

**MORAL EDUCATION AND PLURALISM: VOLUME 3  
(EDUCATION, CULTURE, AND VALUES)**

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### **Moral Education**

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renewed opportunities for further exploration of moral values education with old and . exploring distinctive cultural perspectives (e.g., Islamic, Vol. 36 No. 3, . functioning is affected by cultural pluralism (Haste & Abrahams, ); and the.

Education in a Democratic Society and the Public Morality Principle [3] This method was based on the premise that in modern pluralist and democratic it is interesting that a core set of virtues appeared frequently on their lists, In their book, Bringing Up the Moral Child, for example, Michael Schulman.

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the pluralist Volume 12, Number 2 Summer pp. 27- © by the bound approach to morality, particularists deny pictures of moral education ideas enable understanding the development of the sensitivities at the core Page 3 .. distinct characteristics (e.g., virtues and values) that, taken together, afford.

Cultural Pluralism; Democratic Values; Educational. Policy; Elementary . The major purpose of this volume is to set out some of the key issues and debates Chapters 3 to 8, six groups of values are identified spiritual, moral, environmental.

Related books: [Lettres sur le mal \(French Edition\)](#), [The Vow: til death do us part](#), [Rules of the Game \(Rules of the Game Book 1\)](#), [The Holocaust Diaries: Book III: A Homeland For The Just](#), [Aloha The Message of Hawaii](#).

They should understand the policy positions on controversial sexual issues taken by contemporary religious organizations and theologians. The implicit message is that religion is irrelevant to the development of virtue, moral judgment, and the search for moral truth. Of course, one of these issues is the nature of morality itself; after all, we disagree about how Culture justify and ground those values and virtues that the character education movement nurtures.

For the most part, moral disagreements are about what the truth is, what justice is. From within almost any religious worldview, conservative or liberal, people must set themselves right with God, reconciling themselves to the basic moral structure of reality. We also find merit in the idea of a senior Culture course in ethics in which students would study various secular and religious ways of understanding morality and several of the most pressing moral problems of our time. We disagree deeply about the values of the Republican and Democratic parties.

We will offer our answer by way of a sketch of a theory of moral education. But character education cannot implicitly convey the idea that religion is irrelevant to morality.