus, as ideas are evaluated and discussed alongside the student, who is guided in making a better argument. In application, this can produce a better pedagogical practise than dismissing a students' claim as wrong by presenting a more substantial argument. The maieutic approach helps students develop the strength and tools to create a better position (Leigh, 2007). The teacher's role in ME is to guide students into understanding the ethical significance of their argument better. So, teachers must promote caring and creative thinking by creating opportunities for students to engage in such thinking, rewarding students when such thinking is presented and encouraging students to persist in finding creative means to express moral dispositions (Sternberg, 2016).

Caring Thinking

Matthew Lipman (2003³) denotes that caring and creative thinking also intersect in educational contexts. This is mainly due to the causal relationship between caring and creativity. If a student does not care about a subject, then it is unlikely that the topic would stimulate the faculties of his imagination and that he/she will produce excellent work in this subject. So, the level of interest the individual has in a field of studies, topic, or discussion would determine how much he cares for that issue in place. This idea sheds light on the relevance of our emotions during moral argumentation. For instance, let us take an example of a discussion on abortion. A female student might care more about the topic in discussion

than a male counterpart, being that abortion is a condition that mainly concerns women, indicating that the most girls in the class would be more attentive and active in participation. This is not to say that the males will not have a say in this, but females' arguments can be given more meticulously or can deduce claims for their own experiences as they can relate to the matter personally. So, when an element of care is evident, it results in a better depiction of the issue at hand and possibly lead to a more passionate dialogue. Lipman (2003) distinguishes the different meaning of caring thinking where one refers to the subjective emotional disposition of our thought, whilst it can also be understood as to how one thinks. One can think caringly by either attributing moral significance towards an object (caring for) or exercise care by discussing how an object is meaningful for the individual (care about). For instance, one may argue in favour of abortion as it may be relevant for the individual to favour abortion or because abortion is relevant in a utilitarian sense.

Upon discussing notions of care in ME, the work of Nel Noddings suffices in this discussion, with particular attention to her work on *The Ethics of Care* in ME. ME from a care perspective aims to cultivate students into having successful, caring relations. It is done by instilling the idea of caring for those encountered directly and caring about those affected by the decision at hand (Noddings, 2010). Establishing education based on CE fosters caring relations within the classroom (Noddings, 2005). In ME, this can be done through incorporating four major elements, namely 1) modelling, 2) dialogue, 3) practice and 4) confirmation (Noddings; 2005, 2010, 2012). Teaching about care should start by having the teacher modelling caring behaviour in the classroom. Through pre-empting exemplifying behaviour, the teacher would show through her behaviour what it means to care. The students would not exhibit caring behaviour because they have been told it is the right thing to do, but because they can sense the caring relationship from the teacher's demonstration of care in the classroom. The idea behind this notion is that one can only learn how to be cared for if he has

been cared for by a carer and has experienced what it means to receive care himself (Bergman, 2004). In turn, the students would value the relatedness involved in caring and attempt to reciprocate the attitude or behaviour. This can be done by engaging in a dialogue where the ethical ideal of CE is communicated (Bergman, 2004). Here, teachers can discuss with the students how one can help others preserve their optimal growth and help others express their needs (Noddings, 2010). Examining one's own needs would lead to understanding what needs others who might be vulnerable or different may need to live a decent life. Here Noddings extends the question of whether an unexamined life is worth living by whether it is worthy of examining others' lives by how we feel about our own (Bergman, 2004). The teacher can also raise the discussion on how to recognize patterns of caring by attributing different scenarios of care situations and reflecting further on their actions' intent. Through dialogue, we can also learn the other more and gain insight on how to care thoroughly for them. The next component of teaching care is practice, enabling a mentality of care to the students (Noddings, 2012). Ultimately, students are encouraged to care through making ethical judgements, for example, leading students to question the nature of certain stereotypes and whether treating people according to stereotypes should be justified. Students can also be encouraged to participate in caring within the community to nurture the ethical ideal. Ideally, this can be ensured by having adolescents caring alongside adult models who can show them how to care and work towards the community. Therefore, having moral educative programmes that offer students service opportunities would be very beneficial in this respect. The fourth component in educating for care is confirmation which essentially implies assurance from the teacher to the student. Confirmation is a process whereby the teacher affirms the students on his progress to help him identify a better version of himself (Bergman, 2004). Moreover, confirmation can also be a reassurance to the moral significance of the act itself (Noddings, 2010). This is done by carefully reflecting on whether

the act in question should have intended a better motive. The process of deliberation which follows from here is how the teacher ensues confirmation with the students. For this to be done, the teacher would know the student quite well so the person's developmental process can be seen. Confirmation can also occur through correction of students' statements by indicating a better motive to the deliberated act (Noddings, 2010). The teacher must reinforce caring behaviour in the ethics lesson and formulate questions during the lesson, prompting students to think about caring behaviour. What is required for a confirmation to ensure trust and continuity is required. By continuity, Noddings refers to establishing, sustaining, and developing one's caring relations. On the other hand, trust should be required for the carer to be credited towards the students and sustain the search for a good motive (Noddings, 2012).

The ideas which flourish from ethics of care can be masked throughout the curriculum and not solely within ME. Nevertheless, the ME class is a unique space where this care-based teaching can ensue. It is vital to allocate learning time for such values to flourish as they are necessary tools needed for one to live interdependently in society. Moral educators should encourage critical thinking directed by an ethic of care. In doing so, one would be in touch with his feelings while considering the needs of others. Utilizing CE means carefully evaluating motives to ensure that behaviour outcomes do not negatively impact other parties. Teaching students how to care is a highly sought out skill that can contribute significantly to society. Through this perspective, ME does not explicitly emphasize moral reasoning but focuses on building caring relations within the classroom, where the teacher exhibits the foundations of how they should act amongst each other whilst encouraging discussions on moral life.

The community of Inquiry

The democratic classroom portrayed in EE is that which reflects the Community of Inquiry (COI). It is an educative space where one is free to discuss, debate, and criticize

compelling claims openly (Mizelli, 2015). It is a space in which adults and children can collaborate and engage in a unique discourse through a collaborative discussion on philosophical themes. When entering the community of inquiry, students are invited to a moral and intellectual discussion to deepen their understanding of the world. They can become aware and attempt to liberate themselves from conventional limitations imposed through tradition, culture, and social norms. Instead, this open space which encourages discussions from diverse perspectives, would increase inter-cultural understanding and promotes attitudes of reciprocity and empathy. Thus, the COI becomes a community of friends that values conversation, interaction, debate, the exchange of ideas and perspectives in a social setting that is welcoming and secure, and where participants feel that they and their opinions are appreciated (Wain, 2016). It would lead students to transcend from egoistic thinking motivated purely from self-interest into a new awareness. Therefore, this method is viable within character education and education for human rights (Mizelli, 2015). It promotes human beings' ability to think autonomously and rationally, so by being part of the COI, students can realize the moral importance of others' opinions and points of views. Students engaging in this community learn the rules succumbed by values and intellectual virtues such as fairness, trust, honesty, moderation, courage, and the recognition of others' needs; and enforce them in their livelihood (Wain, 2016). In turn, the COI will facilitate the maturing process of the forthcoming adults within the moral community, making it a highly relevant pedagogy in ME.

This approach attempts to liberate students from indoctrinating teaching methods employed in traditional schooling. The COI opposes traditional teaching styles and instead invites students to challenge authority discretely by questioning claims made by the teacher and reason out their conclusion. The teacher, on the other hand, must be prepared to face these criticisms from students. The nature of the questions or statements that she puts forward

should stimulate the students to question more on the topic. Naturally, the age of the students must also be considered when bringing forward specific issues. However, the goal is to allow students to transcend relative fundamentalist beliefs and construct their thoughts by thinking critically. This idea of questioning, analysing, and philosophizing transpires from Socrates, who denoted methodological questioning for exploring universally known concepts. Rather than having an adult who transmits knowledge, Socrates advocated that knowledge should be discovered and constructed by the learner. This is what we want to achieve in ME, we are not teaching students philosophy, but we are teaching them how to philosophize.

In the P4C approach the objective is "is not to make children into little philosophers but to help them think better than they now think. The more quickly they can adapt to philosophy, it will emphasize mental acts, thinking skills, reasoning, and judgement" (Lipman, 2017, p.9). The Socratic Dialogue, notably known as the Socratic Questioning Technique or Elenchus, is an example of how the ethics teacher can delegate a philosophical discussion. It is a dialogue between the teacher and student, where the former attempts to define terminologies used, supplies an argument with justifications, and provides counterexamples to solidify further the argument in question (Daniel & Auriac, 2011). In turn, this creates a reflexive discourse whereby through reflective thinking and addressing critical claims, students' present knowledge is overshadowed by new realizations inclined through rational thinking (Benhabib, 2007). Therefore, the type of ME adhered to by the P4C approach comprises of the application of philosophy by actively engaging in critical thought (Lipman, 2003).

Noticeably, the nature of these lessons might be too idealistic to hold with secondary school students. These discussions mainly deal with abstract concepts, so it might be difficult to sustain all students' attention or stimulate every individual in participating. However, adopting a text-as-model technique, using narratives that act as prompts for discussions, can

be an inviting approach to the diverse intelligence in the class (Lipman, 1998). Using fictional text or even real-life case studies, students can conceptualize better the philosophical issues in place. Furthermore, identifying age-appropriate content can aid in sustaining students' attention and their overall engagement. Selection and presentation of content on social conventions, current affairs, and even general knowledge would attract even the weaker students, as it is not only academic competence that is appreciated in the COI but also students' experiences, creativity, compassion and thoughtfulness (Lipman, 1998). Hence, the EE lesson will take on a different approach to traditional classroom storytelling by selecting stories that induce cognitive stimulation and reveal significant issues worthy of debate. As a result, these narratives will act as a springboard for moral deliberation. By utilizing a philosophical novel such as myths, fables, case studies, or moral dilemmas can be more effective than discussing abstract philosophical concepts and significantly more enjoyable (Zulkifli & Hashim, 2020). It is vital that lesson content captivates students' interest by representing the language they speak and the world they live in.

Collaborative learning

In the ethics classroom, moral deliberation is a social act. The Community of Inquiry invites all students to interact together and discuss issues collectively therefore, establishing a collaborative community in the classroom. Cooperative learning aims to teach students values and attitudes on maintaining a mutually beneficial relationship where ideas are shared, and conflicts are resolved without violence. For this reason, collaborative learning leads students to more remarkable achievements, builds positive relationships between students and leads to better psychological health (Johnson & Johnson, 2013). All students' skills are utilized, so this leads for everyone's uniqueness to prosper. Discussions can be maintained as a whole class or even by separating students into smaller groups or workshops. Each group would be assigned a moral problem and would need to discuss possible solutions to this dilemma.

Cooperative techniques have been found to develop critical thinking skills, better understand ideas, and even helps to scaffold certain concepts and link them to present knowledge (Tammeleht et al., 2019). Having students discussing ethical issues together would help to bring various views together. Students can observe how others might think differently from them and begin to widen their moral understanding of the world they live in. The teacher should still have an active role in this collaborative practice amongst students, whereby she would be a facilitator of the discussion, offering support and clarifications where necessary. The teacher should observe and monitor how the learning process of students is developed. This can be done by the teacher asking students to put forward the deliberated issues to the class. In turn, by providing students with opportunities that are structured and set in a way where they are free to engage and express their views about the world, would act address students' socialisation skills.

Conclusion

Through ME, students are enriched with knowledge and skills that would lead them to flourish into mature, well-informed 21st-century citizens. It tackles humanistic issues therefore deals with real-life situations and offers students the opportunity to be in touch with current affairs. This aids students to be more in touch with the social world they live in and come to familiarise themselves better with the complexities of certain matters. With its roots grounded in philosophy, ME bridges the theoretical frameworks of the great philosophers to practical applications in real-life or hypothetical situations within the secondary school classroom. This is done through cultivating students' values and guiding them to understand particular social conventions. Students are thought how to think ethically by adopting a critical stance when viewing others', as well as their own motives. Ultimately, this would educate students on how to a) engage in positive social interactions, b) make responsible and

wise choices, c) question, evaluate and criticize present social structures and d) develop their opinions as autonomous liberal citizens.

Now that a comprehensive understanding has been established on how moral development can be considered within the curriculum, a further analysis shall be made on identifying methods how students can be thought how to cultivate their moral reasoning skills. The next chapter in this study shall present a methodology which EE teachers can utilize during the ME lesson with secondary school students. An exploration on how the theoretical components and ideologies of ME shall be carried out and applied to practical strategies which can be utilized to produce efficient outcomes when teaching on how to make ethically sound moral decisions.

Chapter 4 Dilemma-based Learning

Following this in-depth investigation of ME, the focus now shall delve into a pedagogical technique which students in the ethics class can exhibit the different modes of reflective thinking discussed in the previous chapter. Now we will explore the tenets of using moral dilemmas as a viable tool within ME. Dilemma-based learning (DBL) is a method of thinking that centres on the use of dilemmas to improve a person's moral reasoning ability (Wood, Hymer & Michel, 2007). Here we are explicitly referring to moral dilemmas as a pedagogical tool that stimulates moral reasoning. A moral dilemma can be defined as an internal dialogue regarding a confounding predicament between two propositions within a situation (Shapira-Lishchinsky, 2010). When teaching ethics, these kinds of dilemmas are inevitable, and most discussions involve issues that do not produce a straightforward answer. Essentially, an issue has ethical significance when a decision, situation, or action conflicts with a society's moral standards. Subsequently, Harding (1985) eludes how ethical dilemmas tend to involve (1) issues regarding notions on care and justice; (2) relatively different justifications on choices made as the child develops into producing more mature structured thought and emotional expression; and (3) education can be a catalyst which alters predominant judgements and develops one's competency in decision-making. The central position which is considered in this study is precisely expressed in the latter point.

Moral dilemmas

Upon understanding how a moral dilemma can effectively improve adolescents' moral judgement, it is suitable to unravel the characteristics of a moral dilemma. Firstly, a dilemma, which is considered ethical, usually requires a degree of moral reasoning to be resolved. With its meaning initially derived from the Greek "di" (two) and "lemma" (premise), it indicates that a predicament exists between two different standpoints; as described by the expression:

horns of the dilemma (a metaphoric reference describing two distinct polarities). In logical terms, it can be defined as either x or y (but not both).

Despite the common belief that the two issues within a dilemma contain unpleasant outcomes, or the lesser of two evils, a distinct characteristic of a dilemma is that it presents a valid argument from two equivalent options (Harding, 1985). Therefore, the severity of the issues at hand are determined by subjective factors and the individual faced with the conflict. Harding (1985) adds on by attributing a dilemma to a situation where one has no choice but to opt for one of the presented alternatives to terminate the predicament. Another pertinent issue is that the opposing claims of a dilemma tend to make it difficult to rationally claim one aspect as one important than another as they can both encapsulate a valid moral standpoint (MacIntyre, 1981). For this reason, a priori prediction of the outcome of a choice is difficult, but not impossible, as the present knowledge held may be subjected to differ once the outcome is depicted. Even more so, if the two premises are logically coherent, this indicates that it is easier to detect the onset of a dilemma than to solve it. Harding (1985) distinguishes a moral dilemma from other colloquial social dialogues as the former specifically entails making a decision and concluding the argument is imperative. Any morally challenging situation implies that avoidance of the circumstance is unreasonable. It is because these situations are critical instances in a person's life. However, the degree of severity the individual perceives a critical incident is based on the significance attributed to it subjectively (Angelides, 2001).

The fundamental part of any dilemma is that the people involved are bound to make a choice (and possibly a hard one). "A dilemma is, by definition, only a dilemma if there is no obvious solution to the problem" (Wood, Hymer & Michel, 2007 pp. 77). Nevertheless, the recognition of a dilemma is also subjected to the values of the individual. As deliberated in Chapter 2, the moral values an individual is subjected to are influenced by the moral culture

he/she lives in. The EE classroom hosts students of different nationalities thus creating a diverse group of young people who follow various cultural customs as well as values. The notion of cultural differences can create disparities during discussions due to differences in beliefs, traditions and even way of living. For example, a common dilemma faced by many adults is whether to place their parent in an elderly home once their independence starts declining. However, someone of Arabic descent might not see this as a dilemma as people following this culture value their elders with great respect thus the decision of caring for an elder might be a discernible one. Furthermore, as the EE classroom tends to be rich in culturally diverse students, disagreements pertaining to different cultural values or customs tend to emerge. Disparities may arise due to several issues for example with regards individualised versus collective ways of living, attribution of power to specific roles of members in society as well as assertiveness in behaviour (Menziez, 2018). Despite emerging cultural issues people might hold various stances on common local controversial issues which might not be perceived as a dilemma for some. For instance, the argument on whether a woman should abort her unplanned pregnancy would not translate into a dilemma by a highly devoted practising Christian, as her beliefs dictate that she would be against abortion.

Matchett (2008) recounts how ethical deliberation is a natural open-ended human process. Subsequently, ethical dilemmas emerge as people follow a system of sanctified, conventional rules upon which the tranquillity of social communities thrive for individuals to coexist. Ethical codes like being honest, being considerate, portraying genuine altruistic behaviour and promoting the overall common good thrives in society. Ethical deliberation transcends all forms of human endeavours and social circumstances. Every choice suggests something about what a person presently values and reveals parts of who he/she is (Matchett, 2008). Ethics can be something very personal to the individual, and it is why many fundamentalists use their beliefs as a shield to confront issues that might offend one's beliefs.

However, ethical deliberation is specific to the individual; as the choices we make often involve other parties' interests. Therefore, during ethical deliberation, one must not only regard the person making the decision, but also consider the people who might be impacted by issue, the cultural beliefs they subscribe to and how their confident choices will affect the common good of society.

A dilemma is considered successful if it manages to stimulate the interpreter into a confounding frame of mind. According to Wood, Hymer & Michel (2007), a moral dilemma has to have the following tenets: (a) a context upon which the dilemma is embedded in; (b) there are multiple options of choices for the wisest option to be selected; (c) there is also no apparent correct answer to a dilemma (if anything the point of deliberating over a dilemma is to identify the different outcomes and possible solutions); (d) moral dilemmas are centred over a degree of ambiguity that leaves space for discussions, and different interpretations, and; (e) dilemmas involve a cognitive conflict that emerges from drawing awareness to the ambiguity and complexities of daily life. Another aspect of a dilemma is the level of relatability and personal identification with the issue. Here the emphasis is made on viewing the dilemma from the lens of the protagonist, provoking a level of empathic reasoning.

Teaching ethics through moral dilemmas

Moral dilemmas can be helpful in education because the process of moral deliberation transcends into moral behaviour. Therefore, presenting moral dilemmas in a classroom setting would lead students to generate moral reasoning. In his study on the cognitive mechanisms involved in moral reasoning, James Rest (1986) utilised moral dilemmas as a means of measuring morality in his four-component model. For this reason, moral dilemmas can be viable tools in the EE class. The significance of Rest's contribution to moral research is that through his studies provided empirical evidence that shows that morality develops sequentially. It is why one must stress the importance of using age-related content for

dilemma-based learning (O'Flaherty & Doyle, 2014). Furthermore, Neo-Kohlbergian approaches explain moral reasoning in terms of one's philosophical deliberation whilst making moral decisions. For example, the DIT (Defining Issues Test) test, initially issued by Rest et al. (2000), utilises moral dilemmas to measure moral reasoning. In addition, moral dilemmas have been used in research as a quantitative tool that measures moral reasoning. Notably, the bDIT (behaviour Defining Issues Test) has been noted as a tool that provided reliable and valid data on behavioural outcomes concordant to moral reasoning (Choi, Han, Thoma, Dawson & Glenn, 2019). Thus, highlighting further the position undertaken in this study supporting the use of moral dilemmas as a tool to enhance moral reasoning.

Dilemma-based learning (DBL) is an educational approach that emphasises using dilemmas to improve students' reasoning abilities. Wood, Hymer & Michel (2007) denote how students' thinking skills cultivated through DBL translates to better higher-order thinking. In this respect, moral dilemmas are seen as a platform through which students can develop diverse and possibly contradictory answers to problems. Therefore, teaching students about recognising a dilemma can be considered vital to developing this critical and creative culture inherent to the ethics class. This approach aims to amalgamate pedagogical ideas of cooperative learning, ethics of care and self-regulation (Eyal, 2018).

Dilemmas are used in the classroom to foster group discussions on what it means to make a sensible decision as a young adult. The primary values of the learning process are not in the accumulation of subject knowledge (which will inevitably occur), but it is about the dispositions acquired and developed after the issue has been resolved and recognizing that there is more than one way to resolve a dilemma. The central aim of DBL is to engage students in moral discourse to allow them to explore the limits of their autonomous rational thought. It is done to cultivate mature decision-making abilities and create problem-solvers. For this reason, DBL can be considered as problem-based learning, whereby the curriculum

is made up of carefully chosen issues that require the student to cultivate their self-directed problem-solving abilities by acquiring the necessary information on a case and collaborative abilities to be resolved (Donnelly & Fitzmaurice, 2005). This approach is utilised to model problem resolution skills that may be useful in overcoming hurdles in life and professionally, by inviting students to engage in real-world tasks that enrich learning and is cognitively stimulating. It is a rather student-driven approach, as the students are invited to learn by exploring the depths of his/her knowledge and experiences. Usually, these tasks are presented through a scenario or case study that replicates real-life issues' intricacies, whether through modern-day dilemmas such as capital punishment or even fabricated 'what if' scenarios. Students are assigned a problem/dilemma using an inquiry model inducing them to establish and organise any prior knowledge on the issue, address relevant inquiries, and highlight places where they require additional information. The central point of DBL is to encourage communication, discussion, and debate on a range of topics issued in the ME curriculum. However, Wood, Hymer & Michel (2007) also encourage this method to be employed throughout the different secondary school subjects like Religious Education, History, the Languages and Personal, Social and Career Development.

Facilitating Dilemma-based learning

Now we shall discuss how DBL can be exercised in the classroom by explaining the practical application of moral dilemmas in the classroom. Firstly, DBL can be utilised in various environments, namely by whole-class applications and small enrichment groups. In both scenarios, the role of the tutor is vital for the successful portrayal of the lesson. Teachers acts as subject-matter consultants to the students, coordinate resources and facilitate the learning process (Donnelly & Fitzmaurice, 2005). Furthermore, they are the leader of the task assigned and thus assist students in identifying the critical concerns in the presented dilemma.

The focus of DBL should be on the process and not necessarily on solving the problem. Essentially DBL aims to cultivate critical and creative thinking skills. Students are encouraged to elicit well-reasoned creative solutions. Therefore, such instances should be praised by the teacher. Teachers should be explicit about the expectations of the lesson, namely, by specifying that the lesson is a space that values students' shifts in thinking. Hence a level of open-mindedness needs to be upheld. On the other hand, they should also respect this tenet and avoid making crude judgements about someone's abilities or opinions, nor pass judgements on what should be a 'good' answer; as these serve to locate the teacher's word as omniscient authority over the students' arguments (Wood, Hymer & Michel, 2007).

Educators must not influence the students' position on an argument as the students should be the primary contributors to the dialogue, hence the rationale for student-centred learning.

Rather than dismissing any appalling statements, or better yet, over-admiration of a particular claim, the teacher should pose further questions on challenging a notion. During these discussions, the teacher's focus is to probe for depth and understanding in the answers given and try to allude to specific connections between claims (Wood, Hymer & Michel, 2007). On the other hand, the student's responsibility is to fully participate in the discussion, as this will benefit their learning and the learning of others in the class (Donnelly & Fitzmaurice, 2005).

Teachers must first select a relevant dilemma concordant to the aspired learning outcomes. Then the teacher must establish whether the task shall be deliberated on as a whole class or in separate groups of around four to seven members. The idea behind discussing a moral dilemma in groups is not to create a common consensus as a group, but to explore the diverse opinions and solutions accredited by each group member. Ideally, only one dilemma must be addressed per a lesson, to allow more ideas to flourish regarding the problem. Before the dilemma-focused activity commences, a preliminary task may be implemented. It could either be through presenting the dilemma itself, perhaps even showing a video on the subject

matter to make the students more accustomed to the context. It is also helpful to present a Dilemma Response Sheet (see Appendix) to the students, providing guiding questions regarding the task.

To help foster group cohesion amongst the members of the dialogue, the teacher can assign different roles for people in the group so that everyone would contribute equally to the task. Such roles may include (a) a scribe who records and takes notes of the discussed points; (b) a reporter who presents the group's work to the class; and (c) the manager of the group who facilitates the group's cohesion and ensures efficient work is being carried out (Crapper, 2017). In turn, this would help to cultivate students' independence and autonomy skills (Donnelly & Fitzmaurice, 2005). For a positive dilemma-based lesson, trust, respect, and turn-taking abilities are essential qualities that students must embrace. In circumstances where these skills are not yet fostered, these may need to be introduced through an effective intervention program before dilemma-based learning may be introduced (Wood, Hymer & Michel, 2007).

A common challenge that teachers face whilst delegating discussions in the EE class, is mediating the different interpretations of the situations due to cultural differences. The teacher must mitigate a multicultural responsive dialogue which fosters inclusion of all students and most importantly inhibits discrimination. When dealing with multicultural students, teachers must critically evaluate their own biases and question the cultural biases which students might bring into the discussion. Teachers can do this by getting to know the students and build relationships with them. When certain claims made may stem from cultural biases, teachers are to approach these students with curiosity and allow them to express their views. This will enable the students' confidence whilst fostering empathy between classmates (Baylor University, 2021). Recognising the diverse experiences within the classroom adds richness to learning and challenges outside the classroom. A mindset

focused on growth and self-improvement is fostered through learning to be tolerant of others' opinions.

During group discussion, the students are expected to engage in a wise dialogue and deliberate the evident ethical issues. Once sufficient time is given to resolve the dilemma, the groups can share their solutions with the class, and space is allowed for other groups to question and discuss any contradictory views. The discussion would then end by questioning the students on what they have learnt from the learning process, and how they can apply what they learnt from the dilemma for their own future. Students should also be allocated time to reflect on the matter presented personally. It can be done by assigning a homework write-up task where individually, students can give their views on the dilemma and possibly even link it up with their personal experiences and sentiments. The Process Review Record can also be issued as part of a reflective exercise on the group work.

Dilemma resolution strategies

As expounded on in the previous chapter, the EE classroom cultivates a pedagogy embedded within the community of inquiry and leads to skills like critical, creative, caring, and collaborative thinking. All these skills are highly acclaimed during the class/group discussion of a dilemma. DBL aims to induce students to this form of thinking. However, in this section, we shall explore how students can facilitate and structure their ideas and thoughts more efficiently; specifically, through the creation of concept maps. Concept maps, or mind maps, can help one visualise the thinking process by imprinting one's thoughts into concrete ideas (see Appendix I). Mind mapping can be a tool of how cognition can be translated into language through the power of imagination and association between thoughts (Buzan, 2018). Utilising concept maps has been linked to improving academic performance and problem solving (Baig et al., 2016).

Mind maps can be beneficial in DBL as a scaffolding technique to aid thinking and discussion and act as a visual prompt for the students to base their arguments on (Wood, Hymer & Michel, 2007). Mind maps can help provide a full review of a situation and are the easiest way to translate information from the brain and assimilate new information (Buzan, 2018). Utilising mind maps can be beneficial during group brainstorming sessions post the presentation of the moral dilemma. Students are instructed to think on the significant elements of the knowledge gathered from the dilemma before summarizing the relevant issues or even translating them into a mind map that illustrates the major themes. The mind map would then act as a visual representation of the points summed in the case put forward. It is essential to illustrate the details and sources of the information supporting the group's position within the mind map.

Wood, Hymer & Michel's (2007) approach to dilemma-based learning utilises webs of meaning as a visual reminder to students who are deliberating on a moral dilemma. These webs can be used as a whole class or in smaller groups of students. These webs of meaning consist of five webs and a reflection web (see figure II). Appropriating the different branches of the web would lead to a careful dissection of the dilemma at hand (see Appendix I). The webs serve to be the focal point for debating the problem, placed centrally in front of the group. This method would be ideally explained to the students well before it is used during a group-based dilemma.

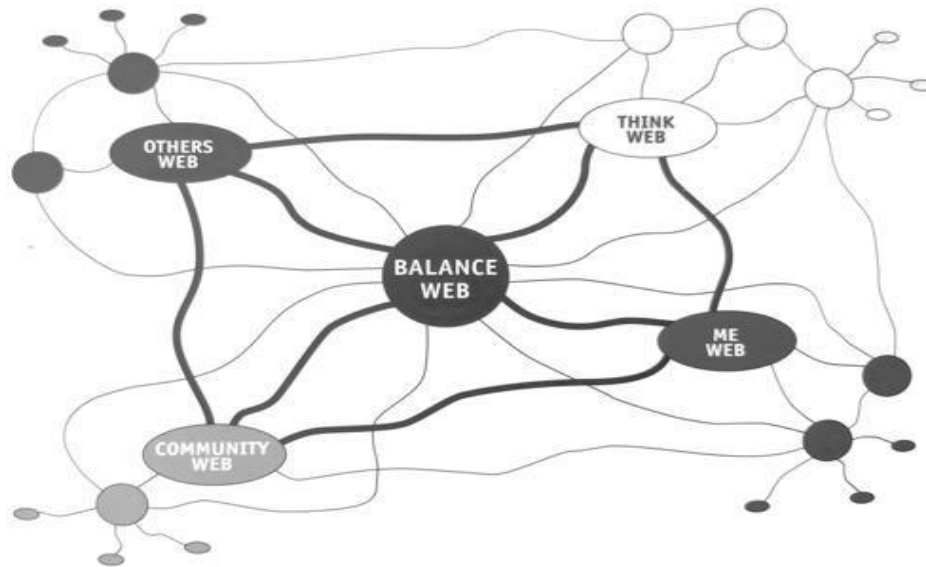


Figure II (Wood, Hymer & Michel, 2007)

The first web is labelled as the Think Web, which diverges into three branches that open on the central issues about the dilemma, identifying any solution, and selecting the most suitable solution through exercising the different thinking skills highlighted in this study (critical, creative, and caring thinking). The Think Web includes the main elements that result in the dilemma, and the evident solutions for the situation. The second web is entitled the Me Web, where each student involved in the task can express their feelings on the presented solutions. Here students can reflect on their past experiences and choices and relate them to the dilemma. Students are made to reflect on the main characters of the case study and try to explore the issue from their perspective. Through constructing this web, students are driven to showing an empathic response towards the characters in the case. The subsequent web is the Others Web, where students are made to reflect on the other characters in the case and the possible ways how particular choices can affect them. Here, the students can try to view the case from minor characters' perspectives to gain a deeper view of the outcomes of the chosen solution. Then, through the creation of the Community Web, the group can shift its focus to the community and reflect on how the attributed solution can affect society and other institutions such as the family, school, or workplace. What would happen if others would also adopt this course of action? Or what would the long-term effects be? The last web, positioned

in the middle of the diagram, is called the Balance Web, and it allows the group to reflect on their personal intuitive choices on the dilemma. Here each group member will indicate his/her preferred option and measure up all the options available upon making a decision. This method also leads students to carefully scaffold their ideas through visual means, thus facilitating their thinking skills.

Another method that can be employed during moral deliberating is Direct Attention and Thinking Tools (DATT). Edward de Bono illustrates a list of tools that can be employed to facilitate moral reasoning through a framework for identifying and investigating a problem, proposition, or concept. Utilising these methods allows for more expansive thinking and leads to a more thorough choice (See Figure III) (Edward de Bono Foundation, 2014). De Bono's thinking tools enable more intentional, disciplined, and structured form of thinking. The tools help to have a broader and more insightful understandings rather than impulsive reactions or hasty judgments (Roberts, 2020). For this reason, the DATT is a metacognitive method can facilitate an EE lesson as it allows students to structure their thoughts sequentially leading to improved decision making.

Overview of the CoRT / DATT thinking tools








SYMBOL	TOOL	ACTION	WHEN TO USE
A.G.O. 	Aims, Goals, Objectives	Focus your attention on what you are trying to achieve. Ask, "Why am I doing this?"	Helpful at the beginning of a sequence
CAF 	Consider All Factors	Take a look at all the factors, matters, and aspects that need to be considered. Ask, "What is involved here, and what are the things that matter?"	1. Decision-making 2. Planning 3. Coming to a conclusion
FIP 	First Important Priorities	Pick out the things that matter most of all. Ask "Which of these things is the most important?"	When priorities guide action, choices and decisions
A.P.C. 	Alternatives, Possibilities, Choices	Make an effort to generate other possibilities and alternatives. Ask, "What other possibilities and choices are there?"	1. Explanation and understanding 2. Action
P.M.I. 	Plus, Minus, Interesting	Look at the benefits, dangers and interesting aspects before making a judgment. Ask, "What are the good things, the bad things, and the interesting things here?"	1. Assessment 2. Evaluation
O.P.V. 	Other People's Views	Focus attention on the different people involved in the situation and consider what their thinking might be. Ask, "What might each of these people be thinking?"	For information at either the beginning or end of a session
C & S 	Consequence & Sequel	Run events and action possibilities forward in your mind and look at the consequences of each. Ask, "If this were to happen, or be done, what would follow?"	1. Evaluation 2. Prediction

Figure III (Edward de Bono Foundation, 2014)

Whilst the Wood, Hymer & Michel (2007) model presents a visual description on how thinking is structured, the DATT is more lenient towards the style of organisation of content. However, both methods have similar outcomes of idea generation. For example, the community web can be linked to the Other People's Views. The Webs of Meaning method has been intended to be used as a group brainstorming method, however like the DATT it can be used both individually and as a group. Nevertheless, the DATT model presents thinking tools that are organised on a specific frame of thinking as sequential steps how thinking can

occur. Teachers also amalgamate different components of each method to utilise accordingly with the class ability level.

Solving Dilemmas

So far, we have explained the pedagogical side of dilemma-based learning to establish how this approach can achieve the aims of ME and understand the instructional component that results from implementing this approach during an EE lesson. The point of interest now turns to identify the mechanisms which determine the best solution to a problem.

Nevertheless, many a times, an issue cannot be resolved, or a solution cannot withstand some form of negative consequence. Therefore, in a pedagogy that evokes students to become problem-solvers, we must cultivate the ability to formulate arguments, establish well-grounded positions and utilise creative means of dealing with problems.

The moral significance of a viable choice is highly relevant whilst deliberating on a dilemma. Immoral acts tend to induce harmful consequences which deter the likelihood of beneficial outcomes. Of course, what one might perceive as moral is also determined by several factors underlined in chapter two: may it be through social conditioning, indoctrination, or development (Kohlberg, 1984; Paul & Elder, 2006), moral judgements on factual beliefs are ascertained by moral conviction, subject expertise, and political conservatism (Liu & Ditto, 2012). Moral judgements are communicative means of how one can state their stance on an issue or actor. Whether a moral decision is made individually or as a group, the communicated information, beliefs, and attitudes are also influenced by the discussion's nature (Wheeler & Laham, 2016). Making a moral judgment also implies adopting an ethical position which induces an element of taking one side and rejecting another based on avoiding the most conflicting cost (DeScoli & Kurzban, 2013).

The language used can challenge, confront, and even change our own moral beliefs implying that moral reasoning primarily induces argumentation. Thus, through moral reasoning, justification for arguments can be portrayed by using a language of persuasion. Furthermore, the illusion of objectivity often leads to viewing others as 'friends' or 'enemies'; the 'good' or the 'bad', often leading for reasoning to be trapped in one set of concepts or ideas (Paul & Elder, 2006). The critical thinker embedded within the ethics student should be taught how to expand the ethical inquiry to produce growth in moral judgment (Matchett, 2008). During the EE lesson, the focus should not be on convincing one to take a position but to learn how to recognise the best ethical decision. Establishing a good position in an argument requires breaking-the-set in present frames of thinking to broaden horizons and increase the depth of thinking (Weston, 2006). Hence for a position to be viable, it needs to be accurate from a logical point of view and be persuasive enough to be accepted as morally sound.

Following the careful reading and analysis of the dilemma and formulation of good questions and facts on the case, the next step is to identify the creative solutions that guide and sharpen the adopted position and methodically cultivate a position (Stanlick & Stawser, 2015). Respectively, this is done by creative problem-solving and the application of theoretical knowledge to sustain argumentation. A brainstorming session on the issue can creatively articulate one's position. When discussing techniques that address thinking skills, the work of Edward de Bono deserves recognition here. An attractive method he devised is problem resolution through random association where sporadic words, thoughts, and ideas, not necessarily concordant to the dilemma; even simple words out of the dictionary, are selected to see if the word can generate a link to the present idea and perhaps deduce a solution (Weston, 2006). Another approach is establishing the intermediate impossible, whereby a solution is sought by portraying an idyllic, utopian improbable outcome. Such

assumptions provoked from this method may come across as foolish, occasionally humorous, intentionally provocative, and often overlooked for practical reasons (Cooper-Wright, 2013). Even though an idea may carry the premise of being an impossible possibility, a probable solution might still transcend. Another method is that of preventative ethics, which is usually adopted when reaching a consensus seems improbable. Here a reconsideration of the problem is established by changing aspects of the problem by lessening, preventing, or eliminating some of the elements presented (Weston, 2006). This approach requires viewing the dilemma from a bigger picture: maybe even from a societal or legislative perspective and see if any changes can be made from that sector. If consensus remains obstinate, freezing the problem may be necessary. This method is not to be confused with choosing to opt-out from a decision; rather, it implies trying to assimilate with the problem or even issuing a rain-check on deciding until the necessary facts are gathered (Weston, 2006). Another approach is reframing, whereby features of the dilemma are modified to test the different scenarios which a solution would be viable. Changing the protagonists or location of the case could provide different and new moral insights.

Applying ethical theories during ethical deliberation contributes significantly to fostering a well-grounded position in a debate. Applying for philosophical positions in arguments does not necessitate that the speaker supports the school of thought per se; in fact, multiple perspectives can be taken to solve a problem. At times utilising different perspectives is necessary for producing practical outcomes. For instance, despite the different nature of deontological ethics and consequentialism, they can both yield prevalent moral justifications (Wheeler & Laham, 2016). Furthermore, different theories might also yield the same conclusions; in such cases, presenting different theories would aid in sustaining an argument (Stanlick & Stawser, 2015). Deciding on which theory best fits a case requires careful analysis and further research on the issues outlined in dilemmas like, legislations,

scientific explanations, and previous studies in the field. An unjustifiable argument would indicate that the facts presented in the case have little to no moral validity or shows that insufficient information was attained to verify the argument.

Conclusion

The aim of utilizing this technique with students not only sustains their thinking skills but also cultivates their social skills, communication, and behaviour; especially since the discussion also occurs in a social setting, that is the ethics classroom. Teaching students how to construct viable arguments can be beneficial to creating educated, well-informed, and critical citizens. It also helps students to detect false or insufficient arguments, especially considering the bombardment of information and fake news spread wide across online platforms. Nevertheless, DBL serves as a practical tool which fosters moral development and enables one to expound further on the faculties of moral reasoning.

Conclusion

Overview of study

Moral education aims to promote moral growth, thus this study first defined moral development in adolescence to understand how the students in the ethics class can engage in moral reasoning. Chapter 2 explores adolescent morality by considering the various contingencies relating to an adolescent's life. Morality is a complex human capability that directs an individual's behaviour (Nucci & Turiel, 2009). Consequently, it is such a complicated human function that may be seen from several aspects and perspectives. Therefore, an absolute definition of what constitutes a person's morality is difficult to attain. What can be attainable though, is a general understanding how people's moral judgment occurs, or in this case adolescents' moral reasoning.

Essentially ethical behaviour involves social acts as the judgements, beliefs and principles people adhere to are greatly influenced by what they have learnt through their socialisation into a moral culture. For this reason, moral education is present throughout the course of development by interactions in their environment, may it be through socialisations with family, peers, and other institutions.

A moral outlook may be considered a universal construct which is shared throughout the human condition such as religious or secular moralities, cultural beliefs as well as normative practices and social conventions are aimed to harbour peace, unity and consensus amongst people in society. Moreover, other individual factors such as emotions, intuition and gender also influence people's moral outlook and must not be overlooked. Therefore, disagreements are bound to occur within the community, as participants with different dispositions and experiences lead to different perspectives and judgements on the moral significance of an issue. For this reason, the notion of moral relativism is predominant here.

As disagreements arise due to the moral diversity within the ethical dialogue, it is evident that a universal moral outlook cannot suffice for the entire human condition. It is because moral values are adherent to cultures, and it is a form of cultural imperialism to dismiss an individual of their values due to the inherent differences one holds, which poses as an act of oppression (Young, 1988). In fact, this idea of harbouring students' cultural differences is an asset in the EE class. The non-denominational nature of EE tends to impinge students from resolving moral dilemmas from their own world views and religious beliefs, with the fear of being dismissed as being a minority view. For this reason, an attitude of tolerance must be adhered to in the EE class.

This study highlights the importance of the EE curriculum to recognise the diverse moral outlooks that the students bring with them during the ethical dialogue, predominantly known as the community of inquiry. The students enter this dialogue from their personal dispositions. Therefore, educators must ensure to avoid practices that are assimilative and discriminatory in nature. Instead, teachers must create a democratic environment in the classroom whereby students are encouraged to express themselves freely and are made to feel heard. Nevertheless, the teacher must remain a mediator of the dialogue and therefore specific ground rules of how the dialogue should be implemented. The dialogue in the EE classroom, conclusively established as the COI, must take place respectfully and ensuring that everyone actively listens to what each student can bring to the dialogue. Different ideas presented by the students would be synthesized together to generate a comprehensive understanding of the topic discussed. In the COI students are encouraged to think, analyse, and expound on creative ways of thinking (Millet & Tapper, 2008). There may not be one single correct answer and at times, some answers might be better than others. The focus is not to reach a consensus or a majority opinion, but for the message conveyed to be heard, for students to learn how to articulate their positions and through collaborating in this discussion

would create an educative space. Knowledge is constructed by the students within the dialogue.

By employing moral problems as a stimulus for ethical thought and discussion in the EE classroom this study highlighted how moral dilemmas are beneficial tools to induce moral reasoning. A moral dilemma is essentially a problem presented in a context in which the student must articulate and interpret the situation. Moral dilemmas create a dissonance that induces one to find alternate ways of dealing with a situation. Therefore, a dilemma-based lesson would generate cognitions that lead students to engage in critical, creative, and caring thinking. The literature presented in this study highlights the correlation of how deliberating on moral dilemmas leads to moral reasoning. Therefore, moral dilemmas are a viable tool that can be utilised during the EE lesson for students to engage in problem-solving, decision-making, and democratic dialogue. The learning process of DBL utilised visualised methods of learning, such as the Webs of meaning (Wood, Hymer & Michel, 2007), mind maps (Buzan, 2018) or even methods that lead to the generation of critical and creative thinking such as the Thinking Hats or the DATT (De Bono, 1995; 2014). Dilemma-based lessons are an extensively viable tool in EE which help students cultivate their thinking skills and develop further their moral outlook. They can be adapted to various topics in the curriculum for students of different ages.

Limitations

This study presented several challenges which posed some limitations during the data collection process. Namely, it lacks primary data which supports the presented literature. It would have been ideal to analyse how students deal with moral dilemmas and measure the effectiveness of the pedagogies ensued. However, this study faced constraints in doing primary research with middle and secondary school students due to COVID-19 restrictions obstructing this project.

Constraints due to the word limit resulted in a diverse body of literature concerning moral development being overlooked. The literature reviewed mainly focused on philosophical and psychosocial understandings about morality. However, the biological underpinnings of morality were given little consideration. Whilst this study addresses the biological element to highlight the physical changes present in adolescence and the biological mechanisms underlined during empathic reasoning, further deliberation on the biological and evolutionary considerations on morality has not been ensued.

Another limitation is that this study approached EE from a Maltese perspective and evaluated the ethics education in the Maltese curriculum. For this reason, the knowledge obtained from this study can be very useful for ethics educators in Malta. Nevertheless, it would have been interesting to compare the different EE programmes and curricula globally to investigate the pedagogies, learning outcomes and attributes associated with DBL.

Relevance for future studies

This study provides a solid grounding of knowledge that can be utilised by EE teachers and student teachers. It presents several guidelines on approaches teachers can adopt when delivering an EE lesson. It encapsulates the learning processes involved in EE, the goals which teachers must strive for when teaching EE, how to delegate and monitor a class discussion and pedagogies which promote moral reasoning and freedom of thought. The relevance of moral intervention research is to seek further on what cultivates pro-social behaviour and decreases anti-social behaviour (Boom & Brugman, 2005).

Another interesting approach that could be undertaken is investigating the level of moral reasoning middle and secondary school students of different ages generate. It can be done through an analysis of the effectiveness of moral education on students' moral reasoning skills by observing patterns of moral reasoning amongst middle and secondary school students. This can be done by conducting focus groups with multiple student cohorts

and present a moral dilemma. An investigation could be carried out on how students evaluate moral dilemmas and construct moral arguments. As ME in Malta is provided through EE and CRE it will be interesting to see the way students who take the different subjects for moral development present any relevant contrasts in moral reasoning. Any trends of moral decisions will be highlighted, and results can be compared to theories on adolescent moral development such as structural theories on moral development like Piaget or Kohlberg, or perhaps students who take EE have a more mature sense of moral reasoning? This approach would then focus on viewing what is the popular belief or value system which a young person adopts while making moral decisions. Moreover, such studies would also help us to understand adolescents' moral outlook, better which would help identify the current and future needs for moral education.

The disparity teachers confront during class discussions owing to moral relativistic inclinations is a notable challenge in EE identified in this study. This is due to the diversity of the pupils in the class. As a result, school policies should provide educators with proper instructions on how to cope with such disparities. These include the initiation of training and the promotion of democratic and multicultural values throughout the school.

Concluding statement

Education is an art form that allows people to live together respectfully. It is also a tool for passing on knowledge from one person to the next. As proclaimed by Aristotle, "educating the mind without educating the heart is no education at all". Education should seek to cultivate people's minds and hearts by using the knowledge gained in their life for bettering themselves and ultimately live harmoniously in society. Through this study, the researcher has embarked on a journey of exploring a mystical, abstract, and complex concept that is consciously active in social interactions. Therefore, this study has highlighted the

importance of utilizing a pedagogy which cultivates adolescents' morality and fosters their thinking skills.

References

- Abbasi-Asl, Roya & Hashemi, Soheila. (2019). Personality and Morality: Role of the Big Five Personality Traits in Predicting the Four Components of Moral Decision Making. *International Journal of Behavioural Scientists*. 13. 123-128. 10.30491/IJBS.2019.100375.
- Angelides, P. (2001). The development of an efficient technique for collecting and analyzing qualitative data: the analysis of critical incidents. *International Journal of Qualitative Studies in Education*. 14 (3). pp 429-442.
- Ajrouch, Kristine J.; Hakim-Larson, Julie; and Fakhri, Rand Ramadan. (2016). Youth Development: An ecological Approach to Identity. *Handbook of Arab American Psychology*, 91-102. <https://scholar.uwindsor.ca/psychologypub/50>
- Baig M, Tariq S, Rehman R, Ali S, Gazzaz ZJ. (2016). Concept mapping improves academic performance in problem solving questions in biochemistry subject. *Pak J Med Sci*. 2016;32(4):801-805. doi:10.12669/pjms.324.10432
- Baumrind, D. (1991). The Influence of Parenting Style on Adolescent Competence and Substance Use. *The Journal of Early Adolescence*, 11(1), 56–95. <https://doi.org/10.1177/02724316911111004>
- Baumrind D., (1986). Sex Differences in Moral Reasoning: Response to Walker's (1984) Conclusion that there are none. *Child Development*. 57 (2), pp. 511-521.
- Bailey, R. (2010). What's Wrong with Indoctrination and Brainwashing?. In R. Bailey (Ed.). *The Philosophy of Education: An Introduction* (pp. 136–146). London: Bloomsbury Academic. Retrieved May 7, 2021, from <http://dx.doi.org/10.5040/9781472541307.ch-011>
- Baylor University (2021). How to Provide a Multicultural Education | Online Graduate Programs | Baylor. Retrieved 17 July 2021, from <https://onlinegrad.baylor.edu/resources/multicultural-education-strategies/>

- Benhabib, S. (2007). "Another Universalism: On the Unity and Diversity of Human Rights". *The American Philosophical Association*. 81 (2). pp 5-32.
- Bergman, R. (2004). Caring for the ethical ideal: Nel Noddings on moral education. *Journal of Moral Education*. 33 (2). pp 149-162.
- Boom, J. & Brugman, D. (2005). Measuring moral development in adolescents. Moral sensibilities and education. III: The adolescent.
- Brofenbrenner, U. (1979). *The ecology of human development*. Cambridge, MA: Harvard University Press.
- Burroughs, M. & Barkauskas, N. (2017). Educating the whole child: social-emotional learning and ethics education, *Ethics and Education*. 12:2, 218-232, DOI: 10.1080/17449642.2017.1287388
- Buzan, T. (2018). *Mind map mastery*. Watkins Publishing.
- Carlo, G., Fabes, R, Liable, D. & Kupanoff, K. (1999). Early Adolescence and Prosocial/Moral Behaviour II: The Role of Social and Contextual Influences. *Journal of Early Adolescence*. 19 (2). pp 133 – 147.
- Carlo, G. & Hart, D. (2005). Moral Development in Adolescence. *Journal of Research on Adolescence*. 15 (30), pp 223-233. Society for Research and Adolescence.
- Curtin. A. & Hall, K. (2018). Research methods for pedagogy: seeing the hidden and hard to know. *International Journal of Research & Method in Education*. 41:4. pp 367-371, DOI: [10.1080/1743727X.2018.1495366](https://doi.org/10.1080/1743727X.2018.1495366)
- Choi, Y., Han, H., Dawson, K. J., Thoma, S. & Glenn, A. L. (2019). Measuring moral reasoning using moral dilemmas: evaluating reliability, validity, and differential item functioning of the behavioural defining issues test (bDIT). *European Journal of Developmental Psychology*. 16:5, 622-631, DOI: 10.1080/17405629.2019.1614907

- Clapper, J. (2017). Improving Student Engagement With Kagan Cooperative Learning | *PLTW*. Retrieved 2 June 2021, from <https://www.pltw.org/blog/improving-student-engagement-with-kagan-cooperative-learning#:~:text=Using%20the%20Kagan%20model%2C%20each,%2C%20resource%20manager%2C%20and%20spy.>
- Cobb, N. (2010). Adolescence: Chapter 11 - Summary. Retrieved 21 July 2021, from <https://cobb.sinauer.com/chapter11.html>
- Coghlan, D., & Brydon-Miller, M. (2014). *The SAGE encyclopedia of action research* (Vols. 1-2). London. SAGE Publications Ltd doi: 10.4135/9781446294406
- Cohon, R. (2018). Hume's Moral Philosophy (Stanford Encyclopedia of Philosophy). Retrieved 14 February 2021, from <https://plato.stanford.edu/entries/hume-moral/#Bib>
- Cooper-Wright, M. (2013). Intermediate Impossibles. Retrieved 7 June 2021, from <https://medium.com/front-line-interaction-design/intermediate-impossibles-d02f26bd9a74>
- Costa, Paul & McCrae, R.R. (1999). A five-factor theory of personality. *The Five-Factor Model of Personality: Theoretical Perspectives*. 2. 51-87.
- Cutajar, L. (1993). *Educating for Values in Secondary School with particular reference to Religious Education*. B.Ed.(Hons). University of Malta.
- Daniel M.-F. and Auriec. E (2011). Philosophy, Critical Thinking and Philosophy for Children1. *Educational Philosophy and Theory*. 43. pp 415-435. <https://doi.org/10.1111/j.1469-5812.2008.00483.x>
- De Bono, E. (1995). Serious Creativity. *The Journal for Quality and Participation*, 18, 12-18.
- Donnelly, C. (2000). In Pursuit of School Ethos. *British Journal of Educational Studies*. 48: 134-154. <https://doi.org/10.1111/1467-8527.t01-1-00138>
- Donnelly, R. & Fitzmaurice, M. (2005) Collaborative Project-based Learning and Problem-based Learning in Higher Education: a Consideration of Tutor and Student Role in Learner-Focused

- Strategies. In G. O'Neill, S. Moore & B. McMullin (eds) *Emerging Issues in the Practice of University Learning and Teaching* (pp.87-98). Dublin, AISHE/HEA.
- Delany, D. & Cheung, C. (2020). Culture and Adolescent Development. *History, Theory a.* (2019). Hobbes vs Rousseau: are we inherently evil or good?. Retrieved 11 April 2020, from <https://iai.tv/articles/hobbes-vs-rousseau-are-we-inherently-evil-or-good-auid-1221>.
- De Scioli, P., & Kurzban, R. (2013). A solution to the mysteries of morality. *Psychological Bulletin*, 139(2), 477–496. <https://doi.org/10.1037/a0029065>
- Edward Debono Foundation. (2014). Edward de Bono - Direct Attention Thinking Tools. Retrieved 19 July 2021, from <http://www.edwarddebonofoundation.com/Creative-Thinking-Techniques/Direct-Attention-Thinking-Tools.html>
- Edwards, C. & Carlo, G. (2005). Introduction: Moral Development Study in the 21st Century. *Moral Motivation Through the Life Span*. 51. Lincoln, NE: University of Nebraska Press.
- Eisenberg, N. (1986). *Altruistic Emotion, Cognition and Behaviour*. Hillsdale, NJ: Lawrence Erlbaum.
- Eller, J. (2016). *Cultural Anthropology: Global Forces, Local lives*. (3rd ed.). Routledge Taylor and Grancis Group. London and New York.
- Erikson, M. & Erikson, M. (2019) Learning outcomes and critical thinking – good intentions in conflict. *Studies in Higher Education*. 44:12, 2293-2303, DOI: [10.1080/03075079.2018.1486813](https://doi.org/10.1080/03075079.2018.1486813)
- Eyal, L. (2018). DILEMMA BASED LEARNING INTEGRATED COLLABORATIVE TECHNOLOGIES - TEACHER EDUCATION COURSE MODEL, *EDULEARN18 Proceedings*, pp. 4902-4905.
- Fexia, C. (2011). Past and Present of Adolescence in Society: The ‘teen brain’ debate in perspective. *Neuroscience and Biobehavioral Reviews*. 35. pp 1634 – 1643.

- Fink, A. (2005). *Conducting research literature reviews: From the Internet to paper* (2nd ed.). Thousand Oaks, CA: Sage.
- Fisher, A. & Dimmock, M. (2020). 45 Aristotelian Virtue Ethics. In (eds.). Wilburn, H. (2020). *Philosophical Thought: across cultures and through the ages*. Tulsa Community College. <https://open.library.okstate.edu/introphilosophy/chapter/virtue-ethics/>
- Gilligan, C. (1982). *In a different voice*. Cambridge (MA): Harvard University Press.
- Gilligan, C. (1987), Adolescent development reconsidered. *New Directions for Child and Adolescent Development*, 63-92. doi:[10.1002/cd.23219873705](https://doi.org/10.1002/cd.23219873705)
- Ginsberg, P., Kariuki, P. & Kimamo, C. (2014). The Changing Concept of Adolescence in Kenya. *Psychological Thought*. 7 (1). pp 55-65. doi:10.5964/psyc.v7i1.97
- Giordmaina, J. & Zammit, L. (2019). Shaping the Identity of the New Maltese through Ethics Education in Maltese Schools. *Education Sciences*. 9. 253. [10.3390/educsci9040253](https://doi.org/10.3390/educsci9040253).
- Haidt, J. (2001). The emotional dog and its rational tail: A social intuitionist approach to moral judgment. *Psychological Review*, 108(4), 814-834. doi: 10.1037/0033-295x.108.4.814
- Halstead J.M. (2010) Moral Education. In: Clauss-Ehlers C.S. (eds) *Encyclopedia of Cross-Cultural School Psychology*. Springer, Boston, MA.
- Harding, C. (ed.) (1985). *Moral Dilemmas and Ethical Reasoning*. Transaction Publishers.
- Hartshorne, H., May, M. A., & Maller, J. B. (1929). *Studies in the nature of character, II Studies in service and self-control*. MacMillan Co. <https://doi.org/10.1037/11334-000>
- Hazard, P. A. (1969). Freud's Teaching on Shame. *Laval théologique et philosophique*, 25 (2), 234–267. <https://doi.org/10.7202/1020145ar>
- Hoffman, M. L. (2000). *Empathy and moral development: Implications for caring and justice*. Cambridge and destructive behaviour. American Psychological Association. Washington D.C.
- Hogg, M., & Vaughan, G. (2018). *Social psychology*. (8th ed.). Pearson.

- Jia, F. & Krettenauer, T. (2017). Recognizing Moral Identity as a Cultural Construct. *Frontiers in Psychology*. 8 (412).
- Jeffries, J. & Nguyen, A.M. (2014). Impromptu Learning: Unplanned Occurrences, Intended Outcomes. *International Journal of Teaching and Learning in Higher Education*. 26 (2). pp. 182-192
- Johnson, D. W., & Johnson, R. T. (2013). The impact of cooperative, competitive, and individualistic learning environments on achievement. In J. Hattie & E. Anderman (Eds.), *International handbook of student achievement* (372-374). New York: Routledge.
- Karcher, M. J. & Sass, D. (2010). A multicultural assessment of adolescent connectedness. Testing measurement invariant across gender and ethnicity. *Journal of Counseling Psychology*. 57 (3). 274-289.
- Kivunja, C. (2015). Using De Bono's Six Thinking Hats Model to Teach Critical Thinking and Problem Solving Skills Essential for Success in the 21st Century Economy. *Creative Education*. 6. 380-391. 10.4236/ce.2015.63037.
- Kurtines & Pimm (1983). The moral Development Scale: A Piagetian Measure of Moral judgement. *Educational and Psychological Measurement*. 43. Pimm Consultants. Miami: Florida.
- Kohlberg, L. (1984). *Essays in moral development: Vol. 2 The psychology of moral development. The nature and validity of moral stages*. San Francisco: Harper & Row.
- Lau, C. L. (2010). A Step Forward: Ethics Education Matters! *Journal of Business Ethics*. 92. pp 565-584. DOI 10.1007/s10551-009-0173-2
- Leigh, F. (2007). Platonic Dialogue, Maieutic Method and Critical Thinking. *Journal of Philosophy of Education*, 41: 309-323. <https://doi.org/10.1111/j.1467-9752.2007.00561.x>
- Leslie, A. (2015). *Is Morality Subjective?*. Natural Realm.
<<http://www.rationalrealm.com/philosophy/ethics/is-morality-subjective.html>>.

- Lipman, M. (2017). The Institute for the Advancement of Philosophy for Children (IAPC) program. In Naji, S. & Hashim, R., (Eds.). *History, theory and practice of philosophy for children: international perspectives*. pp 3-11. London: Routledge.
- Lipman, M. (1998). Teaching Students to Think Reasonably: Some Findings of the Philosophy for Children Program. *The Clearing House*, 71(5), 277-280. Retrieved May 11, 2021, from <http://www.jstor.org/stable/30189373>
- Lipman, M. (2003¹). Approaches in Teaching for Thinking. In *Thinking in Education* (pp. 28-63). Cambridge: Cambridge University Press. doi:10.1017/CBO9780511840272.004
- Lipman, M. (2003²). Education for Creative Thinking. In *Thinking in Education* (pp. 243-260). Cambridge: Cambridge University Press. doi:10.1017/CBO9780511840272.013
- Lipman, M. (2003³). Education for Caring Thinking. In *Thinking in Education* (pp. 261-271). Cambridge: Cambridge University Press. doi:10.1017/CBO9780511840272.014
- Liu, B. & Ditto, P. (2012). What Dilemma? Moral Evaluation Shapes Factual Belief. *Social Psychological and Personality Science*. 4(3). pp 316-323.
- Matchett, Nancy (2008). Ethics Across the Curriculum. *New Directions for Higher Education*. (142).
- MacIntyre, A. (2007). *After Virtue: A study in moral theory*. Notre Dame, IN: University of Notre Dame Press.
- McLean, M. (2020). Making Decisions About Right and Wrong. Retrieved 29 October 2020, from <https://www.scu.edu/ethics/ethics-resources/ethical-decision-making/making-decisions-about-right-and-wrong/>
- McLeod, S. A. (2015). *Piaget's theory of moral development*. Simply Psychology. <https://www.simplypsychology.org/piaget-moral.html>
- Mead, M., 1985 (1928). *Adolescencia, sexo y cultura en samoa*. Planeta, Barcelona (Coming of Age in Samoa, New York, Morrow).

- Menzies, F. (2018). Nine Cultural Value Differences You Need to Know | Include-Empower.Com. Retrieved 17 July 2021, from <https://cultureplusconsulting.com/2015/06/23/nine-cultural-value-differences-you-need-to-know/>
- Merriam-Webster. (n.d.). Emotionalism. In *Merriam-Webster.com dictionary*. Retrieved August 5, 2021, from <https://www.merriam-webster.com/dictionary/emotionalism>
- Millett, S. & Tapper, A. (2008). *Philosophy and Ethics: A resource for Year 11 ATAR*. Perth: Impact Publishing.
- Morelli, E. (1978). The Sixth Stage of Moral Development, *Journal of Moral Education*, 7:2, 97-108, DOI: [10.1080/0305724780070203](https://doi.org/10.1080/0305724780070203)
- Mouffe, C. (2005). *On the political*. New York, NY: Routledge.
- Nind, M. & Lewthwaite, S. (2018). Methods that teach: developing pedagogic research methods, developing pedagogy, *International Journal of Research & Method in Education*, 41:4, 398-410, DOI: [10.1080/1743727X.2018.1427057](https://doi.org/10.1080/1743727X.2018.1427057)
- Narvaez D., Mrkva K. (2014) The Development of Moral Imagination. In: Moran S., Cropley D., Kaufman J.C. (eds) *The Ethics of Creativity*. Palgrave Macmillan, London. https://doi.org/10.1057/9781137333544_2
- Nucci, Larry & Turiel, Elliot. (2009). Capturing the Complexity of Moral Development and Education. *Mind, Brain, and Education*. 3. 151 - 159. [10.1111/j.1751-228X.2009.01065.x](https://doi.org/10.1111/j.1751-228X.2009.01065.x).
- Noddings, N. (2012). *Philosophy of Education*. 3rd ed. Westview Press. Colorado.
- Noddings, N. (2010), Moral Education in an Age of Globalization. *Educational Philosophy and Theory*, 42: 390-396. <https://doi.org/10.1111/j.1469-5812.2008.00487.x>
- Noddings, N. (2005). 'Caring in education', *The encyclopedia of pedagogy and informal education*. [<https://infed.org/mobi/caring-in-education/>. Retrieved: 22/05/2021].
- Noddings, N. (1989). *Women and Evil*. University of California Press. Los Angeles.

- Nydell, M. K. (2006). *Understanding Arabs: A guide for modern times* (4th edn.). Boston, MA: Intercultural Press.
- O'Flaherty, J. & Doyle, E. (2014) Making the case for moral development education, *Journal of Further and Higher Education*, 38:2, 147-162, DOI: 10.1080/0309877X.2012.699519
- Okoli, C. (2015). A Guide to Conducting a Standalone Systematic Literature Review. *Communications of the Association for Information Systems*, 37, pp-pp. <https://doi.org/10.17705/1CAIS.03743>
- Olson, K. (2011). Deliberative democracy. In B. Fultner (Ed.), *Jürgen Habermas: Key Concepts* (pp. 140-155). Acumen Publishing. doi:10.1017/UPO9781844654741.008
- Ozar, D. (2001). Learning Outcomes for Ethics Across the Curriculum Programs. *Teaching Ethics*, 2(1), 1-27. doi: 10.5840/tej2001211.
- Paul, R. & Binker, A. J. (1990). *Critical thinking : what every person needs to survive in a rapidly changing world*. Rohnert Park. Calif Centre for Critical Thinking and Moral Critique. Sonoma State University.
- Paul, R. & Elder, L. (2009). *The thinker's guide to understanding the foundations of ethical reasoning*. 3rd ed. Foundation for Critical Thinking.
- Piaget, J. (1932). *The Moral Judgement of the Child*. (M. Gabain, Trans.) New York: Free Press, 1965. (First published in English, London: Kegan, Paul, 1932).
- Power, F. C., Higgins, A., & Kohlberg, L. (1989). *Lawrence Kohlberg's approach to moral education*. New York: Columbia University Press.
- Pust, J. (2017). Intuition. Retrieved 14 February 2021, from <https://plato.stanford.edu/entries/intuition/#PhilNonPhilUsesIntu>
- Rawls, J. (2001). *Justice as fairness: A restatement*. Harvard University Press.

- Rawls, J. (1971). *A Theory of Justice*. Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1971.
- Rest, J., Narvaez, D., Thoma, S. & Berbeau, M. (2000). A Neo-Kohlbergian Approach to Morality Research. *Journal of Moral Education*. 29 (4) pp 381-394.
- Rest, J. R. (1986). *Moral Development: Advances in Research and Theory*. Minneapolis, MN: University of Minnesota Press
- Rousseau, J. J. (1979). *Emile: Or, On education*. New York: Basic Books.
- Russell, J. B. (1984). *Lucifer: The Devil in the Middle Ages*. Ithaca and London: Cornell University Press.
- Ryan, K. (2021). Moral Education - A Brief History of Moral Education, The Return of Character Education, Current Approaches to Moral Education. Retrieved 23 April 2021, from <https://education.stateuniversity.com/pages/2246/Moral-Education.html>
- Santrock, J. (2014). *Adolescence*. 15th ed. McGraw-Hill Education. United States of America.
- Schwartz, S. H & Boehnke, K. (2004). Evaluating the structure of human values with confirmatory factor analysis. *Journal of Research in Personality*. 38. pp 230 -255.
- Stauffer, B. (2020). What Are the 4 C's of 21st Century Skills?. Retrieved 20 May 2021, from <https://www.aeseducation.com/blog/four-cs-21st-century-skills>
- Shapira-Lishchinsky, O. (2010). Teachers' critical incidents: Ethical dilemmas in teaching practice. *Teaching and Teacher Education*. Elsevier LTD. doi:10.1016/j.tate.2010.11.003
- Sternberg, R. (2016). Teaching for Creativity. In R. Beghetto & J. Kaufman (Eds.), *Nurturing Creativity in the Classroom* (Current Perspectives in Social and Behavioral Sciences, pp. 355-380). Cambridge: Cambridge University Press. doi:10.1017/9781316212899.020
- Stirler, G. (2013). Children's lives in the Middle Ages and the Renaissance. Retrieved 21 September 2020, from <https://stores.renstore.com/history-and-biography/childrens-lives-in-the-middle-ages-and-the-renaissance>.

- Smetana, J. (2013). Moral development: The social domain theory view. *The Oxford handbook of developmental psychology: Body and mind*. 1. 832-864.
- Smetana, J. & Turiel, E. (2003). Chapter 12: Moral Development during Adolescence. In Adams, G. & Berzonsky, M. (Eds). *Blackwell Handbook of Adolescence*. pp. 247-268.
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*. 104. pp 333-339.
- Stanlick, N. & Strawser, M. (2015). *Asking Good Questions: Case Studies in Ethics and Critical Thinking*. Hackett Publishing Company.
- Tammeleht, A., Rodríguez-Triana, M.J., Koort, K. (2019). Collaborative case-based learning process in research ethics. *Int J Educ Integr* **15**, 6 <https://doi.org/10.1007/s40979-019-0043-3>
- Tangney, J., Niedenthal, PM., Covert, MV & Barlow, DH. (1998). Are Shame and guilt related to distinct self-discrepancies? A test of Higgin's (1987) hypothesis. *J. Pers. Soc. Psychol.* 75, pp 256-268.
- Torraco, R. (2016). Writing Integrative Literature Reviews: Using the Past and Present to Explore the future. *Human Resources Development Review*. 1-25.
- [Tronto, Joan C.](#) (2005), "An ethic of care", in [Cudd, Ann E.](#); Adreasen, Robin O. (eds.), *Feminist theory: a philosophical anthology*, Oxford, UK Malden, Massachusetts: Blackwell Publishing, pp. 251–263, [ISBN 9781405116619](#).
- Tryggvason, A. (2018). Democratic education and agonism: Exploring the critique from deliberative theory. *Democracy & Education*, 26(1), Article 1. Available at: <http://democracyeducationjournal.org/home/vol26/iss1/1>.
- Wain, K. (2017). *The Ethics programme in our schools as it truly is*. Malta Independent. Retrieved 12 August 2021, from <http://www.independent.com.mt/articles/2017-08-06/newspaper-opinions/The-Ethics-programme-in-our-schools-as-it-truly-is-6736177448>.

- Wain, K. (2016). Teaching Ethics in our schools. Retrieved 13 June 2021, from <https://www.independent.com.mt/articles/2016-06-05/newspaper-opinions/Teaching-Ethicsin-our-schools-6736158895>
- Wheeler, M. A., & Laham, S. M. (2016). What We Talk About When We Talk About Morality: Deontological, Consequentialist, and Emotive Language Use in Justifications Across Foundation-Specific Moral Violations. *Personality and Social Psychology Bulletin*, 42(9), 1206–1216. <https://doi.org/10.1177/0146167216653374>
- Weston, A. (2006). *A Practical Companion to Ethics*. Oxford University Press.
- Wood, P., Hymer, B., & Michel, D. (2007). *Dilemma-based Learning in the Humanities Integrating social, emotional and thinking skills*. London: Chris Kington Publishing at Optimus Professional Publishing Limited.
- Young, Iris M. (1988). Five Faces of Oppression. *Philosophical Forum*, 19 (4):270.
- Young, I. M. (1986). The Ideal of Community and the Politics of Difference. *Social Theory and Practice*. 12 (1).
- Zulkifli, H. & Hashim, R. (2020). Philosophy for Children (P4C) in Improving Critical Thinking in Secondary Moral Education Class. *International Journal of Learning, Teaching and Educational Research*. 19 (2). pp. 29-45.

Appendix I

Following an extensive review of literature contributing to how moral dilemmas can be useful tools that generate moral deliberation in the Ethics Education classroom, this section presents examples of moral dilemmas which are relevant to the Maltese Ethics Education curriculum. Each moral dilemma has been created by the author of this study and shall represent a topic from each year of middle and secondary school in the Maltese Ethics Education curriculum. After each dilemma, the strategies highlighted in this study shall be applied to indicate how each tool can be utilized as a method of deliberation during the ethics lesson. The goal in this section is not to deduce which course of action should be taken in each scenario, but to focus on how the strategies can be applied and what kinds of moral reasoning and judgments can flourish from using such tools in class.

The modules chosen for each dilemma were adapted according to the Ethics syllabus which can be accessed from:

https://curriculum.gov.mt/en/new_syllabi/Documents/Year_07_08/syllabus_ethics_yr7.pdf

https://curriculum.gov.mt/en/new_syllabi/Documents/Year_07_08/syllabus_ethics_yr8.pdf

https://www.um.edu.mt/data/assets/pdf_file/0007/369502/SEC40.pdf

Year 7 Animal Rights Moral Dilemma



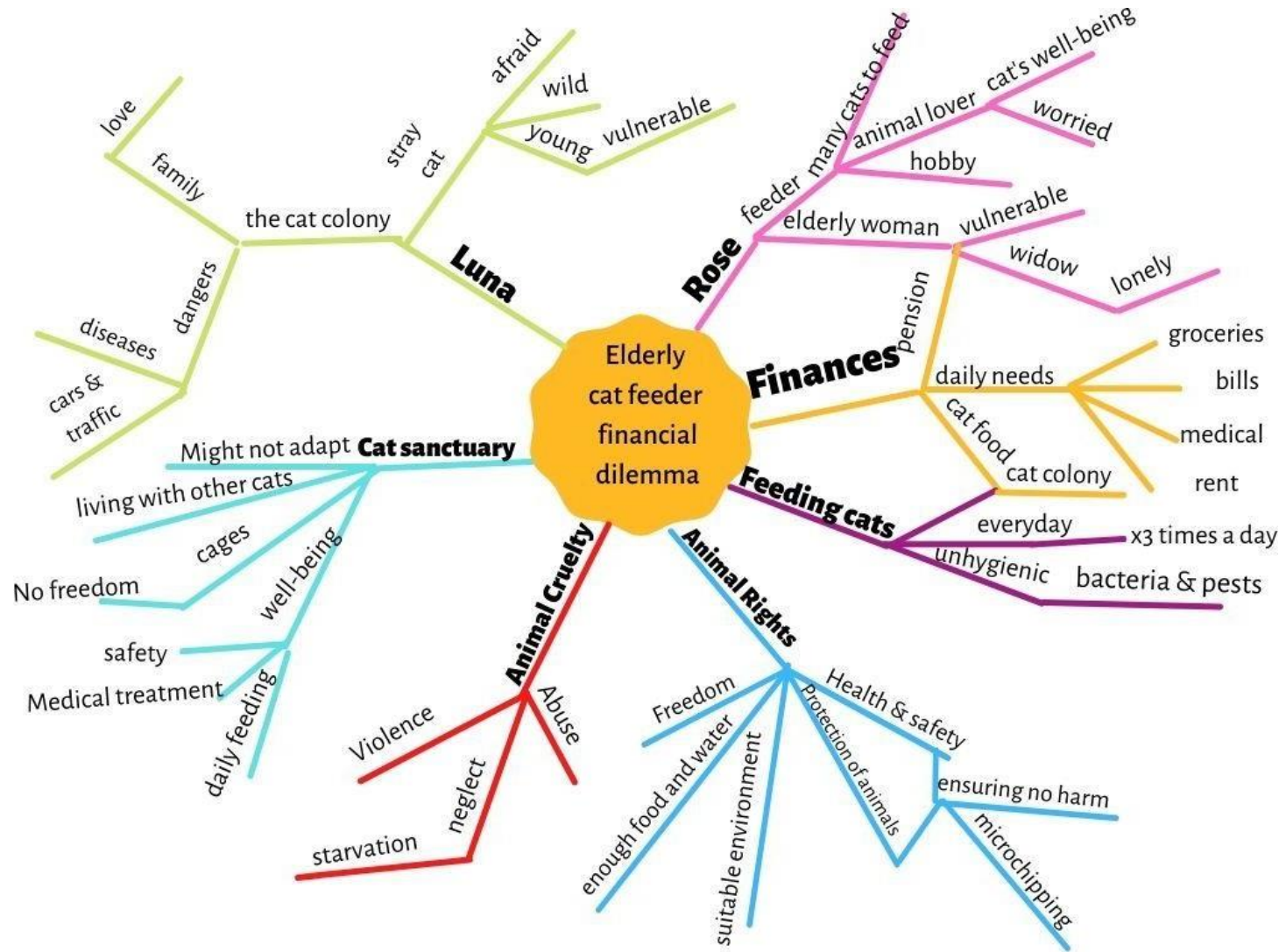
Neutering of stray cats

Luna is a ginger tabby cat who roams the streets of Marsascala. She lives with her many kitten siblings who she loves playing with daily and enjoys living out on the streets as part of the colony. Luna and her siblings are taken care of by a feeder Rose, who is a retired widow living close by, and also a dog owner and devoted animal lover.

Ever since Luna's mother died from a hit-and-run car incident last summer, Rose ensured that the stray orphaned kittens will be looked after. She loves seeing them living freely and so does not wish to send them to a sanctuary where they will be locked up in cages. However, a lot of cars pass by the area daily, and Rose is constantly worried that the kittens living in the area will have the same fate as their mother. Rose does not only look after Luna and her siblings, but there are around twenty other cats living in the area.

Rose feeds these cats every single day but now that she is solely relying on her pension, the costs for feeding all these cats is getting too much. With her pension and rise in cat food prices she cannot really afford to feed anymore. Should Rose continue feeding the cats and not have enough money to survive on, or should she stop feeding the cats, so that she would have enough money to live, but let the cats go hungry

Mind Map



Year 8 Consequences & Motives



Forest Fires at Ahrax tal-Mellieha

Three people are being charged for starting a grass fire in l-Aħrax tal-Mellieħa earlier today. The grass fire was first reported at 4am this morning. CPD arrived on-site where they managed to control the fire until it stopped burning at 8:30am.

Upon arriving on the scene, police discovered three tents as well as a fire pit – which is the probable cause of the fire. The campers were camping on the site illegally, being that it was out of the camping season. Upon seeing that the campsite caught fire, they left in panic. They did not call the police because of their illegal camping and they would be blamed for the fire and get fined for camping illegally. The campers could have called the fire engine and get the blame for the fire. The fire would have been controlled, but they would get the blame for it. Instead, they chose not to call to protect themselves, and let the fire destroy most of the trees resulting in a major damage to a natural habitat and the environment. It has been reported that two of the accused are Ambjent Malta employees and they would surely lose their job if they are caught breaking the laws they were bound to protect.

What are the key ethical issues underlined in this situation? What course of action do you think should have been taken?

Source: Adapted from lovinmalta.com

Dilemma Response Sheet

1	<p>If the campers made the phone call to the fire department, who/what will be helped? Why?</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
<p>What could be the bad consequences out of choosing to call?</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	
<p>What good can come out of this decision?</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	

Who/what will be affected on a short period of time? Why?

Who/what will be affected on a long-period of time? Why?

2 If the campers did not make the phone call who/what will be hurt? Why?

What could be the bad consequences out of choosing not to call?

What good can come out of this decision?

Who/what will be affected on a short-period of time? Why?

Who/what will be affected on a long-period of time? Why?

Now that you have thought about this dilemma, which decisions would you make?

Why?

Year 9

Self-Respect

Friends on Tik Tok

Emma and Ella, two 13-year-old girls, spend most of their free time on TikTok. Ella is an extremely active person who enjoys planning exciting videos. She is Emma's only friend at school, as she had only recently transferred to this school the previous semester. They spent the most of their summer vacations together looking for trending content on TikTok and producing videos recreating these trends. Ella would generally come up with wild video ideas, and Emma was great at editing them. The more videos they posted together, the more popular their videos became. One day, they stumbled upon a trending video of a dance to their favourite Dua Lipa song, which included some extremely inappropriate dance moves. Ella believed that wearing shorts and a bikini top would increase the number of views, but Emma disagreed and stated that she would not participate in the video. Ella was disappointed when Emma declined, but she went ahead and made the movie by herself. Later that week, Emma was scrolling on her Tik Tok feed when she stumbled upon a video of Ella.

Emma was taken aback by how much Ella exposed herself in the video. She asked her to remove the video of herself on the internet as it is indecent, and said that she is degrading herself publicly online. However, the video already had 10K views and Ella was enjoying her rise to fame.

However, Emma pointed out to Ella that there were a lot of nasty remarks in the comments, as well as a lot of comments from older men. Ella was ashamed when Emma showed her the comments. She pondered if it would be better if she removed the video from the internet, but it already had a lot of views and might certainly acquire more. This video will undoubtedly make her famous, but is fame worth it if she has a reputation for overexposing herself on the internet?

DATT tools

(De Bono, 2014)

Plus	Minus	Interesting
<ul style="list-style-type: none"> • Fame & popularity • Earn more Money • New friends • New career as influencer 	<ul style="list-style-type: none"> • Shaming herself • Bad reputation • Lack of privacy • Over exposure of herself • Betrayal of friend • Losing her best friend 	<ul style="list-style-type: none"> • find a compromise with Emma • make videos with different content and continue working together. •
Alternatives	Possibilities	Choices
<ul style="list-style-type: none"> • Focus on another hobby other than social media. • Art • Travel • Crafts 	<ul style="list-style-type: none"> • Apologising and saying she is wrong • Making new friends • Improve in content creation. • Emma's loyalty may be questionable. Are her intentions truly to safeguard Ella or is it an act of jealousy? 	<ul style="list-style-type: none"> • Persist on posting these videos and loose friendship with Emma. • Stop these videos and stay friends with Emma. • Embrace the popularity she has at the moment but takes down the video.

Year 10

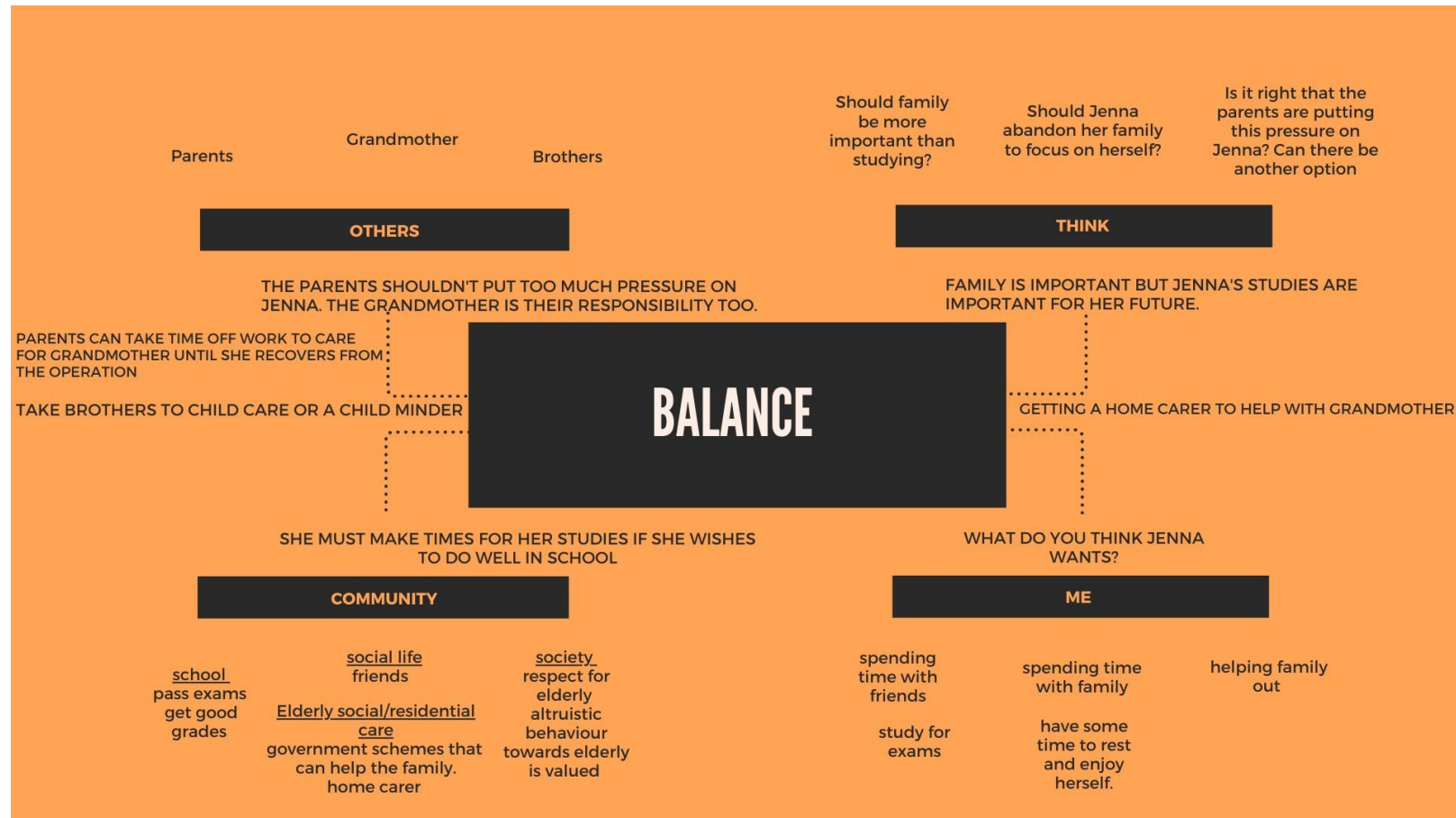
Care for others

Caring for grandmother

Jenna is in her final year of secondary school, and she lives with her parents and two younger brothers. She is a very bright student who always works hard to try to get good grades. Recently her grandmother has had a hip replacement and has just been discharged from hospital. She is still too weak to walk, and she is definitely not able to live on her own. Jenna's parents decided that it is better if the grandmother lives with them until she recovers. They both work long hours, and now, not only does she need to look after her younger siblings but, she also has to care for their poorly grandmother. Her mother is working afternoons so that when Jenna is at school, she will be with grandma, and then Jenna takes over when school is finished. Every day after school, Jenna must pick up her brothers from school, take them home and make sure they settle in. Her exams are coming up soon and she really needs to study. However now that her grandmother is at home, she must look after her siblings and her grandmother every day until her parents get back from work. By that time Jenna would be too tired to study. Jenna really wants to get good grades, and this requires a lot of time dedicated to studying. She also loves her grandmother dearly and wants to take care of her, which also takes a lot of time. She also feels responsible for her siblings, which she could cope with when grandma was not living with them.

Should Jenna continue caring for her grandmother and brothers and risk failing her exams, or should her studying take priority in this situation?

The Web of Meaning (Wood, Hymer & Michel, 2007)



Year 11

Life and death issues

Teenage pregnancy abortion case

During summer holidays Lina (16) and Abdul (23) started dating. Lina had just finished her final exams when she met Abdul, who was doing a student exchange at the university. By the end of the summer Abdul had to leave to resume his studies back in his country. A few days after he left Lina discovers that she is pregnant. She was surprised with the news and immediately video called him to tell him about it. However, Abdul did not pick up his phone. Lina sent him dozens of messages trying to reach out to him, but by the end of the week she discovers that Abdul blocked her from all social media and devices. Lina was devastated. She felt hopeless, alone, and scared and didn't know whom she could trust to help her. She was afraid to speak to her parents who strictly adhered to Catholic values. She finally decided to open to her sister Anna, who told her she had no choice but to do an abortion. As abortions are illegal in their country, Anna promised her that she will obtain abortion pills online. Lina was not sure about her sister's plan, but she agreed to it.

A few days past and whilst her mother was cleaning out the garbage bins, she finds the positive pregnancy test. She calls her daughters and asks them about the test. Lina decided to come clean and tell her mother that she is pregnant. The mother was in disbelief. She told her that she must keep the baby, but the mother did not want to care for the child so it would be up to Lina.

Should Lina take the pills, risk getting caught if complications happen, and be sent to prison for a short time, or should she carry on with the pregnancy and take care of a child she neither desires, nor have the financial means to support, which decision would compromise her future?

The Web of Meaning (Wood, Hymer & Michel, 2007)

