confused with "authoritarianism" and tyrannical approaches to
bad reputation. First, there was the problem that "moral authority" was
for quite some time, it seems that moral education has gotten a
but rather what we bring out of ourselves.
Fundamental point: Moral education is not so much about what we put in,
or rather, "raising a teaching" in either case. In Japan, the Chinese character "teaching"
leads out. In Japanese, the Chinese character suggest that we are "raising
The word "education" in English comes from the Latin roots - to
appropriate in immorality of mind, a "good" person or group's understanding of
self-realization, in high resolve and noble purposes, in integrity and moral
words of Plato, "Eudemian", "moral spirit," and "happiness as end and goal of life"
then on a path toward realization of a moral perspective reflected in the
Introduction. The various topics can be seen as complex faces shedding
purposes emerges from the physical, personal, local, and toward the
concept of "good" people as a person or group's understanding of
person. The concept of "moral authority" is recognized from the
development and exercise of the self and power's inherent within each
methods of moral education, toward broader approaches to discovering,
the author suggests the need to go beyond outdated "authoritarianism"
Focusing on peace in the "human sphere and beyond," or moral education's
enhanced and widened understanding of the process of moral education
as the introductory presentation at the 10th Annual Conference of the

Abstract

Martyn Higgin's

Conference on Moral Education

The Significance of the ABS
Daystar International School made note that moral education is about
Our Friend, William Banks, writer, scholar, former principal of
managing, not just ourSELVES or our families to benefit from them.
within us and our purpose is to reveal them and cause others (all of
The process of moral education into a logical whole. We have been
tunes to enable mankind to benefit therefrom. (1) This statement itself
rich in genres of inexpressible value. Education alone can cause it to reveal its
TheEnder of theBashan Palms Lied to "Regard man as a mine"
most fruitful and pleasing thing possible"

we effectively do with them. "Who or what will lead us to living the
"Who are we?" "What is our purpose?" "Who are our powers?" "What are we?"
This year we focus, in a sense, on "inner space" with similar questions.
"Who are we?" "What is the Universe? What is our place in the Universe?"

provoking review of the kinds of questions their space science is exploring:

Last year at the AAS conference, when Dr. Kelly Swope of NASA
recently, the qualities of heart and soul within us
expand our consciousness and reflect and fulfill in our lives our highest
raise and bring out the best in ourselves, to illumine our powers, to
understanding of the challenge and the adventure of what it can mean to
webs of any old, dead and brittle ideas of moral education and gain a new

process of moral education. I hope that each you will clean out to cop
participants here. will take away a refreshed and broadened vision of the
If I could have one wish for this conference, it is that every one who
thought of how to go about it.

thought of some kind is needed. The field of education is generally paralyzed at the
unpopular. However, although people widely agree that moral education
such moral education of the "authentic" kind becomes extremely
internationalization took hold, "moral pluralism" became the trend. Then
became the focus of society, and as communities diversified as
need of "learning through slight restrictions. As "material development"
were at best, blank slates to be "written on" at worst, "wild creatures" in
children and youth. This was associated with the thought that children
"inculcating" - that is, "pushing into" moral teachings to the minds of
Virtue (love, patience, truthfulness, etc.)

Reckoning of highest good, will, boundary (limit) setting.

Discernment.

Powers of the heart: emotions, reflection, insight.

Intellectual powers: comprehension, memory, reason, imagination.

Physical powers: sight, hearing, touch, smell, taste.

Some powers that need to be educated for moral development.

For evil purposes as for good.

Will, our powers of knowing and reasoning can easily be used without adequate development of our powers of insight, discernment and to direct our actions, our thoughts, our expressions in any given direction.

That which is beneficial to us and we have the all-important power of will limitation and the power to limit ourselves so that we do not go beyond ourselves or our powers we are

of virtues - love, justice, patience. These are the powers we are

the divine - on the highest good and a whole array of unseen "eucoses" the divine - or the highest good and a whole array of unseen "eucoses"

This power of discernment is our inner eye of sorts, our power to recognize

aware of. We can discern truth from falsehood, beauty, justice, wisdom.

We have a power of insight - the ability to reflect on what we are.

We have a power of intuition and direction to our actions - up, down, toward, away.

We also have the powers of the heart - our emotions which

functions. We also have the powers of the heart.

common faculties. These days brain researchers are doing most interesting

unites the workings of these powers. Address-Brain referred to it as the

There is also an intellectual power, the powers of comprehension, memory, reason, and imagination.

extend all of these powers through the use of our cognitive or "rational"

include the powers of sight, hearing, smell, touch, and taste. We also have

look at the powers we possess. What are they? Our physical powers

making ourselves the subject. We might start by taking a consciousness

"turning ourselves inside out. We learn about moral education by
The issue of moral authority. As mentioned above, the idea of moral education, or the concept of moral education, deals with children learning and following a set of social rules. Children must learn and follow a set of social rules.

We must, in developing our concept of moral education, deal with the development of those powers that is, intellectual, moral, and physical and rational.

Knowing and respecting the powers of intellect, of will, and of discretion.

Real purposes involve developing and exercising our higher powers.

Accumulation of material pleasures.

Morals and noble purposes.

Self-respect.

Gained.

"Self-respect, high resolve, noble purposes." are not simply.

Here we have a suggestion that there is even a greater good to be offered of worldly goods.

Gratuity consists in the accumulation, by whatever means may.

Imagination of mind, They have, rather, imagined that the.

Resolutions and noble purposes, in integrity and moral goodness, in

man's supreme honor and real happiness, the self-respect, in high

Abdul Bahá has noted in The Secret of Divine Civilization:

Dignity and honor.

Foundations of trust, love everyone, including the man himself of society.

And imagination to bring the self, greater being, but the loss of social.

Another person's pain, this is not good. The pain may use his reasoning.

However, in a social organization if one person's pleasure causes.

Increase our chances of survival, and pleasure, while hopefully

Increase our chances of survival, and pleasure, while hopefully

Cooperation with others. With powers of memory, reason and imagination.

Rational powers, thought, help us to build on our security over time and in

Our physical senses will tell us all we need to know. Our.

Perspective - physical survival, gaining pleasure and avoiding pain are.

Answered unless we ask, "Good for whom?" That is, what is the purpose of good?

The question of using these powers in a moral way, brings us to
includes the following points:

Mr. Birdsong's presentation on "Moral Education in Community"

The most moral example:

Dr. Sondra also offers a presentation on "Heroism - the important

Japanese but I believe the use of many other cultures and people's

upliftingness as one experiences the joy of beauty is true not just of the

anything the least bit dark or negative or selfish. This response of awe and

we are motivated to hold that experience in all purity, not polluting it with

I think, that when experiencing the pure delight of something beautiful,

remarked, "In the face of that beauty, I could do nothing bad. She meant,

was describing her experience of seeing a beautifully litched city. She

have observed this to be true. I recall the words of a student of mine who

that the heart of the Japanese are affected more by beauty than Truth. I

center in Hadera, Israel. Abu-t-Baha and Shogun's extension both mentioned

Sondra's experience of the Terraces on Mount Carmel at the Bahai World

Consider the moral effect of exposure to BEAUTY as we share Dr.

Gathering.

potential. Those are among the topics that will be explored in this

in the authority of that which we believe will bring our in us our highest

that are to be explored here: Our powers, our sense of purpose, our faith

Development of moral powers, then, involves numerous aspects

Honor and Greater Good? That is our moral authority.

Good" requires of us. What do we believe will bring about our highest

and then concentrating our will to the discipline and training that "Higher

powers is about seeing and recognizing the highest good we are able to

context of groups of governments or ideologies. Developing our moral

whether it is working for family, name, or material gain, or within self-centered good,

behaves this honor and happiness is limited to this own self-centered good,

has some sort of view of moral authority - whether it is the person that

increase our spiritual and moral potentialities. We may observe that everyone

"authority" - that is: the power to increase. What has this power to

recognize that the root meaning of authority is the same as the word

"authoritarianism, " If may help to rest our concept of "authority" if we

authoritarianism" has recently been discussed by its association with
his authorized interpreter remarks from Abdu’l-Baha, the son of the Founder of the Baha’i Faith and one of the previous quotations, and adding two more brief but potentguarded vision of the process of moral education. I close by repeating these comments and quotations, will take away a refreshed and steadied heart. It is our hope that every one who partakes of

International Baha’i School,

followed by Mr. Bisscho’s final talk on the experience of the Maxwell has been making to raise world citizenship through language education, has been采纳的 curriculum. Yes! A clear statement of the endeavors she search of a broader curriculum, the Global Curriculum and in other places by schools in being adopted in a school in Shikahof and in other places by schools in foundation: Dr. Michael Higgins on the Global Curriculum and able to that represent great strides forward in global education with better moral

Three more offenses should heighten our future directions in education

their professions — nurture, communicate, education and religion.

five panels from different professions, with perspectives to

Theme Parks as Metaphor... for the moral/spiritual adventures of life.

Following that is John Kellerm’s unique and interesting exploration of

Conclusion.

perspective on the challenges of raising children in this time of moral

a panel of Baha’i mothers from the Tamazgha area offer their

the effects of their religious community program on youth.

KoKong. Konkong鳄鱼. Kuyoka and Merihi Higgins share a case study of

Mr. Temple’s presentation offers his perspective on religion’s role in

1. The basis for moral education.

2. The Terreus Projects as a metaphor for moral development.

and Shogaf’s difficult.

1. Standards of moral education articulated by Baha’ullah, Abdul-
Notes

and progress. (4)

living in the past will not suffice for the present age of advancement.

worthless now. Old standards of ethics, moral codes and methods of

Old ideas yield no fruitage; old ideas and methods are obsolete and

brain and its talents, civilization has no sure basis. (3)

unless the moral character of a nation is educated, as well as its

immaculacy of mind. (2)

high resolve and noble purposes, in integrity and moral quality. in

man's supreme honors and real happiness lie in self-respect in