

Ethics in education - Which ethics?

William McCarthy

Abstract

Concern is often expressed for the moral state of Papua New Guinea, and ethics is proposed as a means of improving the situation. Those who speak out on this topic generally have in mind the post-primary school. This article will consider two ways in which the teaching of ethics might be approached, viz an ethics of doing and an ethics of being. An ethics of doing is the approach commonly used, but it is suggested that the ethics of being, or virtue ethics, should receive more attention. Two notable efforts to produce a curriculum that included ethics have been made by the Education Department and the Catholic Bishops Conference, but much work will need to be done for the effective implementation of these ethics programs. Such efforts are to be praised and encouraged. Some suggestions have been made to assist in the achievement of the desired goal.

Introduction

The need for an education in ethics has been felt in a number of countries around the world and in consequence ethics has found a place in the curriculum in academic institutions, particularly in secondary schools and in tertiary institutions. This article will show that this same need for education in ethics has been experienced in Papua New Guinea. It will consider approaches to the teaching of ethics, indicating that two different approaches can complement each other. It will show that efforts have already been made to incorporate ethics into post-primary school programs in Papua New Guinea. Suggestions about resources and methods will be offered, particularly at the high school and secondary school levels. Although not aimed at the teaching of ethics at the tertiary level, the article may interest lecturers in tertiary institutions.

Ethics in curricula in countries other than Papua New Guinea

Two countries that have come to the conclusion that ethics is a valuable study for their youth are Australia and America.

In Australia in the 1990s Education authorities introduced ethics into their curriculum offerings at Year 11 and 12 levels (Victorian Curriculum & Assessment Board, 1990). In the state of Victoria, for instance, a unit entitled 'Ethics' was included in a group of eight units that were available in the final two years of the senior secondary schools. These units were not compulsory – only English was compulsory – but like all other units chosen for study, they were assessed and the results were recorded on the Victorian Certificate of Education (VCE). Thus the Ethics unit could be one of the sixteen units that

fulfilled the requirements of the VCE award and that entered into consideration for entry into a tertiary institution.

During the past two hundred years the American experience of teaching ethics at college level underwent significant changes. In the nineteenth century the ethics course was very important in college life and was taught in the final year of college. But, in the twentieth century, ethics courses were not popular and they became electives, while interest in the social sciences flourished and replaced them. By the mid-1960s, enrolments in ethics courses reached an all-time low. But, at the end of the 1960s a surprising change was observed, as courses in professional ethics (medical ethics, business ethics, media ethics, ethics for social workers, and ethics for lawyers,) attracted students in droves. The many cases of professional people - politicians, business people, lawyers and public servants – convicted of crime developed the idea that professional ethics was necessary to improve society. Worthy of note was the reaction in America during the month of June 2006. When American soldiers were accused of committing crimes against Iraqi civilians in June 2006, compulsory ethics courses for military personnel were introduced.

The need for ethics in schools in Papua New Guinea

The teaching of ethics in Papua New Guinea does not go back 200 years, but similar thinking in recent times about the importance of ethics can be found in PNG. For instance, the National Anti-Corruption Workshop held in 1999 stated:

The Workshop expressed concern at the endemic level of corruption. Corruption has become ever more systematised and institutionalised and remains a significant restraint to development and investment, as well as a threat to human rights. Participants agreed that it was not always possible to tackle street crime effectively without also attacking corruption (Centre for Democratic Institutions, 1999).

The Workshop went on to declare that ‘Support for education and awareness programmes such as those initiated by Transparency International is critical. The Workshop endorsed the introduction of ethics education in the school curriculum.’

In the year 2004 Prime Minister Somare, addressing the General Assembly of the Catholic Church in PNG, declared:

We recognise the Church’s proven record in the use of funds and the provision of quality service... While still on the topic of education I would like to insist on a ‘re-look’ at morality and ethics in the curriculum. The modernisation of Papua New Guinea has seen a shift away from traditional values that I believe have not yet been replaced by Christian principles and values. I will not pretend to be an expert on the issue but I can say that our Melanesian cultures have never been big on self-discipline. There are many outside influences in our people’s lives today and many complaints

are being made about our 'bighead' attitude. We need to develop virtuous attitudes in our young people and I call upon the churches to assist in this area.

In June 2006, at the Senior Education Officers Conference (SEOC) in Mt Hagen, John Glynn remarked on the 'negative attitudes that so permeate our society...corruption is rife...people are losing respect for authority.' An important outcome of the Conference was its recommendation 'that ethics and civics be taught in schools in the subject of personal development' (Alphonse, 2006:5). The SEOC also recommended that the Education Department and Provincial Education Divisions should work together to develop a teaching code of ethics for schools and institutions in PNG.

In these three instances an association is made, as in America, between problems in society and the teaching of ethics in the curriculum. The association is made by eminent authorities who reflect the concern of many PNG people about ethical standards in society and the necessity of action for improvement. Importantly, a senior education conference recently expressed its approval for the inclusion of ethics within the school curriculum and it can be expected that action will follow. Assuming that ethics will find a place in the school curriculum, the question arises: which ethics is to be taught in schools?

An ethics of doing

Ethicists have focused on two approaches to morality: an ethics of doing and an ethics of being. Which area is to be used in schools, or is there a place for both?

In many parts of the world teachers favour an ethics of doing. In this approach the focus is on decision-making that will lead to right action. To this end the meaning of conscience and its formation are all-important. In order to awaken the social conscience of the students the emphasis is often on social issues which may form the sole content of an ethics course. It means that the course will cover topics of universal concern such as abortion, euthanasia, capital punishment, DNA research, transplant surgery, stem cell research, world hunger and censorship. The approach used in such teaching will often mean the presentation of arguments for and against the issue, generally in the form of a debate.

This approach has a place in the curriculum in PNG schools since people are confronted daily with the need for decisions. They can be confronted with dilemmas, often localised in nature, arising unexpectedly, and affecting daily living, e.g. conditions concerning the sale of betel nut, night-dancing within certain areas, gambling in various forms, times for the sale of alcohol, the purchase of stolen goods, demands for compensation, the wearing of trousers by women (*Post Courier*, 2005:4) and loss of land by city-dwellers (Kolma, 2004:17). People need to be practised in moral reasoning since the truth is of critical importance to the well-being of a society. Used well, this approach will constitute an important means of arriving at the truth and hence it will provide

guidance in making decisions. A method used for this purpose in secondary schools in Victoria, Australia, will be outlined below.

One problem with dilemmas is that emphasis placed on both sides of an ethical issue promotes the idea that there are two sides to all ethical questions and that every issue in ethics is controversial. One teacher in America reported that students frequently commented on their evaluation forms that 'I learned that there is no such thing as right or wrong, just good and bad arguments,' or 'I learned that there is no such thing as morality' (Sommers, p.3).

If right and wrong ways of behaviour do not emerge in using the dilemma approach, a moral relativism may result. Sir Arnold Amet (2005:19), former Chief Justice of PNG, referred to moral relativism as one reason why people in PNG make unethical choices. He expressed this opinion in the following way:

Many people choose to deal with situations by deciding what's right in the moment according to their circumstances. The result is ethical chaos. Everyone has his own standards which change from situation to situation. So whatever anyone wants to use as the standard is okay. Making matters worse is people's natural inclination to be easy on themselves, judging themselves according to their good intentions – while holding others to a higher standard and judging them by their worst actions. Where once our decisions were based on ethics, now ethics are based on our decision. If it's good for me, then it's good.

Where moral relativism holds sway, honesty may be chosen as the right path to follow for the same reason that one would choose to eat a banana rather than an orange. It is simply a matter of personal preference. Statements that exemplify this approach to morality are: 'If I think it's okay, it's okay for me, though others may think differently.' 'It's my choice, and if it's my choice, it can't be wrong.' 'We are all different, so morals are different for everybody.'

In place of such a 'supermarket' morality, certain objective truths should be taught. Students should know that right and wrong do exist, that good and evil exist, and they should understand the importance of distinguishing between the two. They should know that they are entitled to express an opinion, but their opinion may be wrong. They should know that in acting according to their incorrect opinion, they act unethically. For instance, when terrorists detonate explosives to kill innocent people, can their actions be justified on the grounds that in their opinion their acts of terror were good?

Where dilemmas and problems constitute the substance of an ethics course it is possible to lose sight of the fact that some things are clearly right and some things are clearly wrong, and that some ethical truths are not subject to serious debate. For instance, who would debate the morality of the actions of the wealthy HIV/AIDS victim who used his money to lure schoolgirls between the ages of ten and sixteen to have unprotected sex with him in five Highlands provinces (Pamundi, 2006:11).

Ethics of doing is essential in a well-structured course and this approach should have an important place in the teacher's repertoire of teaching methods. It can be accompanied or replaced by another approach which is referred to as an ethics of being, an approach that will also yield useful results in the teaching of ethics.

An ethics of being

An ethics of being focuses on the kind of person I should be, and is concerned with character and virtues rather than actions. The name 'virtue ethics' is sometimes used to designate this approach (Keenan, 1998:84). Virtue ethics dates back to the Greek philosopher, Aristotle, who regarded the moral life as constituted by a number of virtues. Latin writers, represented by the great politician, philosopher and lawyer, Cicero, followed the same line of thinking. The greatest mediaeval theologian and philosopher, Thomas Aquinas, utilised the thought of Aristotle and the Fathers of the Church regarding virtues to present Christian views of the moral life. During the time of the Enlightenment from the seventeenth to the nineteenth centuries, a number of moral philosophers such as Immanuel Kant and Jeremy Bentham challenged the classical approach to moral education and prevailed. In the twentieth century, Alasdair MacIntyre and those he influenced restated the classical position in favour of virtue ethics. MacIntyre was particularly influential through his work *After Virtue* (Elias, 1995:49).

The questions that virtue ethicists ask is, 'Who should I become?' This is a question that can be further developed by asking three other questions: 'Who am I?' 'Who ought I become?' and 'How am I to get there?' (Keenan, 1998:84).

The question 'Who am I?' is fundamental, for the question is equivalent to saying, 'How virtuous am I?' An answer to this question involves an examination of the virtues that should be cultivated, such as obedience, gratitude, humility, modesty, piety, generosity, truthfulness, honesty, sobriety, asceticism, chastity, forgiveness and patience.

These virtues derived from the classical tradition are grouped around the four virtues of prudence, temperance, justice and fortitude (Wogaman, 1993:87). These four virtues are known as the 'cardinal virtues,' since all other natural virtues hinge on these four. To these four virtues Christian ethicists, following Thomas Aquinas, would add three supernatural virtues that can be found in Scripture (1 Cor 13:1-13; 1 Thess 1:3), namely, faith, hope and charity, which are called the theological virtues. Whereas the cardinal virtues can be acquired by practice and become good habits, the theological virtues are gifts of God, not acquired through human effort but dependent upon the grace of God. Through the exercise of these three virtues, a person's whole life is oriented towards God.

The cardinal virtues and associated virtues are good habits that are acquired only through much practice. Thus a person acquires the virtue of patience only

through responding patiently to the frustrations, demands, criticisms, mistakes and opposition that he or she may encounter in the course of events that occur each day. A person may also develop bad habits, or vices, such as the habit of smoking, and it is common knowledge that this habit can be very difficult to break.

The second question raised above was: 'Who ought I become?' This question requires that we have a vision of the sort of person we wish to become, i.e. one who possesses the cardinal virtues. In striving to become such a person, we should use the cardinal virtues to set personal goals and we should then pursue them. Instead of examining actions, considering whether to perform them or not, as with the ethics of doing, we consider the best way of improving ourselves through growth in these virtues, thereby benefiting both ourselves and others. Through self-examination, we discern our weaknesses and strengths and the way forward to further development, for the end is never finally reached. We will see areas in need of improvement from the examination of our own life, regardless of the degree of satisfaction derived from the examination.

The third question was: How do I attain the end? The answer commonly given is: through prudence. A prudent person is one who is realistic and practical in setting goals and one who works to achieve them. The practice of prudence is no easy matter, since it requires attention to detail, the anticipation of difficulties and correct evaluation (Keenan, 1998:87). Prudence is something we acquire through long practice; we are not born with it. But through experience the prudent person will grow in virtue.

Prudence means aiming at the mean. Virtue is this mean. Aristotle taught that the moral life aims at the 'golden mean' of moderation (Palmer, 1994:77). In any situation the reaction of a person of virtue will strive for a position between insufficiency and excess, the mid-point between extremes. Thus the golden mean for a person faced with danger will be found in bravery which lies between cowardice and foolhardiness; for a person who has possessions, generosity is the mean between stinginess and prodigality; the person of virtue will choose to be humble rather than grovelling or proud.

The difference that the observance of the golden mean would make to society in PNG cannot be overestimated. Consider the times when people over-react in extreme fashion. For instance, in December 2005 it was reported that in the Ialibu area one man was dead and another fighting for his life as a result of a tribal fight that erupted over the theft of a school certificate. The certificate was used by the thief when seeking employment (Alphonse, 2005:4). While no one would condone the theft, the punishment meted out was extreme. In another instance, a West New Britain woman failed to repay K1.50 for which she was fined K200 compensation, then jailed for five months when that sum was not paid (*The National*, 2006:6). The examples from PNG society of extreme measures occurring could be multiplied endlessly. While over-reaction is common, under-reaction is also frequent. Students from schools speak of teachers not turning up for classes, and this situation being tolerated by the

administration and the students. Teachers who have retired from active work continue to draw salaries long after the date of their departure from the teaching position and no immediate steps are taken to correct this situation. Unpaid leave fares for teachers can date back years, and weeks can elapse before salaries are paid (Kalimda, 2005:5).

Virtues can be developed throughout a person's entire life and at every moment of each day, for instance in the manner in which I rise in the morning and prepare myself for the day, in my manner of speaking to people I encounter during the day, in my recreational activities, and in the way I relate to people in my home and at work. My responses make me the sort of person I am. It is important to examine my life and ask myself whether I am making progress in the virtues of justice, fortitude, prudence and temperance. Am I on the way to becoming the sort of person I should be?

Ethics and the curriculum in PNG post-primary schools

It is argued cogently by the Catholic Archbishop of Mt Hagen, Douglas W. Young (2005), that 'the integration of moral thinking into all tertiary disciplines is essential, not an optional extra. It is essential for the integrity of all these disciplines and also for the proper study of ethics itself.' Young is concerned to show how the development of moral feeling might occur through the study of literature, history and social sciences. He is not arguing against the teaching of ethics at specified times in the curriculum. What Young says of tertiary institutions applies equally well to secondary institutions. Many secondary school teachers of religious education have been known to remark that they felt they taught more religion through their teaching of such subjects as literature, history and social sciences rather than through their religious education lessons.

Is it sufficient, then to leave the ethics of being to history, literature and social science classes? Important though these disciplines may be, they cannot replace the specific teaching of ethics in a planned, systematic way, as is normal for a curriculum, nor would teachers of other disciplines argue against specific periods for religious education in which ethics had a place.

Ethics in curricula in PNG

An examination of curriculum material shows that the teaching of ethics has not been entirely neglected in PNG. In 1995 the Waigani Curriculum Development Unit drafted a Personal and Cultural Syllabus for Grades 11 and 12 in which topics of an ethical nature were listed. In the Grade 12 Syllabus two areas were set out: a core section and an extension section. It is stated in the Guidelines from the Department of Education that 'A minimum requirement of two fifty minute periods per week has been designated as part of the curriculum. This section is called Personal Development Core Lessons. Schools can teach two more fifty-minute periods per week as well. These extra periods are referred to as Personal Development Extension Lessons', (Department of Education, 1995:1). Although not referred to as Ethics in the

'Contents', the 'core' section of the Grade 12 syllabus is designated as 'Ethics' in the syllabus outline. The 'extension' section is referred to as 'Ethics and Behaviour'. It is clear that the extension lessons are not obligatory.

This syllabus for Ethics and Behaviour has the following as Core topics: National Identity, Family/Parenting/Marriage. The Extension topics consist of the Family, Marriage and Partnerships, My personality, Contemporary Social Issues. Each of these topics is broken down into sub-topics, e.g. Contemporary Social Issues lists human rights, young people's rights, equality and promotion of women, consumer rights, refugees, addiction (drugs, alcoholism, gambling), crime and punishment, stress management, coping with rejection, death, dying and grief, unemployment and underemployment, thinking about your future. It is clear that some work towards the development of an ethics curriculum at the senior secondary level has already begun, though it might be questioned whether all the topics listed above fall into the category of ethics, e.g. stress management, coping with rejection, and death, dying and grief. Attainment targets, examples and activities as well as materials and resources are suggested for each sub-topic. Materials for the teaching of ethics are important as for any subject, but given the fact that PNG schools do not have well-stocked libraries, if they exist at all, it seems that for the foreseeable future, material for teachers and students in the form of texts written specifically for the teaching of ethics will have to be supplied, and that will be no small job.

The Catholic Bishops Conference recently approved a religious education syllabus for use in Years 11 and 12 of its school system. The ethical units are 'Moral Decision Making' and 'Justice, Peace and the Integrity of Creation.' The focus of these units is stated as follows:

12.1 Moral Decision Making

Students are helped to develop their understanding and appreciation of:

- The way they make personal moral decisions,
- The influences upon their decisions
- The role of the Church as moral teacher and guide
- The concepts of freedom, responsibility and integrity
- A decision making model by applying it to selected moral issues.

12.2 Justice, Peace and the Integrity of Creation

Students are helped to develop their understanding and appreciation of:

- The link between justice, peace and the integrity of creation
- Human needs and the exercise of people's rights and responsibilities
- The common good
- The causes of violence in family and society
- The option for non-violence when confronted by violence in family and society
- The usefulness of social analysis
- The importance of having a dream and the courage to share it.

(Catholic Bishops Conference, 2005)

In Unit 12.1 the emphasis on decision-making, the role of an authority and moral issues points to the ethics of doing as the approach to follow. Similarly the stress on rights, responsibilities, the common good and violence also suggest an ethics of doing. Justice is a cardinal virtue and may open the way to a different approach. A curriculum statement has already been framed for this project and the writing of texts for the implementation of the proposed curriculum has yet to begin. The outcome will be much anticipated.

In 1998-99 a series of religious education texts for Grades 9 and 10 was produced by the Commission for Christian Education, though the content was specifically ethical in nature in one text only. The textbook prepared for Grade 10 entitled *Made in the Image of God* contained the following three topics: Discovering the person I am. What the Bible says about who I am. Making moral decisions (Taylor, 1999:6-22, 34-41).

Resources for ethics of being

The importance of virtue ethics has been stressed in the previous section, and it should have a place in the curriculum. Students need instruction in the nature of virtues and need to be conscious of the importance that the cultivation of virtues can play in their lives. The school can assist in providing invaluable instruction and encouragement for a person to lead a virtuous life.

In seeking a way forward in education, virtue ethicists have examined the cultures of ancient Greece, the mediaeval world and the Renaissance for inspiration. The basis of moral education in these cultures was narrative, i.e. the telling of stories of heroes and saints. Such stories illustrate the virtues needed to cope with the situations encountered in the mundane and in the extraordinary circumstances of life - situations that call for daily, unheralded fidelity, and less commonly, for heroism.

Modern literature can also provide suitable material for virtue ethics, including the drama, stories and poems of Papua New Guinea. To open up discussion of the question 'Who am I?' the poem of David Las (1987:141) might be used:

Who am I?
Who am I?
Am I just flesh and bones?
But that can't be true.
Break my bones.
Tear my flesh
But I still remain me.
Perhaps I am just a series of emotions.
But that also can't be true.
Emotions come and go.
I still remain me.
What then is the real me
That always remains me?

Innumerable characters throughout history illustrate the practice of virtue and Papua New Guinea has its own exemplars. The volume *Inspirational people: role models for a developing nation* (DWU, 2004) outlines the sterling efforts of men and women in this land who have shown initiative and a capacity for hard work. In Kumalau Tawali's *Island Stories*, a chapter such as 'A wash in coconut water' provides a moving example of the virtuous life at the village level. Drama such as 'Which Way, Big Man,' satirises the hypocrisy of those who ape the white master and encourages honesty (Brasch, 1987:171-187). The short story, *Life is an equation*, exemplifies love between a father and his daughter (Umba, 1994:98-109).

An important source of material is the experience of people in PNG. Though not highlighted by the media in the way that criminal happenings are, events that illustrate the virtue of its citizens occur daily. The Post-Courier reported the moving account of the burial of Ela and Komane, interred by strangers because their relatives had abandoned them. At the burial of one of the deceased, Mrs Tessie Soi farewelled Komane who died of HIV/AIDS. "I thank you all for coming," she said. "You are not related to Komane, but this is a Christian country and that makes us a Christian family. There are no blood uncles and aunts here today, but she has you lot". Tessie Soi paid for the burial site for Komane, bought the coffin, hired the ambulance, and also met Ela's burial expenses (Orere, 2004:4). Another incident involved the death of a twenty-three year old Western Highlands taxi driver, Wani Kaip, one of the Port Moresby victims of the ethnic conflict with the Taris of Southern Highlands Province. Kaulka community leader, Nicolas Namba, said that his tribesmen would let the killers be answerable to God. 'We did not make men. Only the deity gives and takes and we won't take revenge...We must not just talk, but must begin somewhere...and we have taken that bold move' (Muri, 2006:9).

The Bible also provides ethical material for all, whether one is a believer or not. Much appreciated in Papua New Guinea, the Bible is a source of material, not only for its nomistic statements but also for its myths, parables, historical narratives, poems, proverbs and instructions. Vast is the range of ethical material that portrays wisdom, from the Ten Commandments handed down through Moses to the instruction on the importance of controlling one's tongue, found in the Letter of James. The Bible provides inspiration to all people of good will and shapes character regardless of culture.

Methods

It is of paramount importance that the content in ethics should be solid and well planned. The Australian concern for ethics in the curriculum has been mentioned above, and the Ethics unit to which reference was made in section 1 exemplifies solid content and sound planning. It has four stages. First, students identify two ethical issues, gather a file of information, identify parties involved in each debate and summarise major arguments; second, students analyse the arguments and identify the kinds of authority on which the arguments are based and determine the importance of these authorities to the

arguments; third, students analyse ways in which two aspects (e.g. myths, rituals, sacred texts) of a tradition express values associated with a position taken in favour of one argument; finally, students write an essay that develops an argument in favour of one of the two issues selected in the first stage of work. Thus, the various stages are related to one another, with the first three leading to the outcome, i.e. the essay, in the fourth stage (Religion and Society, 9-11).

In pursuing the study involved in these stages, students are engaged in a process of ethical decision-making which should deepen their understanding of the contribution made by religious traditions to ethical debate. Importantly, it should teach them that the adoption of an ethical position should be based on well-founded and logically-developed argument rather than a basis that is purely subjective. Since this unit is for all faiths and for students who do not profess any faith, the purpose of the exercise is not so much to teach them to adopt a particular Church position on a particular issue as to teach them what ethical reasoning is about.

Another topic of importance in the Victorian curriculum for Years 11 and 12 was Justice. It is possible to approach Justice in two ways, i.e. from a social perspective with its concern for the common good and the organization of the state, or from the perspective of character formation. It is the former approach that was adopted in the Australian state of Victoria. A unit on Justice was first made available to Year 11 and Year 12 students as part of the recognised curriculum in the Year 1981, when it belonged to the Group 2 set of studies, also known as the 'Single Units.' The unit was popular with students and was assessed for inclusion in the Higher School Certificate from 1981 to 1991. A restructured curriculum that involved all subjects saw the disappearance of this unit and the introduction of a biblically-based unit entitled 'Texts and Justice in Society' (Victorian Curriculum and Assessment Board, 1989). It was evident from research into the interests of young Australians that justice was an issue of particular importance to the youth of Australia. Papua New Guineans might find it useful to study materials available in other countries such as Australia and find direction and ideas that would be appropriate for Papua New Guinea. PNG does not have to re-invent the wheel in the matter of ethics in the curriculum.

Conclusion

The cry for the inclusion of ethics in the school curriculum is strong and comes from respected authorities within the community. It is an appeal that has been uttered at intervals during the past decade and is in response to the corruption and lawlessness endemic to PNG society. But to date, efforts on the part of the state educational authorities to provide for the teaching of ethics have been sketchy in outline and weak in implementation. The Catholic Church, the largest Church provider of education in PNG, has made a significant effort in its classroom curriculum to give some direction to teaching ethics, and no doubt church schools in general have promoted ethical behaviour in both the formal and the informal curriculum. It is hoped that this article will help to provide

some clarification and some ideas, particularly about virtue ethics, when it comes to planning a curriculum in ethics.

Ethical behaviour from students should be the responsibility of all teachers, regardless of whether or not they are teaching religious education or personal development. There are opportunities in other subjects and in informal ways for all teachers to be engaged in this important work. At the senior level it is desirable that ethics should be taught in an academic way, though it should still have the capacity to connect with the spirituality of the students. It should be an obligatory subject and should be examinable. It should receive credit on the end-of-year award in order that it may have parity of esteem with other subjects and that it may be treated by students with the respect that it deserves. It is a relatively simple matter to legislate for ethics to be included in the curriculum. It is more difficult to provide a curriculum and the materials that will guarantee the proper implementation of the program. A greater challenge still is to ensure that the teachers are adequately trained for the task of teaching ethics.

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Author

Br William McCarthy (PhD) is an Australian Marist Brother who is Head of the Department of Religious Studies, Welfare, Education at Divine Word University. Before coming to Papua New Guinea in 1999, he was involved in secondary school education and he lectured for the Australian Catholic University during a period of sixteen years. He holds degrees in Arts and Education from the University of Melbourne and theology degrees from the Melbourne College of Divinity and the University of Fribourg, Switzerland. His Masters in Educational Studies and his PhD were gained from Monash University.