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ABSTRACT

Presently, the Singapore's Ministry of Education requires the teaching of a set of values in its "Civics & Moral Education" 2007 syllabus ("CME") for all students in the primary (7 years old to 12 years old), secondary (13 years old to 16 years old) and junior college (17 years old to 18 years old) academic levels. Although there are presently no prescribed or standardized methods in teaching these values, it was inferred from the findings collected from the two schools in this research study that the didactic approach to teach such values to the students is commonly employed by most teachers. This qualitative research study explored the use of stories to teach the CME and moral development in schools as an alternative to the present didactic approach. This research study was carried out on a group of 18 secondary 2 students (14 years old) at two government-funded schools located within a 5-km radius and in one of Singapore's ubiquitous public housing estates.

The aim of this research is to introduce and use stories to teach values as prescribed in the CME in these schools. In so doing it was important to select the appropriate qualitative methods to achieve this and three methods were selected. These involved principally the use of in-depth interviewing methods together with focus-group discussion and non-participant observation methods to collect, understand and present the data of the rich, diverse and detailed responses, reactions and interpretations of the students when and after listening to a set of six stories at two different periods with a three-month interval in between them. The next was to use Kohlberg's and Biggs and Collis' taxonomies to assess and evaluate for students' learning outcomes and whether there has been any apparent or initial evidence of moral or character development.

The importance of this research study is that from the positive findings, discussions were carried out and recommendations made to contribute to these schools for their consideration on the use of stories for their teaching of values as prescribed in the CME.

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Dhamma unconditionally taught and continue to teach me the Dhamma and nurtured in me that unshakeable confidence in the Triple Gems. This in turn inspires me to use the knowledge and insights learnt from this DEd programme to re-package an ancient teaching into refreshing, creative, contemporary and interesting ways. This means that more people can learn and benefit from the timeless techniques taught by the Lord Buddha to discover and realize that enduring happiness and peace, unconditional kindness and love, the real purpose of life and ultimately, absolute freedom from all sufferings lie only within ourselves and not in reliance on any other being, human or divine.

Dedication

May the goodness, merits and benefits of the knowledge, skills and insights that I have gained and the worthy sacrifices that I have made in the course of this study be dedicated to all my family members, my relatives, my beloved friends and buddies, my Teachers (spiritual, academic and professional), my Spiritual Guardians and Protectors, my students, my two Supervisors (Dr. Julie Rattray and Dr. Sean McCusker), Professor Carl Bagley (Dean of the School of Education), Dr. Per Kind, Mr. Glyn, support and secretariat staff of the DEd programme and all lecturers from Durham University who flew down to Singapore and taught us during the early stages of the DEd Programme, the External Examiner (Professor Andy Kempe, University of Reading) and Internal Examiner (Professor Mike Fleming), my thoughtful colleagues in my law firm of KSCGP Juris LLP and my friends of the Sunday Morning “Lion’s Roar” Service, and my kind supporters and well wishers. May they all live long, happy, healthy, meaningful, virtuous and prosperous lives.

May my parents, teachers, spouse, children, relatives, friends and acquaintances linked to me not only in this life time but also from beginningless Time be well and happy always. And for so long as Time persists and Space exists, may all sentient beings, innumerable and immeasurable are they in this vast and infinite Universe too be well and happy hearted, healthy and strong always. And may all of them attain that highest and sublime state of happiness, peace and wisdom called “Liberation” one day and until that Glorious Day comes, may all of their noble and wholesome wishes, vows and aspirations come true and succeed.

Declaration

This thesis is based on my own research and has not previously been submitted for a degree in this or any other university.

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CHAPTER 1: INTRODUCTION

1.1 Introduction

“Once upon a time...” This starting phrase often has the effect of capturing the attention and excitement of those around the story teller especially children. Even to adults, stories seem to intuitively make us stop for a while to listen for more. Story telling has been part of the way humans communicate and the strong affinity to them is embedded in our cultural DNA which when activated makes us inexorably attracted to the story teller, like the children of Hamelin to the Pied Piper. When we were children we often heard many stories which our grandparents, parents and friends told to entertain, enchant, inform and teach us. In South East Asia, many elders teach their young children to behave properly by telling them the story of the “Dark Oily Man” who limps barefooted and naked on roof tops and kidnaps children in the night who have misbehaved during the day! As a recipient of this story myself in my mischievous childhood, I must say it had a very effective deterrent effect on me until the advent of colour TV and science fiction movies which made this sort of story quite farcical and comical. Nevertheless, the way my grandmother once told this story with her menacing facial expressions, bodily contortions and horribly gurgling sound drove home her point to behave quietly and considerately, a societal value cherished in East Asian society. This shows the power of storytelling to capture our attention and imagination adequately enough to effect a change in the undesired conduct and instil the desired value.

The story of storytelling began at the dawn of human civilization when our primitive ancestors left ancient cave drawings in Europe, Africa or Asia depicting activities and significances of worship and rituals, sacrifices for a bountiful harvest or a ceremonial dance to welcome the advent of a new season. These stories which began as crude visual representations on the walls of caves or Neolithic wares became, as humans developed more sophisticated and complex linguistic communication itself, stories to narrate and convey significant historical facts, lessons and events in the forms of legends, myths and folklores. In ancient times these stories were mixed with both facts and fantasies primarily to entertain, instil compliance and obedience but rarely to educate. Today it is recognised that stories have both entertainment and

educational values to transmit information, inculcate and preserve cultural, religious, moral and character values to a younger generation.

1.2 Storytelling and values

Although stories have been used for many purposes, there is a strong relationship between story-telling and values as the former is used in moral education and development (Convery, 1999; Halstead & Taylor, 2000; Narvaez, 2002). Contemporary approaches to moral development and education emphasise propositional thinking and verbal discussion of abstract moral dilemmas. To many students this approach may be abstract, non-engaging and uninteresting. In contrast the use of stories and narrative thinking as a form of cognition that is qualitatively different from abstract propositional or scientific thinking help students to invoke many emotional states like empathy, compassion, care, love, commitment, generosity and interpersonal interaction which are necessary and effective to teach character or moral values (Vitz, 1990). Especially in Asian societies, it is very common for values to be taught together with many traditional stories, ancient historical events and folklores and there are many idioms used in daily dialogue in Asian languages that link stories inextricably with character or moral values (Greenough, 1983; Jenco, 2013).

1.3 The teaching of values in Singapore schools

Since gaining full independence in 1965, the Singapore's Ministry of Education ("MOE") was more focused on churning out generations of students and graduates who were technically competent to support a nascent economy in a newly independent and tiny nation with no natural resources or hinterland (Tan, 1989). Perhaps it was felt at that time that values or moral development was a topic not to be specially taught in schools as this was something which the family setting was best equipped to teach especially when many lived in 3-tiered generation families where grandparents and mothers handled household lives. In this arrangement, elders and mothers in the family were the traditional teachers of values and moral development in early Singapore (Tan, 1994). They used traditional stories, which were orally transmitted and memorized, to teach morality to the children, teenagers and young adults in the family. Religious or cultural values specific to the particular racial, cultural and religious groups were emphasized but common values like

honesty, kindness, gratitude, tolerance, patience and filial piety were commonly taught and indoctrinated in the young at home. Schools complemented these traditional way of teaching values by rote learning and didactic methods like memorizing and regurgitation of religious or ancient texts governing behavior and conduct in society. As a modern Singapore progressed into the present literacy rate of 97% (Yearbook of Statistics Singapore 2014), the older demographics changed as more and educated women joined the workforce and married couples preferred to stay on their own instead of living together with their parents, today's children in Singapore do not have the traditional presence of grandparents and 'homemaker' mothers in their homes to teach them the values which contributed to character development. Hence, there is a need for schools as an alternative agency to teach such values to a whole nation of students for whom there are no elders at home to teach good values. However, it is essential also to examine what is the true aim of the present Singapore schools' civics and moral education programme.

The Singapore Government has had a rather choppy experience in implementing moral education in its schools since its independence because of varying emphasis and policies under different ministers. In 1959 after gaining limited self-government, the MOE and its predecessor have been formulating and implementing different versions of moral education programmes to be implemented in all its schools at the primary level (7 years old to 12 years old), secondary level (13 years old to 16 years old) and pre-university level (17 years old to 18 years old). In 1959, it introduced an ethics syllabus and this was abolished and replaced in 1984 by compulsory religious knowledge for all schools with the belief and perception that religious values helped citizens to lead fulfilling and meaningful lives which translated into national peace, harmony and prosperity. In 1991, compulsory religious knowledge was abolished as a new minister felt that this was best left to religious bodies to implement and develop, and that a more secular civics education programme was appropriate to replace it. This civics education programme aimed to cultivate individuals who could put society before self, live harmoniously with one another and contribute to Singapore's multi-cultural and religious society. This resonated with the Durkheim's theory of the purpose of moral education (Durkheim, 1953). To achieve this, the civics education syllabus was designed to promote inter-religious and inter-ethnic relationship, instil a civic and social responsibility, and build and foster strong

national loyalty. A core area covered in this programme was the five principles of Singapore's national ideology known as "Shared Values": putting society before self; upholding the family unit as the basic and indispensable building block of the country; respecting the individual and offering community support; resolving issues through consensus and mediation and not litigious conflict; and racial and religious harmony and tolerance (Singapore, 1991). Although moral values are not explicitly mentioned in these five shared values, these are considered to be part of the shared values. This was more in line with a more focused and effective citizenship training (Tan & Chew, 2004). This became a 'National Education' agenda in which these themes starting with 'self' and proceeding through 'family' and 'community' and culminating with 'our nation, our heritage' and 'the challenges ahead' are recycled several times yearly through the different academic levels to achieve sustained results and adherence to its national objectives. This approach to meet national political and economic goals appear to be what the Anti-Moral Education proponents objected to in schools being used to promote political aims rather than to respect the primacy and intimacy of the individual's right to be free from any external influence, indoctrination and pressure (Dennison, 1969; Kohl, 1968; Kozol, 1967).

In 2007, the present civics and moral education syllabus was conceived and implemented by a new minister consolidating previous programmes into the present six core themes and values of respect, responsibility, integrity, care, resilience and harmony but still emphasising the overall aim to achieve national, political and economic goals and objectives (MOE, 2006). In 2011, the MOE launched an updated version with a new approach that these values are to be integrated and taught in all academic subjects in a holistic approach. Perhaps the important point to note is that in its 2007's programme, the MOE has placed greater emphasis on character development and the teaching of moral values after many decades of paying, what might be considered to be token attention to it. This section has given a brief history and context to the moral education programmes carried out in Singapore since its independence in order to locate the researcher's interests and provide a rationale for this study.

The present Civics and Moral Education ("CME") which requires all schools to teach values which are aimed to achieve social and national harmony and identity,

cohesion and even to achieve economic prosperity. However laudatory and necessary these may be for the continued survival and prosperity of this tiny city state, it is important to distinguish moral and citizenship *education* from values and citizenship *training* which is the tool of political strategy and statecraft (Tan & Chew, 2004). This is because moral education must be the search for, understanding, inculcation and living according to or by these moral truths. These pertain to intrinsic moral understanding and behaviour, interpreted to a level of universal goodness and well being by each individual's religious or moral philosophy, which may be in conflict with political, economic or national agendas or policies. These must be practised as a worthwhile and quality way of life benefitting oneself and others in the community. These are practised and lived, irrespective of political or economic utility. However, in values and citizenship training, there is no respect for moral truths per se (Tan & Chew, 2004). The present Singapore's CME has been criticised by several local academics because of the Singapore government's overall emphasis on achieving political stability, peace and harmony, economic efficiency and productivity and making moral values subservient to these national goals (Chew, 1998; Han, 2007). So although moral values are mentioned in the CME, these are subsumed under and subordinated to political and economic goals.

1.4 Focus of this research study

Given the dual purposes of the CME to train and educate students in intrinsic moral values on the one hand and to achieve societal and national goals like a committed and loyal citizenry, peace and stability and economic prosperity on the other, it is the former that this research is focused on. Despite its apparent incompatibility between these two purposes, the researcher would submit that there is none in so far as these purposes deal with different but complementary functions and achievements. Hence it is the researcher's focus on the part of the CME which deals with the training of intrinsic moral values pertaining to the training of personal character and virtues. The researcher joins a small number of proponents who championed the teaching of moral values as distinguished from national values which aim to achieve political and economic achievements (Tan, 1994; Tan & Chew, 2004).

Teaching values relating to character or moral development in schools is a topic influential Western philosophers like Dewey (1909) and Durkheim (1925) have

written about a century ago. However, it is only recently that contemporary researchers have resurfaced this topic (Berkowitz & Bier, 2006) and educators make it almost their personal crusade to put this topic back into the school's syllabus or even found an institute to reintroduce values education back into society (Carr & Harrison, 2015). In Singapore, it is now formally required in schools to include the teaching of values in each school's syllabus but as we have seen, it is important that when doing so, to differentiate this from those which have a national political and economic agenda to achieve.

1.5 Reasons for doing this research

There are three reasons for doing this research study. The first was an opportunity the researcher had twelve years ago when he was a volunteer teacher to teach moral values in a government cum missionary secondary school to students from 13 years old to 16 years old and at that time chose to discard the didactic styled course materials provided by the school in favour of using predominantly stories and narratives to teach the students moral values (as stipulated by the school). As there was no standardised or prescribed way to teach values then, the school's principal did not object and allowed it. The researcher discovered that by using this approach, he secured the students' rapt attention for the whole half-an-hour allocated period, something which the other volunteer teachers would complain after each class amongst themselves that they were unable to sustain their students' attention even for five minutes by using the school's course materials. He continued to use this approach for about three years with highly satisfying results as the students looked forward to this class each week until a new school principal discontinued the use of volunteer teachers in favour of her own teachers to do so. From this short period of using stories to teach values, the researcher discovered the potential of stories to capture the attention of the students although there was no opportunity and time to use these stories for other purposes. This was enough to convince the researcher that using stories to teach values and moral development should be seriously considered by schools or teachers of moral values. The second is a personal one which is about a belief that is important to the researcher that a common set of shared values needs to be taught to our children at the start of their school going age. This is a combination of the approaches of Durkheim and Dewey: from the former, that an individual who lives in a society needs to learn the common set of

values practised and upheld by that society so that the individual can live together with others harmoniously in and contribute meaningfully to that society and from the latter, that the common set of values which each individual must learn arises from the interaction and negotiation of the individuals and the Society. This is because of the benefits this education in moral values training brings to both the individuals and the society is immeasurable and enduring especially given Singapore's multi-racial and religious landscape. The researcher who provides pro bono representations for poor youth offenders prosecuted under the Singapore's criminal justice system can connect the ineffective or lack of the teaching of values to them at their earlier ages to their later prosecutions. The third reason is the fresh new interests and importance that the Singapore government now places in the teaching of character or moral values to students once they enter into formal education from the primary school (7 years old) and the next twelve years up to pre-university level (18 years old). It is as an adage would put it, strike when the iron is hot. It is important to seize this opportunity to use the findings of this study to convince the two schools in the study to use stories to teach moral values in their schools.

1.6 Methods in assessing the effect of stories to teach values

The two research questions identified for this research study were as follows:

a. What were the responses of the lower secondary students when stories were used to teach moral development in accordance with the Singapore schools' CME syllabus?

b. What were the assessments of the student participants' learning outcomes and were there any moral development using the Kohlberg's and SOLO (Biggs and Collis) taxonomies, in order to recommend improvements to the present schools' approach in teaching values?

As the purpose of this research was to introduce and use stories to teach moral values in secondary schools as prescribed by the MOE's CME and further defined by the two schools' principals, it is important to select the appropriate methods to achieve this and specifically to answer the two research questions as defined above. In this research study, a qualitative approach was selected and this involved three methods. These involved principally the use of in-depth interviewing methods

together with focus-group discussion and non-participant observation methods to collect, study and understand the phenomenological aspects of the responses, reactions and interpretations of the students when and after listening to the story at two different periods with a three-month interval in between them. The next was to use Kohlberg's and Biggs and Collis' taxonomies to assess and evaluate for students' learning outcomes and whether there has been any apparent or initial evidence of moral or character development.

1.7 Importance of this research study

The importance of this research study is that from the findings, recommendations can be made to contribute to the schools for consideration when teaching moral or character values. It is felt that the present method of teaching using the mainly didactic approach may not engage the interests and encourage the students to apply the values and lessons learnt. From the findings of this study an overwhelming number of students feel bored and uninterested in the CME classes and considered this a waste of time. Also, this research study aims to encourage teachers and parents to pay more attention and give support to the teaching of moral values rather than just concentrating on academic grades of their students and children. Schools may be a part of the state's apparatus and instrument of political propaganda but they are still an important institution for our children as students to be educated in basic moral values and development given the above demographical changes which have left no one at home to teach moral values to our children when they are back home from school each day. Parents at home on weekends can teach and inculcate moral values to a limited degree as compared to their children's stay in school of nearly ten hours per day. Principals of these two schools are not prevented from teaching these moral values and this can be done by presenting these values as an extension or refinement of the CME's six core values.

1.8 Presentation of the thesis

The thesis presents the literature review, methodology, findings, discussions and recommendations in 7 chapters. In the next two chapters, the literature review for the subject matter of the research, i.e. character value education is covered in two parts or aspects. Here, chapter 2 deals with the nature of stories and uses of stories as a means of learning and teaching academic and non-academic subjects. Chapter 3

then deals with the definition of values, values education and the relevant approaches and pedagogies.

In chapters 4 and 5 covers the methodology used in the research in two parts. Chapter 4 deals with the first part on the choice of paradigm, methodology and methods for the research. As this is a purely qualitative research, the interpretivist paradigm and phenomenological methodology and methods were selected in this study as they were the most appropriate to answer the research questions. Chapter 5 deals with the application and implementation of the selected paradigm and methodology at two levels: an initial pilot survey to obtain preliminary inputs and suggestions to inform and improve the actual student participants of the research study.

Chapter 6 deals with the findings of the study followed by a discussion of them. Five themes were identified and the findings from two interviews (conducted three months in between) were discussed under each of these five themes in detail with the aim to answer the research questions. These findings were linked back to the relevant literature and to Kohlberg's and Biggs and Collis' taxonomies in order to direct them to orientate them to the aim of the research study

Chapter 7 deals with the discussion of the findings to identify the key points arising from this activity and comparing the findings to the literature review on points of convergence and divergence. Using the same five themes (which were identified in chapter 6), the discussion centred on drawing conclusions, reviewing and answering the research questions. Lastly, it also deals with recommendations to introduce values education into the current schools' curriculum and also recommendations for further research based mainly on this study and also from other research and practices in other countries.

CHAPTER 2 LITERATURE REVIEW: PART 1 (Story & story-telling)

2.1. Introduction

The overall purpose of this research is to study the appropriateness and suitability of using stories to teach values in two Singapore "neighborhood" schools which presently use the didactic and rote learning way of teaching them and is perceived as less engaging and interactive by students from these schools. However, as the Singapore's Ministry of Education ("MOE") has recently adopted a new policy which involves relaxing how government funded schools conduct their values education, much scope and opportunities abound to introduce different, interesting and exciting ways to teach values. This involves schools to be creative and innovative in teaching them and this research examines only one of them, i.e. storytelling, a timeless way of teaching and transmitting values.

In order to achieve this purpose, this literature review focused on the following aspects to ensure that a complete and comprehensive review be carried out to address the relevant issues of this research study. The first is to examine the meaning of stories and storytelling and its perspectives which make them suitable for the teaching of values. Next, the review is to study and examine the myriad meanings associated with "values" and also a closely associated term, "moral values" and then deciding on the appropriate term to be used in this research study. Having decided what "values' are when educating students, this review examines the various approaches in the last century to the teaching of them. As this research involves the understanding and gathering of students' responses and experiences of being on the receiving end of the storytelling process, a review of the techniques relating to the qualitative and analysis of these data is appropriate to complete the whole study.

By covering the above areas, this literature review can help to develop expertise in the chosen topic and to inform the research process, which includes development of the research questions, choice of methodology, research methods and validating the findings of this study (Roberts, 2011).

2.2 Storytelling, perspectives and application

2.2.1 "Story" and "Storytelling"

Although these words, "story" or its plural form, "stories", to the story teller and "storytelling" are used interchangeably, they are different as the following paragraph explains.

There are several meanings for "story". The following are a number of meanings derived from 5 dictionaries:

a. It is a description of a series of events, either real or imaginary, that is written or told for the purpose of entertaining others (Collins Cobuild English Language Dictionary, 1987).

b. It is a description of imaginary people and events which is written or told to entertain. It can be a description of an event or something that happened to someone especially an oral description of it. Or it is a description of all the important things that have happened to it since it began. (Collins Cobuild Advanced Dictionary of English, 2012).

c. It is a description of events and people that the writer or speaker has invented for the purpose of entertaining people (Oxford Advanced Learner's Dictionary of Current English, 2010).

d. It is a description of events that actually happened or that are invented (Cambridge Dictionary of American English, 2008)

e. It is a description of how something happened that is intended to entertain people and may be true or imaginary (Longman Dictionary of Contemporary English, 2014).

The above definitions are discussed below.

From the above dictionary meanings, there are common elements which constitute a story. Stories of any type are descriptions, either written or oral, of events worth recording, remembering or narrating by the author or story teller. Such events may either be imagined or real or both. For example, some folklore and legends are pure myths while historical accounts are generally true and there are stories which are a mixture of myths and historical facts. Whichever form stories take, the contents and facts which make up these stories are arranged in a chronological or sequential order which allow the listener or reader to follow through a series or sequence of events. Generally all stories have a starting point in time. For historical events, a particular date serves as a starting point for a chronological order of events and

characters to unfold, develop and then to conclude. In legends and folklores when there is no exact starting time, the story often begins with the opening phase, “Once upon a time” and if the place was undeterminable then it continues, “…in a land far, far away”. Opening sentences like this in a story often make the listeners both curiously eager to hear more but at the same time bemused and not expecting to listen to anything serious or ‘heavy’ to ‘digest’. Although stories may appear innocuous and trivial, they can provide the appropriate platform to achieve several purposes. These are to entertain, instruct, inform, admonish, influence and educate. It is an old Eastern adage that teachers say, “Entertain the listeners and make them laugh. And when their mouths are wide open then throw in the bitter pill of truth”. Lastly, every story has a general and logical structure or plot, in which the characters and events of the story evolve around it to achieve its purpose. Today, stories take many forms like the traditional legends, myths, folklores, literature, poems and history but also include the ubiquitous gossips over tea or lunch and in the office pantries, newspaper articles, case studies, printed reports, articles, journals and materials found in the internet.

2.2.2 Perspectives of storytelling

On the other hand, storytelling is an art, a skill and cultivated method of delivering a story by a person or persons through the use of audio, visual, bodily or dramatic expressions (McWilliams, 2015; Egan, 1986). The story teller can use any of the forms of stories but through his or her skill of narration the magic of storytelling makes it comes ‘alive’ for the listeners who can then re-live and experience the stories for themselves. It is not uncommon for listeners to laugh, weep, grief and be enraged, inspired and moved by the stories they hear. In Shakespeare’s Julius Caesar, there is a scene in the play in which Mark Anthony delivered his famous funeral oration in which he skillfully and eloquently used the life stories of Caesar in his eulogy to work up the crowd and turned public opinion against Brutus, these very people who had earlier unanimously supported his justification for the slaying of Caesar (Humprehys, 1994). Similarly in East Asia, it is common to engage professional funeral mourners to narrate stories, often the sacrifices and accomplishments of the deceased and interwoven with legendary heros to work up tears and nostalgia amongst the visitors to the nightly Wake sessions. It is always a wonder how these outsiders could have spoken so much more than the living family

members and relatives of the deceased to such compelling persuasion! Such indeed are the powers of the skills of the story tellers. Beware.

In this thesis, storytelling and story will be used interchangeably unless indicated otherwise as the focus is on the effects these have on the students and their responses after the stories have been told and discussed with them.

2.2.3 Why use stories in education?

"To be a person is to have a story. More than that, it is to be a story" (Kenyon & Randall, 1997, p.1). As a way of communication, stories have been utilized by all human civilisations and indeed transcend cultures, societies, language and time (Rossiter, M, 1992). They function as a basic structure of how humans make meaning (Bruner, 1986, 2002; Polkinghorne, 1988, 1996) as we fit all the actions, events and information, real or fiction, gathered in our lives into stories. The story form reflects a fundamental structure of our minds (Levi-Strauss, 1966). Hence, stories provide a platform for the formation and development of identity and as such "the self is given content, is delineated and embodied, primarily in narrative constructions and stories" (Kerby, 1991, p.1) and experienced through an ongoing construction and reconstruction of such life narrative and stories (Cohler, 1982; Hermans, 1997; Rossiter 1999). Given the role of stories in the human experience, we can skillfully use them to teach and instruct by using them in education and in the classrooms by using an experienced based constructive pedagogy (Rossiter, 2002). This approach of learning and teaching suggests that the "frames of meaning within which learning occurs are constructions that grow out of our impulse to emplot or thematize our lives" (Hopkins, 1994, p.10) and in so happening is an effective way to connect with learners by employing educational content through these stories. This is because "learners connect new knowledge with lived experience and weave it into existing narrative of meaning" (Rossiter, 2002, p.1). By using stories effectively, one utilizes the interpretative dimension of both the students and the teachers. The contents of a story can be carefully constructed and used as a pedagogical tool for both teachers and students to interpret meaningfully (Gudmundsdottir, 1995; Egan, 1986). This means that teachers can plan or 'story' their subject knowledge itself into their stories and provide some interpretative space in which the students can interact with the subject. And in so doing, teachers must structure their stories skillfully. This

is because to provide too many direct answers to all the queries and questions will not engage the active participation of the students in the learning process. To reveal too little is to give the students insufficient support and guidance in constructing their own meaning and relationship with the stories (Leitch, 1986; Vygotsky, 1978, 1990).

Stories are useful in teaching because they are believable, worth remembering and entertaining (Neuhauster, 1993). They are believable because stories are couched in human terms and experience which the students and listeners can identify, relate and empathise with. Because of this, they are perceived as reliable and real sources of knowledge. Stories which start with, “this is based on a real story” often gets the students’ attention and interests. They are worth remembering because stories can be skillfully constructed and presented to involve the students to participate and empathise with the characters of the stories and their so doing, create opportunities for students for active meaning making (Bruner, 1986). Bruner (1986) explains that stories develop the settings and conditions for attention and action - an essential part of human intention. Once these settings and conditions have been established, the listeners are able to understand and empathise with the characters of the stories and access the deeper meaning of these stories. Students do this by filling in the ‘spaces’ left silent in the stories. For example, what would the character do next? Was what the character did, correct or appropriate? What would the student have done instead? If there was an alternative option, what would have been the character’s or the student’s choice and why? Stories with such propensities to prompt and invoke searching questions help students to create and discover meanings and lessons.

As compared to just stating a moral rule (e.g. “Thou shall not steal”) the power of stories to depict the circumstances and details (e.g. a strong young man stealing from a poor old man), the vivid images (e.g. a tussle and fight that ensued and the flight and chase of the thief) can invoke the imagination of the student and induce a fuller response and participation from the student. This involves the cognitive and affective faculties to understand the situation of another person through the character of the stories (Rossiter, 1992). And through the power of stories, there is an opportunity to shape the student’s concept as well as his or her behavior and understanding. This is because stories can be structured to lead the students from the known to the unknown, the familiar to the unfamiliar and in so doing stories can

facilitate personal and character growth and transformation. Hence when students are able to identify and empathise with the character/s of the story there is now an opportunity of change for the student. Hence stories which depict heroic and noble qualities can inspire the students to want to change and emulate the heroes in the stories (Clark, 2001; Carr & Harrison, 2015). Hence stories can be used as instruments of transformation and information (Jackson, 1995).

2.3 Uses of Storytelling

A search for the use of storytelling in teaching and education reveals that it is only recently that there is an increasing interest amongst teachers and trainers to use story telling techniques as it is "deeply appealing and richly satisfying to the human soul with allure that transcends cultures, centuries, ideologies and academic disciplines" (Rossiter, 2003-4, p.1). Hence given the nature and power of stories to educate and train, there have been a number of educators and trainers who have suggested using stories to teach academic and non-academic subjects (McGrath, 2014; Terry, 2007; Simmons, 2007). These trainees include both school going students as well as adult learners (Steen, 1999; Swap et al, 2001). A literature review on using stories as the main educational tool reveals several subjects in which stories are proposed to be used to teach them (Rae, 2015; Herreid, Schiller, Herreid & Wright, 2014; Swap et al, 2001).

In numeracy and mathematics literacy, there is now recognition that story with its power of persuasion and mystery can stroke the imagination of children and can be utilized in the teaching of mathematics. A story can place mathematical ideas intentionally in a meaningful context (McGrath, 2014). Hence for example the famous story of the apple falling on Newton's head when he was sitting beneath an apple tree is a remarkably interesting situation to capture any child's attention to teach him or her, the theory of gravity. Or three friends on a Sunday morning travelling for a holiday in a train and each seated in different carriages can teach a child the theory of relativity. Famous children stories like the "Three Little Pigs" and "Goldilocks and the Three Bears" can also be used to set a captivating context to introduce first level numeracy to kindergarten children (McGrath, 2014; Janes, 2014). For older children in secondary schools, a similar approach can be taken to teach mathematical formulas and theories (Rowland, 2011; Way, 2011).

Professor Richard Konicek-Moran of the University of Massachusetts, Amberst who understands the power of stories to attract the attention of young children, devised twenty one (21) stories in his book, “Everyday Physical Science Mysteries: Stories for Inquiry-based Teaching”, from which teachers could use them to get their students motivated and intrigued to carry out experiments to derive solutions in physics and chemistry related topics. Prof. Konicek-Moran believes that children if suitably motivated through stories, “can and want to care enough to make problems their own. This should enhance and invigorate any curriculum” (Konicek-Moran, 2013, p.9). Hence when a scientific inquiry is couched in a story with the character mulling over a problem and the student is able to empathise with him or her, the student would be prepared and motivated to seek out the answers by solving the scientific problem. An example of one of his twenty one stories, “The Grandfather’s Clock”, illustrates this. Mary was pleasantly surprised one day when someone delivered a 200-year old grandfather clock to her home. She discovered that her paternal grandaunt had passed away and had willed it to her father. So from that first day, Mary loved the colour of the dark wooden oak clock and to watch how the pendulum swung sideways in an almost inexplicable rhythmic consistency. She had always thought if there was someone inside the clock that was pulling and tagging the pendulum. One day it stopped swinging and little Mary is in anguish. Here is where the students would be introduced to the topic of periodic or oscillatory motion and experimental design. They would be asked to make from given materials, mimicking the motion of a pendulum and to explain how it works. This is where using a story to teach physics provides the purpose and interests for the students to identify with in the learning process.

Not only have stories being used to teach biology, Professor (Dr.) Clyde F. Herreid, Professor of Biological Sciences, University at Buffalo advocates the use of stories in the form of case studies as a pedagogical tool in the teaching of science, technology, engineering and mathematics (“STEM”) to undergraduates. The interesting aspect of his approach was to get his students to relate to a biological science issue and to solve it by engaging them in a “real world problems” and helps to “overcome the disenchantment in learning science” in an “unwelcoming academic culture in STEM” (Herreid, Schiller, Herreid & Wright, 2014, p. 75). He does this by introducing the

problem in a case study. Hence for example in one of his lessons on cellular respiration, he made his students watch a video titled “The Mystery of the Seven Deaths” which was based on a true story of the highly sensational 1982 Chicago Tyleno deaths where seven persons took extra strong Tylenol capsules each accidentally contaminated with cyanide and manufactured by Johnson & Johnson. Having captured his students’ attention and interests, Professor Herreid then introduced the lesson on the effect of cyanide on the consumer’s respiratory system. Without this lurid and gory start, which would have captivated most students’ attention, a normal class would have found the lesson drily technical and uninteresting (Herreid, 1994; 2012).

Stories have also been used to encourage children to overcome their fear and to interact and acquaint themselves with information and communications technology (“ICT”). Here, popular stories have been successfully used by an educator of St. Jude’s Church in London to get children as young as 7 years old to 11 years old to get acquainted and utilize ICT to produce interesting audio visual productions of these stories (Loughrey, 2011). An example from her books illustrates her technique. This is the use of the famous story of “Jack and the Beanstalk” from which the children will utilize the music, sound, recording and editing functions of ICT and to produce an audio visual productions of this well loved story. Anita Loughrey understood how stories can be a compelling force in drawing the children’s attention and imagination and used this interest into a “springboard to develop ICT within the classroom throughout a wide range of subjects” (Loughrey, 2011, p.1).

Stories have not only been used to train academic and technical subjects as described above but also used informally in the corporate world to support work-based learning. In corporate leadership and human resources development in the business world, many business organizations and companies are using stories and telling them as a way to develop, inspire and leverage their human capital (Steen, 1999). Stories or narratives are past actions or events of the companies in a business setting and communicated informally within the company (Swap et al, 2001) and using them to train, explain, motivate and develop understanding amongst the both managers and managerial trainees are appropriate because these stories originate in business situations and can be used to show the way out of any

problems in these business settings. In short, these stories “provide us with a road map or treasure map, which outlines the actions and tasks we have to accomplish in to complete the journey successfully” and they can be seen as a “toolkit for solving all the problems that have to be dealt with along the way” (Terry, 2007, p.67). Also, it is now a common practice for board of directors to use stories and narratives to report, illustrate and explain more effectively the companies’ performance and strategies at the board meetings and annual general meetings (Alexander Street Press, 2009; Simmons, 2007).

In the teaching of literature, history, religion and the humanities it is indispensable that stories and narratives are used to teach these subjects as These subjects involve events, real or imagined, and presented in a story-like format except that in each of these subjects the objective, lesson or message differ (Lemon, 2014; Bean, 2014; Roseboro, 2010; Harrison, 2010; Shin, 2011; Tisdell, 2003). Similarly, in the study and teaching of moral values, character development and civics in which this research is about, there is an indispensable use of stories used by teachers to instruct their students in such values (P.Vitz, 1990; Berkowitz & Bier, 2006; Carr & Harrison, 2015; Miley, 2012; McWilliams, 2015; Egan, 1986). This is examined and discussed in detail in the relevant sections below.

The above is not meant to be exhaustive but rather to highlight how stories are now being used to teach many different and varied types of skills and subjects formally or informally. It is to the final use of stories outline above that these can be used to teach character values and moral development in schools. In the Singapore context, it is proposed that stories are appropriate to be used to teach values and moral development in schools as individuals make sense of the world and their experiences through stories and in the construction and interpretation of them (Vitz, 1990). In this approach, students are told stories and through the process of and reflecting on them, students come to recognize and clarify the values. Students are guided by teachers in identifying personal beliefs and values when they relate their personal experiences, construct stories or narratives or reflect on other student’s stories. This approach supports and complements a pedagogy that “requires open-ended questions, clarifying, summarizing, building on each other’s contributions and

encouraging students to respond to one another" in the teaching of values and moral development in Singapore schools (Civics and Moral Education Syllabus, MOE, 2007).

2.3.1 Using stories as a pedagogical tool in teaching values and moral development

From the above, the use of stories specifically as a pedagogical tool for the teaching of character values is both apt and suitable. Stories with their inherent nature and characteristics, as explained in the foregoing section, can open up in each student a willingness to share, discuss and express their opinions, experiences and feelings on the issues dealt with in the stories (Neuhauster, 1993). A story with its interesting plot and ability to arouse empathy and other feelings can inspire and motivate students with new ideas and thoughts. In some cases, it may embolden shy and timid students to speak up and share their views. Stories can be used by teachers to teach values by skillfully implanting or weaving the issue or issues into the story rather than identifying them for the students and then getting the student to discuss the story with the purpose to ferret out the issues and what the protagonist in the story should do and why (Gudmundsdottir, 1995). This gives the students a chance to understand the story and its circumstances and interpret it meaningfully in order to discuss and share their thoughts and feelings about the issues. It is important that in the teaching of values, students must be provided the mode of instruction which enables them to apply the values learnt in the circumstances. This provides a quasi-experiential albeit vicariously induced opportunity for them to apply what they have learnt about moral values. One way is to use the Kohlbergian approach by asking the student to deliberate and determine what the protagonists in the stories would do given the dilemma they are in (Kohlberg, 1981). Kohlberg (1981) was firmly of the view that it is in the process when students discuss amongst themselves about the application of the values given the circumstances and the issue as depicted in the story that true learning of the values and moral development can take place.

There are also other avenues which stories can be utilised to further entrench the teaching of character values. This is in the areas of application of the values once students have learnt them. It is also the objective of the pedagogy of value education that there is a transformation of the character or value composition of the students.

These learning outcomes in both the students' ability to remember and understand the values learnt and also the incorporation or absorption of such values into the students' psyche should be tested. These are in some altered behavorial traits or conduct consistent with the newly acquired or reinforced values. Students can be asked to carry out assigned or suggested activities after the story telling session. Carr & Harrison (2015) suggest a number of useful activities in this aspect. The first is to get students to keep journals and diaries to record any instances or events subsequent to the story telling sessions which are similar to the stories they have heard and what they had done in the circumstances. Connected to this, is that students can then appraise each other's character and conduct in school. This takes in the form of peer review and assessment whereby students can assess each other on how each has improved or exhibited behavior or conduct consistent with the values taught. The next is to use stories to be further discussed by students in the form of small group discussion and debates especially those with dilemmas where there are no predetermined or fixed answers. The third is that students can also use these stories to further investigate and research on other related or associated values and exceptions. These help students to expand their knowledge and develop critical and independent thinking skills with regards to the understanding and application of values. Lastly, students can write articles on and even dramatise the values they have learnt to demonstrate their learning and ability to apply and even persuade others to adopt such values.

2.4 Constructivist and social constructivist approaches in story telling

In the use of stories as a pedagogical tool to teach character values, two relevant theories are constructivism and its' offshoot, social-constructivism. The first is the theory of constructivism which is generally attributed to Jean Piaget (1896-1980), who theorised two mental mechanisms by which knowledge is constructed by learners especially children and young students. These two mechanisms are called, "assimilation" and "accommodation", where individuals construct new knowledge from their reaction towards their experiences (Piaget, 1950). Here, assimilation means that the process of incorporation of the new experience into an already existing mental structure without changing any of it. This may occur when individuals' experiences are aligned with their internal structures and representations of the world. However, this also covers events when individuals fail to recognise or

acknowledge an event or a wrong understanding; for example, did not notice events, misunderstood input from others, or perceived an event as a fluke and is therefore unimportant to be recognised. In contrast, when individuals' experiences contradict their internal structures and representations, they may change their perceptions of the experiences to fit their internal representations. Accommodation is a process of reframing one's mental representation of the external world to fit new experiences. Accommodation can be understood as the mechanism by which failure leads to learning: when we act on the expectation that the world operates in one way and it violates our expectations, we often fail, but by accommodating this new experience and reframing our model of the way the world works, we learn from the experience of failure, or others' failure. Constructivism is not a particular pedagogy but rather a theory in describing how learning happens and suggests that learners construct knowledge out of their experiences. However, constructivism is often associated with pedagogic approaches that promote active learning or learning by doing (Tobias & Duffy, 2009).

Another approach to learning as a construction is social constructivism which emphasizes the collaborative nature of much learning. Social constructivism was developed by post-revolutionary Soviet psychologist Lev Vygotsky (1896-1934). Vygotsky was a cognitivist, but rejected the assumption made by cognitivists such as Piaget that it was possible to separate learning from its social context. He argued that all cognitive functions originate in, and must therefore be explained as products of social interactions and that learning was not simply the assimilation and accommodation of new knowledge by learners; it was the process by which learners were integrated into a knowledge community. According to him, every function in the child's cultural development appears twice: first, on the social level and, later on, on the individual level; first, between people ("interpsychological") and then inside the child ("intrapsychological") (Vygotsky, 1978, p. 57). This applies equally to voluntary attention, to logical memory, and to the formation of concepts. All the higher functions originate as actual relationships between individuals. Vygotsky's theory of social learning has been expanded upon by numerous later theorists and researchers (Vygotsky, 1978; Van der Veer & Valsiner,1994; Yasnitsky, Van der Veer, & Ferrari, 2014).

Between Piaget and Vygotsky, the former understands knowledge as actively constructed by learners in response to interactions with environmental stimuli but the latter emphasized the role of language and culture in cognitive development. According to Vygotsky, language and culture play crucial roles both in human intellectual development and in how humans perceive the world. Humans' linguistic abilities enable them to overcome the natural limitations of their perceptual field by imposing culturally defined sense and meaning on the world. Language and culture are the lens and frameworks through which individuals experience, communicate, and understand reality. Language and the conceptual schemes that are transmitted by means of language are essentially social phenomena. To Vygotsky, human cognitive structures are socially constructed and consequentially, human knowledge is not simply constructed but co-constructed.

In the aspect of learning, Vygotsky accepted Piaget's claim that learners respond not to external stimuli but rather to their interpretation of those stimuli. However, he argued that Piaget had overlooked the essentially social nature of language and failed to understand that learning is a collaborative process. Vygotsky distinguished between two developmental levels: the first is the level of "actual development" which the learner has already reached and at this level he or she is capable of solving problems independently. The second level is that of "potential development" which he called the "zone of proximal development" ("the ZPD") which the learner is capable of reaching under the guidance of teachers or in collaboration with peers (Vygotsky, 1978, p.85). The zpd is therefore the level at which learning takes place. It comprises cognitive structures that are still in the process of maturing, but which can only mature under the guidance of or in collaboration with others.

The implications of both Piaget's and Vygotsky's theories for the teaching of moral development and character values require students to activate Piaget's two processes of assimilation and accommodation by the skillful use of stories as they construct knowledge of the character values and moral development teachers and parents intend to imbide. In such stories, students can be asked questions on what they would do and their reasons for doing so in different situations. When carrying this out, it is important to take that the languages spoken by and cultural dispositions of students are also actively activated when students 'co-construct' their knowledge

of the values and moral development in their minds as Vygotsky had postulated. And through his recommendation of using small group discussions and interaction with fellow classmates, they could be asked to handle issues of a level above their actual development level, called the zpd. Such collaborative learning involves a process of peer interaction that is facilitated and structured by the teacher. Stories can be used to discuss and promote specific values, behavioural concepts, dilemmas, problems through the use of effectively directed questions, the introduction and clarification of concepts and information, and references to previously learned material.

2.5 Conclusion

This chapter focuses on the use of story and storytelling as a pedagogical tool and devise in the teaching of values to students. It covers the reasons why stories have been used from time immemorial to teach values to children and students. It also highlights the various uses of stories in both the academic and non-academic fields like the teaching of character values and moral development. It also highlights the theoretical basis for the approach of using stories to teach values and moral development. The next chapter focuses on the discussion of what values mean and the selection of values for the Singapore schools and highlights the various theories relating to the teaching of values to students and the relevant methods used to assess and understand students' responses and outcomes of the approach of using story telling techniques to teach values.

CHAPTER 3 LITERATURE REVIEW: PART 2 (Values and values education pedagogy)

3.1 Introduction

As the overall purpose of the literature review shall be on the use of stories and storytelling as pedagogical devices and tools in the teaching of values to students, this chapter focuses on three aspects. The first is on the theories and philosophies relevant to the teaching of values and the justifications and need for either formal or informal education processes or both. Today character education is taught in every school in Singapore guided by the CME syllabus as the child enters the level of kindergarten till he or she graduates from secondary school at the average age of 16 years old. The education of character values gradually varies in content and depth as the child grows and moves up the educational ladder. The second is on the theories relating to character or moral development of Jean Piaget and Lawrence Kohlberg which are relevant to this research study. The third is on the theories and methods in the assessment of changes in students' cognitive learning outcomes and moral development.

It is appropriate to review and understand the different and various types of approaches to character education in Europe and the US in which the literature and materials are readily available in English so that we can analyse the Singapore character education in the context of these various established approaches. As it is not possible to deal with all the current approaches, the approaches cited and discussed here have been limited to the major twentieth-century exemplars of schools of moral/value education for two reason; one, that their ideas are the culmination of a particular way or approach which each represents a novel and identifiable school of thought at end of the twentieth century and second, that most have comprehensive models of morality and detailed moral education programmes to offer. These approaches provide for the foundation and stepping stone for other later schools of character education.

3.1.1 Common terminology

Before a discussion on the different approaches to education can be done, it is important to consider the issue of definitions relating to the topic of moral development, moral value, character value and education. There are many terms used in the literature review of this topic and the intention is to evaluate if they have basically the same meaning and if so, meanings rendered for the different terms can

be used to complement each other. The following is the list of common terms which ex facie appear to have the same meaning as this literature review reveals:

a. moral values

b. character values

c. moral education/development

d. character education/development

Each of these terms is discussed in the next section.

Writers and authors in this field tend to use these two words 'character' and 'moral' interchangeably when discussing "character development" (Vessels & Huitt, 2005) and "moral development" (Lapsley, 2006) or "character education" (Berkowitz & Bier, 2006) and "moral education" (Schwartz, 2008). As this study is done within the context of MOE's Civics and Moral Education ("CME") and the Character Development Award ("CDA") administered by the MOE to recognise schools who set up and maintain processes and infrastructure to promote good character in their students, a term consistently used in these two programmes is preferred. As the term, character, is predominantly used in the CME and CDA schemes rather than the term, moral, it would be better to retain the usage of this term as in character education or character development or character value so that there is a sense of consistency and relevance in relation to these 2 programmes unless when the text requires otherwise, for example when quoting and referring to a particular writer or researcher who had chosen to use a particular term. However, a review on what character means in the field of education reveals a number of definitions with varying emphasises by different writers. Berkowitz & Bier (2006) refer this to someone who knows, cares about and acts upon core ethical values such as caring, honesty, fairness, responsibility, and respect for self and others. Lickona (1997) defines it as a quality in a person who possesses moral knowledge, moral feeling and moral behavior and Wynne and Walberg (1984) use this to describe someone who engages in morally relevant conduct or words, or refraining from certain conduct or words considered in his society as harmful and unskillful. It can also refer to the underlying qualities of a person's moral or ethical knowledge, reasoning, values, and commitments that are routinely displayed in behavior (Huitt, 2000). Finally, to the MOE and in some context, this term refers to the moral excellence or firmness in a person, which involves making and acting on ethical judgments in a social context, and includes positively held dispositions and qualities (MOE, 2006).

Berkowitz and Bier (2007) have cautioned that it was not possible to seek a standardization of the term “character education”, as they likened it like walking through a minefield where this term has been “complicated by historical changes, political affiliations, public connotations, and turf battle over established terms”(Berkowitz & Bier, 2007, p. 30). Nevertheless, as mentioned earlier, the term, character, shall be used in this thesis as this is the term used by the MOE when implementing the CME and CDA programmes, which clarifies further that “given that character consists of the three inter-twining strands of values, skills and behaviour, character development, simply put, is the teaching of sound values and social-emotional skills, and provision of opportunities for pupils to demonstrate behaviour consistent with these values through the use of social-emotional skills taught.” (MOE, 2006).

Given the above definitions, there are some common elements of character and these are described and discussed as follows. The first element is that the person with character acts in accordance with a set of universal ethical or moral behavior which is sanctioned by the either by main stakeholders of the society or guided by some universal principles. Also such character traits must be taught, learnt and nurtured, and acted upon voluntarily and at the right time. It cannot be an act of a mindless automaton but rather one who acts out an action after reasoning and reflection and expresses through his or her oral or written words and deeds towards others. These elements will be discussed in detail in the various theories below (P.Vitz, 1990; Berkowitz & Bier, 2006; Carr & Harrison, 2015; Miley, 2012; McWilliams, 2015; Egan, 1986).

Turning to the Singapore, the MOE has prescribed for all government funded schools its character development programme called “Civics and Moral Education Syllabus 2007” (“CME”) to be implemented for all its primary schools (7 years old to 12 years old) and secondary schools (13 years old to 16 years old). The MOE recognizes that “values are the foundation for a person’s character. They determine his beliefs and attitudes towards life the people around him and the world at large”. It also recognises that while family plays a significant role in shaping moral development in the child, schools play an equally important role in equipping the

students with knowledge and life skills and nurturing him correct attitudes so that he grows up to be a morally upright, caring and responsible individual and citizen (Civics and moral education syllabus, MOE, 2007). Hence it is compulsory for all government funded schools to follow the CME which specifically identifies the following 6 core values which nurture good values, develop moral knowing , moral feeling and encourage moral action. The first is the value of "**respect**" for himself or herself and the intrinsic worth of all people which entails considering oneself and all others worthy of dignity, respect, consideration and value. The second value is that of "**responsibility**" to himself or herself, his or her family, community, nation, and the world which entails the value that one owes to oneself and others a duty to be accountable and answerable for our behavior and conduct. The third is the value of "**integrity**" to uphold ethical principles and have the moral courage to stand up what is right and just. The fourth is to "**care**" which means to learn and act with kindness and compassion to oneself and others in our multi racial and religious community and the world. The fifth value is to cultivate a sense of "**resilience**" which prepares the student to 'take on the world' when he or she becomes an adult and enters into the community, workforce and starts a family. This means understanding, cultivating and having the emotional strength and perseverance in the face of problems and challenges and not fling from accepting or avoid the consequences of our actions. The last is the value of "h**armony**" which means maintaining and promoting tolerance, good relationship and social cohesion in a multi-racial, cultural and religious country like Singapore which had a tainted history of gruesome racial and religious discrimination, riots and massacres in its pre-independence and early post-independence periods.

In the CME syllabus, there are specific goals and objectives to be achieved, however schools are given the flexibility to choose the specific approaches and values so long as they achieved the above 6 broad core values. As the above 6 core values are too broad and extensive to be tested in this thesis given the limitation of time and resources, the principals of the 2 schools (which were part of this study) were consulted on which specific values (within the 6 core values) they were keen for their students to be taught and discussed. The principals were both unanimous on the following 3 specific values. The first was on non-killing which included non-harming of others. This was connected with the CME syllabus' fourth value pertaining to

“care” and dealt with a specific approach to cherishing and valuing the sanctity and preciousness of human life. The other two specific values were connected with and an extension of the CME syllabus’ second value of “responsibility” and the third value of “integrity” and dealt specifically with the values of non-stealing and non-lying. The principals felt that as the students were in their early teens, they should be instilled in these three specific values as participants in the research study in addition to what the schools were instructing them. This settled why and which specific character values were to be focused upon when formulating the stories to be used with the students for the purposes of this research thesis.

3.2 Approaches to values education

Based on the above approach, there are six ‘schools’ where these theorists used the specific terms “morality” or “moral values” or “moral education” in their discourses and these terms have been left unchanged here to preserve their authenticity and relevance.

3.2.1 Emile Durkheim (“Durkheim”)

David Emile Durkheim, a French sociologist, social psychologist and philosopher whose main concern was about how societies could maintain their integrity and coherence in a modern world which is characterized by the erosion of traditional values and religious ties. It is to the field of character education that I shall concentrate on. Durkheim is considered the father of modern character or moral education and his writings emphasize the social conception of morality which made him the object of derision, criticism and reactions from the other schools. To him, morality is an inherently social phenomenon and fact, which is created by and aimed at societies, in the form of a body of prescribed social rules and activities (Durkheim, 1961). Simply put, “Without society, morality has no object, duty no roots” (Durkheim, 1953, p.52) and “Man is man, in fact, only because he lives in society” (Durkheim, 1956, p.70). This means that morality is subordinated to society and hence the individual must be trained in a set of social ideas and norms required by society so that the morally educated person can live a fulfilling life as a human within the society he or she lives. This means that Durkheim‘s morally educated person varies from one society to another as there is no one universal model for the morally educated person. Nevertheless, Durkheim would require that the student be trained

in the 3 fundamental elements of morality: to respect discipline and obedience ("discipline"), to be committed to a group or society ("society") and to have knowledge of the reason for our conduct ("autonomy") (Durkheim, 1961). Together with these 3 abilities, the individual's morality enables him or her to live a way of life that reflects a sense and a practice of duty to a set of social ideals and norms with reason, understanding and autonomy (Durkheim, 1961). For Durkheim, the school through its classes and teachers are the best agents to teach the individuals these social ideals and 3 abilities through the lessons of history and science as these lead to understanding of and the confrontation with reality (Durkheim, 1961). Durkheim's theory of moral education raises many questions that preoccupy the agendas of today's theories and practices of moral education. The main cause of these questions was his social conception of morality that "moral goals are those the object of which is: society….The domain of the moral begins where the domain of the social begins" (Durkheim, 1953, p. 37). His main emphasis is that the morality of any individual must always be circumscribed by the society in which the individual lives and is a member of. This has posed challenges from all other Western theorists who are in favour of the opposite; that the individual and his or her happiness and well being cannot be subjugated to the 'whole' as it offends the whole purpose of the European struggle against absolutism and despotic monarchs during the Age of Enlightenment (Udehr, 2001). However, Durkheim's emphasis on the society as a paramount consideration may suit and be welcomed by the authorities in Singapore where seventy five percent of the population are of Chinese descent. The Chinese culture (and also the other Asian cultures in Singapore), though diluted by Westernisation and modernistion, still retains its key Confucian roots, institutions and ethos which emphasize the importance and centrality of the society and country as paramount as compared to the individual. Of Durkhiem's three fundamental elements of morality, two which emphasise the discipline and obedience of the individual and the priority of the interests of the society are in concord with general Confucian and other Asian traditional values existing in Singapore. However, Durkhiem's autonomy of the individual to know and uphold what he or she believes in may be potentially in conflict with the underlying Confucian and Asian traditional values. Be that as it may, this sense of the individual's "autonomy" which Durkhiem proposed may not be unsettling for and in fact welcomed by Singapore's schools,

younger parents, teachers and administrators, now being used to more independence and autonomy in their lives.

3.2.2 John Wilson ("Wilson")

As Durkheim grounded his theory in sociology, Wilson's theory is grounded in a detailed and philosophical framework. To him, the notion of morality as a procedure for confronting moral issues was better as compared to a set of values and rules to be inculcated in the young as advocated by Durkheim. Wilson advocated the importance of developing a set of abilities in individuals so that they will be able to personally confront and resolve moral dilemmas without the influence of any outside elements, like society, government or influence (Wilson, Williams, and Sugarman, 1967). He is an advocate of the centrality of the autonomous individual in the moral process before he or she enters into 'social contracts' for both instinctual and pragmatic reasons as individuals create societies to fulfill certain needs or demands. Thus unlike Durkheim, Wilson sees societies only as part of preconditions and contexts of morality but societies are not in themselves moral phenomena; rather morality is about the individual and his or her confrontation with universal moral principles (Chazan, 1985). Every moral act to Wilson, is a principled act in that the individual is able to choose an appropriate moral behavior on the basis of a process of reflective confrontation with a body of universal moral principles. Firstly, principles are a key dimension of Wilson's "PHIL" which relates to elements like concern for others, sympathy, a sense of fair play and respect for others). Hence, the moral individual is one who has "PHIL" and regards or accepts it as a moral principle. Secondly, Wilson's concept of "KRAT" which the moral person has to consider is a concern for others ("PHIL'), a sense of feeling for others or one's own interests and certain relevant basic knowledge and skill to the issue at hand (Wilson, 1973). In other words, Wilson's entire system of moral education is on the level of principles wherein the individual is trained to be able to use various components and tools (consisting of four general categories and sixteen sub-categories) to decide on his moral act and in the process, he or she becomes a moral agent. For the individual there is a sense of combining or unifying the knowing, feeling and doing aspects in the moral sphere (Wilson, 1973). Wilson asserts that he is not prescribing any specific set of moral principles but rather the logic of morality and that his moral components are generalised logical and neutral constructs (Wilson, Williams, and

Sugarman, 1967). In all these formulations, the interests of others are central in the decisive criterion of morality for Wilson (Wilson, 1973). Hence in summary, Wilson's approach is about the teaching of a procedure or methodology and not about the teaching of specific moral or character values. He would also consider that teachers feature importantly and that the teacher must demonstrate clearly to the students the process of moral decision making in so doing the teacher expresses a moral stance or a viewpoint (and not remain neutral) at the same time.

Wilson's concept of the centrality of the autonomous individual in the moral process and the need to teach young students to personally confront and resolve moral dilemmas without the influence of any outside elements, like society and government are in direct conflict and not compatible with the basic Asian values which are still upheld by the key political, community and religious leaders and institutions in Singapore. Hence, this aspect of Wilson's requirement that the individual's morality be freed from societal and government's influence would be stoutly and firmly rejected by the key institutions like schools, religious authorities and the government. This is because morality in the Asian is not a product created in the lacuna of the individual's strive for his or her own happiness and fulfillment but rather must be directed, nurtured and controlled by the key institutions of society which are perceived by an Asian population as custodians of its values, harmony, survival, progress and prosperity. It is doomed to fail to introduce a Wilson-like morality in the Singapore society. Perhaps not all of Wilson's ideas are incompatible, Wilson's emphasis on caring of others in the society in morality and teaching of a procedure or methodology of how individuals can use the three aspects of the knowing, feeling and doing aspects in the moral spheres to make moral decision can help introduce innovative ways to teach values and moral development in Singapore schools.

3.2.3 Lawrence Kohlberg ("Kohlberg")

Kohlberg's genius is his ability to synthesize philosophy, psychology, sociology and education into an integrated theory and practice of character or moral education. His theory which is represented in a 3-Level and 6-Stage hierarchy of moral development (which is further described in detail in section 3.4.2) has been described as structuralism (Sullivan, 1977), cognitive-developmental theory of moral development (Kohlberg, 1981), progressive interactionism (Kohlberg, 1981) and

constructivism (Saltzstein, 1983). He also regarded his theory to be influenced by Socrates, Aristotle, Kant, Rawls, Dewey and Piaget. Thus this richness of the sources of Kohlberg's theory demonstrates his ability and genius to draw upon various aspects of other fields of knowledge to construct and elucidate a theory of moral education through which he had hoped to deal with an America that was drowning in values relativism and malaise in the late twentieth century (Sullivan, 1977). Whilst Durkheim premised his theory from the viewpoint of society as the overarching and determining source for morality and Wilson, from the individual as the crux and focus of his theory, Kohlberg's morality is one which is rooted in the interaction or interrelationship between the individual and society. To be human and moral is to interrelate with other people in a social context (Kohlberg, 1981). Hence for Kohlberg, his hierarchy of moral development represents 2 notions of how moral principles are involved by the individual. The first notion is that this hierarchy is a procedure or a set of guidelines for confronting alternative moral choices and actions in moral dilemmas represented by each of the six stages of moral development; punishment, pleasure, acceptance, status, law and justice. The moral principle involved here is not a specific set of dictates of norms but rather to a hierarchical process of moral development for reflecting on moral problems. The second notion is Kohlberg's views that his Stage 6 standard of Justice is the highest and most desired criterion to resolving all moral problems. To him, justice represents minimally being concerned for the good of others and treating them equally and fairly. For him, this Stage 6 Justice represents the apex of which all the other stages will move ultimately towards and all differences (as present in the other 5 stages) disappear. In his training of moral education, an emphasis on the moral reflection takes place with a specific purpose to train them to select an action amongst several competing claims based on a norm or principle. Each stage has a logic or reasoning pattern and the child is trained to be a moral philosopher (Chazan, 1985). The child may begin with a lower stage in the hierarchy but is trained to make decision which maximizes the concern for others and ultimately with the attainment of justice in his or her moral choice. To Kohlberg, the teacher plays an important role as a facilitator for the cognitive developmental growth of the child which involves training the child in a process of thinking, reflection, judgement and deliberation. This is often done through situations in which the students are presented with a dilemma in which he or she has to choose one after undergoing the process of thinking described above.

Despite Kohlberg's ingenious hierarchy of moral development, there are several limitations (which are dealt with at a later part of this chapter) and the one relevant to Singapore is his assertion that it can be universally applied throughout the world in any cultural, societal and religious context. This can be challenged as his theory was biased in favour of American culture, values and even political system (Shweder et al., 1990). It is fair to suggest that Kohlberg's theory was a reaction to address an American problem; the disoriented, jaded and dismal American youths adopting liberal trends as manifested in the sex, drugs and 'rock and roll' permissiveness within the context of post-war rejection of totalitarianism and authoritarianism and the emerging aspirations for a brave new world of liberal democratic freedom, social justice and economic prosperity (Carr & Harrison, 2015). Kohlberg perhaps foresaw the problem of American youths in this context. To encourage them to make their own choices independently was one thing but to do this in the absence of settled states of moral character was hazardous and disastrous. Hence to apply Kohlberg's theory in its pure form may not be suitable for Singapore. Singapore with its many different racial and religious communities, each practicing its own set of values which are not congruent and similar to Kohlberg's most prized highest concepts of the American brand of democracy, justice and fairness in his theory. Hence, Kohlberg's highest "Stage 6" may seem unattainable in Singapore's schools, let alone not supported by the relevant governing bodies of the schools. However, it must be added that Kohlberg's theory with its neo-Kantian faith in the possibility of training a child in moral development which is entirely freed from any compromising religious and other ideologies is worth considering in Singapore as it builds independent and critical thinking skills which many students lack. This can only be done if there can be adaption and refinement of the components which constitute the 6 stages of his theory with mutually agreed Asian values and moral considerations.

3.2.4 John Dewey ("Dewey")

Unlike Durkheim whose theory places the society as the focus and Wilson who placed emphasis on the primacy of the individual, Dewey asserted that morality can only develop within the context of the interaction between the individual and his or her society (Dewey, 1960). In "Moral Principles in Education", Dewey maintained that morality is the product of the dynamic interaction between the self and its social setting, something which cannot arise by the sole presence or isolation of these two

elements. Dewey presented a concept of morality in which the individual confronts and applies moral principles to the situation he or she faces in social setting and as a principled activity (Dewey, 1960). Unlike Kohlberg and Wilson, he did not agree that such moral principles are immutable universal moral principles, rather he agreed that there is no single objective universal moral but several alternative moral principles which varies from one society to another. To Dewey, moral principles represent significant historical and social elements that have developed over time and experience that are useful precedents and references for the individual to assess and apply to today's situations. Hence over time, Dewey claimed that there are a set of moral principles which have proven to be enduring and staple (Dewey, 1960). In developing his theory, morality must be determined only through reason in which schools must train children to use in the skill of moral deliberation. He also advocated teaching children the process of morality through specific deeds and actual experiences (Dewey, 1963). He emphasized two concepts connected to moral actions which the other theorists do not seem to emphasize and these are the need for moral passion and moral habits (Dewey, 1939). Moral passion is a sense of zeal and clarity in promoting ethical and principled actions (also known as conscience) and moral habits are principled actions which having been performed repeatedly and consistently form part of the character or psyche of the individual. To Dewey, morality is multi-dimensional which requires the individual to acquire and involve several traits, abilities, skills and dispositions most of these should be taught while the individual is in school (Dewey, 1938). Teachers are to transmit, stimulate and develop a certain processes in children with the objective to train in moral deliberation and moral judgement (Dewey & Watson, 1937).

One assumption of Dewey's notions of moral training is that there is no immutable and universal set of values to be taught to students. This is because to Dewey this varies among different societies. This makes it acceptable and suitable to be used in Singapore as Dewey's moral training focuses more on the inculcation of moral zeal and moral habits in students which are undeniably important and do not contradict and clash with the emphasis in Singapore on tolerance and harmonious co-existence of the multifarious racial and religious values and traditions. Also, it does not contradict the MOE's directives on instilling its requisite five values for all government funded schools and leave the actual implementation of the training to

their principals and administrators. Hence Dewey's two emphases on cultivating moral passion and habit can complement the teaching of MOE's requisite five values in Singapore schools.

3.2.5 Values Clarifications ("VC")

This school is not in the league of 'giants' as compared to the above theorists in the depth and comprehensive content of their theories but their arguments, issues and considerations that this school raises are significant which warrants attention when teaching values. VC represents a group of theorists (most notable are Louis Raths, Sidney Simon, Merril Harmin and Howard Kirschenbaum) who although amongst themselves advocate different views but agree that today's children are subject to tremendous pressure from external agencies who impose their values on them. This external pressure comes in many forms; from the political, commercial, scientific, technological, multi-cultural and religious institutions or bodies. Collectively, the plurality of such ideologies and values create a crisis in moral education and calls for a different approach. Proponents of VC argue that children should not be made to learn any values and conventional morality which are imposed by external agencies or forces as there can be no consensus on which is the correct one. Instead, they advocate that values are a personal concern and should not be interfered with by schools. VC proponents clearly feel that it is about time to restore the locus of influence in the value domain to the individual (Volkmor, Pasanello & Raths, 1977) Children must be taught a process of valuing which consists of topics like thinking, feeling, choosing, communicating and acting so that they can skillfully use these skills (not in a hierarchy of progression) to reflect on and have a feeling towards the choices they make and deeds they do in the particular social context (Kirschenbaum, 1976). Its practice reflects a collective conventional perspective. The main characteristic of VC is that it does not differentiate morality as a distinct human activity governing ethical behavior but lumps it together with any other question which the individual faces involving his or her personal preferences. Hence the individual uses the same process of valuing to determine which can satisfy his or her personal preferences, inclinations and choices. Hence this has received criticism that VC trivializes morality to the same level as one choosing a new dress or buying an ice cream (Lockwood, 1975). VC proponents agreed in the sense that it is not a theory of morality per se but rather it is part of a more general educational approach

for the self-realization of the individual representing a humanistic education movement intended to free the individual from the clutch of any external controlling influence (Kirschenbaum, 1973)**.** Despite its stance that it does not deal with moral issues exclusively, VC proponents claim that there is a set of implicit and explicit values which are regarded as "true" and "good": "we value rationality", "we value justice", "we value creativity", "we value autonomy or freedom" and "we value equality" (Kirschenbaum, 1976 at p.122) which are common to the constituents of morality which the other theorists above advocate. Lastly, the training that VC proponents advocate is to de-emphasize the reasoning of the value process and pay more attention to the deepening of the individual's feelings so as to encourage proficiency at personal expression than at moral reasoning (Kirschenbaum, 1977). To the VC proponents, the school and teachers are essential in the training of the valuing process and the teacher's role is like a technician to facilitate the development of a series of the seven skills mentioned above and then through questions in "Value Sheets" in group discussions, nudges the students to draw upon their feelings to choose a particular value without reference to any external body of values or rules. VC's rejection of teaching students specific values is not congruent with the MOE's directive that is specified five values must be taught in all Singapore's government funded schools. This severely limits the way in which VC's approach can be useful to teach values in Singapore schools. Despite this, VC's training in developing and sharpening students' ability to express themselves effectively and confidently (rather than just focusing on the aspect of moral reasoning) is useful in the Singapore as many Singaporean students are reluctant and shy to speak up and have difficulty in expressing themselves confidently. This can help to complement the critical and independent thinking skills which Singapore students need to develop.

3.2.6 Anti-Moral Education ("AME")

Like the VC, this is not a major school of thought but the issues proponents here raise are also thought provoking and worth mentioning. AME represents a group of thinkers who felt that moral education shall not taught in schools at all (Avich, 1980; Ravitch, 1978) but unlike VC, AME has spanned many hundred years of political and educational writings, historical periods, ideologies and its proponents come from a wide geographical terrain. Its main proponents include Godwin, Rousseau, Tolstoy,

Sterner, Paul Robbin, Ferrer, Kropotkin, Robert Owen, Ivan Illich, Everet Reimer, Paulo Freire and has surfaced in radical educational reform literature in the 1960s (Dennison, 1969; Kohl, 1968; Kozol, 1967) and 1970s (Bowles & Gintis, 1976; Feinberg, 1975; Katz, 1971). It is not one unified movement at all but a collection of different views on society, man, economy and education and despite all these it has one common position that schools are not the place to teach moral education. Like most of the other theorists, the AME proponents focus on the primacy of the individual as the basis of morality and consider schools being the effective apparatus of political, religious and economic agencies to indoctrinate children as outright unsuitable and inappropriate. Briefly there are five arguments by the AME proponents which explain why schools are unsuitable to teach morality. Firstly, the epistemological argument that schools should only teach verifiable and objective knowledge in the way science is and morality being unverifiable or objective, is not a legitimate knowledge for instruction (Ferrer, 1972; Bereiter, 1973). Secondly, it is the notion that the individual is the primary unit in life and as such ought to be taught how to be autonomous and free. However as schools are the tool of the state or certain agency or group whose main objective must be the imposition of its set of prescribed values on the students, they are inherently unsuitable to teach morality which must be about the freedom and freewill of the individual (Buber, 1963; Neil, 1927). Thirdly, from a socialist viewpoint the school is a construct and tool of the capitalist society and therefore its aim must be to inculcate and ensnare the child with the ethics of capitalism with the effect of integrating youth into the labour force and thereafter imprison them in a life of labour and to accept willingly a hierarchical power structure of the capitalist mind (Bowles & Gintis, 1976). Fourthly, it is the empirical evaluative approach which studies the success rate of schools in producing morally upright individuals. And from the empirical, sociological and historical evidence, schools have failed to do so and therefore a waste of precious time and resources (Kohlberg, 1966; Miel, 1967). Lastly, it is that schools by their very nature and structure, have proven to be institutions of manipulations and imposition. The proponents of this argument advocate that the very nature of schools to educate is their dependence on some external agent or force i.e. religious, cultural, technological, economic or political source or origins (Feinberg, 1975; Katz, 1971). The AME's approach and negative interpretation of schools as part of an overarching societal mechanism of control and manipulation is clearly incompatible with the ideas

and values of the Singapore society and values. This is because schools are perceived by Singaporeans as an indispensable and essential part of society and which its people expect and support schools and teachers to teach, instill and enforce values which its society through its key community and religious institutions have determined through the intermediary function of its government. Schools in Singapore are not perceived negatively like the AME as an insidious extended arm of a controlling authoritarian agency but rather as an integral and indispensable part of its society to imbibe, transmit and continue enduring and cherished values to its next generation. Increasingly as both parents work and children live in small families in Singapore without the presence of elders like grandparents, uncles and aunties to teach traditional values and moral development, school teachers are seen as the last bastion of teachers, transmitter and custodians of moral and traditional values and ethos to their children. Hence, the AME's animosity towards schools as suitable agents of moral development makes its approach and theory unsuitable and unacceptable to the key institutions of Singapore and its people.

3.3 Common characteristics of the various approaches to character education

Despite the differences of the various theorists there are also common characteristics which are shared among the above different schools. The first is the issue about the individual. With the exception of Durkheim, all the rest of the theorists emphasize the individual as the basis of morality (Wilson, Williams, and Sugarman, 1967; Volkmor, Pasanello & Raths, 1977; Bowles & Gintis, 1976; Feinberg, 1975; Katz, 1971) or as part of a dual-component process in the process of morality (Kohlberg, 1981; Dewey, 1960). Here the individual is the focus of value education, in which the emphasis is to equip and train the individual to be a competent decision maker who is able to make the best and most rational choice for himself or herself without the influence of external agencies which are always imposing pressure or influence on him or her. The other is that the individual is part of an indispensable pair (with the society in which the individual lives consisting the other) within which these two parts interact regularly and compel the individual to make decisions which have long term positive or negative consequential effects on him or her. Hence in both these scenarios, a concern for the individual's welfare is paramount and becomes a 'hot' debate on how to prepare him or her for each crucial

decision making role in value or moral judgement that ensures the best outcome for him or her to make.

The next similarity is the status and role of the society within which the individual exists. With the exception of Durkheim who gives the society the primacy and focus of his theory of morality, it is fair to assert that the other theorists also acknowledge the role society plays in the individual's moral making process (Kohlberg, 1981; Dewey, 1960). In other words, morality within a social context and setting is indispensable as the individual cannot make moral choices and deliberations in isolation as his or her choices have impact and consequences for the others who live together in social settings. This means that morality must take or consider the society as both influencing the individual as well as being affected by the individual's moral actions.

There is also the role and emphasis of free will and autonomy of the individual in making decisions in moral or value dilemmas. All these theorists emphasise that individuals must be trained in a way that allows for him or her to exercise his or her free will and autonomy confidently when making moral decisions (Durkheim, 1956; Wilson, Williams, and Sugarman, 1967; Kohlberg, 1981; Dewey, 1960; Volkmor, Pasanello & Raths, 1977; Bowles & Gintis, 1976; Feinberg, 1975; Katz, 1971). He or she must not be making moral decision because of coercion or influence by external agency or of indoctrination. Related to this is also the requirement when the individual is making a decision freely there is a presumption that it be accompanied by reason or intelligence. Hence with the exception of the VC proponents, the other theorists require that the moral decisions be made based on reason and intelligence (Durkheim, 1956; Wilson, Williams, and Sugarman, 1967; Kohlberg, 1981; Dewey, 1960). Although the degrees to which reason or intelligence may vary from one theorist to another, most theorists agree that by utilising reason, logic and intelligence in making moral choices, this provides the best mode for maximizing how humans should decide on matters of ethics and morality. Besides this requirement for reason and intelligence, theorists also advocate that the individual be taught how to make a good decision. With the exception of Durkheim who was in favour of teaching the child a specific set of moral rules as society deems necessary, the other theorists advocate teaching him or her a process/procedure of making a

good moral decision. This serves more like a ‘checklist’ that the individual can use so that a more well considered decision can be made. Notwithstanding this, there are some theorists who felt that instead of a process or procedure to follow, a common set of virtues needed to be nurtured in young students which are implicit in morality; for example a concern for others, kindness and compassion (Wilson, Williams, and Sugarman, 1967), for justice and fairness (Kohlberg, 1981), for truth (Bowles & Gintis, 1976; Feinberg, 1975; Katz, 1971), for freedom, democracy and liberty (Dewey, 1960). Nevertheless, most theorists agree that to make a good moral choice or value judgement the morally educated individual must acquire through training, a set of skills, dispositions, techniques, considerations and knowledge although what this set of skills and abilities is differs from one theorist to another (Wilson, Williams, and Sugarman, 1967; Kohlberg, 1981; Dewey, 1960; Bowles & Gintis, 1976; Feinberg, 1975; Katz, 1971). This multi-dimensional aspect of morality is a requirement in this modern society which consists of the complexities of different cultures, religious beliefs, attitudes, lifestyles and influences in which the individual cannot avoid but must take into consideration.

Lastly, with the exception of the proponents of AME, all theorists view the school and its teachers with its environment and setting as an ideal place to teach values and morality to children. This is because the school and its teachers with their commitment can be held accountable for the desired results that parents and institutions require being taught. Nevertheless, whatever roles that each theorist may assign to the teacher and the school, it is clear that the school is the best and most effective place to teach, practice and nurture moral principles and moral actions given its resources, structure, time and syllabus.

The above characteristics are useful because they highlight the essential and common elements of any good value education or training which any teacher selecting a pedagogical tool or device should be aware of, although the exact specific components differ depending on which theory the trainer or teacher subscribes to. Hence as the use of stories to teach values is the pedagogical tool of this research, the elements discussed above served as a good guide on how to devise these stories and for what purpose and intended effects these stories have on the students.

3.4 Theories relating to character development

3.4.1 Jean Piaget

The starting point for a literature review in the study of character development is certainly the Swiss biologist Jean Piaget who contributed not only to our understanding of the cognitive or intellectual development but even more to the character or moral development of children. His attention and study of affective development was primarily on moral development, i.e. the development of moral judgement. This refers to children's perception and understanding of rules and their respect and obedience given to them (Piaget, 1932). He created stories involving different scenarios of wrongful acts with varying degrees of intentionality and then interviewed children from different age groups and asked them for their feedback on which child was the naughtiest and why (Piaget, 1932). One example is a pair of stories with different degree of intention. The first story is about a little boy who met a big dog in the street which frightened him and when he returned home, told his mother he met a dog as big as a cow which frightened him. The second story is about a boy who told his mother that he was given good marks which was not true but made his mother very happy and rewarded him. Children of different age groups gave different responses and opinions with the youngest group perceiving that the boy with "big dog" was more capable, not being able to appreciate the element of intention versus older children choosing the boy in the second story who told a lie to his mother as the naughtier (Piaget, 1932, p. 144-145). Also Piaget used the stories that he created to study children's ideas about justice and punishment and eliciting from them their opinion whether the person in his stories should be punished and how (Piaget, 1932). One example is the story of a little boy who was asked by his mother to fetch some bread for dinner because there was insufficient bread left. He procrastinated and finally forgot to fetch any for dinner. His father is very angry with his irresponsible behavior and is now considering which one of these three punishments he should mete out to his son. The first is to forbid from going to the fair the next day. The second is to forbid him to have any bread at dinner. The third is to do to the boy what he has done to his mother, i.e. when his son asks his father to do something, his father would consent at first but later deliberately not do it (Piaget, 1932, p. 200-201). Based on his studies of the responses children gave him to these two examples and many more, Piaget was able to derive a pattern of responses by

children in relation to their ages on topics like rules, intentionality and justice and identified the stage of moral development as described below:

Stage 1: Moral Realism (2 to 7 years old). In this stage, children tend to take rules literally and absolutely, i.e. obey the rules unquestioningly and treat all rules as sacred and fixed. The child believes in objective responsibility which means being responsible for one's breach irrespective of one's intentions. Piaget referred to this as heteronomous morality. In evaluating a lie, the child at this stage does not place any importance on the intention but rather the livelihood that it might be true. Hence, the more outrageous the lie is, for example in the story about the boy describing the dog as big as a cow, it would be considered incredible and rated as the biggest lie. Also, actions are evaluated in terms of the material result independently of intentions. Hence, the worst the result or effect, regardless whether the child was careless or motivated by malice, the naughtier the act and the more severe the punishment the offender should get (Piaget, 1932, p. 120-121).

Stage 2: Mutuality (7 to 11 years old). In this stage, children progressed to a more sophisticated idea of justice. Here children follow the golden rule of doing things or doing things by the rules of mutuality or equality. This is also developed into the ideas of cooperation, reciprocity and concept of distributive justice. Unlike in Stage 1, children here begin to differentiate a more wrongful act in relation to the intentionality behind it. Hence, an evil intention behind an act means the action is more culpable than a careless or accidental mistake. In terms of punishment, children in this stage do not view it as automatic or absolute or as a means of making one pay for what one has done. They see it as a way of treating everyone the same and restoring equality back to the status quo, called distributive justice. Hence if a misdeed occurred in a class and no one knew who did it or owned up, then the child under this stage would deem it unnecessary to punish anyone. In another example of distributive justice under this stage, the child believes that there must be reciprocity between the punishment and the culpable act. This means that the punishment must always "fit the crime" and this shows that the child has matured to the level that he or she understands the social consequences of his or her action.

Stage 3: Autonomy (11 to 15 years old). In this stage, children see rules as social conventions, set by mutual agreement and also changeable by mutual agreement.

Here children take an interest in rules in a more abstract or formal sense. That rules are made into codes and they are intended to ensure cooperation but maintaining the spirit of the game. Hence in Piaget's experiment using marbles, the children understood that rules of the games were here to facilitate rather than to be obeyed blindly and they recognized that it is skill rather than luck that one won the games. Rules have now become rational which must be consensually agreed by all involved and operates as part of a system of legality and legitimacy involving other rules rationally and mutually agreed upon. In understanding and perceiving justice, children also developed a sense of "equity" in that rules especially punitive ones are not to be applied equally to everyone but rather should be differentiated to suit different circumstances.

3.4.2 Lawrence Kohlberg

Where Piaget left off, Lawrence Kohlberg (1969, 1975, 1981) continued and developed Piaget's theories and studies about the development of the conception of justice in children and expanded them into a six-stage theory of moral reasoning. Through stories involving moral dilemmas where the characters in his stories were being put in challenging circumstances the children had to choose only one of 2 equally desirable or undesirable alternatives and then explained the reasons why they chose that particular option over the other. Kohlberg studied responses given by children of different ages to the same questions, for example his famous "Heinz Dilemma" (Colby & Kohlberg, 1987; Higgins, Power and Kohlberg,1984).He was of the view that children's answers and reasoning correlated to their ages and more importantly, refined further Piaget's levels of progressive moral reasoning. He formulated and proposed 3 levels of progressive moral reasoning, each with 2 stages each. This is depicted and explained as follows:

Level 1: Preconvention Moral Reasoning.

This level is similar to Piaget's Stage 1 of moral realism and is typical of young preoperational children. Here children believe what is good for them is to avoid punishment and in so doing, acquiesce to those whom they view as the rule enforcers. Here this level is divided into 2 stages:

a. Stage 1: Punishment-Obedience Orientation. This stage is one dominated by fear of punishments. The child only fears punishment and is he or she is made aware that

no punishment would be imposed then there would no sense of discipline or good conduct.

b. Stage 2: Personal-Reward Orientation. This stage is represented by children's ability to reciprocate like "you scratch my back and I will scratch yours". In some ways there is a sense of practical morality. Here if the child senses or sees an opportunity to be able to negotiate his or her way out with any law enforcer, like the policeman or the teacher, he or she would do so in order to commit the misdeed and at the same time avoid any punishment.

Level 2: Conventional Moral Reasoning.

This level is similar to Piaget's Stage 2 of mutuality. It is represented by a child's sense of social perspective, i.e. he takes the viewpoints of others into consideration. So whatever the child does, he does it because others expect him to do so, or he wants to please others or to gain their acceptance. This translates into abiding by traditional values, codes of loyalty and law and order. There are 2 stages here:

a. Stage 3: Good-Person Orientation. This stage is represented by the "golden rule" approach whereby the child's conduct is guided by pleasing others, performing appropriate behavior, fulfilling mutual expectations and conforming. Here the intentions of actions, so long as it is guided by the "golden rule", are important to the child. Here this child will break a rule because he wants to be nice or please someone he likes.

b. Stage 4: Law-and-Order Orientation. This stage is represented by a respect for authority, doing one's duty and maintaining the social order for its own sake. Here the child's concern is more encompassing of a larger 'audience', i.e. society, country or his religion. Laws and order must be upheld to fulfill one's responsibility to one's country or religious faith. A child in this stage will not break any rules under any circumstances.

Level 3: Post conventional Moral Reasoning

This level is the highest which is similar to Piaget's Stage 3 of autonomy. This is represented by the child's very developed sense of looking at rules and laws. To him, he has a more abstract, principled and individual opinion of what rules and laws are and should be. Moral principles are defined independently of any external or group consensual authority. The 2 stages here are:

a. Stage 5: Social-Contract Orientation. This stage is represented by the notion that laws are necessary but their necessity arise more of their relative than absolute value. Laws are seen as reflecting a social contract or agreement that by abiding to it, then peace, order and harmony prevails which ultimately benefits the individuals. However as laws are consensual, they can also be changed by democratic means. Hence laws are seen to serve people and not the other way round. If laws have become obsolete, redundant and outlived their usefulness, then they must be repealed and new, relevant and updated laws be enacted democratically to replace the old and useless ones.

b. Stage 6: Universal-Ethical Principled Orientation. Here, according to Kohlberg, only an extremely few reach this stage and such individuals are governed by a clear vision of abstract moral principles like justice, truth and fairness ("universal principles"). They not only articulate, teach and spread these principles but are prepared to sacrifice their lives to uphold their beliefs and faith in these universal principles. The persons who could reach this stage to Kohlberg were Jesus, Gandhi and Martin Luther.

Hence in Kohlberg's theory, he advocated that a teacher has to determine the exact stage (i.e. from Stage 1-6) the student is in before training in moral development can take place. This is crucial as Kohlberg felt that a student can only move one sequential stage upwards, along his 6-stage of moral reasoning. Hence is a student belongs to stage 2 then the teacher must only use stories involving challenging dilemmas belonging to the next stage (i.e. stage 3) to provoke the student's thinking and reasoning process. Kohlberg's opinion is that once the child moves up these stages of moral reasoning it is irreversible and permanent.

3.5 Limitations of Kohlberg's Theory

There are limitations and criticisms of Kohlberg's and implicitly of Piaget's theories. Although it is tempting to expect moral reasoning to lead to a positive and desired moral change or character improvement as in a "cause-and-effect" relationship, it is important to note that these two are different and one does not automatically lead to the other (Miller, Eisenberg, Fabes & Shell, 1996; Arnold, 2000). This is because there are many factors which contribute to a person making a moral decision for which a theory like Kohlberg's systematic and discrete stages would have difficulty

accounting for. These factors include risk taking, culture or religious beliefs, inconvenience, pressure, mental/bodily health status and even gender role orientation.

Another limitation is that there can be overlap between stages and also the possibility that one can regress from a higher level to a lower level of moral reasoning owing to so many other factors governing the moral decision making process. This together with the fact that other factors are involved in a moral decision make the process more complex, inconsistent and unpredictable which make it difficult to substantiate such a simple and systematic theory of discrete stages of moral reasoning like Kohlberg's.

Although Kohlberg seemed to suggest that his theory can be universally applied throughout the world in any cultural, societal and religious context, this can be challenged as Kohlberg's theory was based and biased in favour of Western cultures and particularly among the highest social and educational levels of Western culture (Shweder et al., 1990). So for example, in many other non-Western societies like the Middle Eastern Islamic, South East Asian agricultural based or even a deeply Confucian Far Eastern community in which the traditions, ethos, values and for some, strictly religious beliefs are practised and enforced, these are not congruent and similar to Kohlberg's most prized highest concepts of the democracy, justice and fairness in his theory. Hence, Kohlberg's highest "Stage 6" may seem unattainable to any one not in the Western models and unless there are further adaption and refinement of the components which constitute the 6 stages, its application to non-Western communities and societies is limited and not universal.

Carol Gilligan in her book: In a Different Voice (1982) criticized Kohlberg's theory of moral development as she contends that men and women use fundamentally different approaches to make moral decisions. According to her, men based their moral reasoning on the notion that everyone has basic rights to be respected and therefore morality imposes on what a person can or cannot do. She calls this the "morality of justice" for men. Women on the other hand, view morality from the angle of caring in that because people have responsibility towards others, morality makes it a must that people care for others. She calls this the "morality of caring" for women.

Also she asserts that as men are the main decision makers in a predominantly male society even in the discussions of moral development, women's perspective and views are often sidestepped and received less attention and emphasis (Gilligan, Hammer & Lyons, 1990). Despite this assertion there have been other writers who have claimed that there are no serious differences between males and females by late adolescence (Eisenberg, Martin and Fabes, 1996).

3.6 Ideas and implications for teaching moral development

In character development and training, some researchers have made some interesting findings. Schlaefli, Rest and Thoma (1985) examined 55 studies that sought to train moral development through training. These studies used stories with moral dilemmas to get students to solve them and they had to answer these dilemmas by choosing answers that corresponded with Kohlberg's 6 stages of moral reasoning categories. Their answers were then graded and then used to evaluate these along Kohlberg's stages with the lowest scores at the lowest end (pre-conventional) to the highest end (post conventional). Upon further analysis, they found that (1) older students scored higher, (2) better educated people scored higher, (3) children of parents who used democratic and warm child rearing approached scored higher, (4) children of parents who practice rational behavior themselves scored higher, & (5) no differences between major religious groups in level of moral reasoning.

In another study done by Oser (1986), it was found that when students in junior and senior high school were made to discuss stories with moral dilemmas in supervised classroom settings, the tendency to use principled reasoning increased significantly as compared to those students who were not supervised in classrooms. This was because in supervised classrooms, there was the presence of a teacher or trainer around to introduce, clarify, provide guidance and ensure that students do not steer too far off the intended purpose of the session. These showed that in such settings the discussion on character development and morality provide students with the opportunity to focus on moral conflict as they are faced with the dilemmas which stimulate them to higher moral thought. Such settings also facilitate students' analysis of their own moral beliefs and reasoning and to undertake moral or character role playing in order to experience empathy. This can involve role–playing

activities where students can experience what it was like to be in the shoes of the characters of the stories. Through these activities, the students grew to understand shared norms and the meaning of community and developed the confidence to directly consider moral action in relation to moral choice .

Mayhew & King (2008) proposed that the use of 3 teaching strategies of combining "active learning, reflection and faculty-student interaction" (Mayhew & King, 2008, p.35) was related to positive change in moral reasoning. They advocated that when teachers plan the curricular content it was crucial to combine them with the three teaching strategies to achieve moral reasoning development among college students. Active learning to Mayhew & King meant that the teaching of values and ethics has carried in a way that the training was specifically devoted to ethics and not to teach it as a subset of a bigger topic. The other two key strategies are the faculty-student interaction and reflection which entail mentorship combined with open dialogue and discussion. However to them, even the most favourable strategies do not have a greater impact than just simply teaching ethical content alone. In addition, Strain (2005) also encourages service-learning courses in which the students are engaged in some community work can help to achieve the desired cognitive, affective and moral transformation. His studies suggest that students who do between 15 to 20 hours of community service can enhance moral sensitivity and therefore be morally transformative.

Geiger and Turiel (1983) discovered that students who scored poorly in moral reasoning and judgement are likely to display disruptive behavior in schools. If not handled properly, this would have a spill-over effect on their lives outside school and also in their later adult lives as they enter into society. For this reason, teachers should endeavor to help their students attain self-discipline, develop their character, independence and enthusiasm for learning. This helps students to participate cooperatively and enthusiastically in schools which will eventually help them to transition into the working adult lives. Eisman (1981) suggests teachers to use both formal and informal education in their moral and character development of their students. He suggested having classroom discussions with their students over dilemmas which students encounter so that they can be interested as the issues are relevant to them. This should include sibling rivalry, teasing, cheating, taking drugs

and prejudice. Eisen and also Selman (1980) offer several suggestions. The first is to encourage students to see other people's perspectives by switching roles and role playing. When playing roles, empathy and understanding can arise and be developed. Teachers should also connect values to actions and highlight inconsistencies where they arise so that students are able to understand the relationship between them. For example, the value of honesty corresponds to the action of non-stealing when such an opportunity arises and it would be inconsistent if one wants to practise honesty and then commits burglary. Another activity which Eisen and Selman agree is to encourage students to listen to one another and also to acknowledge what the other had said. This can take place in a dialogue and discussion over a moral dilemma. Together these can encourage friendship to overcome aggression and hostility in young recalcitrant students (Selman & Schultz, 1990).

These techniques are not inconsistent with both Piaget and Kohlberg's theories to involve the children in discussions relating to moral dilemmas. In fact these techniques and elements can be used together with Kohlberg's stories involving moral dilemmas so as to provoke and enhance reflection, understanding, empathy and moral development.

3.7 Assessing for changes in students' cognitive learning outcomes

This part explores the three common educational taxonomies in assessing students' cognitive learning outcomes. These are:

a. Biggs & Collis' Structure of the Observed Learning Outcomes ("SOLO");

b. Bloom's Taxonomy;

c. Gagne's Theory of Instruction

The need to include this section in the literature review was because one of the aims of the research was also in gathering the data of students' thoughts, feelings and experiences after the story-telling session with regards to any semblance or evidence indicative of students' improved learning outcomes and moral development. This offers at best, a preliminary insight into students' changed pattern of thinking with regards to the application of values and moral development during their three months' interval from the first interview.

3.7.1 Biggs and Collis' Structure of the Observed Learning Outcomes ("SOLO")

Here John Biggs and Kelvin Collis used Piaget's developmental framework to come up with their five levels of hierarchy of learning (Biggs & Collis, 1982) but are logically distinct from it in that their purpose is to describe the "structural complexity of a particular response to a learning situation" and not about understanding the developmental stages of the learners (Biggs, 1979, p 385). This is called the "SOLO Taxonomy" which consists of five levels of responses and can "be applied to learning the meaning of a finite display of information and making judgements about that information" (Biggs, 1979, p 384). This taxonomy deals with two aspects of the learning outcomes of a student's lessons. The first is that it describes the degree of relevance and accuracy of the information which the student can recall after the lesson and the second is the ability of the student to link this information in a coherent manner and relate and interpret them into a unifying concept. It consists of the following five levels and what each level represents:

a. Pre-structural: The response has no logical relationship to the information and question presented. The student is unable to comprehend and his or her responses have no logical relation to the information presented. For example in the story used in this study about an office cleaner who, whilst cleaning up the office of the general manager after everyone has left, found a thousand dollars in an envelope and he wondered if he should return it to the general manager? A student under this classification may say that the office cleaner was late for work and the issue was should he be punished for his lateness?

b. Uni-structural: The response contains only one relevant item from the set of information presented. Using the same story above, the example here is the student under this classification, remembered only "something was lost and found" and nothing else, i.e. not the circumstances and what the dilemma was.

c. Multi-structural: The response contains several relevant items but they are treated independently. Assessment is primarily quantitative. Any conclusion is selective and premature. Using the same story, the student here remembered only independent bits and pieces of the story, for example, an office cleaner, cleaning the office was his duty and something, probably money or wallet was found. He could not remember the circumstances and the dilemma the office boy was facing.

d. Relational: Most or all of the relevant data are cited and if there are any conflicting or different aspects, these are integrated into a coherent whole by the use of a relating concept that applies to the given context of the set of information presented. Conclusion is well thought up and supported. There is adequate understanding of the set of information or topic presented. Hence for example, the student remembered most or all of the facts of the above story and also the dilemma the office cleaner was in and may even suggest that the cleaner should return the wallet he found to the general manager, the rightful owner as the money was found in his office room.

e. Extended abstract: What was presented to the student is understood as an example or one instance of a wider or generalised case. Here the student questions the basic assumptions, offer alternative examples and provide new or additional information which were not part of the original set of information presented. Here the student is able to lift up the information given to a higher level of abstraction and generalized to a new topic. Hence a conclusion based on the information presented is seen as inappropriate. For example, the student remembered all the facts of the story and he is able to compare and analyse the arguments for the office cleaner to keep the wallet on the basis of “finder’s keeper” and to return the wallet on the basis of honesty. He may conclude between these two approaches, the general rule should always be to uphold the value of honesty as it is paramount to return lost items to its rightful owner. He may further reasoned that to do so would alleviate the anguish and suffering of the owner as the sum is be quite substantial. However, he may introduce a new idea about questioning whether honesty should always be practiced and if there were exceptions to this value or rule? For example if the owner of the money was a notorious cheat and tyrant in the office and the money was actually wrongfully confiscated from a junior staff based on dubious grounds or stolen from someone else, then the cleaner should not return the money to the general manager but instead do further enquiry to find out if the money was wrongfully taken from someone else and then return it to this person as the rightful owner?

The SOLO Taxonomy has been claimed by its creators to be applicable to many subjects, for examples, a piece of prose, map, a moral dilemma, a poem, a mathematical problem (Biggs, 1978b) and to “mathematics, English, history,

geography, reading skills and modern languages, and at the tertiary level to literature and educational psychology" (Biggs, 1979, pp 385). From this, the main advantage and strength of SOLO Taxonomy is its wider generality and application to different subjects, levels, and all lengths of assignments (Biggs & Collis, 1982) as compared to Marton's task-specific classifications (Marton & Saljo, 1976) and Bloom's structural questions and multiple-choice answers (Bloom et al, 1956). And given its application to the moral dilemma which my stories are about, the SOLO will be a very useful framework to assess and elicit the students' responses.

However, the SOLO Taxonomy is not without any shortcomings. The main one which is even highlighted by Biggs himself is that there may be certain responses that may not fall neatly into any of its five levels. For example, a student may give one relevant item (which puts him in Level Two, "Uni-structural") but he gives 2 contradictory though relevant items with a weak or confused conclusion which will rank him between Levels Two ("Uni-structural") and Three (" Multi-structural") (Biggs, 1979, pp 385). Researchers also pointed out that the conceptual ambiguity of the SOLO Taxonomy makes categorization unstable and this has a ripple effect on low inter-rater reliability and the accident of assessing a very good answer ("extended abstract") as a very poor one (" pre-structural") (Chan et al., 2001; Chick, 1998).

3.7.2 Bloom's Taxonomy

Benjamin Bloom's Taxonomy refers to a classification of the different objectives that teachers set for their students. The taxonomy was first presented in 1956 thorough his book co-authored with other academics, called "The Taxonomy of Educational Objectives. The Classifications of Educational Goals, Handbook 1: Cognitive Domain" ("the Handbook") (Bloom et al, 1956). Since its publication and subsequent reversions, variations and addenda over the years, the Handbook can be considered a foundational and essential element within the education community. Although the original purpose of the Handbook was intended only for the cognitive domain, it had over the years grew to cover the two domains, i.e. affective and psychomotor. Nevertheless, the other two domains will be handled briefly to have a sense of completeness to the Taxonomy as a goal of Bloom's Taxonomy is to help teachers focus on all three domains, creating a more holistic form of education. The three domains are as follows:

a. **Affective domain**: Here the students' skills relating to their emotions, attitudes and feelings are targeted for training in awareness and growth. There are 5 levels in this domain. The first is "receiving" which is the lowest level whereby the student passively pays attention. The second is "responding" where the student actively participates in the learning process, not only to stimuli but also reacts in some way. The third is "valuing" in which the student attaches a "value" to an item in the lesson, be it an information, picture or object. The fourth is "organizing" whereby the student puts together different values he has conceived, and all the information he has been presented with and absorbs them into his schema after a process of comparison, relating and elaboration. And the last is "characterizing" where the student conceives a particular value or belief that has an impact on his behavior so that it becomes one of his entrenched character traits.

b. **Psychomotor domain**: This domain deals with developing the skills to physically manipulate a tool or instrument. Psychomotor objectives usually deal with changes or development in behavior or skills. As originally Bloom and his colleagues never created subcategories for this domain and today this is dominated by other educators' own sub-taxonomies which cannot be attributed directly to Bloom and his colleagues, this will be not be discussed [1].

c. **Cognitive domain:** This domain deals with the skills necessary for gaining knowledge, comprehension and critical thinking of a particular topic. Traditional education tends to focus on this domain particularly lower-order objectives. There are six levels which are arranged from the lowest order to the highest. The lowest is the first level of "Knowledge" in which the student is assessed if he or she is able to retain and recall facts, terms, basic concepts and answers. This involves knowledge of specific facts and terminologies, knowledge of ways and means of dealing with specifics (conventions, trends, classifications, methodology) and knowledge of the universals and abstractions in a field (principles and generalisations, theories and structures). An example is, "what is history?". The second level is "comprehension" where the student shows his understanding by being able to organize, compare, translate, interpret and this is evidenced by his skills of translation, interpretation and extrapolation. An example is the student is able to demonstrate the differences and similarities between history and literature? The third is about "application" in which the student knows how to use the new knowledge and solve problems in new situations by applying the newly acquired knowledge, facts or techniques. An

example is the student is able to give some current events that would probably one day become history? The fourth is relating to “analysis” where the student can examine and break down the information into smaller parts by identifying motives and causes, make inferences and find new evidence to support any generalizations. This involves analysis of elements, relationships and organizational principles. An example is a student is able to give some examples of events or stories and explain which ones are historical and imaginary or fictitious and why? The fifth level is about “synthesis” in which the student is able to put together given information or data and rearrange them to create a new coherent pattern or propose alternative solutions. In effect the student is able to produce a new plan or set of operations or derive a set of abstract relations or concepts. An example is the student is first given a fictitious story and then asked to make it more historical? The final level that of “evaluation” in which the student can present and defend his opinion by making judgements about the given information, argue for the validity of an idea based on a set of external criteria or internal evidence. An example is this type of question the student could answer adequately; “Do you think that history should be removed from the upper school syllabus or should it be further emphasised by making it compulsory? Why or why not?”.

A revised version of Bloom’s taxonomy called “A Taxonomy for Learning, teaching and Assessing” was later developed by Anderson and Krathwohl (2001) which replaced the six original categories with simple terms like (1) Remember, (2) Understand, (3) Apply, (4) Analyse, (5) Evaluate, and (6) Create with additions and refinements, but overall the conceptual understanding remains intact.

Bloom’s taxonomy especially the cognitive domain, is very useful to help teachers in five areas; (1) define ambiguous terms, (2) identify clear goals, (3) identify directions and areas where they might want to focus more on, (4) plan learning experiences, and (5) prepare measuring devices to evaluate the learning outcomes of their students (Tuckman & Monetti, 2011). As Bloom’s taxonomy is arranged in a hierarchical sequence of learning progression, teachers would then be able to arrange their instructional goals in the proper sequence so that the cart would not be placed before the ox. Bloom’s taxonomy is also very useful for structural questions and multiple-choice answers (Bloom et al, 1956). The general criticism of Bloom’s taxonomy is whether Bloom’s sequential and hierarchical link in the cognitive domain

is valid and true as in later version of the Taxonomy, “Synthesis” is moved to the highest order and for some educators the first lowest three levels can be hierarchically ordered but the remaining top three should be placed on the same/parallel level (Paul, 1993). Given the purpose of my stories and the questions are open-ended which is to elicit an unstructured and ‘no right answers’ answers from the students, Bloom’s Taxonomy which is ideal for structured questions and multiple-choice answers may be limited when used to analyse the feedback given by my students.

3.7.3 Gagne’s Taxonomy of Learning Outcomes

Robert M. Gagne published his first edition of The Conditions of Learning in 1965 and the fourth in 1985. His theory which began extensively in the behavioral tradition evolved over time to incorporate cognitive methods more compatible with those of Piaget and Vygotsky. Gagne’s theory of instruction incorporates three major components; a taxonomy of learning outcomes, specific learning processes and conditions and the nine events of instruction **(**Gagne & Driscoll, 1988**)**. Together this represents the learning process into three parts: conditions before learning, conditions during learning and outcomes after learning. From another perspective, it also represents a very comprehensive set of both internal and external conditions and factors that must be taken into consideration for teaching. These are briefly described as follows:

a. A taxonomy of learning outcomes: Under this heading, Gagne lists out five major categories of learning outcomes relating to the particular skill a student needs to develop. These five categories of learning outcomes are as follows: verbal skills, intellectual skills, cognitive skills, attitudes and motor skills which also represent the five ways of classifying performances. Hence teaching students how to operate a machine is to develop “motor skills” which is different from teaching them how to write an essay, which is “intellectual skills”. The benefit to teachers is that it enables teachers to focus on the necessary features or conditions that must be satisfied to ensure successful attainment of the desired outcomes which are discussed below. Another benefit is that after the teacher has identified the specific learning outcomes, he or she can use this to inform their students of the outcome which can serve as motivators to the students (Gagne & Driscoll, 1988; Discoll, 2008) which in turn can motivate the student to want to learn more (White, 1959).

b. The eight (8) learning processes and conditions: This is made up of eight phases of learning that describe the internal conditions required by the student to acquire new skills. Under this heading, teachers identify the objectives or goals of their training programme and then ensure that the specific and critical learning conditions must be created to influence the success of achieving these goals. Together, these represent an attempt to explain the entire internal process, beginning from the reception of a stimulus and ending with the results of the desired action or skill. These eight phases or processes consist of attention, motivation, selective perception of features, semantic encoding, storage in long term memory, search and retrieval, performance and feedback (and reinforcement).

c. The nine (9) events of instructions: This represents the most concrete aspect of Gagne's approach as these nine instructional activities must occur in a sequence to ensure the desired learning to take place. To Gagne, information undergoes a series of transformations as it passes through the stages of memory and this involves attention, pattern recognition, retrieval, rehearsal, encoding, retention etc. Because to Gagne, learning takes place when these processes are activated, he proposed that these 9 events of instruction (and the 8 learning processes that they support) must be implemented to obtain success in their training. He recognizes that this order is not absolute (Gagne & Driscoll, 1988) as the manner in which these events are implemented vary greatly depending on the approach, type and technology of instruction used. Hence, using a teacher to personally deliver a lesson and using a computer to do so should result in different activities used but the effects are similar if both are designed to implement the same event of instruction. The benefit of this is that it provides a solid foundation for designing instruction or constructing a lesson plan. The 9 instructional events consists of the events in the following sequence: gaining attention of the students ("1st Event"), informing the students of the objective of the lesson ("2nd Event"), stimulating the memory of previous learning ("3rd Event"), presenting the content of the lesson ("4th Event"), providing learning guidance ("5th Event"), eliciting performance to demonstrate students' understanding of what has been taught ("6th Event"), providing feedback on their performance ("7th Event"), assessing for performance ("8th Event") and lastly, enhancing retention and transfer of what have been learnt like role plays and discussions ("9th Event"). Hence in the above 9 instructional events, the 6th to 9th "Events" emphasise the need to verify and check on the learning outcomes of the students, i.e. if they have understood, are

able to remember and then 'perform' and act out an activity consistent what he or she has learnt. Hence for example in the teaching of the value of generosity, the last four stages require teachers to get students to go out of class, perform and report back an act or acts of generosity (6th Event), followed by the teacher giving his or her feedback on the act like praises, corrections or opinions for improvements (7th Event), the students' performance is now formally assessed for example getting each student to write a short essay or an article on any act of generosity where marks or grades can be awarded for clarity of expression and details (8th Event) and lastly the students can be asked to perform a simple drama involving the value of generosity to demonstrate that the students are now able to remember, share and transmit generosity to others (9th Event). Gagne's entire theory of instruction is comprehensive but involves much resources, consent and time to carry out. It is for the latter reason that his theory was not selected to assess for students' learning outcomes as the time given by the schools to meet and interview their students was very limited and restricted.

3.8 A review of Singapore schools using stories to teach values

A review of the publications journals and books on moral values reveal mainly government policy papers on and historical perspectives and developments of the need to teach moral values in Singapore schools. On stories which are being used in Singapore schools to teach moral values, there are only a few examples. These are found mainly in the subject of citizenship education although this is often found under the heading of Civics and Moral Education (Gopinathan, 1998; Low, 1998; Joy Chew, 1998; Gopinathan & Sharpe, 2004; Jasmine Sim, 2008) and these are in the forms of academic articles. On the use of stories to teach character values or morality in Singapore schools, a search at the Singapore's only formal teaching institute, the National Institute of Education's ("NIE") libraries and data base revealed nothing. Unlike in previous times, values education has since 2007 been given emphasis by the MOE and is therefore in its seminal stage. The MOE specifies the set of requisite values which it deems necessary for all students to be developed and taught by all its government funded schools from the primary school levels (7years to 12 years old) to the secondary school levels (13 years to 16 years old). However as this is now in its infancy, schools are given the flexibility and options in teaching these values. There are no standardized pedagogies for the teaching of these values

to students unlike the academic subjects which are subject to national and school examinations and standards. Hence, this presents a golden opportunity for principals to experiment and assess different methods and approaches for the teaching of values in their schools. Although there are several books by foreign writers on using stories to teach values and moral education available in the libraries what is patently missing is the availability of any local writer or academic on the teaching of these MOE's values or other traditional values in Singapore schools using local stories and techniques at the primary and secondary school levels. This research intends to focus on this gap in the Singapore context as Singapore schools grapple to teach values by utilizing their own resources, knowledge and skills, either formally or informally acquired. What is suspected is that as teachers were only trained to teach academic subjects in classroom settings, they tend to use the same approaches and methods when teaching academic subjects to teach values and moral development. This means emphasizing conceptual and theoretical understanding of the subject together with a didactic method which certainly allow for the efficient use of allocated teaching time and achieving maximum measurable results in the forms of grades and marks. As the literature review reveals that in the instruction of values and moral development, an approach different from the way facts, concepts, sciences and mathematics are taught should be avoided (Carr & Harrison, 2015). One of the approaches is the use of stories to teach values (Carr & Harrison, 2015). Although in Singapore and other Asian countries, values and moral development were traditionally within the ambit of elders at homes to instruct using traditional stories, folklores and legends, this proposition is no longer valid for two reasons. The first being that Singapore families are no longer large or multi-tiered generational families but are now small nucleus family often consisting of parents and their children. And connected with the first reason, is that both parents now work and students attend longer school hours of an average of ten hours, there is an expectation by parents that schools should teach values and moral development to their children. Given these circumstances and the need by schools to formally teach values in their teaching curriculum, it is timely that a unique pedagogy, presently absent, involving the traditional use of stories to teach values be studied, evaluated and devised by Singapore government funded schools.

In deciding which values were to be selected and incorporated in the stories and used in this study, it was important to ensure that these values were in line with the

Singapore's national ideology known as the "5 shared values" (Singapore, 1991) and translated into the Ministry of Education's 6 core values as discussed in detail at Chapter 1 (pages 14 – 16) and chapter 3 (pages 37 -38). However, as these values were too broad and general for implementation and instructional purposes, each school was given the discretion to formulate their own set of specific values so long as they were within the boundaries demarcated by these national and ministry values. The three values selected for this study and identified and discussed at chapter 5 (page 108) consisted of no killing, no stealing and no lying. These three values were selected in consultation and discussion with the two schools involved in this study as they felt these values were suitable to and in line with the schools' CME.

3.9 Summary of evidence and gaps in knowledge

One purpose of doing a literature review is to ensure that such a research is warranted and that it adds new knowledge to the body of knowledge under investigation (Cohen, Manion & Morrison, 2011). The existing literature on moral or value education in Singapore is little but growing as parents, schools and the government become increasing interested to add moral education into the school's syllabus to create a holistic education experience for each student. This means that the student when he or she enters formal compulsory education at the age of 7 years old and leaves the system a decade later, would have learnt not only technical and academic skills but also skills that develop confidence, resilience and character values which will equip him or her with skills and abilities to confront and engage issues and problems in his or her social and working lives. It is to the training and education of character values and moral development which this literature review was primarily focused on especially the use of stories to teach students and also how to evaluate the outcomes of such a teaching approach or style. Often what this typically involves on the part of the students is their imagination when listening to the stories and how they interpret the stories. Egan (1986) in his book, "Story telling: An alternative approach to teaching and curriculum in the elementary school" opined that " because imagination is difficult to get any firm grasp on, there is little education research which focuses on it" (Egan, 1986; p.5). The literature review highlights that using stories to teach character values and moral development is not utilized as a pedagogical tool in Singapore secondary schools as such lessons are carried out didactically and within a limited time with little or no emphasis to assess and evaluate

formally the extent to which these students understood and apply any of the lessons taught. Although in assessment and evaluation of learning outcomes there have been some studies done like the SOLO and Bloom's methods, these tended to be all quantitative in nature. Research evidence reveals no formal studies done in Singapore schools to record student's verbatim responses, feedback and expressions of their opinions and reactions when and after listening to the stories and narratives for the purpose of capturing their responses in that rich and descriptive details of the qualitative tradition. The benefit of this approach can inform teachers of the experiences of the students and help them to consider these factors in planning and implementing the appropriate teaching pedagogies and styles when teaching and educating secondary school students in values and morality in Singapore.

3.10 Research questions

Based on the above literature review, two research areas were identified for this study:

a. What were the responses of the lower secondary students when stories were used to teach moral development in accordance with the Singapore schools' CME syllabus?

b. What were the assessments of the student participants' learning outcomes and were there any moral development using the Kohlberg's and SOLO (Biggs and Collis) taxonomies?

The findings of these questions are to recommend improvements to the present schools' approach in teaching values.

Notes

1. See "Learning Domains or Bloom's Taxonomy-Donald R. Clark". See http: //www.nwlink.com/~donclark/hrd/bloom.html for more details on the different sub-categories created under this domain by educators.

CHAPTER 4 METHODOLOGY: PART 1 (Theoretical Framework & Design)

4.1 Introduction

The previous two chapters present a literature review that forms the theoretical framework for the research study and underpins the key research questions. The research questions identified at the end of chapter 3 were the outcome of three factors comprising: the practice issues relating to the present didactic way of teaching values of the CME in the selected schools; the review of research literature in this area and the choice of constructive and social constructivist approaches through which to examine the issues. These research questions formed the foundation for the research work, guiding choice of paradigm, methodology and the research design. This relationship is depicted in Figure 4.1.

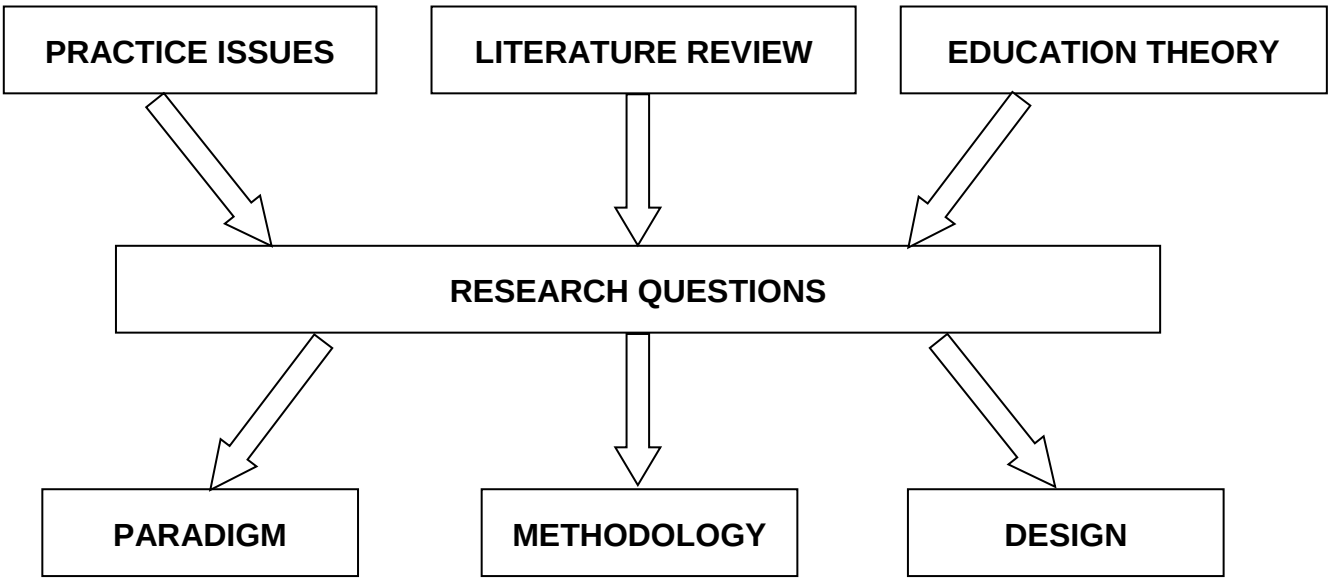

Figure 4.1 Role of research questions

This chapter presents the selection of the methods employed and provides a rationale for their selection and synthesizing all these into one coherent whole for the purpose of deriving meaning and knowledge and to ensure that the research is both rigorous and credible (Crotty, 1998;Matthews & Ross, 2010). This shall be discussed here in three parts in this chapter; the first on choosing the suitable theory or paradigm, the second on methodology and the third on methods.

4.2 Choosing the suitable theoretical framework

The usefulness of a suitable theoretical framework is beneficial for uncovering the value and usefulness of the research's findings (Reeves, Albert, Kuper & Hodges, 2008). One way an appropriate theory does this is by providing "scaffolding" to the research study (Crotty, 1988, p.2), which means that it supports, gives purpose and

form to the research and helps in the interpretation of the research's findings (Crotty, 1998) (see End note. 2). Hence a theory helps to give insight into and sorts out the sophisticated and multifarious elements which influence participants' knowledge and understanding of and responses to the research questions. In other words, Jean Schensul asserts that a theory is important in providing the initial arguments for the study, framing its formative conceptual model and provide the general orientation in data collection and analysis (Schensul, 2008). In choosing the theoretical framework for this research study, all the three paradigms were researched and examined to assess its suitability for this research study. These three are the positivist, critical and interpretivist paradigms. After an assessment of these three paradigms had been done, it was only the interpretivist that was appropriate and suitable for the following reasons.

The interpretivist framework was selected for this research study as the purpose of the research was to probe into and interpret the student participants' diverse feelings, views and responses to the research questions. The interpretivist paradigm was relevant because it postulates that all human experiences of their social reality is subjective and that these must be recognized and studied (Ernest, 1994). Ontologically, the social reality is seen by multiple people and each person interprets it differently and constructs his or her own sense of reality thus resulting in multiple perspectives (Cohen et al, 2007). This suggests that the world is subjective, and fundamentally shaped by the person who is observing it (Liamputtong, 2011). In other words, researchers here accept that humans can each construct their own social reality and their role is to understand, explain and present these different versions of social realities. Choosing the interpretivist framework therefore means that there are many suitable methods and techniques which are specially used to gather, capture, understand and present the diverse and rich experiences of the students of this research study of such a qualitative nature. In the next section, these are further discussed in detail to justify their selection and also to support the interpretivist framework as the appropriate paradigm to underpin this research study. In doing this, the constituent ontological and epistemological assumptions of the interpretivist paradigm will also be examined.

4.2.1 Ontology, epistemology and paradigm

Ontologically and epistemologically, the nature and purpose of this study was qualitative and sought to capture and describe the multiple versions of knowledge which arose from each student's understanding, interpretations and responses to the stories they have heard. The students' understanding and knowledge gained from the stories and values learnt were explored in terms of learning outcomes at separate time-period for what they could remember and also for their ability to apply the values expressed in the stories to other situations which they experienced or encountered which were similar to the scenarios and values associated with the stories. There were a total of six stories (incorporating the selected values) and were specially prepared and written by the researcher for the purposes of this study.

Hence as both ontological and epistemological assumptions make up the paradigm of the research study, it is important to understand them in order to select the appropriate paradigm for the research study (Mack, 2010; Mackenzie and Knipe, 2001). In this research study which was about gathering, describing and analysing the rich and detailed experiences of diverse social realities and knowledge generated by these student participants, these aspects must be taken into account to determine the research study's objectives and philosophical underpinnings/assumptions (Grix, 2004). Grix also asserts that in order to conduct a clear and precise research one needs to understand the theoretical paradigm that inform their choice of research questions, methodology and methods (Grix, 2004, p.57). Hence given the qualitative nature of this research study, the interpretivist paradigm was selected as it suits the overall theoretical framework to gather, describe and analyse student participants' constructs of social reality and knowledge and how they would go about "uncovering knowledge of relationships among phenomena and social behavior" and how the researchers "evaluate their own and other's research" (Mack, 2010, p.6).

On whether there is a prescribed procedure to follow, Crotty (1998) proposes that a researcher can begin with any stage, i.e. ontological, epistemological, methodology or methods. However, Grix (2004) thinks otherwise. To him, it is important to start with what the researcher thinks can be researched (ontological position) and then connecting this with his/her epistemological position about what can be known about it and finally to go about acquiring data about it (methodological approach). In this

way, the researcher can understand how one's ontological assumptions influence and affect how and what he/she decides to carry out in the research. Hence, one's ontological assumptions inform one's epistemological assumptions which collectively, in turn inform the methodology and then consequently, the methods to collect the data (Grix, 2004, p.68). Between the Crotty's and Grix's approaches, the latter's approach is preferred in this research study because given the limited allocated time by the two participating schools and the researcher's available resources, Grix's logical and systematic approach ensured that the interviews and visits to the two schools can be most efficiently utilized and optimized for the purpose of this study.

4.2.2 Interpretivist Paradigm

Historically, the interpretivist paradigm developed as an opposing reaction to and critique of positivism in the social science and their views were heavily influenced by hermeneutics, phenomenology and sociology (Schultz, 1962; Cicourel, 1964 and Garfinkel, 1967), the Chicago School of Sociology (Blumer, 1984) and anthropology (Malinowski, 1967). The hermeneutics' meaning-making cyclical process forms the basis of this paradigm (Ernest, 1994). Another strong influence is phenomenology which promotes "the need to consider human beings' subjective interpretations, their perception of the world as our starting point in understanding social phenomena" (Ernest, 1994, p. 25). It attempts to generate knowledge about how individuals experience phenomena **(**Hesse-Biber & Leavy, 2005**).** It aims to examine the "lived experience" of individuals in relation to a phenomenon **(**Creswell, 2007; Daly, 2007, p.97**)** and in so doing, it aims also to "understand and describe the participants' experiences of their everyday world as they see it (Daly, 2007, p.98). Ontologically, the social reality is seen by multiple people and therefore they interpret the same incident differently resulting in multiple perspectives. Hence its main assumption is that research cannot be objectively observed from the outside but from within or inside the minds of those perceiving the event or incident. It is also known as constructivism because it emphasizes the ability of individuals to construct meaning. Hence, the role of the researcher is to "understand, explain, and demystify social reality through the eyes of different participants" (Cohen et al, 2007, p. 19). Hence, advocates of this theory are interested in a question like how a person experiences a phenomenon such as depression, terminal illness, divorce, adjusting to a new

environment and it is towards this end that they must have “lived experience” rather than second-hand experiences, which phenomenologists want to examine and understand (Patton, 2002, p. 104). In this study, this phenomenological aspect suited its purpose as one of the main objective was the gathering and analyzing of the diverse multiple constructed social realities of the students.

Ontologically, it assumes that reality is constructed intersubjectively through the meanings and understandings developed through the process of social and experiential interaction which in this study was facilitated by discussion groups among peers and interviews with the researcher. This facilitated shared understanding and contributed to a sense of relativist ontology (Crossley, 1996). Here student participants interpreted and made their own meaning of what they encountered and these are distinctive and peculiar to each student and cannot be generalized and replicated resulting in multiple perspectives over one story or event. Hence reality in this type of study was not something which can exist independently outside the observer but instead was something that was part of the individual’s knowledge of it. There is no separation of the subject and the object and the implication for this research is that the researcher’s values are inherent in all phases of the research process. The only way truth can be deciphered or negotiated is through dialogue and this was done through principally the peer discussion groups and the individual face-to-face interviews.

Epistemologically, knowledge is gained through personal experience which arises from particular circumstances and is not reducible to simplistic interpretation. Essentially, knowledge is something which is gained through acknowledging the “differences between people and the objects of natural sciences and therefore requires the social scientist to grasp the subjective meaning of social action” (Bryman as cited in Grix, 2004, p. 64). It assumes that we cannot separate ourselves from what we know. In other words, how we understand ourselves, others and the world come from the inextricable link and interaction between the observer/investigator and the observed/object. In this research study, this is evident from the two perspectives, the first was the students’ interaction between themselves and the stories and their peers and the second was the researcher’s interaction with the students’ reactions and responses in the interviews. This also implied that the

social and cultural dispositions of the students influence how each of their sense of self and ways of knowing from their communication and interactions with others or the stories (Vygotsky, 1978; 1987b). This interaction is not only with other persons but also with other social structures into which all these interactions meet or merge to produce more subjective knowledge (Crossley, 1996). This is true in this research where the students who participated were from diverse religious, linguistic and racial communities in the Singapore society. In the interpretivist paradigm, knowledge claims and findings are formed in the process of dialogue as the students interact during the discussion sessions and at the interviews with the researcher. It is through this process that a more informed and complex understanding of the social world of the students can be understood and created. Finally, as all interpretations are located in a specific time and circumstances or context, they are always open to reinterpretations and negotiations through the process of dialogue.

The main criticism and limitation of this paradigm is that because it does not use a scientific and objective method of researching reality, its results cannot be generalized to other situations (Goulding, 1999). This criticism is not applicable to this research study as there was no theory or hypothesis to prove and that this study did not aim to arrive at any generalized or objective findings or solutions but instead acknowledged and sought to gather, uncover and understand the diverse and multiple subjective realities and knowledge created by the students (Mack, 2010).
As the interprevitist paradigm and its approaches were relevant to this research study, naturalistic methods like interviews, observation and hermeneutics were relevant (Liamputtong, 2011). Through these methods, adequate dialogue was generated between the researcher and respondents (and also amongst themselves) in order to collaboratively construct a meaningful reality. This is useful as the research questions here sought to explore and capture in detail the feelings, reactions and thoughts of the students when they were listening to the stories and getting their feedback in discussions and individual interviews.

4.3 Methodology

This section deals with the methodology, which together with the paradigm, provide the answers to the research questions (Crotty, 1998). Jean Schensul maintains that the link between paradigm and methodology is that the latter consists of the actions

to be taken in the study and the reasons for these actions in testing or generating theory (Schensul, 2008).

4.3.1 Justifications for the methodology

Crotty (1998) treats a paradigm as the “assumptions” or “stance” that serves as the backdrop for the methodology for the research (Crotty, 1998, p.7). The methodology then provides the strategic approach for the research study to be carried out. Methodology is the ‘principles underlying particular research approaches, distinct from “methods”, which are ways of collecting data’ (Dew, 2007, p. 433). Hence, it sets the methods for researchers to collect data for analysis (Carter & Little, 2008). It consists of the “assumptions, postulates, rules and methods like a road map that the researchers employ to render their work open to analysis, critique, replication, repetition, and/or adaption and to choose the research methods” (Given, 2008, vol. 2, p. 516). This will provide the researcher with his “methodological justifications” for the particular methods used in his research (Avis, 2003, p.1003) and not just to simply stipulate the specific methods that they have chosen without giving the theoretical context or methodological framework within which these methods are chosen (Avis, 2003; Carter & Little, 2008). Also, without a proper methodological framework, the rigour and value of the qualitative research could be adversely affected (Carpenter & Suto, 2008).

By doing this, the qualitative researcher provides the “methodologically convincing stories” (Miller & Crabtree, 2005, p. 626) and a strong rationale for their research based on informed knowledge of a methodological framework (Carpenter & Suto, 2008; Carter & Little, 2008). This is because the data produced by the chosen methods are strongly formed by their methodology and without which, the researcher is unable to interpret the data sensibly and with insight, thus “potentially perpetrating unsatisfactory or inappropriate understanding of the phenomenon of interests” (Dew, 2007, p. 433).

4.3.2 Why qualitative methodology?

It is a very entrenched practice in educational research to take the qualitative approach (Sarantakos, 2005). And this approach consists of many schools and traditions with an array of methods to describe and analyse the phenomenon or

event under study (Denzin & Lincoln, 2013a). This section shall explain why the qualitative approach has been found suitable for this research study.

As a general approach, it is inappropriate to adopt the quantitative approach of gathering statistical data and measurement to assess and analyse a highly subjective phenomenon in this study. In this study the number of respondents is not large as only a small select group of students in two schools were involved as the purpose was to enquire about their opinion and interpretation of the stories they were told. Although this was a small group but the volume of data in terms of words are voluminous and also the interviews were also recorded on video and sound recording. This was because the purpose was to record and understand the details of both shared and different opinions and examples given by the student respondents to the questions posed and the context of the research study (Silverman, 2010; Topping, 2010). This includes their reflections and interpretations of their learning experiences.

4.3.3 Phenomenology as the selected methodology

Patton describes phenomenology as "one that focused on descriptions of what people experience and how it is that they experience what they experience" (Patton, 1990, p.71). Creswell was of the opinion that "researchers search for essentials, invariant structure (or essence) or the central underlying meaning of the experience and emphasize the intentionality of consciousness where experiences contain both the outward appearance and inward consciousness based on memory, image and meaning." (Creswell, 1998, p.52). Also, from a historical perspective, it was a tradition in German philosophy with a focus on the essence of lived experience (Rossman & Rallis,1998). Those engaged in phenomenological research focus in-depth on the meaning of a particular aspect of experience, assuming that through dialogue and reflection the quintessential meaning of the experience will be revealed. Language is viewed as the primary symbol system through which meaning is both constructed and conveyed (Holstein & Gubrium, 1994). The purposes of phenomenological inquiry are description, interpretation, and critical self-reflection into the "world as world" and central is the notions of intentionality and caring: the researcher inquires about the essence of lived experience" (Van Manen, 1990, p.72). All these are relevant and applicable to the purpose of this study and research questions.

4.3.3.1 Rationale for phenomenology

The interpretivist paradigm focuses on the meanings attributed to any event, conduct, interpretation given by people etc and which are shared, negotiated, and constructed. Methodologies which fall under this theoretical rubric are phenomenology, interactionist, constructivist and hermeneutic. These assume that social phenomena are constructed by the self and can be unraveled by collecting and analyzing dialogue and written texts. These methodologies depend on the researcher's involvement with the respondents since meaning only emerges both through interaction among the respondents and between the researcher and the respondents.

Phenomenology has been selected as the appropriate methodology for this study as it concerns the study and understanding of the variations of human experiences of phenomena in the world. It is about the description of things as they appear to each of us and therefore in qualitative research, it is the most commonly used. There are basically five schools and traditions in phenomenological philosophy. The first is transcendental phenomenology and its founder, Edmund Husserl was interested in how a person thinks about his or her experience or how consciousness is experienced. He felt that a person's consciousness was always intentional in that it was always directed to some phenomenon (Husserl 1931; Given, 2008). Hence, he was interested in understanding how an individual's consciousness functions as this will allow us to understand how we, as "individuals create an understanding of our social life" (Hesse-Biber & Leavy, 2005, p.23). The second is existential phenomenology which is associated with Martin Heidegger and Maurice Merleau-Ponty who concentrated its attention to the existential world as we live and experience (Wheeler, 2015). The third is hermeneutic phenomenology which is associated with Hans-Georg Gadamer and Paul Ricoeur which focuses on the interpretive rather than on purely descriptive as in transcendental phenomenology (Risser, 1997; Schrift, 2006). The fourth is linguistic phenomenology associated with Jacques Derrida which focuses on the role of language and discourse which contributes to certain explorations of the relation between understanding culture, identity and human life (Kritzman, 2005). The fifth is ethical phenomenology which is associated with Emmanuel Levinas who proposes that to understand human reality is not only to know the meaning of being but also what is otherwise than being:

alterity or the infinite (Max Scheler, 1973; Levinas,1973). Collectively, these phenomenological traditions are useful to modern practical, applied and professional disciplines because they offer “an alternative approach to managerial, instrumental and technological ways of understanding knowledge and they lead to a more ethically and experientially sensitive epistemologies and ontologies of practice” (Adams & van Manen, 2008,p.615). Nevertheless at this level, phenomenology is a philosophy. But it becomes a research methodology for understanding the lived experience of individuals, and is a popular methodological framework particularly in education (Creswell 2007; Willis, 2007; Padgett, 2008). Although phenomenology, like other qualitative approaches, allows for the study of an individual’s experience, Louise Limberg felt that it is different from the rest because it is “primarily concerned about capturing the essence of a phenomenon” (Given, 2008, Vol. 2, p. 612) which is in line with the aims of this research study.

4.3.3.2 Exploring and defining phenomenology

The main characteristic of phenomenological methodology is that it studies the phenomenon as the individual “immediately experiences it, prereflectively” rather than like other methodologies which conceptualize, theorize, categorize or reflect on it (Given, 2008, Vol.2, p. 614). To begin, phenomenology can mean different things depending on the theoretical and practical contexts. Historically, it originates form a major movement in philosophy in 20th century Europe but has evolved over time to today as a human science that is employed in professional disciplines. Today phenomenological research is about the study of lived and experiential meaning and it attempts to describe and interpret them in the ways that they emerged and are shaped by the individuals’ consciousness, language, and our understandings and presuppositions. Hence it seeks to describe and understand the unique meanings of individuals.

There are several concepts relating to phenomenology. The first is that it gains an understanding of phenomenology is to practise it. In other words, it must be practised as a method, and identified as a style of thinking, i.e. a manner of orienting to experience as we live through it. This concept of lived experience has a special methodological significance for phenomenology as it signals the intention to explore the original and prereflective dimensions of human existence. The value of phenomenology is that it examines in detail how the individual experiences the world

in any settings, for example how a terminally ill patient experiences his illness or a trainee teacher felt during her first year of teaching and in this study, how each student felt whilst listening to and thereafter interpreting the stories. This means to capture the experiential details of the immediacy of the present event that is only recoverable as an elusive past. In other words, it is interested in recovering the living moment of the now before we can put words to it by describing it. Also another concept related to this is the lifeworld which is the existent world we find ourselves in it. Husserl described this as the world of immediate experience, the world which is already there and the world as experienced in its most natural, original, naive and primordial attitude before critical and theoretical reflection set in (Husserl, 1931). Hence each lifeworld has its own pervading structures or styles which can be discovered phenomenologically. This means that a child has a different lifeworld from an adult in terms of each of their experiential elements and qualities. Similarly, each individual can be said to experience different lifeworlds at different periods of each day in relation to the activities of his or her life, for example whilst at work, home or at play. It is also possible that these lifeworlds also overlap with each other. The third is the concept of reduction which involves the device of bracketing ("epoche") that permits the discovery of the experiential surge of the lifeworld which is meant to re-achieve a "direct and primal contact with the world as we experience it rather than as we conceptualise it" (Adams & van Manen, 2008, p. 617). When we bracket lived experience, we experience meaning by bringing those aspects of meaning which are connected to the phenomenon of our lifeworld nearer to us. In particular it aims to highlight the uniqueness and significance of the phenomenon by being particularly careful and attentive by adopting a "certain thoughtfulness" or "a careful attentiveness" (Adams & van Manen, 2008, p. 617). This usually involved writing and the purpose of this is to produce textual portrayals that represent accurately the meanings in prereflective experience.

4.3.3.3 Important factors when conducting a phenomenological research

In determining a methodology the following six factors are to be taken into consideration to ensure that it is complete (Schensul, 2008). The first is the selection of the guiding paradigm. Here this would be the interpretivist paradigm and its approach focused on the meanings attributed to events, behaviors, interactions and people. The approach here is phenomenological and the meanings given by the

participants have historical implications, are likely to be widely shared, negotiated and co-constructed and can be discovered and analysed by the conversations and text generated by the participants. In the interpretivist paradigm, the researcher plays an important and active role since meanings are generated through the interaction amongst the participants and also between the participants and the researcher.

The second factor is the identification of the research questions. In qualitative research questions these are usually presented as explorations of behaviours, why participants behave as they do, the meanings the participants give to their behaviours and also taking into careful account the context and circumstances within which these meanings, behaviours and related factors occurred. These also include participants' changes in attitudes and meanings rendered to the same questions or scenarios over time, for example as the research questions in this study dealt with. Hence framing paradigms impact on the ways in which the research questions are fashioned, for example in a interpretivist paradigm the focus will be on the meanings participants give for their replies, reactions and experiences (Schensul, 2008; Bernard, 2000).

The third factor is on the development of a formative conceptual model. This involves setting up an exploratory conceptual model first before commencing the research study. This is sometimes called concept mapping which defines the domains and the relationship amongst them. The first involves the identification of a primary dependent or focal domain (e.g. effects of using stories to teach values to students) and the other, the primary independent domains that are correlated to it with the possibility to predict it (e.g. selection of stories to teach values, students' reactions to using stories, theories relating to assessment of participants' understanding of the lessons taught, theories relating to the assessment for moral development and character change). These domains can be further refined or deconstructed before entering the field, and developing taxonomies that constitute initial coding schemes and a guide to field research (Schensul, 2008; Denzin & Lincoln, 2000).

The fourth is selection of the site selection, study population and study sample. The site location is the place where the research study will take place and for the purpose of this research, the site locations were the two neighbourhood schools. This is

important as qualitative research occur in a community of people, e.g. students, as defined by its place and time in which interactions occur amongst the research participants. This study site was chosen because it provides the answers to the research questions though the use of interactive research methods, for examples personal interviews or focus group discussions. The selection of the study population is essential as it provides and defines the group of student participants which is of interest and relevance to the research questions. The rationale for the selection of the study population may be influenced by the following factors: the study questions, personal values and interests, research design considerations and even fund or sponsors requirements (Schensul, 2008; Denzin & Lincoln, 2000). In this research study it was very crucial to choose the appropriate academic level to begin the research. There were four academic levels to choose from the two schools. In most Singapore's secondary schools, the first academic level is Secondary One where the students are generally 13 years old and are all very new to the school which means that many need time to adjust to their new school environment, mentally and emotionally. Hence this factor made students at this level not appropriate to be selected to be part of the research participants. At the next level, Secondary two, the students are generally 14 years old, the students are more matured and most would have settled down in the school's environment and routine. It was decided that the students at this level were the most appropriate to answer the research questions as they were both intellectually and emotionally equipped to appreciate and react to research questions. As the research questions needed a three-month period after the first application and testing of the research questions to assess for student participants' reactions and changes, the next academic level of Secondary 3 (15 year olds) was appropriate. The last and highest level of Secondary 4 (16 years old) was considered not appropriate by the principals of the two schools as they felt that the students should be preparing for their G.C.E. "O" Level examinations, a national level examinations. The last sub-factor here is the study sample. The earlier study population represents the basis from which to choose the study sample. The research's methodological considerations determine the study sample here. Sampling units include students who were from both genders, from different religious, racial, financial and academic backgrounds. These were important as the research study dealt with the teaching of values across all the classes regardless of

race, religion and gender and therefore the selected student samples must reflect the same representations of a multi racial and religious society.

The fifth factor deals with the methods of data collection and tools of data collection. In a qualitative research, the method here often involves face-to-face interactions with the study site location and with the research participants. Here the researcher is the most important aspect of data collection. Why? This is because data collection requires the researcher's sense of introspection, awareness of biases and the keeping of personal notes that will assist him or her to be on guard on how his or her personal views and biases may taint or infect the process of interpretation, selection and representation of the data collected. Two most common ways of methods are through observation (what the researcher sees) and interviews (what the participants inform and express their views to the researcher). The tools of data collections consist of recorded observations and interviews in various forms. These can either be in the forms of written fieldnotes, voice recorder and video camera (Schensul, 2008; Denzin & Lincoln, 2000).

The last factor is the procedures for data analysis and interpretation. Here the researcher must decide which protocol and procedures to select to analyse and interpret the collected data in the various forms. All qualitative data can be manipulated and coded by using various techniques, for example by conducting comparisons and contrasts to extract themes and patterns from within and across domains. These may also include triangulation of all forms of qualitative data. The final methodological decisions focus on the uses and contributions of the research results, for examples, to address departmental policy considerations, to enhance the understanding and treatment of terminally ill patients, and for this research study, to improve the present teaching techniques used for the teaching values to the students (Pelto & Pelto, 1978; Denzin & Lincoln, 2000; Schensul, 2006).

4.3.3.4 Weaknesses and strengths of phenomenology as a methodology

Critics of qualitative approaches argue that phenomenology lacks objectivity and is not scientific, generalisable and lacks reliability and validity (Denzin and Lincoln, 2013b) and is "too subjective" (Angen, 2003, p.379). This criticism can be attributed to government policy and political views favouring a positivist approach (Barone,

2010) and also to the rise of evidence-based medicine movement since the 1990s which favours deductive and positivist research methods (Denzin, 2008). Because of its subjectivity, the positivists cite difficulties in interpreting the data which qualitative researchers are shaping (Chase, 2013). Also, these critics allege that qualitative researchers investigate issues (emotions & consciousness) which are difficult to study objectively (Angen, 2003). However there is a growing acceptance that qualitative approach can serve as a complement to quantitative research (Greenhalgh, 2014) and that these perceived shortcomings can be ameliorated by techniques like reflexivity (Elliott, 2005), bracketing (Creswell, 2007), reduction (Creswell, 2007) and triangulation (Carpenter & Suto, 2008; Denzin, 1989; Cho & Trant, 2006). Nevertheless in education research involving topics which examine and seek to understand the lived experiences and collect non-numerical data of the participants, only qualitative approaches are the appropriate methodologies for this research study.

Nevertheless, it is a question of what type of research approaches one selects in order to answer the research question one has. If it is a 'qualitative' research question then only qualitative approaches can appropriately answer it. In this study, there are advantages and strengths qualitative methodologies can offer to the researcher and users of research findings. The first is that the research information gathered, analyzed and interpreted are useful to depict the varied and multiple perspectives of experiences, feelings and interpretations of the student participants and how these were constituted to address the research questions (Schwandt, 2000). In this research, the emphasis was on the individual's point of view which translated into understanding each student's phenomena as lived and experienced vis-à-vis the stories they heard and reacted to and to the discussions they were involved in. This is a major characteristic of a phenomenological psychological method (Giorgi, 1985). Related to this is that phenomenological data collected from the students' feedback represent a rich and highly descriptive accounts of the complex and unique experiences, thoughts and feelings of the students and more importantly, of their individual worlds and realities. These need to be collected, understood and analysed in a meaningful and purposeful way before contributing proposals to the relevant policy makers to consider changes to the present two schools' didactic approach in teaching values. In this study, the phenomenological

research processes empathized and encouraged the free will and control and also the voluntary nature of the student participants. This added credibility to the research findings. To counter the lack of reliability and validity in phenomenological research, qualitative researchers employ various techniques to ensure that their findings attain the following qualities of credibility, transferability, dependability and confirmability which will be discussed in the sections below.

4.4 Methods & design

Phenomenological inquiry cannot be formalized into any fixed or technically procedural series of methods but rather consists of various data collection methods appropriate to answer the research questions. There are two types of methods in phenomenology: empirical methods and reflective methods (Adams & van Manen, 2008).

4.4.1 Empirical methods

Each of our personal life experiences are immediately accessible to us and the researcher in a phenomenological inquiry aims to describe what is under study as much as possible in concrete and lived–through terms. This means capturing the direct description of what is under study without offering any causal explanations or generalisations. This method to capture what is experienced directly by the research participants is done through interviews, observation and discussion groups. Hence empirical methods aim to explore, understand and collect data on the range and varieties of prereflective experiences that is appropriate to the phenomenological inquiry.

4.4.1.1 In-depth interviews

The main method in phenomenology is in-depth interviewing. Literally, an interview means an ‘inter-view’, an exchange of views between two individuals who discuss a common topic or subject. Patton stated the purpose of interviewing is specifically to find out what is in and on someone else's mind and that is exactly the target of the phenomenological study’s focus, i.e. the perception of lived experience (Patton,1990). In-depth interviewing is the most commonly known and used in qualitative researchers (Holstein & Gubrium, 2003; Kvale, 2007; Bryman, 2008). It is through dialogue and conversation which form the basic interaction between people

in society and through this mode individuals can know each other's thoughts, feelings and experiences (Kvale, 2007). Interviews are special conversations that serve as a means for collecting empirical data about the social world in which individuals are invited to talk about their lives' experiences in details and in depth (Holstein & Gubrium, 2003). It is where "knowledge is constructed in the inter-action between the interviewer and the interviewee" (Kvale, 2007, p.1). Kvale (2007) suggests that the researcher asks questions and then listens to what the respondents have to share about their lived experiences which consist of their dreams, fears and hopes (Kvale, 2007). Interviewing method has one assumption that individuals have essential and specific knowledge about their social world which can be expressed through dialogue and conversation. It also requires greater depth of self expression by the participants (Johnson, 2002). Hence, given the above reasons, in-depth interviewing was chosen as the dominant method in extracting and collecting the rich and detailed information which the students provided when asked about their feelings and responses to the stories and dilemmas heard and pondered upon.

In interviewing method, this requires active asking and listening (Liamputtong, 2011) and usually take in the form of an in-depth interview on a face-to-face or one-to-one interaction between the researcher and research participants with "an agenda" (Daly, 2007, p. 139). In this study, the researcher opened and directed the conversation with the "agenda" by asking questions and from the answers given by the participants, constructed the knowledge of the social reality as perceived and interpreted by the student participants. Daly points out that the traditional in-depth interview is what he termed as the "Dragnet model" in which he uses the simile of the fishing net being sunk to and pulled along the bottom of the pond or river to collect all fishes, clams and small game. In this research study, the researcher collected all what the student participants said and these can be treated as "a representation of their reality outside of the interview" (Daly, 2007, p. 140). Alternatively, he suggests that the researcher can go for the "Parisian café model" which like two persons having coffee (or tea!) and sandwiches in a Parisian side road café and having a cordial conversation, adopt a give and take approach aimed at a complex understanding of the topic which is being conversed (Daly, 2007). This is a postmodern approach in which there is a dialogue between the researcher and

participant as both negotiate and finally agree amicably on the final version which incorporates the diversity of realities (Daly, 2007, p. 140).This method was also used in the study if there were instances when more clarifications were needed to clarify seeming contradictions given by a particular student participant.

Sometimes referred to as intensive interview (Hesse-Biber & Leavy, 2005; Charmaz, 2006) which allows researchers to access complex knowledge from the participants "without the preconceived biases inherent in using existing structured instruments that may contain items irrelevant to local populations" (Schoenberg et al, 2005, p. 92). Here the participants can express all their thoughts and opinions unhindered and the interviewer can remain fixed on the research topic. This also requires a certain kind of intimacy between them which facilitates and seeks "deep information and understanding" (Johnson, 2002, p. 103) and to delve into the "hidden perceptions" of their participants (Marvasti, 2004, p. 21). Also for such a qualitative approach, the researcher must endeavor to see the social world and lived experiences from the participants' point of view. By doing this, the researcher will then be able to gather the diverse and multiple meanings and interpretations of specific phenomenon. In-depth interview method is also known as long interview, semi-structured or unstructured interview (Esterberg, 2002; Taylor, 2005; Bryman, 2008).

In the area of education, Piaget produced his theory of child development from his interviews with them in natural settings, although these were used in conjunction with other experimental tasks that these children had to perform (Piaget, 1990). He allowed the children to talk freely about the objects they were handling and he took copious notes on how the child's thought process developed by using naturalistic observations, simple tests and interviews with them. Kohlberg too made extensive use of in depth interviews with students and adults to gather their experiences, responses and opinions in order to develop his cognitive-development theory relating to his 6 stages of moral development in which his interviewees were given simple scenario based stories with a dilemma each and they were required to choose what they would do and why (Kohlberg, 1981). These show how in depth interviews can be effectively employed to gather data for use in education related research questions. In the study these were also done to get the student participants to feel

relaxed in their similar school surrounding and then to allow and encourage them to talk and express themselves freely and openly.

4.4.1.1.1 The strengths of in-depth interviews

The first strength is that in-depth interview can be used to explore research topics where little is known or when the issues are complex. In some cases where the researcher wants to have a feel of the complexity or sensitivity of the research topic he or she is embarking on, he or she can interview the relevant persons who have the requisite knowledge or experience to obtain “strong and invaluable information” (Kvale, 2007, p. 8). Through the answers by and conversation with the participants, the researcher will be able to understand the issues and subject matter better and is now better informed to carry out his or her research study in order to address the research questions (Whittier & Melendez, 2004). The second strength which is the focus and interests of all qualitative researchers is that these interviews provide an entry into and permit understanding of the perceptions and interpretation of the participants and how these add meaning to their subjective and lived experiences. From the in-depth interviews, the participants have the time and opportunity to reveal and talk about their interpretations of a particular experience or phenomenon (Corbin and Morse, 2003). The next which is connected with the second strength is that interviews give the researcher the chance to capture the exact words and expressions ad verbatim in order to understand and help the researchers to focus on the issues which are important to the research study and participants. They are essential “for revealing how meanings are expressed in the respondents’ own words rather than the words of the researcher” (Baxter & Eyles, 1997, p. 508). The fourth strength is that the participants are given the power and control over what they wish to say and how to express their thoughts and feelings. Here the participants are not prevented to say anything as they are constantly encouraged to speak their mind in the interviews and given the assurance of confidentiality. By adopting this approach, the participants who may begin on a rather cautious and prohibitive stance will gradually give in to telling more revealing details on the topic of the research topic. The fifth strength is it gives the researcher a chance to seek clarification immediately unlike other forms of inquiry where such an opportunity is delayed (e.g. in a pilot survey) or absent (e.g. observation or hermeneutic inquiry). It gives real time or immediate opportunity to explore, clarify and probe in greater depth and details of

the conversation where the researcher deems necessary (Taylor, 2005). Besides providing the researcher a chance to ask the questions and to listen to the answers, it also allows the researcher to supplement his data by observing and recording the non-verbal conduct of the participants like their bodily, facial and tonal expressions. These can reveal if the participants are genuine about what they say and also the intensity and conviction of their assertions (Corbin and Morse, 2003). Finally, in terms of the skills involved, in-depth interviews rely on the existing and ordinary oral skills in conversation although some training would be useful to help the novice researcher improve and sharpen his or her skills. Logically, in terms of the equipment required for such interviews it does not require any sophisticated equipment as a tape recorder, a video recorder and a mobile phone which are easily available and are sufficient to record the interviews (Low, 2007).

4.4.1.1.2 The weaknesses of in-depth interviews

The first weakness of such interviews is the time taken to carry it out. It can be time-consuming in the entire process of conducting it, transcribing the conversations and finally analysing the data. There is no short cut to this method as insufficiency of time may present problems of credibility and rigour in the research study. If the researcher did not have the adequacy of time to carry out the interviews, he would compromise the credibility, quality and completeness of his research findings thus arriving at the wrong conclusions and inappropriate recommendations for change (Taylor, 2005). The second weakness is that for more advanced and complicated research topics or when these involve difficult, vulnerable and marginalized participants, the interviewers must possess the more sophisticated skills, expertise and knowledge to handle them in order to elicit in-depth information from these participants. These can often be very demanding and exhausting even for the experienced interviewer and therefore is not suitable for the novice researcher (Low, 2007). The third weakness is that these interviews usually obtain only the participants' reconstructions of their experiences but not how they had actually done it thus negatively affecting the credibility in the research study. Hence, researchers may need other methods to triangulate the data collected from these interviews, like observation or ethnography (Denzin & Lincoln, 2005a; Cho & Trant, 2006; Carpenter & Suto, 2008). Lastly other social structures like class, gender, race and age of the researchers can have an impact on how the participants react and respond in the

interviews. In some societies, such matters have to be carefully looked into as an ignorance of such factors may adversely affect the interviews. Examples would be female participants may be reluctant and embarrassed to speak up if they perceive that the interviewer is a male or that black participants may consider it a waste of time to talk to a white interviewer because of their perceived impression that the white interviewer may be biased against them (Taylor, 2005).

4.4.1.2 Focus group interview

Focus group interview is a qualitative method "with the primary aim of describing and understanding perceptions, interpretations, and beliefs of a select population to gain understanding of a particular issue from the perspective of the group's participants" (Khan & Manderson, 1992, p.57). It usually involves a small group (6-10 people) who come from a similar social or cultural backgrounds or share similar lived experiences to discuss a specific issue with the help of a moderator (Punch, 1998). This is done in a setting which is intended to make the group comfortable to engage in a dynamic discussion over a period of time usually for an hour to two hours (Litosseliti, 2003; Macnagten & Myers, 2004).

A focus group interview has several important features. The first is that it enables in-depth discussion amongst a group of people over a specific topic. The second is that it depends on the active interaction among the participants which make up this group which means the participants talking and exchanging their views amongst each other rather than talking to the moderator. This works on the assumption that the group process assists people to explore and clarify their points of view and consequentially, creates data and insights that would have been inaccessible in other methods (Morgan, 1988; Carey & Smith, 1994). The third is the role of the moderator who introduces the topic and then facilitates discussion, interaction and guiding the conversation whilst obtaining good and accurate information from the participants of the focus group (Dawson et al, 1993; Barbour, 2007; Morgan, 1997; Litosseliti, 2003). The fourth is that the participants have the shared social experiences (like age, gender, ethnic and educational background) or shared areas of concern (combating violence, poverty, promoting a civil society) (Liamputtong, 2011).

Focus group interview is useful in this research study because it obtain “a rich and detailed set of data about the perceptions, thoughts, feelings, and impressions” of them in their own words (Stewart et al, 2007, p.163). It is therefore a flexible research method and tool to obtain data about almost any topic from any type of participants or individuals. In the study, it was useful in exploring and examining what the student participants thought and also why they thought in a particular way about certain topics and issues (Kitzinger, 1995; Hennink, 2008). It is useful because the student participants felt more relaxed and fun discussing amongst themselves (i.e. of the same age group) and were curious what their friends had to say about the same questions, especially those relating to decision making of the moral dilemmas (Wellings et al, 2000; Liamputtong, 2011). However, Morgan and Krueger (1993) highlight that focus group interview is not the appropriate method where the focus group is not the actual participants of the research but only playing a supporting role to the research study. They also highlight that it is not appropriate if statistical data are required as the views given by and gathered from these participants only represent their views and not representative of any community or any trend. And finally if the participants have difficulty discussing the topic because of some social, personal or cultural taboo or practice then this method should not be used at all. These factors were taken into consideration in this research study when deciding to use focus group interview. This was especially so as the focus group was also the actual group of participants of the research study.

Focus group as a method can be used in three different ways (Liamputtong, 2011; Barbour, 2007; Hennink, 2007). The first is that it can be used as a self-contained method. In this approach, it serves as the main primary source of data collection for the researcher. Here it can be used to examine and answer the research questions from the perspectives of the participants and also to explore new research areas. The second way is that focus group can be used as a supplementary source of data, in which information gathered from it can be used to inform quantitative research and its feedback and data can be used to develop programmes, intervene or validate findings of quantitative research methods which by itself cannot provide an in depth understanding of the participants’ perspectives and views. The third is to use it as a multi-method study where a combination of several approaches are used to collect information and data. In this study, this was used in conjunction with in-depth

interviews and participant observation so that the information gathered can add "something unique to the researcher's understanding of the phenomenon under study" (Morgan, 1997, p.3; Morgan, 1998). It is also the "mutual enhancement of the understanding of each method of each other method by the other" (Liamputtong, 2011, p. 69) and therefore play the role of triangulation (Miles & Huberman, 1994; Patton, 2002). In this research study, this third way was used to shed light on how the students handle and decide on questions of moral dilemmas when they were in a group dynamics setting. The data were used to compare if there were any differences in their attitudes and decision making process when they make their decision privately in the personal ii-depth interviews.

4.4.1.2 .1 The strengths of focus group interviews

There were several advantages of this method to the research study as a multi-method study. It provided another source of in-depth knowledge of the participants quickly and often at a lower costs and resources. From the focus group interview, student participants appeared motivated and comfortable and as such, most were able to interact, talk and discuss even though they have only met for the first time. It was a warm hearted sight to see young people taking an interest in discussing moral dilemmas and also the researcher could clarify any ambiguities at once if any arose. It was also useful for the researcher to observe the conduct of the participants, both individually and in a group.

4.4.1.2.2 The weaknesses of focus group interviews

However, there were some limitations of this method as discovered. The first is that the information gathered was qualitative in nature and therefore only represented the views of this group but not its prevalence in the community or at national level. There was little chance to explore and elicit the complex details of the individuals' experiences, opinions and feelings, which had to be done only at the in-depth interviews. Hence, although focus group can examine the knowledge and attitudes of participants but it cannot investigate the actual behaviours. In other words, people may say what they think but may not act as they say, which can only be captured in other method, for example, through the observation method. Hence information gathered from a focus group may not be accurate or complete by itself. Another short coming is that some participants might just conform to the other more dominant

or aggressive participants' views to avoid trouble or that they may not be comfortable to talk about anything sensitive in public. Another limitation is that unwittingly, the focus group session may be directed or controlled by the moderator or researcher. And if this occurred then the information obtained is biased and lacked credibility.

4.4.1.3 Observation

Observation is considered as fundamental to good qualitative research (Schensul, 2008). It can be used to collect various behavioral or interactional data and this can be done by open ended (i.e. for a search for pattern) to closed and coded (i.e. for a search for pattern confirmation). Observation can be done either by being participatory in nature, where the researcher is accepted as part of the research study community or to being a non-participatory observer, in which the researcher is an outsider and who conducts a systematic observation without interacting with anyone. Both methods can be used depending on the circumstances but the latter was chosen for the research study as it was more appropriate. Hence, when the student participants were in a focus group discussion, the non-participatory observation was actively used which involved systematically watching and recording their behavior, attitudes, expressions, and interaction in a classroom setting without them visibly knowing that they are being investigated and observed (Hesse-Biber & Leavy, 2005). As such an activity is easy and unobtrusive, there is no impact on the focus group sessions (Kellehear, 1993a). This method offers to this research study more useful information about the participants which were already gathered and collected by another method, the in-depth interviews. This is because what the participants' views and responses expressed in the interviews may not be true because of personal, social, cultural or even political factors (Carpenter, 1977). Because of the limitations of conversations in interviews, other methods like such observation may be used in this research study to "help restore meaning and context to confessions of belief, attitude and knowledge" (Kellehear, 1993c, p. 48).

Also, it is recognized that the non-participatory observation method can be used to supplement other interactive methods of data collection like in-depth interviews (Silver, 2001; Hesse-Biber & Leavy, 2005). However, such methods can "supply surprising insights which challenge the information we have from other sources" (Kellehear, 1993a, p. 48). Through the use of such method, observation of the

informants' facial expression, attire, bodily conduct and conversation can provide useful information and clarify the data collected from other methods (Yule, 1987). This is useful to the research study as it provides more understanding of the human behavior of the research participants (Clark and Bowling, 1990; Threlfall, 1992).

4.4.1.3.1 The strengths of observation

There are some advantages of using such observation method in this research study. The first is that it can help inform the process of clarifying, updating and making the data collected of the individual's behavior more accurate than just accepting the information supplied by them. As this method is non-reactive and non-disruptive, it is safe for both the researcher and the researched. It can be repeated or done together by other research assistants or volunteers, which can help re-examination and cross-checking. Lastly it is inexpensive as the logistics required are available like a tape recorder and video recorder which anyway would have been made available for the main method of in-depth interviews.

4.4.1.3.2 The weaknesses of observation

The limitations of this method which the researcher has to take note of is that if the researcher is not mindful of his own biases or perspectives he may reflect only his own and not that of the individuals observed. As this method is just only on using mainly the researcher's audio and visual faculties, it ignores the possibility of distortion of "intervening variables" (Kellehear, 1993a, p. 7). To overcome this, the researcher has to ensure that he is informed of any special circumstances the participants may be in prior to and during the observation like sickness, trauma or the schedule of any of the students. Lastly, data collected from the observation method cannot be used as a single approach which makes for less credible information as unlike the in-depth interview, it does not offer the researcher an opportunity to clarify immediately with the individual observed.

From the discussion of the above three methods of using in-depth interview, focus group interview and observation used in this study, the next sections describe how these methods were implemented in the actual study.

4.4.2 Reflective methods

In reflective methods, the aim is to interpret the various aspects of meaning or meaningfulness that are connected with the phenomenon of human experiences that can assist the reduction. It aims to perceive the meanings of human experiences (Sokolowski, 2000). For example when we meet a friend, we do not merely meet another human being but a person who is different from all other humans; one who is particularly special for us to act and treat that person as a friend. But in the reflective determination and explication of what a 'friend' is, the researcher has to use a process of reflectively appropriating, of clarifying, and making explicit thematic aspects of meaning of lived experiences relating to what a 'friend' is, before he can answer this query (Moran & Mooney, 2002). Hence, our lived experiences and the connected themes can be described and interpreted to produce a diverse and enriching account. Existential themes are useful in the research process involving lived space (spatiality), lived body (corporeality), lived time (temporality) and lived human relation (relationality or communality) (van Manen, 1997). Through these themes, we can inquire and answer the fundamental questions that correspond with any human experience as these existential themes are useful classifications for the process of phenomenological inquiry, reflecting and recording.

4.5 Conclusion

This chapter deals with the theoretical aspect of methodology for the research study. As the study is qualitative in nature, the interpretivist paradigm was the appropriate choice. Once this paradigm was selected, it determined phenomenology as the suitable methodology which influenced the selection of the three chosen methods of interviews, observations and focus group discussion. These qualitative approaches helped to gather, understand and interpret the data of students' feedback and experiences to inform and answer the research questions.

CHAPTER 5 METHODOLOGY: PART 2 (Implementation of Framework & Design)

5.1 Introduction

In this chapter, the focus is the implementation of the theoretical aspects of the chosen methodology on the actual research study. Here, guided by the paradigm and the methodology, the three selected methods involving in-depth interviews, focus group discussion and observation were applied at two levels. The first was on a pilot survey involving a group of students from an academic level one level higher than the actual group of student participants. The next after the lessons learnt from the pilot survey were incorporated into the final methods were then applied to the actual student participants of the research study.

5.2 The pilot survey: developing the study

The aims of the research study are to gather, understand and analyse the rich, diverse and detailed feedback and experiences of the students' opinions and reaction to the stories they heard and to make recommendations on the teaching technique now used in the schools. The context of this study was secondary 2 students (i.e.14-year olds) of two government-funded schools using a new method involving stories to teach character values and to explore the extent to which the effects of these stories had on the moral development of the students. A pilot survey was carried out with the intention to duplicate a similar teaching approach using two sample studies on secondary 3 (i.e.15-year olds) of the same two schools prior to carrying this out on the main research participants. The findings of this survey given by the older students in response and how these students reacted, responded and raised clarifications helped to inform and improve the finalised version of the techniques used in the main research participants.

This pilot survey took the form of questionnaires and was carried out on 22nd October 2013 among 46 students. The questionnaires were carried out to ask these students who were from the Secondary 3 (15-year olds) level which was one academic level ahead of the actual participants who were from the Secondary 2 (14-year olds). The aims here were to pre-test and evaluate if the open-ended questions ("questions") were comprehensible. This was because these Secondary 3 students' attempts and answers to these questions provided valuable feedback on the standard and type of

questions suitable to the actual participants. Also the students were asked for their feedback about their opinions, personal experiences and beliefs and encouraged to be free to self-express or elaborate. These could be used to refine and adjust the stories and questions to be asked of the actual participants. As an added benefit to the research, their feedback would contribute and develop research skills in in-depth interviewing, focus group discussion and non-participatory observation. Kim (2011) and Fink (2002) highlight that a qualitative pilot study can help in the research study's feasibility, pre-testing and research development. The details of the pilot survey are elaborated below.

5.2.1 Pilot survey: Sampling and recruitment

Subject to the availability and consent of the school principal, one of the two schools arranged for a convenience sampling of 46 students from 2 classes to spend about 45 minutes to do the following:

a. Telling of two stories (which were the same ones used in the actual storytelling session and interview) with each story dealing with a character value (15 minutes);

b. Question and answer session ("Q&A session") (10 minutes);

c. Circulation of the surveys and students spending 20 minutes filling up the survey forms.

These 46 students were from a "neighbourhood" school in Singapore, which generally means one located within Singapore's ubiquitous public housing estates and the majority of the students represented the religious and racial groups in Singapore and were mostly from the lower middle income group and below. These schools are called "government" schools because their academic syllabus and curriculum are generally common, secular and undifferentiated throughout the country. Generally, these students were sufficiently conversant and proficient in the English language. After the Question & Answer Session, the students were told that they were not forced to take the survey and if they did not wish to participate they were allowed to do so. The two classes' form teachers and the principal also sat in at the back of the class (though the principal left quietly shortly after I started as this was an Asian way to show support for my survey work) but did not speak nor were involved except for a short introduction of myself by one of the two form teachers before I took over the session. The two form teachers of the classes played a

passive role by helping me to distribute my surveys at the end of the story telling and Q&A slots and also helped to collect their survey forms. Their visible quiet presence at the back of the class helped to maintain a sense of quiet discipline and order which helped to facilitate adequate promptness and co-operation amongst the students.

Although I had earlier requested for just one class of about 20 number of Secondary 3 students, the principal of this school was generous to get two classes of 46 students to volunteer to participate in the survey. My criterion was that the students must be representative of a typical class in a "neighbourhood" school in Singapore, i.e. consisting of the various religious and racial groups and also of both male and female students. As I had no right to personally pick the class, this was left entirely to the principal and her staff.

5.2.2 Pilot survey: Data collection

The survey form (**see Appendix A)** contained two stories and the questions that dealt with the value of no killing or its closely associated value of preciousness of life or compassion and the questions were to elicit from these students the following:

a. their responses, how they would handle the dilemmas faced;

b. their explanations, opinions and feelings ("feedback");

c. their basis, grounds or reasons for justifying the feedback, i.e. religious, philosophical and/or cultural grounds and reasons, if any. Students were also permitted to respond that he or she did not know how the answer.

The session started by an introduction of myself and explaining the purpose of conducting the survey. I also informed them that it was voluntary. To establish rapport with the students, I asked them if they would like to listen to stories and this question received positive response like claps, nods and verbal expression of "yes". I had to keep strictly to the time allocated to me as the students had other lessons to attend to immediately after my session. After my story telling slot, I went through the 4 short questions the students had to answer in the survey sheet and a few students asked questions to clarify them. The students were then given 20 minutes to write their feedback on their survey sheets which were provided to them and these were collected from them by myself (whilst the form teachers helped to collect the rest) and they left the class quietly to attend their next class or lesson. I thanked each student personally when I collected their survey form.

5.2.3 Pilot survey: Data review

With the 46 survey forms, all the feedback were read and analysed for students' understanding of the questions. This analysis was categorized into main learning points which were used to improve the stories and interview questions to be used subsequently on the actual participants. The survey concerned a young girl who having subdued some ruffians who had earlier attempted unsuccessfully to rob, rape and kill her, was now given a choice to kill them or spare their lives. The survey involved 50 Secondary-3 students and only 46 students decided to take the survey and wrote their inputs and submitted them to me. The questions and the findings are as follows:

a. What would their responses be?

i. "Don't kill" - 41 students.

ii. "Kill" - 5 students.

b. The reason why they responded this way?

i. Everyone deserves a second chance- 31 students.

ii. Killing is wrong - 7 students.

iii. Let the Police or authorities take over-2 students.

iv. The ruffians should be killed as they had committed many previous evil deeds -5 students

v. Blank – 1 student.

c. The basis (e.g. religious, cultural, ethical, moral value) for their reasons, if any?

i. Mercy and compassion- 8 students

ii. Religious reason- 14 students

iii. Justice - 3 students.

iv. Blank - 21 students.

d. If there is a basis to (c), then what benefit/s would this be to their society?

i. Society would be a safer, peaceful and better place- 23 students.

ii. Criminals would have a chance to change and contribute back to the society-8 students

ii. Blank- 15 students.

The above inputs were useful for the research because it confirmed that if majority of these Secondary 3 students, who were one academic year ahead of the actual

participants, were able to respond to the questions, then the actual participants were very likely to be able to do so. This meant that the story and the questions were drafted in a comprehensible style. And where there were many “blank” answers given by the students like for question (c) and (d), then a reconsidering and careful drafting of these questions had to be made for the in-depth interview questions.

5.2.4 Pilot survey: Outcome of the pilot study

This pilot study was done to assess the suitability of the stories, questions and the level or standard of English language used in the survey forms. Although the exact research study was done through in-depth interviews with the Secondary 2 participants, this survey helps to obtain critical information on the ability of the students to understand and respond to the type of stories and also the basis for their responses in terms of the values. It was also to gauge the maturity of the students to be able to understand the value implied in the two short stories used in the survey and to elicit their feedback. The lessons learnt can then be applied to the actual 6 short stories used to tell the Secondary 2 students in the two schools as well as to frame and devise the interview questions that followed after the stories were told. Overall, this survey was to evaluate if the stories and questions would make it comprehensible to the Secondary 2 students and for most of them to be able to contribute and elaborate their opinions in a meaningful so that the researcher could capture the rich and detailed explanations and experience of the students while listening to and recalling the stories. This survey helped in the following area:

a. ensuring that both the stories and questions were clear, direct and free from jargon which may confused the students;

b. that the level or standard of English language used must be suitable for the participants for whom, English was not their mother tongue though many Singaporeans are familiar with and reasonably proficient in it;

c. Question sequencing is also important so that the opening questions should be easy to understand and related to the stories and more challenging and sensitive questions to be placed at a later stage when the students have warmed up to the session.

Subsequently, from the secondary 3 students’ feedback and suggestions, amendments were made to the draft stories to make them more concise and clear

and interview questions were refined to be more focused on the exact information wanted.

5.3 The actual research: Setting and targeting the population

The study took place at two “neighbourhood” government schools in Singapore which were located within the same geographical region and were about 10 kilometres apart. Most of the students in these schools were from the public housing estate within which the school is located. As such, the students came from the various religious, ethnic and racial groups that make up a typical housing estate or community although most would be predominantly of Chinese descent. The general economic profile of the residents was from the lower middle income and below and the students were from such households in Singapore.

5.3.1 Inclusion & exclusion criteria

Prior to recruiting the participants, the inclusion and exclusion criteria were as applied. The inclusion criteria were:

a. Secondary 2 students (14-year olds)

b. All the main racial, ethnic and religious groups were represented;

c. Passed the school’s mid-year the English Language examination;

d. Must volunteered and not be coerced to participate;

e. Must obtain the approval of their principal or parents; &

f. Presently being taught character values by the usual didactic approach.

The exclusion criteria were:

a. Secondary 1 (13-year olds), Secondary 3 (15-year olds) and the Secondary 4 or 5 (16-year olds and 17-year olds) students; and

b. Special assistance students (these are mentally challenged students who are placed in these schools as part of a government and community immersion project).

5.3.2 Sampling

The main consideration for choosing the sampling approach was the exploratory nature of the research and also an absence of evidence relating to teaching character values by using stories in Singapore schools. The intention was also to capture and understand the students’ experience and feedback during and after the story telling session.

The first approach to be considered was purposive sampling as this is the most common approach in qualitative methods (Richards & Morse, 2013). Because of a

probable teachers' and students' perception of the weakness (and failure) of the current schools' approach in the teaching of character values, identifying students who thought so might reflect adversely on them in the eyes of their peers and their teachers and might become a problem on ethical, recruitment and Asian cultural grounds. With these considerations, the purposive approach was not used. The next to be considered was the random sampling approach. Here, this approach was considered appropriate because it aims to recruit from a cross-section of the Secondary 2 (14-year olds) students in each of the two schools in the study. This random sampling took place amongst the schools' student population which made up of students from different racial, ethnic, cultural, religious, different academic standards and genders. This would allow for all suitable candidates to have an equal opportunity be selected (Beaulieu, 2012).

The target was to gather as much data from two interviews to be carried out at least three months apart from the same group of participants in each of the two schools. A minimum of 10 students from each school was chosen by the school's principal. The main intention was to gather as much detail and data from the in-depth interviews (Holloway & Freshwater, 2007).

5.3.3 Recruitment

Recruitment of the student participants commenced in June 2013 with meetings with the respective principals and their teachers in charge to explain the rationale, proposed schedule and activities of my study. Both schools wanted clarifications mainly on the purpose of the study. They were not in favour of the results and findings being published for public circulation and required strict confidentiality on the findings and data gathered from their students. They were very supportive and also felt there was value in having these studies done as they too were keen to find an alternative way to teach character values in their schools. At the end of two meetings with each principal, they each assigned a teacher in charge for this study to whom I was to liaise with on all matters relating to the study and interviews to be carried out in their schools. I had requested for the students to be interviewed at two different times:

a. Interview 1: October 2013

b. Interview 2: February 2014

By 1st October 2013, the schools had selected from my given criteria that the students must be representative of the various racial, ethnic, cultural, religious, different academic standards, students leaders and genders from their cohort of Secondary 2 students in their respective schools:

a. School A: 14 students

b. School B: 10 students

There were no attrition rate amongst the students between the two interviews and the number of students are as follows:

Table 2.1	Interview 1	Interview 2
a. School A	11(14)	11
b. School B	7 (10)	7

The actual number of students who were recruited were more (in brackets) as a few decided not to participate in “Interview 1” because they wanted the time to study or train in their games and could have considered participating in the research study as a waste of time. Fortunately those who decided to take part in “Interview 1” also continued with their attendances and participation in “Interview 2”.

5.4 Ethical considerations

Under this section, the ethical considerations relating to the research survey covered aspects of research governance, consent from the schools, security relating to the data collected from the students, confidentiality and remuneration.

5.4.1 Research governance

The UK’s Data Protection Act 1998 requires that that all research data that is acquired, stored and used by Durham University (“the University”) must be in compliance with the said Act. Towards this end, the study had to be approved by the University and its approval sought (see Appendix B). The University also required that the principals of the two schools also gave their consent and these were duly sought and granted. In additional to this Act, as the interviews were carried out and the information gathered in Singapore, the Singapore’s equivalent legislation called the Personal Data Protection Act 2012 applied. As the provisions are similar to the UK’s legislation, all measures taken pursuant to the UK’s Act would also be in general compliance under the Singapore’s legislation.

5.4.2 Informed consent

There was a need to inform the participants and also obtained their written consent by giving advance notice of the following information to the students:

a. the nature, purpose and delivery of the study;

b. the right not to participate at any time, i.e. before and during the study period;

c. the right to withdraw their data collection about them from the study.

This approach protected the researcher, participants, schools and the University from being accused of any unethical breaches, miscommunication and misunderstanding amongst the parties related to the study. This researcher had wanted and sought individual consent from each student but the principals preferred not to do this as this would have been administratively cumbersome for the schools. Instead they assured me that the principal's consent would be sufficient for the purpose of this study as they were authorised to give written consent on behalf of the parents and students. However, they had required that a teacher sit in at the back of the class to ensure propriety of the session and interviews. In addition to this, the students were told at the start of each interview about the purpose and also their right not to participate and withdraw from the interview anytime. This was also strictly complied with at both interview sessions.

5.4.3 Data security

Recordings of all interviews and their transcripts were stored and secured through a personal password protected computer in accordance with the said Singapore's legislation and no one could access it except the researcher where they would be deleted after the research study was over. Should something untoward happen to him, he had left instructions to his assistant (who assisted him in this study) on how to delete the information and to have a copy kept in thumb drive to be delivered to the respective schools for their retention and individual action.

5.4.4 Confidentiality and anonymity

Confidentiality and anonymity are important relating to detailed and individualized data gathered and the transcripts recording verbatim conversations. This means putting into measure restrictions and limitations on the access to them by unauthorized persons. The recordings were video recording and these would be

protected by handing over to the schools all the recordings once the study was complete with no copies made. In the transcripts, all the actual names were allocated pseudonyms. In the study, no student or his or her school was specifically identified in full. In most cases the family surnames If these were common ones and if they were not, abbreviations of the students' names were to be made up to ensure anonymity. Hence, it would not be obvious and easy to identify the students from just referring to these names in the research thesis.

5.4.5 Payment and reward

All students received no payment for taking part in the study and interviews. They were each given a 4-bar Kit –Kat chocolate wafer after approval was sought from the teachers in charge at the end of each interview. As eating such snacks are not encouraged in the schools' right eating habits campaigns, they were told to consume them only at home.

The students were informed that the findings and their recommendations would be communicated to their respective schools for improvement in the future delivery of teaching character values and that this researcher had volunteered to set up a small team of teachers and students to devise and customize similar teaching style of using stories to teach character values to these schools. Both of these schools' principals were very receptive and looked forward to this being carried out. Many of the student participants volunteered to be part of this team as they found the session very enjoyable, enriching and learnt much. They were also informed that their opinions and views would not be directly attributed to them but were all anonymous when quoted in the study.

5.5 Data collection

The study took in the form of a story-telling session followed by focus groups with observations carried out and then two separate interviews with a period of three months in between them. The first interview ("Interview 1") in October 2013 consisted of three parts and in this sequence:

a. A story telling session (60 minutes);

b. A focus group interview cum discussion (30 minutes); &

c. Individual interviews (15 minutes per student)

Throughout the story telling session and the focus group discussion there was observation done by the researcher.

The second interview ("Interview 2") in February 2014 consisted only of individual interviews (15 minutes per student) and focused mainly on two aspects:

a. What each student could remember of the stories and the character values;

b. What each student did or developed from the stories or values they learnt.

5.6 Story telling session

This took place in the afternoon after the schools' lunch break which was after their formal teaching period. Students generally used the afternoons to do remedial lessons, catch up classes, participating in extra curricula activities or serving detention classes. Before the interviews commenced, there was a story telling session of 6 short stories relating to three character values which were identified and selected by the two schools: no killing, no stealing and no lying.

5.6.1 Focus group discussion and interviews

Thereafter the students were then given half an hour to discuss the stories with questions prepared by the researcher (**see Appendix C**) to probe them on their reactions and what and why they would do in the circumstances of the character in the stories. These was done in a focus group interview approach with a moderator, the researcher's friend in School A and a teacher of the school in School B while the researcher observed the reactions, expression and general mood of the group of the students and the moderators.

5.6.2 Break time

Thereafter there was a short break of 15 minutes whilst the teacher accompanying them scheduled the students for the interviews. Each of them gave me a list of the students to be interviewed in a particular order. I understood that these were arranged so that those who had to attend other classes immediately after the focus group discussion would be scheduled to attend the interviews later. An important consideration was that because the schools had allocated specific time slots for these sessions, this made the teacher accompanying them and the researcher very mindful of the time allocated. The two schools had different ways to handle the students whilst awaiting for their turn to attend their interview. School A arranged for

the students waiting for their turn to be in an adjourning room whilst the teacher used the waiting time to get the students who had no other classes or events to attend to do their homework or to give counselling to those who wanted it. In School B, the young teacher (a newly confirmed teacher after her probation stint) had the students waiting in the library which was located next to the interview room under the care of the school librarian while she sat next to me as I carried out the interviews. I noted she had a very good rapport with the students and they treated her like a 'big sister', and therefore the students did not perceive her presence together with me in the interview as a threat. Occasionally, she would leave quietly to pop into the library next door to check on the remaining students.

5.6.3 Interview 1

"Interview 1" was carried out in last week of October 2013 which was the last week of school term and the students had all finished their exams and were waiting for this particular week to end before they went off for their long year-end school vacation in November and December 2013. Hence this was the only time period the schools could spare for the interview sessions.

For both Schools A and B, I began the interview session by introducing myself and explained the purpose of my interviews. I then asked the students their names and class and what were the main extra-curricular activities they participated in the school. I also asked how they found the story telling sessions. Majority liked it very much and all these questions served as an ice breaker for me. As time was of essence, I had already prepared a set of questions to ask them and these are at Appendix D**.** Generally these covered the following issues:

a. Which story or stories they could remember or prefer?

b. Why they remembered or preferred a particular story or stories ?

c. What values they thought each story represented or was associated with and why?

d. What would they do if they were the characters in the stories which they remembered or preferred?

e. What did they feel about this approach of teaching character values?

The above questions were related to the literature review about the need and the approaches to teach character value, gathering data of the students' responses and assessing the students' understanding and retention of the lessons learnt.

5.6.4 Interview 2

These “Interview 2” was originally scheduled to take place in January after the students returned from their November & December vacation. However, the schools could not obliged as they were busy with the schools’ administrative duties and responsibilities. They managed to find a time slot in February during the Chinese lunar new year celebration period (2 weeks) to allocate time for the interviews. They notified to me at very short notice and I rushed to gather my assistant (whose role was only to operate the audio-visual recording equipment) to the schools. These were done in the morning and for School B I had to carry out the interviews on two separate days. There were no students from the “Interview 1” who did not wish to continue and attend these interviews. Below are the numbers and there were no absentees nor anyone pulling out of the Interview 2:

Table 2.2	Interview 1	Interview 2
School A	11	11
School B	7	7

This was good as it provided a consistent continuation of the same student participants and reliable comparison of the data gathered in the two interviews.

Similarly the time allocated for each student was 15 minutes and the questions that were asked (See Appendix E) concentrated mainly on:

a. Which story could they remember?

b. Which character value associated with the story could they remember?

c. Did they in any way do anything during the long school vacation with the stories or the character values they remembered or learnt? (Note: The students were told that this meant doing any consequential action or activities relating to the stories or values. For examples applying the value or values learnt if they had an opportunity because they encountered a similar incident as in the stories, shared this story with someone else, promoted or discussed the values with someone else, wrote an article on it, wrote the stories down in a diary and did more search on the internet or library to learn more of the stories or the values)

d. What were their opinions about this way of story-telling approach to teach character value?

These questions were influenced by the “Interview 1”, pilot survey and also the literature review on the impact of pedagogy on the retention and motivation of students to remember the details of the stories and character value learnt.

5.7 Phenomenology and interpretation

The analysis of qualitative interviews with its voluminous data can be daunting and perplexing (Newell & Burnard, 2010). And this is exacerbated by the many methods and associated concepts with phenomenology. For instance, the reduction method is the central method to the phenomenological study of the lifeworld if we want to understand, describe and probe into it. But within this method are many levels of methods of reduction which need to be practiced in concert and also for their methodological usefulness: wonder or heuristic reduction, openness or hermeneutic reduction, concreteness reduction, eidetic reduction and flexible rationality (Given, 2008, Sokolowski, 2010; Moran & Mooney, 2002). Generally, these methods of reduction describe the device of bracketing (“epoche”) that allows for the discovery of the experience of the participants. It is to re-achieve a direct contact with the world as the participants actually experienced it and not merely conceptualized it. Hence, when we ‘bracket’ lived experience, we experience meaning. The reduction is meant to bring the aspects of meaning that belong to the phenomena of our lived experiences through a process of careful attention or acute thoughtfulness into proximity, especially the uniqueness of the phenomenon which we are experiencing.
However, in the more ontologically oriented study of the lifeworld, which this study is about, the reduction method does not bracket the phenomenon away but rather restores contextual and the existing meaningfulness of the life world. Here empirical methods like interviewing, observation, eliciting written information and descriptions, and borrowing from literary and artistic sources are utilized to gather more detailed experiential data.

5.7.1 Data analysis of the Interviews

The analysis of data gathered used the thematic analysis process to look for “units of information with similar content, symbols or meanings” and also deciphering for “natural variation” (Polit & Beck, 2012 at p. 562). There is also the use of coding and categorizing phrases or short excerpts of spoken text.

The first step in the process involved a review of the 18 transcripts of “Interview 1” conducted from the two schools. A coding process were inductively developed from the issues, opinions and attitudes expressed by the students and grouped into clusters and categorisation (See Appendix F). From these a list of codes were formulated. For Interview 1, there were identified 44 codes. The same process was again repeated for Interview 2 and a further 14 codes were identified, thus giving a total of 58 codes. (See Appendix G). These were further analyzed for themes and 5 themes were identified (See Appendix H). This entire process helped to sieve through the data to pick up the essential “units of information” and make sense of them within the framework of the research questions.

5.7.2 Dialogic analysis

Although dialogic analysis is an approach used in narrative research or analysis, its relevance and usefulness lie on the voices of the participants on the words they used to express themselves (Bakhtin, 1981) and the effect these have on the narrative they tell (Frank, 2010). Hence, this was used to add meaning to the analysis process by highlighting the contextual aspects of the expressions and by taking into account of how the students expressed themselves. The dialogic analysis was used to complement the thematic analysis by studying the aspects of the context, the way the students expressed themselves (voices) during the interviews. This contributed to an authentic and justifiable representation of the students’ experiential accounts.

5.8 Rigour, credibility, integrity and competence in the legitimacy of research

In the positivist paradigm, in which reality is independent and objective and observable from the position of a neutral third party, the criteria of reliability and validity in its data collection and analysis are appropriate. This is because in quantitative inquiry, reliability refers to the “stability of findings” (Carpenter & Suto, 2008, p. 148) and “the consistency and truthworthiness of research findings; it is often treated in relation to the issue of whether a finding is reproducible at other times and by other researchers” (Kvale, 2007, p. 22). Validity refers to the “truthfulness of findings” (Carpenter & Suto, 2008, p. 148) and to the “issue of whether a method investigates what it purports to investigate” (Kvale, 2007, p. 22). This implies in quantitative or positivist research about measurement of the data and

findings. Both these criteria becomes very problematic for qualitative research as the positivist's concept of reality as a fixed, unitary and measurable phenomenon cannot apply here to interpretivist paradigm and phenomenology methodology. This is because both the selected paradigm and methodology for this study posit that reality is socially constructed and is always changing, such reality is formed only after having negotiated through many layers of factors like respondents' cultures, values, beliefs, social circumstances and relationship with others. This therefore makes it impossible for validity and truth to be an objective one. Hence, there must be a multiple faceted aspects to knowledge and truth to which each respondent can claim. To this end, different criteria are relevant. These are "rigour", "integrity", and "competence" (Tobin & Begley, 2004, p. 390). Other qualitative researchers coined the terms "transactional validity" (Cho and Trant 2006, p. 322-4) or "interpretivist criteriology" (Seale, 1999, p.42-46). Towards this end, Lincoln and Guba (1985, 1989) have developed four more innovative and contemporary criteria:

a. Credibility and authenticity;
b. Transferability and applicability;
c. Dependability;&
d. Confirmability.

Each of these criteria will be elaborated below.

Credibility ensures what the participants said "fit" the representation by the researcher (Schwandt, 2001; Padgett, 2008). Another synonymous term is authenticity. Both these terms determine" whether the research is genuine, reliable or authoritative" in other words are the findings trustworthy (Tobin & Begley, 2004, p.391). Credibility is "based on the constructivist assumption that there is no single reality but rather multiple realities that are constructed by people in their own contexts and require authentic representations of experience that can be seen as plausible by the participants" (Carpenter & Suto, 2008, p. 149). This involves careful and purposeful selection of participants for their knowledge and relevance to the research topic. This gives the research credibility (Carpenter & Suto, 2008). Also, credibility is ensured when the representations of the participants' accounts are accurately and adequately recorded by the researchers (Sandelowski, 1986; Johnson & Waterfield, 2004).

Transferability refers to “the generalizability of inquiry” (Tobin & Begley, 2004, p. 392; Padgett, 2008). This is also synonymous with applicability, which is about the degree or extent the study findings can be “generalized or applied to other individuals or groups, contexts, or settings?” (Carpenter & Suto, 2008, p. 149). It is also about “the degree to which qualitative findings inform and facilitate insights within contexts other than that in which the research was conducted” (Carpenter & Suto, 2008, p. 149-150; Padgett, 2008). This means the theoretical or analytical generalizability of research findings, i.e. whether such theoretical knowledge can be applied to other similar individuals, groups or situations (Sandelowski, 2004; Padgett, 2008).

Dependability asks whether the research findings (e.g. description, interpretation, or theory) “fit” the data from which they have been gathered from (Carpenter & Suto, 2008, p. 150). It is also about the responsibility to ensure that the research process was “logical, traceable and clearly documented” (Tobin & Begley, 2004, p. 392). Connected with this is the need for researchers to record in detail their methodology choice and methods and establish “coherent linkages between the data and reported findings”, thus permitting an examination of the adequacy of the research process by others (Carpenter & Suto, 2008, p. 150; Tobin & Begley, 2004)

Confirmability means that the findings and interpretations of the findings are clearly linked to the data gathered. In a way it is comparable to objectivity or neutrality (Tobin & Begley, 2004). Lincoln and Guba (1985) refers it to “the degree to which the findings are determined by the respondents and conditions of the inquiry and not by the biases, motivations, interests or perspectives of the inquirer” (p. 290).

In addition to the above, there are also attempts by other researchers to suggest words like “attentiveness, empathy, carefulness, sensitivity, respect, honesty, reflection, conscientiousness, engagement, awareness, openness, context” to better achieve rigor (Davies and Dodd, 2002, p.288). Perhaps like Martyn Hammersley suggested, that the task to establish a fixed and concrete set of common criteria may be burdensome but what is required is the need to have more dialogue and discussion on rigour among social scientists (Martyn Hammersley, 2008, p. 301).

5.9 Conclusion

In this chapter, the whole process of theory, methodology and methods were applied at both the pilot survey stage and to the actual research stage involving student participants from the same schools. These made it possible to capture the subjective and varied experience and opinions of the students when they were listening to the stories and deciphering the character values in these stories into the rich and vivid details and data which the next chapter shall focus and present.

Endnotes

2. This may not be universally agreed by other researchers. Cohen et al (2011) dismiss the use of theoretical framework as stifling and prohibitive to creativity and flexibility. Gary Thomas (1997) felt that a “grand” theory was generally no use to the researcher in education because firstly, the word "theory" is used to mean many different things in education, and that ideas about theory are thereby confused and theory circumscribes methods of thinking about educational problems and inhibit creativity among researchers, policymakers, and teachers.

CHAPTER 6: FINDINGS

6.1 Introduction

In the previous chapter the approaches to data collection and analysis were outlined and this chapter outlines the findings of the research and in so doing how the selected research design influenced and determined the way the data are presented (Segori, 2006). These findings are to be presented in detail and with systematic application to the researcher's methodology as well as references to the relevant literature (Simon, 2006).

Phenomenology is the methodology that was selected to drive and guide the research and also the methods for the collection of data (Carter & Little, 2008). The details and data which were collected from using mainly interviews and supplemented by other methods like focus groups, dialogic analysis and observation are rich in detail, vast and varied. Hence, phenomenology is appropriately 'equipped' to take on these data and utilised them to reflect and represent the many multi-faceted and dimensions of the truths of what and how these students interpret the stories that were told to them. Thereafter, phenomenology also revealed how these students remembered and interpreted these values learnt and integrated or applied them into their lives for the next 3 months during their school vacation and return to school in their various different ways.

The main method used in this research study was an individual face-to-face interview with the students. In "Interview 1" which was conducted in School A and School B in October, 2013 a total of 18 students (14-year olds) were interviewed about their opinions, feelings and reactions to the 6 stories that were told to them. This centred on which story or stories each student preferred or remembered, the ways in referring to it (or them) and what each assessed or thought the value/s associated with each of these stories was. In "Interview 2" which was conducted about 3 months later in early February 2014, the same 18 students (now 15 year olds) have returned from their year-end long school vacation and were now emplaced in the next and new academic standard or level, they were interviewed initially on their memory of the story or stories and the associated character values. But a new focus was now on what they did, if any, with the stories and character values they had previously learnt during the last 2 months of school vacation and a month of school in their new class. In asking the students about the stories, it was not important which one they preferred or remembered best. This was to provide

each student the flexibility to choose any story on any basis of memory or preference as the intention was to capture the phenomenological experience relating to that story which he or she had and wanted to narrate. This approach would also be appropriate given the limited time both schools had carved out from the schools' time tables and allocated for these interviews.

These interviews were all semi-structured or unstructured (see Appendices D & E) which provided opportunities for students to talk in an uninhibited way though the intended key areas of focus were mindfully adhered to, like steering some students back to these key areas when they drifted to other topics. The researcher had also to be mindful of two things, the first being the limited time allocated per student by the school (average of 20 minutes per student) and secondly, a cultural disposition, i.e. that Asian students do not readily start talking immediately for fear of making mistakes and embarrassing themselves. Hence, a lot of assurances in the form of express words, gestures, facial and tonal expressions had to be consistently used in the first few minutes of and throughout the interviews to avoid the students clamping up and recoiling into their 'shells' if they detected a sense of disapproval or discomfort in the interviewers. English was used as the main language medium to communicate but students were informed that there was full freedom or leeway for them to use any other language to communicate their points if they felt comfortable to do so. Students tended to drift into and speak in a local pidgin English called "Singlish". As English is not the native language or mother tongue of most students (the exception being a few; a Eurasian student or students who could spoke fluent English because their families did so at home) the sentences construction was often simple and short and could be mono-syllabic or in staccato "pieces" often expressed in a few words. This is also an Asian way of talking and communicating between students and the other person, who is older or more senior like a teacher or a school visitor or guest, like the researcher. Even when these students were speaking in their own Asian languages, they tended to speak in short sentences or gave mono-syllabic answers when they are talking to a person, especially to a stranger or an elder. Hence, this communication style or approach is inseparable when they were using English to communicate and as English was not their mother tongue, there was always an element of caution and hesitancy to articulate or tendency to withhold if he or she thought that a perceived mistake could cause embarrassment to them or

the listener. Also, it could be a case of the student who felt that he or she was not able to express himself or herself in English adequately. This was when the researcher might then expressed or rephrased them in his own words (making sure he must not add his own ideas into it) in fuller sentences which if correctly stated, would evince an affirmative response in the student like an enthusiastic nod or bow, ready smile and other congenial expressions often with eye contact. If it was not, he or she would remain silent or would be accompanied by some awkwardness in their bodily or verbal expressions like a shy smile or an avoidance of any eye contact like looking downwards or sideways. Nevertheless this paraphrasing in longer sentences approach was very carefully and selectively used when the student was assessed to have difficulty in expressly himself or herself in English after initial attempts to get the student to speak up, for example through the use of promptings and assurances. Hence, the first step in the analysis of the interview data was identifying the key words or phrases used by the students which constituted the essence of the whole interview. These key words and phrases were then coded to categorise their inputs with the objective of deriving themes from them.

This chapter commences with the general profiles of each of the 18 students interviewed. Each of them gave their opinions, feelings and experiences relating to the 6 stories, 3 **character values** at the Interview 1 and three months later, at Interview 2 on whether they applied the values when an opportunity arose in a similar incident which occurred during the 3 months' interval or carried any activity related or consequential to the stories and values learnt which might evidenced semblances of moral developments in their characters and understanding. Following this are the 5 themes identified through the coding process (**see Appendix F**) which relate to the research questions. Each theme was formed and constructed from the codes distilled from the students' opinions and feedback based on the two interviews and also drew on the students' words ad verbatim, where appropriate, to facilitate and "animate" a more credible, engaging and interesting 'dialogue' or discourse (Frank, 2010, p. 3). The five (5) themes are as follows:

a. Remembered and preferred stories;

b. Assessing for values;

c. Reaction to these stories;

d. Changes in students' cognitive learning outcomes and moral development; and

e. Support for the use of stories to teach values in schools.

These five themes are linked together as follows: the first theme of remembered and preferred stories was essential to assess how students remembered and preferred stories at two different time periods and why they remembered and preferred these stories. This is logically connected to the second theme in the sense that the stories provided the scenarios within which the students assessed and evaluated for themselves (rather than being told didactically, which was the present approach in the two schools) the values associated with these stories. Both these first two themes were then linked to the gathering of the data of the students' different reactions to the stories heard and values discovered after these were narrated to them. The fourth theme deals with the effects of these stories and learnt values on the students, especially for any changes in the students' cognitive outcomes and moral development to similar scenarios they might have encountered and on any consequential activities which they carried related to or in furtherance of what they had learnt. These culminate at the final fifth theme which deals with students' support or opposition for the need to change or retain the present way of teaching character values in the two schools. Links between these five themes are presented in figure 6.1.

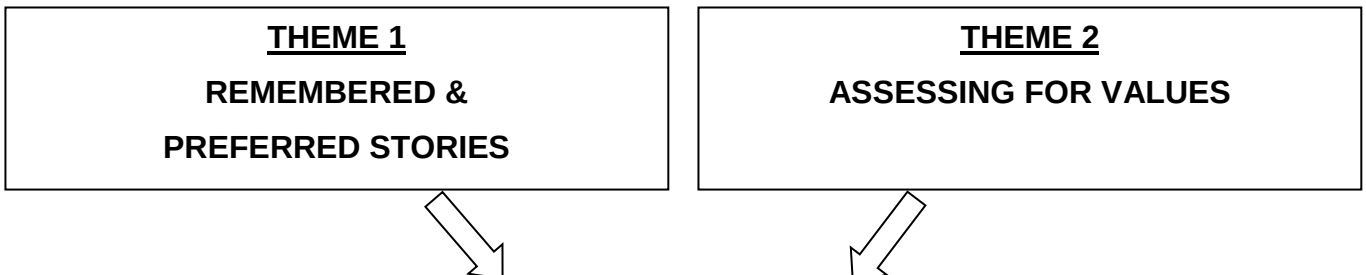

Figure 6.1: Themes

Essentially a phenomenological approach was used to guide and drive the interviews and also the focus group, observation and dialogic analysis which were to complement the rich data gathered from the interviews. Together these helped to make the selected themes more substantial and credible. Various aspects of the themes are connected to each other and linked so that there was a logical and coherent flow from the first to the last.

There were common factors in the feedback given by the students but despite these commonalities, there was richness in their feedback and this covered both their individual backgrounds as well as their feedback. In the first interview, students spoke about the stories and values associated with the stories they heard and their opinions if this style of teaching values should replace the present didactic system. In the second interview, the focus was on what they remembered of the stories and values three months ago but more importantly on the change these stories and learnt values had, if any, on the students' understanding, attitudes, actions and moral development.

The terms "student" or "students" have been used in this thesis to refer to the study participants (singularly or otherwise) involved as firstly these terms were how the study participants referred to themselves and also how their principals and teachers referred to them.

6.2 Students' profiles

The students who participated were from 2 schools within a close proximity of 5 kilometres from each other and were from the same profiled "neighbourhood" schools. Both schools were from the standard and fully government funded schools located within the vicinity of Singapore's ubiquitous public housing estates, which were built on a massive and no-frills scale in the country's post independence era to house a booming population. These public funded apartments or flats were and are still being built by a government statutory board called the Housing & Development Board ("HDB") and house nearly 80% of the citizens and permanent residents (Singapore Ministry of Trade's Department of Statistics, 2015). And dwellers of these housing estates represent a monthly average income of $4,000 per household (two adults and two children) and below (Singapore Ministry of Trade's Department of Statistics, 2015). In order to preserve the anonymity of the schools and the students as required by the principals, the two schools shall be called "School A" and "School B". In School A there were eleven (11) students and in School B there were seven (7) students who participated in both interviews.

These students who were all 14 years old (consisted of both boys and girls) and came from various ethnic, racial, religious and to a lesser extent, economic or income backgrounds. These backgrounds certainly impacted the students' mindset, attitudes and opinions when listening and reacting to the stories and values associated with them and gave the richness and context to their feedback and data collected from the two interviews. These students' profiles represented those attending a typical neighbourhood schools in Singapore and set the scene for the findings. This is done by first giving an overview of each student and through this, their characteristics.

6.2.1 Pilot survey

This group of students did not take part in the actual two interviews but this pilot study was a 'bonus' to the research study as only one principal of the two schools ("School B") had agreed to the researcher's request to have this pilot study for the purpose of testing the suitability and appropriateness of the stories and questions used in the interviews before using them for the actual interviews and in the main study. These pilot study students were all 15-year-olds and were from one academic

level or standard higher (“Secondary 3”) than the students who were to be part of the study participants for the two interviews (“Secondary 2”). The school had randomly selected students from all of its ten Secondary 3 classes for this pilot study and these finally consisted of forty six (46) students. There was no necessity to write an individual profile for each of these students as this group of students was not the focus of this study. However, a general or overall description of the profile of this group can be presented to show the relevance of their feedback and data collected from this group had on the purpose, feasibility and content of the stories, associated values and interviews’ questions.

Generally, the students were 15-years-olds and were in the “Secondary 3” level of School B. As School B is a fully government funded school both male and female students were enrolled into the school. There was representation of the typical ethic, racial and religious characteristics of a neighbourhood school as presented by the presence of students of Chinese (predominantly), Indian, Malay, Eurasian and other Asian descents and from the various religious backgrounds of Buddhist, Taoist, Christian, Muslim, Hindu and Free-thinkers. This is presented by the categories below:

ETHNIC	CHINESE	INDIAN	MALAY	EURASIAN	OTHERS	TOTAL
NUMBER	35	3	6	1	1	46
PERCENTAGE	76%	7%	13%	2%	2%	100%

RELIGIONS	BUDDHIST	TAOIST	CHRISTIAN	MUSLIM	HINDU	TOTAL	
NUMBER	35	3	6	1	1	46	
PERCENTAGE	76%	7%	13%	2%	2%	100%	

Males	Females	Total
24	22	46
52%	48%	100%

Table 6.1: Representation by ethnic/racial, religious and gender groups.

Generally, the students were positive and eager to take part in the pilot study survey as indicated by the active engagement of the students in asking questions during the "Q&A" session and also the observed enthusiastic responses in the forms of ready nods, claps and verbal expressions of "yes!" or "yah!" in response to the researcher's questions and remarks. Although there were a small number of the students who were silent and seemed non-responsive or gave 'blank' stares or facial expressions, this was considered alright as the number was spread out (i.e. isolated) and they participated in the survey and handed up their survey forms as there were no students who chose not to participate in the survey. Throughout the time allocated for them to write their feedback, most students were observed to be deep in their thoughts and busy scribbling their answers in the survey forms. From observation, most were serious in penning their thoughts into the survey forms.

6.2.2 Actual study and School A's students (Total: 11)

Tex

Tex was a 14 year old male student of Chinese descent and was an agnostic. He was a school prefect. He was bilingual in both English and Mandarin. In the two interviews he gave the impression that he was lackadaisical, taciturn and not interested at all in the story telling sessions and interviews as he gave short answers to most of the questions and spoke very little, and even after many promptings always replied that he could not remember much nor had anything to contribute. He gave the impression that he was not willing to take part in the story telling sessions and interviews. When gently probed for his reasons he would remain silent and smiled. As such his two interviews were the shortest and the interview transcripts were brief. But his responses, though brief, were sought for as they added to and provided the richness and diversity in the context of the total data collected in the research.

Du

Du was a 14 year old female student of Chinese descent and of the Taoist faith. She appeared more comfortable in Mandarin although she could speak English adequately. She was attentive and quiet during the story telling sessions and spoke

up in the interviews but in few words. She was very polite, demure and always smiling and nodding her head. However, she was observed to be slow in recollecting her thoughts and expressing them. She was one of the few students for whom the interviews ended earlier than the allocated time.

Erik

Erik was a 14 year old female student from Philippines and of the Catholic faith. She was also able to articulate fully her thoughts. Her command of English was good and she was both attentive and participative in the story telling sessions and both interviews. It was observed that she was always very pensive and always deep in thoughts before and when she spoke.

Fab

Fab was a 14 year old male student of Chinese descent and was an agnostic. He was a school prefect. He was bilingual. He was attentive and expressive in his thoughts. He had a keen eye for details and was able to pick up any discrepancies in the story line or interview questions. He was observed to have a very good memory and appeared to be an intelligent student. He was very firm and polite when giving his opinions and needed little prompting in either expressing himself clearly or recollecting his memory.

Iqba

Iqba was a 14 year old male student of Malay/Arabian descent and of the Islamic faith. He was a school prefect. He was bilingual but appeared more effective in speaking the Malay language. He was the most enthusiastic student who participated in this research study. He had an engaging, jovial and bubbly personality and was very forthcoming in giving his opinions and ideas. When the researcher shared with him the researcher's intention to recommend this story telling approach to the teaching of values to the school, he enthusiastically volunteered his time to help and to be part of the researcher's team to implement and teach the programme.

Jia

Jia was a 14 year old female student of Chinese descent and of the Taoist faith. She appeared to be more effective in speaking Mandarin although her spoken English

was adequate for the purpose of the interviews. She participated actively in outdoor extra-curricular activities organised by the school. She had a friendly, polite and shy personality but would be particularly excited and enthusiastic when the conversation turned to war stories and events. She particularly liked the story on the Japanese occupation of Singapore during World War 2. She was very expressive and enthusiastic when expressing her feelings and thoughts.

Mu

Mu was a 14 year old student of Chinese descent and of the Buddhist faith. He was bilingual in English and Mandarin. During the first interview, he was observed to be very quiet and shy and spoke very little but spoke up only after promptings and encouragement. However, it was observed that at the second interview (3 months later), he was observed to be more confident and spoke up without any prompting. Though he did not talk much, he was able to express his thoughts and feelings clearly and adequately without difficulty or hesitation.

Rei

Rei was a 14 year old student of Chinese descent and of the Christian faith. She appeared more effective in speaking English. She was observed to have an outgoing personality, sociable and spoke with a loud booming voice. In the interviews, she tended to be loquacious and spoke much more than the other students about her ideas and feelings with regards to the questions asked. She came across in the interviews as a kind and helpful person who was always willing to help as many people in her school as she could.

Tang

Tang was a 14 year old student of Chinese descent and of the Taoist faith. She was bilingual in both English and Mandarin. She participated actively in the school's outdoor extra-curricular activities and was also part of the school's dance and music troupe. She had a friendly and confident personality and was articulate in expressing her thoughts and feelings in the interviews.

Chua

Chua was a 14 year old student of Chinese descent and of the Buddhist faith. He appeared more effective in speaking English. He was captain of the school's soccer

team (for the lower secondary level) and exuded confidence and discipline in his mannerism. He was a school prefect. He was respectful and friendly but appeared rather reserved and restrained to speak up initially. Throughout the two interviews he did not speak much during the two interviews but he spoke sufficiently to convey his thoughts and feelings on the questions posed at the interviews. He appeared especially to like stories that related to loyalty, camaraderie, kinship and friendship and seemed only to speak at length on these particular topics.

Lim

Lim was a 14 year old student of Chinese descent and professed the Buddhist faith. He was a school prefect. He was attentive and observant during the story telling session and interviews. In the interviews, he was polite, friendly and forthcoming in his opinions. However, he spoke English with some difficulty and hesitancy and tended to slur and drag his sentences and spoke in short incomplete sentences in English. Often he would supplement his spoken replies with Mandarin and other Chinese dialect words, idioms and expressions.

6.2.3 Actual study and School B's students (Total: 7)

Teo

Teo was a 14 year old student of Chinese descent and a Buddhist. She was bilingual in English and Mandarin. She was active in sports and also the cultural activities in the school. She was confident and independent in her opinions. She did not appear to take the majority view and would take a firm stand on issues which she felt she was right. She was polite, articulate and had a pleasant and friendly personality.

Isab

Isab was a 14 year old student of Filipino/Spanish descent, a foreign student and Christian. She was a prefect. She was articulate, well groomed and mannered. She was active in the school's extra-curricular activities like sports and societies. She spoke English very well and was confident in expressing her thoughts and feelings even if it went against the majority's views. She had strong and independent views about certain issues and values related to the stories.

Abin

Abin was a 14 year old female student of Indian descent and a Hindu. She appeared to be shy, soft spoken and polite. She could speak English adequately for the purposes of the interviews. She spoke slowly and carefully and paused a lot, probably because she did not wish to make mistakes when speaking in English. She also did not speak much and answered in short sentences. She appeared to be afraid to commit herself if she was not sure how to answer any question.

Lee

Lee was a 14 year old male student of Chinese descent and an agnostic. He was very friendly, polite and a very forthcoming and loquacious in the two interviews. He seemed to be more effective in speaking English than Mandarin. He did not seem to like to study and preferred to participate more in the school's sports and outdoor activities, especially cycling. He informed that he did not come from a well to do family, and had to work part time to earn to pay for part of his school fees and pocket money.

Loh

Loh was a 14 year old student of Chinese descent and a Buddhist. He was a foreign student from Penang, Malaysia. He was a prefect of the school. He was the school's book prize winner and was academically bright. He was effectively trilingual in the English, Mandarin and Malay languages. He spoke well and could be philosophical in his explanations and replies. He displayed very good memory and had also strong analytical abilities. He was polite, articulate and confident.

Mohd

Mohd was a 14 year old student of Indoneisan/Javanese descent and a Muslim. He spoke in English rather slowly and the impression was that he wanted to avoid making mistakes when speaking the language. He spoke little in the interviews but adequately enough to convey his thoughts and feelings. He had a gentle, polite and charming disposition. He was also interested in sports especially soccer. He could be passionate to talk about issues like non-violence and no bullying in the school.

Yeo

Yeo was a 14 year old student of Chinese descent and a Taoist. She was able to convey her initial thoughts adequately in English but was effective in conveying her thoughts in Mandarin. She appeared shy and spoke very little but was very polite and pleasant. She appeared to have difficulty remembering stories and expressing herself and in the two interviews had to be assisted by promptings and encouragement.

6.3 Interviews

There were two interviews to gather data from the students. The first interviews were conducted in the two schools in October of 2013. These were not specifically intended to test the memory of the students on all the stories they could remember as the students, given the short interval of a one-hour break between the story telling session and the interviews, had no problems in recollecting more than one story. Hence, given the severe time constraint allocated by the school, students were initially asked which stories they could remember just to 'warm up' the conversation. During these first few minutes, most students could easily and comfortably narrate a few stories and the contents of these stories. Then they were asked to pick and focus on one story they liked best. It was interesting how the students described and remembered the stories with their choices of words, facial, tonal and bodily expressions. The choice of and reasons for their 'one' story, and the peculiar and unique way each described their story constituted for the students a harvest of rich and diverse conversations and experiences. This first interview was also to evaluate if the students could reason out the intended values associated with the stories and to gather their feedback, feelings and opinions on this completely different approach of teaching values to them. The second interviews which were carried out about three months later in February of 2014 were to gather data on the students' memories of any stories using a tabulated structure of contents for evaluation. The more important purpose was to assess for any change in their learning outcome and moral development in the way they viewed or handled the same situations as depicted in the stories and if there was any mindset, behavioural or moral development.

During the interviews, students were encouraged to ask or clarify any questions and some students unintentionally also steered or digressed away from the questions of the interviews. However, this was not viewed as a disadvantage but on the other

hand, a “plus” as these provided a rich breath of additional data which indirectly supplement the total feelings and provided, in some cases, the actual context why the students answered in such a manner or description.

6.4 Theme 1: Remembered and preferred stories

The first theme covers a descriptive feedback on which one of the six short stories the students could remember or prefer best after an hour’s break from the story telling session in the “1st Interview” and then 3 months later in the “2nd Interview”. Gagne’s eight events of instruction required the stimulation of the memory of the students of previous lessons or learning in order to proceed to the next stage of learning (Gagne & Driscoll, 1988).It was not intended here to assess the students’ mnemonic ability to recall the stories but rather to use this recall exercise as a phenomenological platform to gather data on how and why these students remembered or preferred a particular story or stories. This is because the characteristics of a story help to serve the function of recall as they are believable, worth remembering, provocative and entertaining (Neuhauster, 1993). In the sub-sections below, these aspects of stories are revealed by students’ responses and reactions.

At the “1st Interview”, it was assumed that generally, most students’ memories of the stories they have heard an hour ago were still fresh and strong and given the limited time allocated by the schools per student, it was not possible to spend time to interview each students on all the stories they could remember as this would be very time consuming and would leave practically little or no time to interview each student on the other questions in the interview. Hence, students were at first asked which stories they remembered and this approach helped students to feel more relaxed as it gave them the assurance that the questions were not difficult. This approach was enough to gather data on the interesting experience of students in remembering the stories. After they have narrated the stories they would then be asked to name one story which they preferred best. This included why they preferred a particular story and to cite the contents of the story. Focusing on this story, each student would be asked for his or her opinion on what he or she thought was the intended value associated with the story and why. This was also a rich source of students’ deliberation from which data on their diverse opinions and explanations could be

gathered and understood. Thereafter it was also the intention of the researcher to hear the students' personal opinions on how they felt about this story-telling approach to teach values.

At the end of the 1st Interview, students were not reminded to remember or take any further action relating to the stories or values learnt. There was also no reminder sent to these students during the three months' period preceding the second interview. This was deliberately done so that the feedback and data gathered at the second interviews would reflect an accurate reflection and assessment of the students' actual memory, reaction, incorporation and the implementation of the stories and values learnt. This provided for the natural attrition of memory 'loss' and also importantly, without the students having being forced or deliberately to retain memory of any part of the stories or values and to act them out during the three months' interval.

In remembering or recollecting the stories and values, there was a table of contents formulated which specified the basic facts or elements relating to each story and from which the students' memory of their stories and values are assessed and based on. Please see Appendix I for the table of contents and values for the six stories. After carefully assessing each storyline, only five quintessential facts or elements were identified for each story. The decision to limit to only these five essential points was important and useful as a simple and effective denominator to assess students on their ability to remember the same stories at two times; the first interview (which was after an hour's break after the story-telling session) and the second interview (after their three months' school vacation and school term). Secondly, it was important to avoid the need to account for all the facts or contents (major and minor) of the stories as such degree of information was not relevant and necessary for the purpose of this research. Finally and most importantly, it was a useful and common reference point for students and researcher to focus on in capturing the detailed 'lived' experiences of the students during the interviews.

Practically, the tables of contents for each story provided a fair and effective way of assessment. Hence for example, if a student remembered 4 and above (out of 5 facts) for a story he or she remembered, this would be considered a good retention of the general story line. A student remembering 3 out of 5 facts would be

considered as average but for the purpose of the interview would be considered good enough to remember the overall story. However, if a student scored 1 or 2 of the story remembered, then this would be assessed incomplete and lacking but it indicated that the student remembered some of the essential facts as compared to one who could not remember any at all. This became very important at the second interviews when most students remembered less than the number of stories they did at the first interview and out of the stories remembered at the second interview, they had scant memory of the facts of the stories. These were when the evaluation of "1" to "5" scores became useful at the first instance of asking them to recall the stories and facts and when they were seen to be having difficulty doing so that the prompts were introduced to help the students to remember.

The six stories consisted of actually three (3) sets of two (2) stories each that dealt with a similar value. The six stories are at **Appendix J**. The difference in each pair of two stories was that they dealt with the same value but in different circumstances. The first story of each set depicted a story line which had a direct application to the intended value which most students could identify with directly or with an associated or similar value. However, the second story would deal with the same value but in circumstances which placed the character of the story in a dilemma. This meant the student had to choose whether to keep or break the value after considering the consequences and effects of their decision. In the second story of each of these 3 pairs of stories, students must pick only one option and were not allowed to pick or reject both options. Most students were not unanimous in upholding or advocating the same option or value in these "second" stories. They were also probed for their reasons and justifications for choosing any option which collectively represented an interesting, varied and divisive views.

The three pairs or sets of six stories used were as follows:

a. <u>The 1st Set</u> (Value: Non-killing)

i. The Wushu Backpacker ("Story 1").

ii. The Doctor's Dilemma ("Story 2").

b. <u>The 2nd Set</u> (Value: Non-stealing)

i. The Office Cleaner ("Story 3").

ii. The Virtuous Robbers (“Story 4”).

c. The 3rd Set (Value: Non-lying)
i. The Cherry Tree (“Story 5”).
ii. The Village Headman (“Story 6”).

The brief facts of each story are described below.

6.4.1 The 1st set of stories

In the first pair of stories, the intended **value** was on non-killing. In Story 1 The Wushu Backpacker”), Mei Ling, a young female student and also a school champion in martial arts was robbed and assaulted by a group of ruffians while trekking in the country side somewhere in South East Asia. Using her skills, she subdued these five ruffians and the villagers deeply appreciated her act and considered her their saviour. The village chief also told her that under their tribal laws, she had an option to kill these ruffians. All students interviewed were unanimous that the five ruffians were to be spared of their lives and alternative punishments were to be meted out to them.

In Story 2 (“The Doctor’s Dilemma”), this dealt with a doctor who was faced with a dilemma. He had to handle a complicated medical situation involving a pregnant woman who was due to be delivered. As a doctor, he knew he had to choose only one option or both lives would be lost. He had to choose to abort the unborn baby (and allow the mother to live) or to deliver the baby alive but this meant that the mother would die. This story dealt with the value of non-killing but the dilemma of the students was to decide on whom should this option be exercised in favour of? Students gave three different responses; the first was to exercise in favour of the mother (which meant the baby would die), the second was in favour of the unborn baby (which meant the mother would die) and third, not to do anything (which meant both mother and unborn baby died). Although the students were expressly told that the third option could not be used, some students tried to opt for this as a way to avoid making any difficult answer or giving the wrong answers. This is perhaps an Asian way to avoid any controversy, difficulty or embarrassment. Only after being told that this third option was not acceptable and assurance given that there were no

'right' answers, they remained silent for a while and then reluctantly gave the first or second option. The details are discussed and analysed in the relevant sections below.

6.4.2 The 2nd set of stories

The second pair of stories dealt with the **value** of non-stealing. In Story 3 ("The Office Cleaner"), the facts were about a part-time office cleaner who discovered a wallet containing some money one evening while cleaning up the office after everyone had left. If he took it, no one would have known about it and moreover the money in the wallet would get him the latest iPhone he wanted very badly. Here all students were unanimous that he should return the wallet.

In Story 4 ("The Virtuous Robbers"), this dealt with a fictitious neigbouring country where the majority was poor, hungry and sick and the minority was rich, greedy and selfish bullies. The government was corrupted and powerless, and there was lawlessness in the country. A group of people had the power, ability and resources to steal from these rich people and re-distribute their ill gotten wealth to the poor and needy. Should they do this? Most students opted to steal from the rich and give to the poor even when they knew stealing was illegal and not a value to uphold in these exceptional circumstances. There was a small group who felt that there should be no stealing and other options needed to be explored. The details are discussed and analysed in the relevant section below.

6.4.3 The 3rd set of stories

The third pair of stories dealt with the **value** of non-lying. In Story 5 ("The Cherry Tree"), a young boy whilst playing with his friends in the garden, had accidentally hit into his father's favourite cherry tree and had to decide whether or not to confess to his furious father the truth? An overwhelming majority of the students felt that the right thing for him was to tell his father the truth despite the risk of being punished by his father.

In Story 6 ("The Village Headman") which dealt with a situation set in Japanese-occupied Singapore during World War 2. This was when two freedom fighters sought refuge for a night in a village headman's house. Late that night, there was a knock at the door and when the village headman opened it, there were a group of Japanese soldiers who showed him some photos and asked if they were staying over at his

house? The village headman knew that if he told the truth his entire family of ten would be spared. If he lied and a search was conducted, the freedom fighters would be discovered and his whole family including himself would be executed immediately. Faced with such a dilemma, should he tell the truth or lie? Students decided differently amongst themselves and this was by far the most 'controversial' story for the students as some students became quite heated and emotional in their views. The details are discussed and analysed in the relevant sections below.

An important aspect of this first theme was not about gauging students' memory per se but about capturing the data on how and why students preferred or liked a particular story over another or the rest. Here the codes captured the reasons why students not only remember the facts but also how many students connected or related their preferred story to a particular reference or name, previous incident, experience or principle which they upheld. It informs the process of the students' feeling, thoughts and their emotional states (e.g. excitement, fear, sadness or boredom) in the process of remembering and narrating their story or stories. For many, recollection of the stories was not just regurgitating the facts and contents of the story but this process also intertwined with their feelings, interpretations and even memories of related topics and events. In short, remembering stories was not a straight forward mental test or quantitative exercise to check how many facts they remembered but provided a useful phenomenological platform for them to interpret and connect these to other memories, events or ideas. The data captured not only the facts of the stories but more importantly the mental impressions as seen and interpreted through the lenses of these 14 year olds' minds.

Lastly, it was planned that the role of the story teller in these story telling sessions was not to be carried out personally by the researcher. This was to ensure a degree of neutrality, detachment and non-bias execution of the actual story telling process which may be compromised unintentionally by the researcher. So originally, a friend of the researcher was asked and had agreed to teach the stories for both Schools A and B. In School A, a friend of the researcher volunteered to be the story teller. In School B, the principal of the school had requested that she wanted one of her own teachers to try out the role of the story teller. She had ensured the researcher that the teacher she chose would not try to influence the students in any conceivable

way, i.e. was not a teacher who taught or was teaching them and this was acceded to.

6.4.4 Interview 1

This sub-theme is important because it gathers, informs and understands the process of students' feelings, thoughts and interpretations on how and why certain stories were preferred by the students. The table below shows the data of the total number of students in the two participating schools, School A (11 students) and School B (8 students), and the one story they each preferred or remembered best.

STORY No.	PRESCRIBED STORY NAMES	SCHOOL A (11 students)	SCHOOL B (7 students)	TOTAL (18 students)
1	THE WUSHU BACKPACKER	2	1	3
2	THE DOCTOR'S DILEMMA	1	1	2
3	THE OFFICE CLEANER	1	1	2
4	THE VIRTUOUS ROBBERS	0	0	0
5	THE CHERRY TREE	2	2*	4
6	THE VILLAGE HEADMAN	5*	2*	7
	TOTAL	**11**	**7**	**18**

* Most remembered story in that school and overall

Table 6.2: The story remembered or preferred by students in Interview 1

As a general approach in the interviews, the first question asked was which story each student remembered best. As these were the first interviews and the time difference from the story telling session was short, almost all students were able to reply immediately and spontaneously without any prompting. The only time some students hesitated was when they were not sure which story (of several in their heads) to pick. When they were told that they could mention more than one story, they appeared instantly relaxed and immediately named another or several by giving the names of the stories. The students were not given any prescribed name or title to each story as the intention was for the students to concentrate, interpret and remember the facts or contents of the story. When these stories were told, they were being referred to as "Story 1" or "the first story" to "Story 6" or "the sixth story".

Except for a very small number of students who could remember all the stories in the correct sequence as they were being told, the intention was for the students to be able to use their own words to refer to them during the interview sessions. In so doing, the students tended to use their own words, imagination and expressions to describe and refer to the stories. This resulted in more detailed, richer and sometimes interesting descriptions. Nevertheless, students tended to devise creative (and hilarious) names to refer to the stories from their understanding and impressions of the stories which they had heard. These easily and correctly connected to the six stories, for example “Story No. 6” was correctly referred to by citing names like “The War Story” (by Tex, School A), “The Yamashita Story” (Jia, School A), “The Japanese Occupation” (Rei, School A, Loh, School B and Lee, School B) and “The World War Two Story” (Tang, School A). The influence of how the story teller told the story and the personal interests of the students came across strongly throughout the interviews. Generally, unstructured nature of the interviews was used to allow the students to speak freely about their feelings, made comments and also to ask more questions. Occasionally more structured questions were asked only to help students to narrow down on the details of the experiences and feelings they were having when narrating certain aspects of their stories.

There was a variety in the way the students described the stories and reasons why they remembered or liked a particular story best. Although remembering the contents of the stories in accordance with the sequence told was not important in assessing the students’ memory, it provided an interesting insight into the way the students remembered the contents and then either intentionally re-arranged them (and for some adding their own facts) as compared to those who just spoke what came off their memory. Also when explaining their reasons students’ choice of words (in English or in their mother native language), facial expressions, gesticulations and bodily movements too added to a more holistic feedback to understand the process of making choices or preferring a particular story over others.

6.4.4.1. Recollection by reference to a name for the story

Although there were story names prescribed for each of the six stories by the researcher, these were not known or told to the students. When the stories were

narrated to the students, these stories were simply referred to as “Story 1” or “the first story” and so forth. The students did not know of the actual prescribed names of the stories as one of the intentions of the research was for students to devise their own names to refer to these stories after having heard and interpreted them. This was common amongst all the students in the process of listening, comprehending and interpreting the stories. Even when the students were asked which stories they remembered or preferred, these were asked in the way the students would naturally devise names for the stories. Hence, the usual question posed to them was:

“Which one story do you like best or can remember?”

There were basically three ways in which students devised names and titles to refer to the stories:

6.4.4.1.1 From the contents of the story

Hence students used words either ad verbatim or derivatives of such words to devise the names to refer to the stories they preferred or remembered. This illustrates how the key words or phrases used to tell and structure stories inherently can impact students to a level where these are inextricably identified with the stories (Rae, 2015). Hence for Story 2 (“The Doctor’s Dilemma”), the following names were given by all the three students who preferred this story; “The Mother and her Baby” (Du, School A) and “The Doctor” (Lim, School A and Tang, School B). The actual words or terms used in the story were “specialist doctor” (once), “young mother” (once), “her unborn baby” (once) and “the baby” (twice).

In Story 3 (“The Office Cleaner”), students who remembered this story used the following names; “The Cleaner” (Mu, School A), “The Businessman” (Yeo, School B) and “The Wallet” (Yeo, School B). Again the given names were all words used in the story and interview questions were “Moorthy” (twice), “part-time general cleaner” (once), “The Chairman” and “the Chairman’s” (five times), “a wallet” and “the wallet” (three times).

In Story 5 (“The Cherry Tree”), most students who remembered this story used words, like “The Cherry Tree” (six times) and “The Tree” (three times).

In Story 6 (“The Village Headman”), all the other students who referred to this story to a war related event (see below) except Jia from School A who remembered a particular name of a Japanese officer, called “Lieutenant Yamashita”. This was used in the Story and this had made an impression on her that her choice to refer the Story as “The Yamashita Story”. Jia’s particular choice could be explained by her

deep interest in history as it was her favourite subject and it was not by accident that she remembered the Japanese character's name as a reference name to the story. This was unlike the other students who referred the story to a particular incident or event. A check was done on the syllabus and textbook of the History subject for the secondary 2 level. It was found that these students were taught about the Japanese occupation of Singapore during the World War Two and the main character in the Japanese army which ruled Singapore at that time was a "Lt. General Yamashita". His picture and name were mentioned in the History's text book, titled "SINGAPORE: The Making of a Nation-State, 1300-1975. Secondary Two"(Curriculum Planning & Development Division, Singapore Ministry of Education, 2015, p.26) and also described the cruelty, torture and suffering under his notorious military rule. It was highly probably that as Jia listened to Story 6, she recalled her history lesson and connected the lurid details of her history knowledge with the story she heard. Whilst listening and recollecting, she could have 're-lived' the story in her imagination given her interests and knowledge of history during this period. Naturally, under such a peculiar mental setting and impression, her preference and selection of the Japanese officer's name to refer to the story was logical and understandable.

6.4.4.1.2 Creating words (related to the story)

Under this sub-heading, students devised names for the stories they remembered creatively from their interpretation and understanding of the story. In all these stories, students devised their own names to refer to the stories although their recollections of the contents of them were correct. Because stories can capture the attention and interest of the listeners, they also can be retained in their minds by substituted words or phrases with associated or similar meanings to the actual ones used. This section illustrates how students 'recall' their preferred story by citing words which have associated or similar meanings. Hence for "Story 1" (the prescribed name was "The Wu-shu Backpacker") the following names were given by the following three students who preferred this story:

"The Girl" (Fab, School A)

"The Wu-shu Girl" (Iqba, School A)

"The Kung-fu Student" (Abin, School B)

All the above names were different from the researcher's prescribed story name (i.e. "The Wu-shu Backpacker") but these names effectively and correctly referred to

“Story 1” and were close enough to the prescribed name given. The choice of words was devised after the students interpreted what they heard. For example, the words “Girl”, “Kung-fu” and “Student” were devised by the students were not used or found in the storyline. As the story mentioned that Mei Yin was “16 years old and petite” (once), “her school’s representative” (once), “she…had just won the Inter-schools’ national Wu-shu championship” (once), students interpreted and imaginatively connected the age, gender (and even description of her small physique) and her championship to that of a female student and used the alternative dialect or common word, “Kungfu” to replace the words “Wu-shu”.

In Story 5 (“The Cherry Tree”) in which the words “the cherry tree” was used six times and “the tree” was used three times in the story, one student referred to this story as “The Plant” (Erik, School A). When she was asked if she meant a tree, she replied, “Yes, it’s the same”. This illustrates how the student connected a different word which is not used in the story as both these words, “Plant” and “Tree”, are connected in a broader horticultural sense.

In Story 6 (“The Village Headman”), most students remembered this story and for those who did, gave names which certainly reflected the scenario and context of the story. Although the historical event of the “World War Two” was used as a background for the story, this term was not used at all in the story. In the story, the only reference was made to “war time in 1945 and the Japanese had defeated the British and captured Singapore”. Through the students’ knowledge of their history lessons (which they have learnt in the earlier part of the year), they had imaginatively and creatively assimilated these historical facts and context into Story 6. This probably explained why Dex (from School A) referred the story as “The War Story” and his two other friends referred it as “The World War” (Tang, School A) and “The World War Two” (Chua, School A). Loh from School B referred the story as “The Japanese Occupation”, an official term used in the history text book to refer to this period of war time.

6.4.4.1.3 Creating words (unrelated to the story)

Under this heading, interesting data relate to the choice of words used by the students which were unconnected to those used in the story, verbatim or derivatives

thereof. The three students who remembered Story 4 ("The Virtuous Robbers") used words, which were non-existent and linguistically different from this story. Having listened to the story and then digested the facts of the story, these students then interpreted the story according to their internal world view. Hence, it was very interesting that two students referred the story as:

"The African one with the rich people (who were) very cruel" (Iqba, School A).

"The Africa one" (Lim, School A)

A check with the video recording on the story session relating to this story revealed no mention by the story teller of anything or remotely anything connected with the African subcontinent. It is a wonder how these two students from the same school, School A, could have chosen this word, "Africa" to refer to the story. Perhaps the description of the conditions of the country in the story where there were "wide unemployment, poverty, homelessness, terrible hardship and lawlessness faced by the general population in the country" triggered in these students' imaginative minds of places or countries that they have learnt in their school's academic studies or on T.V which connected them to similar conditions associated in some places of Africa. The coincidence of having two students using the same word is unusually interesting yet puzzling.

All the students who remembered these stories were able to understand the story and remember its contents correctly. What was worth paying attention was the way they devised an appropriate name to refer to the story. The diversity of the choices of names by students helps to inform how these were imaginatively created from students' interpretation and interaction of the facts of the stories. This also illustrates how stories have the propensity to further 'enrich' the memories and interpretation of the students by mixing factual with fictional contents in the process of creating meaning from the stories and values learnt (Bruner, 1986, 2002; Polkinghorne, 1988, 1996).

6.4.4.2 Recollection by sentiments and interpretations

Under this sub-theme, the students were interviewed on which story they preferred or remembered best which they would like to narrate. The purpose of this interview was not a mere memory test, i.e. to get the students to regurgitate the contents of the stories (as almost all the students could remember the basic contents of the stories) but to use this approach as a phenomenological platform for the students to

express and voice their varied feelings, opinions, interpretations and understanding of the stories they have chosen to remember. There was a diversity of interpretations and feelings expressed in the process of narrating the story line. In order to do this, the students were asked open-ended yet probing questions intended to encourage them to speak their feelings, thoughts and interpretations on what they felt or thought during the narration and recollection of the choice of their stories. This centred on the following type of open ended questions asked of the students:

a. Why do you like the story?
b. Which part do you like best and why?
c. What were you thinking about and feeling when you were listening to the story?
d. What would you do if you were the main character of the story?

To make it spontaneous, students were assured that there were no “right” or “wrong” answers before the interview began and, when appropriate, encouraging and approving words or gestures were expressed, which facilitated students to open up and speak freely. There was a few for whom after such efforts were made, would still not speak up. This could be because these students might actually not want to participate but felt obliged to do so or did not want to offend the school authorities. Usually, this appeared from the behaviour, body language and short replies of the student. Tex (School A) was an example of such a student who appeared taciturn throughout both interviews and below is an extract of some questions and answers from the interview:

Researcher: You have heard 6 stories, right? And which story do you like best? You can choose any one. It doesn’t need to be one (story)…it can be two or three stories.

Tex: The war story.

Researcher: Oh you mean the World War Two Story, the one about whether to rescue or to tell the Japanese?

Tex: Yup (nodding his head).

Researcher: When you heard the story…what was going on in your mind or heart?

Tex: Ehh (shaking his head).

Researcher: Was there excitement? Was there fear?

Tex: No (shaking his head).

Researcher: Your mind was very clear...on what you should do?

Tex: Ehh…it’s hard to decide.

Researcher: Can the story be improved?

Tex: Yup. I think it's too common.

Researcher: Would you like to suggest how it can be improved?

Tex: Not much different.

Researcher: Not much different? Would you like to add something…maybe a surprise, a twist in the story, to excite the whole plot?

Tex: Yah that would be good.

Researcher: Would you recommend this style to your friends?

Tex: Not really.

Generally, most students co-operated well and responded with their opinions and feelings, which were varied and interesting.

6.4.4.3 Association with unique or special emotional states

When these students were asked to elaborate on their feelings and thoughts in relation to their story they had chosen to re-call, these students felt a unique sense of feeling or experience connected with the dilemma the main character was facing. This often meant first having empathy for the main character of the story and then feeling something more in relation to the scenario, situation or the story plot. These students remembered their stories in connection with certain special or unique emotional states like awe, curiosity, fear, admiration, suspense or incredulity. This illustrates the power of stories to be able to invoke different states of emotions as students interpreted what they heard given their level of linguistic, cultural and intellectual dispositions as highlighted in the sub-sections below (Vygotsky, 1978; Gudmundsdottir, 1995; Egan, 1986).

6.4.4.3.1 Admiration (Bravery & Loyalty)

Hence in Story 1 ("The Wushu Packpacker"), when Iqba (from School A) was asked why he liked and chose this story, he was particularly impressed by the main character's sense of bravery:

Iqba: She is very brave-ful to fight alone and she not only had one opponent but 6 opponents to fight with. Even though she is very exhausted after walking with a heavy backpack she can still manage to fight them and win. She also helped the villages to overcome their feelings....err...their problems.

Researcher: Which part or which aspect of this Wu Su story that you can identify with or like best? For example, you mentioned she was very brave?
Iqba: Yah yah (nodding vigorously)… the part when she fights back…she's brave!
Researcher: Why is bravery something very important to you?
Iqba: It is something very important for you to overcome something you are afraid of. And something that you are alone with and to defend yourself.
Another student, Mohd (from School B) who liked and remembered Story 1, felt excitement when listening to the fighting part of the story when the young girl fought off 6 young men and ruffians. This might have conjured in the Mohd's mind an exciting life-and- death fight in which the young heroine's outward innocuous demeanour belied the prowess and bravery which saved herself and the villagers eventually.
"Yes, she almost got raped and killed. But with her skills she managed to fight back. I like her fighting part. Because not many girls go and fight so that's why it's very interesting".
Mohd.
Implicit for Mohd was that the heroine was an exception to his perceived norm that "not many girls go and fight" which aroused a sense of admiration for her bravery.
For Chua of School A, he chose Story 6 ("The Village Headman") to remember and he felt rather indignantly that some of his friends would prefer to tell the truth, i.e. the village headman should tell the truth to the Japanese soldiers which would result in the capture of the two freedom fighters rather than take the noble risk of sacrificing his entire family. When he heard this story, Chua felt a strong sense of loyalty should prevail in deciding whether to tell the truth or not. He was interestingly rather nonchalant about the possibility that if he were the village headman, his entire family would have been executed if he was found telling a lie to the Japanese soldiers:
Researcher: I remembered you said that you will save them (the two freedom fighters now hiding it the house), right or not? (Chua nodding). This means you won't mind having your family killed in order to save your 2 friends?
Chua: Yah.
Researcher : And why is that so?
Chua: It's like true friendship is so very hard to gain…and you must treasure this sort of thing. Anyway everybody must die what... it's just a matter of either (dying) earlier or later.

Researcher : So in that sense, you are saying that since everybody must die...
Chua: Then we must use it to save other people. Why not? Die early also the same what.
Researcher : Even if it was not successful?
Chua: Yah, even if it is not successful, it's ok lah.
This illustrates how the story can provoke the student to reason out his feelings and thoughts to rationalise and explain and reveal the underlying values which he held dear .

6.4.4.3.2 Fear and empathy

Here students who chose the story felt a distinct emotional state of suspense, fear or associated feelings like trepidation. In Story 5 (“The Cherry Tree”), Erik from School A liked this story as the main character was a teenager like her and she was able to empathise her situation when listening to the story especially the anger of the boy’s father. She was able to connect this to her own father’s anger if a similar event happened to her.
Researcher: Which story do you like best?
Erik: I like the Plant story best.
Researcher: You mean the Cherry Tree. Does this story help you to recall any other thing?
Erik: No but (I like) the teenager’s part. Because it’s like when you have done something wrong, like every teenager and every children, you will always think if I should tell my parents or not (about the truth).
Researcher: Which part of the story do you like best?
Erik: When the boy is deciding if he should tell his father (the truth) or not.
Researcher: If you were put in his shoes, what happens?
Erick: You can feel like fear and you feel like, “should I tell or not?” because my father is really very angry!

Similarly in Story 6 (“The Village Headman”), Tang of School A felt “fear” and “cruelty” at the mention of the dreaded Japanese secret police, the Kempetai, mentioned in the story. Even though the story only mentioned that some Japanese Kempetai soldiers knocked at the door in the middle of the night and there was no

description of any other action taken by these soldiers, this was sufficient to arouse in Tang a feeling of fear when listening and recalling the story.

Researcher: So when you heard the word, "Kempetai " in the Story, what does it remind you of?
Tang: Cruel
Researcher: Cruelty...you feel fear? (Tang nodding several times) Now in the Story, which part of the plot did you find it frightening and exciting.
Tang: The part when the Kempetai came knocking on the door.
Researcher: Why is that so?
Tang: It's like keep you in suspense and keeps you wondering who is knocking on the door?

In Story 3 (“The Office Cleaner”), Mo of School A could also feel “frightened” as he empathised with the owner of the lost wallet because he was able to recollect his own loss of his wallet many years ago in school.

Researcher: Have you lost your wallet before? And how did you feel?
Mu: Yes. Frightened.
Researcher: Frightened right?
Mu: And sad also lah.

Sensations like fear and related negative feeling like suspense and sadness are felt and thought about by these students when they were listening to and recalling the stories which involved the students having interpreted and relating to the facts of the stories.

6.4.4.3.3 Invoking interests or excitement

For Isab of School B, Story 5 (“The Cherry Tree”) aroused in her a sense of excitement and suspense when she heard the story and was keen to find out what would happen to the boy if he chose to admit the truth that he was responsible for damaging his father’s favourite tree. She vividly expresses herself in the extract below.

“Like when the tree broke and everyone knows that this tree is precious to the dad and the dad liked it so much and then the son broke it so everyone wanted to know how the dad would react to it. You know...the dad will get very angry…ha ha ha. I think it's very exciting cos you would want to know how the dad will react, especially it's his own son who broke it.”
Isab, School B.

Another student, Jia from School A, found Story 6 (“The Village Headman”) “very interesting” and “it tells you about the past which you cannot experience any more”. This story connected her to her favourite historical era, World War Two, which she understandably found also “very interesting”. And when she was asked why this was so? She replied excitedly:

Researcher: Do you like World War Two stories?
Jia: Yes! Because it’s very interesting. Like the Japanese want to attack you and then you must defend!”
Researcher: Where do you like this impression from? From the movies?
Jia: From You-tube and history class.

So from the above, it is evident that the story triggered in Jia a nostalgic trip back in history to the World War Two era with all the lurid details of deaths, injuries, torture and destruction which she was informed by watching the You-tube and listening to her school’s history teacher’s lessons on the Japanese occupation of Singapore during World War Two, a topic which was taught to her and students of her level as part of the national history syllabus for secondary 2 students. Her school mate, Tang from School A, also shared the same feelings and thoughts of excitement, fear and suspense when she heard and recalled the story.

Researcher: Why do you like the World War Two story?
Tang: Because it sounds very real.
Researcher: When you say it sounds every real what do you mean? You never lived during the World War Two.
Tang: Because from the World War Two there are many big impact…a bigger impact.
Researcher: But you never lived during the World War Two how can you say it has a “bigger impact” on you?

Tang: It's the story (that had an impact on me)...especially the Kempetai (part of the story).
Researcher : You like Kempetai?
Tang: Yah yah (smiling very broadly).
Researcher: So when you heard the word, "Kempetai", in the story, what did it remind you of or create in your mind?
Tang: Cruel things.
Researcher : Cruelty...you feel fear? (Tang nodding several times) Now in the story, which part of the plot did you find very frightening and exciting.
Tang: The part when the Kempetai came knocking on the door.
Researcher : Why was that so?
Tang: It's like keep you in suspense and keeps you wondering who is knocking on the door?

6.4.4.3.4 Sense of urgency

Another aspect which such a story could capture and invoke in the students was a sense of urgency or criticality especially in the stories involving a dilemma, for example when someone had to make a life-and-death decision. Features of a story can make the students empathise with the protagonists and their dilemmas they have to solve in the stories stirring up emotions like trauma and tension, thus making them memorable and easy to associate for some students (Rossiter, 2003). Hence the most popular story, Story 6 (“Village Headman”) which told about a village headman who allowed his two friends to stay over for the night and was subsequently visited by some Japanese soldiers that night and queried if he had any guests staying over. Students who chose this story all recognised the urgency and difficulty the main character faced. This is Jia from School A who gave one of the typical or similar feelings the other students felt:
Researcher: So which part of this story you like best?
Jia: When the Japanese asked Mahmud (whether he had guests staying over for the night). Because he has to make a decision. If he told them about his two friends, then his two friends will be killed lah. Then if the Japanese were to find out the truth then all of them (family members) will be dead. Either he lives or he dies. He has to make an important decision of his life.
Researcher: ...what was going on in your mind or in your heart?

Jia: Tell, also die and don't tell, also die.
Researcher: So how do you feel?
Jia: I just want to keep quiet and don't say anything! (Sighing)

Another student, Chua from School A, who chose the same story as above described the moment when the village headman had to decide whether to tell the truth or lie about the stay of the two freedom fighters in his house.

Researcher: Why do you like this part best?
Chua: Because it was a life and death decision if he gives away his friends or he saves them but if it is later found out then "die!", his whole family dies. So it's a very big decision....A crucial moment...a decisive moment.

This showed how these students felt and empathised with the difficulty, tension and dilemma faced by the main character of the story. They also experienced a sense of urgency and for Jia, a sense of trauma and even a sense of loss of what to do when she sighed and wished she could resign herself "to keep quiet and don't say anything", signifying that if she had a chance, she would not want to get involved in the matter. These illustrate the dynamic mental process that was playing in their minds when they were listening to these stories.
Story 2 ("The Doctor's Dilemma") was also the other story where the main character, a doctor, had to choose only one option out of two equally difficult treatments, i.e. either saving a pregnant woman or her unborn child. Du from School A typifies the same type of replies students who chose this story felt and experience.
Researcher: Why do you like this (story) best?
Du: Because this one discuss about a mother's nature love.
Researcher: So which part of this story line do you like best and why?
Du: The doctor can only save one because it makes us... like...think...which ..mmm...who the doctor should save...it makes the audience to think.
Researcher: In what sense, "think"? To think about what?
Du: Who to save?
Researcher: Is that difficult to do?
Du: Yah yah because the father wants to save his wife but the wife wants to save the child! (Excitedly)

6.4.4.3.4 Association with a past incident or event

The second group of students connected the stories with associated qualities and memories of a similar event. For Mu from School A, he remembered Story 3 (“The Office Cleaner”) about finding the wallet in the Chairman’s office by the cleaner. This story was meant to teach directly the value of non-stealing or honesty. For Mu, he could relate to this story because he felt “fear” and “sorry” for the Chairman who lost the wallet. When he was asked why he felt this way he related his own story of losing his own wallet and the fear and anguish he experienced then when he was 10 years old.

Researcher: And you like the story? (Mu nodding) Why do you like the story?
Mu: Because it really shows daily life.
Researcher : You lost your wallet before? And how did you feel?
Mu: Yes. Frightened.
Researcher: Frightened?
Mu: And sad also lah.
Researcher : Is that why you can understand and like the story?
(Mu nodding several times). When did you lose your wallet?
Mu: In primary school.
Researcher : Then when you lost your wallet, what happened?
Mu: Got scolding...from my parents.

It is apparent that the “scolding” from his parents and also the loss of his pocket money and the personal items in his wallet inconvenienced and terrified him at an age when such personal items like his student’s identity card and “credit-tokens” (used for paying transport fees whilst taking the public buses and trains and food items in the school’s canteen) must have had an emotional impact on him when he heard this story.

Another story, Story 5 (“The Cherry Tree”) which dealt with a young boy’s decision whether to admit to his furious father about his own carelessness in causing irreparable destruction to his father’s favourite cherry tree invoked in two students’ memory about being placed in a similar situation on whether to tell the truth or not

after committing an act of negligence. In both of these cases, the students decided to tell the truth to their elders.

From Isab of School B:

Researcher: Did this story help you to recall any of your own experience when your dad was mad and you had to tell him something that he might not want to hear? (Isab nodding and smiling) You were in such a situation? Would you like to share it?
Isab: Mmmm..my dad had this new watch, my brother and I were..and I don't know why we were doing this. We started playing catch with it and of all things, we used the watch. And when it dropped on the floor, it had a huge scratch on it. And then we didn't know what to do. So my brother then (said), "let's tell him that when we saw it there was already a scratch". But I then thought if my dad found out that we were lying we would get into even more bigger trouble. So, never mind let's tell the truth that we dropped it. So if I told him that we played with it, he might just think that we were crazy...or retarded. Ha ha ha.
Researcher: So how...I am interested to know...in the end did you tell your dad?
Isab: Yah, in the end I just told my dad and my dad was like...it's ok, it's only a watch.
Researcher: Wow what a big relief!
Isab: Yeh...ha ha ha.

From Lee of School B:

Researcher: Why do you like this story?
Lee: Because this reminds me of my accident...yah.
Researcher: The one you shared just now? You want to let us know again?
Lee: Yah. Because I was cycling at Punggol or Sengkang coastal park connector and then I was on the road and it was wet. So I couldn't brake and I had to swerve but then the tyre got stuck in the drain, the impact flung me back and I landed on the road. Then the tyre also got snapped lah.. .So I had to actually carry the bike back all the way back home lah.
Researcher: And you are actually ok now? (Lee's right arm was in a bandage, nodding) So what actually has that got to do with the story of the Tree?
Lee: Because the bike was actually my brother's.
Researcher: I see.
Lee: Then my brother actually spent a lot of money on the bike also.

Researcher: So what aspect of the Cherry Tree story has relevance to this story about your bike?
Lee: Because he has put in a lot of effort and time for his bike and he uses the bike a lot for his competition and everything lah. He does mountain biking a lot lah.
Researcher: So what was it that you felt you had to tell your brother...which has some relevance to the story?
Lee: I will tell him that I broke it and not like...the car hit me or something like that lah.
Researcher: Ah I see...so you had to choose to tell him if it was an accident or it was you who was personally involved in the damage of the bicycle?
Lee: Yah yah (nodding his head).

The above students' narrations of similar experience illustrate how stories can activate memories of the students' past and float them up to remind them of particular events and also what they did, especially the moral action they took in response to the similar situation they were facing. This could also reinforce the similar values experienced and taught. Because these students had a similar prior incident and experienced the consequences of their decisions, they were able to apply the same decision without difficulty or hesitation when they heard these stories. This also illustrates how stories can provoke and reinforce certain behavioural patterns (Bruner, 1986).

6.4.4.4 Shift and changes in view and positions taken

Stories also could be structured in such a way where they allowed the students to emphasise with the dilemma of the main character of the story and also provide 'space' for interpretation and participation in the decision making process so that the students can take on a position (and change it) and to share their reasons for doing so (Bruner, 1986).

When interviewing the students about the stories they remembered in the research, it was also an opportunity to get them to develop and elaborate on their reactions, opinions and feelings. This was about their choice and decision on what they would personally do if they were in the shoes of the main character of each story. This is because in the six short stories, there were no decisions made by the main

character. This was to be decided by the student, each for himself or herself. This was dealt with at the end of each story when the story teller would ask the students what the main character should do. As time was limited, the story teller usually would conduct this by a show of hands. As this was an Asian audience, it was likely that students could have raised their hands in order to be seen to be part of the majority's view as to be part of the minority was viewed negatively. Therefore, the interviews provided an opportunity for students to change their earlier decisions if these would reflect their real thoughts and opinions. Also, it was also an opportunity for some who wanted to stick to their earlier decision after they had re-considered their thoughts and decision. It was also at these interview sessions that some students were asked what they would do if they were in the 'shoes' of the main character in the story, i.e. from the perspective of being actually the person making the decision as compared to them making a decision from the perspective of a 'third party observer'. Alternatively, some students were asked if they would change their earlier decision given at the story telling session and at the later interview session. These different approaches were done to encourage and motivate the students to think, empathise and feel for the characters and circumstances in the stories which produced more hidden or underlying feelings and thoughts of the students, previously not thought about.

It appeared that if students were asked to make their decision from the perspective of a "third party" observer, there was a general expectation that most students gave the following expected answers:

a. In Story 1 ("The Wushu Backpacker"), the Wushu Backpacker should pardon and spare the lives of the 6 ruffians who tried to harm and kill her. This was in accordance with the value to be taught, i.e. non-killing.

b. In Story 3 ("The Office Cleaner"), the office cleaner should return the wallet he found in the chairman's office to its owner, the chairman. This was in accordance with the value to be taught here, i.e. non-stealing.

c. In Story 5 ("The Cherry Tree"), the young boy who accidentally knocked and damaged his father's favourite cherry tree should confess and tell the truth to his father, albeit in a very furious state of mind. This was in accordance with the value to be taught here, i.e. non-lying.

The other paired stories, Story 2 (“The Doctor’s Dilemma”), Story 4 (“The Virtuous Robbers”), Story 6 (“The Village Headman”) all dealt with similar situations as the first story of each pair. The only difference was that the characters in these ‘second’ stories were put in a dilemma where making a decision in each story by the students was not as straight forward matter as compared to the ‘first’ stories. Here students were not unanimous in their decision and some even chose to reconsider their answers at the interviews.

The changes in position taken, differences and diversity of the students’ responses, opinions and justifications at the interviews gave rise for an opportunity to explore and capture this rich diversity of feelings, thoughts and opinions in relation to these stories they chose to remember and narrate. Whether the students’ decision remained unchanged or altered, it was clear there were interesting inputs to constitute the rich diversity of their views too. Only three stories were affected by these shifts of decision like Story 2 (“The Doctor’s Dilemma”), Story 5 (“The Cherry Tree”) and Story 6 (“The Village Headman”) and these will be discussed in detail below.

6.4.4.4.1 Where position remained unchanged

In the interviews, after students had recalled the main points of the stories, they would then be asked for their views, opinions or decision in choosing a particular course of action with regards to the story line. This was done from two different perspectives. The first would be from the perspective of a “third party observer”; what should the main character in the story do? The second would be what the students would do, from the perspective of him or her being in the ‘shoes’ of the main character. There were basically two categories of responses here. The first category represented the majority which remained unchanged, i.e. from the Story Telling Session. A typical example was Abin from School B when she was recollecting Story 1 (“The Wushu Backpacker”).

Researcher: So what was your decision then? To kill all 5? Imagine you were her now. You have a choice. You can kill all of them or you can spare their lives. Which one will you take?

Abin: Still spare their lives.

Researcher: Why do you want to spare their lives?

Abin : She was only 16 years old and I don't think that if I were in her shoes I will kill

them.
Researcher : You won't kill them. Why? Why do you not want to kill them? You would have brought a lot of benefits to the villagers, right?
Abin : Yah but I will mostly hand them over to the Police so the law and order will take care of it.
Researcher : But what happens if there is no law and order or Police. In some countries the police are very corrupted... actually it could be them paying the Police to keep quiet. If the Police is hopeless...
Abin : Then I will hand them over to the villagers.

From the above extract, it was clear that if Abin had to decide if she were in the shoes of the heroine of the story, her earlier decision not to kill the ruffians remained unchanged. Fab from School A, also took the same position that at both scenarios or perspectives, he would choose the same approach.

Researcher: What would your decision be then and now? Why?
Fab: Don't kill. Because it is better to throw them into prison and then slowly make them reflect.

For both of these students, there was no change in their decisions and the reasons they gave showed the rationale for doing so. Abin felt that the heroine in the story was "only 16 years old", i.e. too young or immature to make such a critical decision which affected the taking of someone's lives and thought that "Police so that the law and order", the state with its due process of law, was better equipped to handle this issue. Fab, though taking the same decision, had other justification. He felt that it was more beneficial for the ruffians to be spared and he referred and chose the reformative and rehabilitation approach. Hence even though these two students chose the same approach their rationale and reasons were different. In Story 2 ("The Doctor's Dilemma"), Teo from School B felt that there would be no difference in her decision in either perspective and she gave her interesting reasons and thoughts about it.

Teo: Yes (nodding). Yah it's like I know that you put yourself into her shoes and you think who you would like to save?

Researcher: So what is your answer? For this question, I saw there was 50:50.
Teo: I will save the mum.
Researcher : You will save the mother. Why would you save the mother?
Teo: Because like.. .later the mum and the dad can still produce children. And then maybe like... the parents still have things like... they have not done together which they like to do.
Researcher : Ok if I change the story a little bit? I say that the mother cannot have any more children. Would that change your answer?
Teo: No.
Researcher : No? You will still save the mother? But no more babies for her already.
Teo: Can adopt.
Researcher : Ok can adopt. But they don't like adoption. Some people don't like adoption because they like their own especially a typical Chinese family. They just feel they must have the 'continuation'. Would your answer still be the same for the doctor?
Teo: Yes (nodding and smiling).

Here, Teo felt that no matter how, it was the mother's life that was the priority as there were other rational options to have another child for the couple, like producing the next one or considering adoption. Even if this was not preferred or available, to Teo the "mother" must be saved at all costs.

Also for Erik from School A who chose Story 5 ('The Cherry Tree"), she felt that no matter under any of the two perspectives, she was prepared to speak the truth and to own up to her father.

Researcher: So in that story what do you think the boy should do?
Erik: He should tell the truth because it is accidentally and ...before that if he didn't tell anyone ..if it is for me if I was in his shoes and I didn't tell anyone I will feel I cheated.
Researcher: My next question is that it is very different if we have to decide for somebody like for example this story "what should he do?". A lot of people will say tell the truth. But now we change the story a little and say if you were the boy what would YOU do? When we asked the first way, all your friends put up their hands to

say the boy must tell the truth (Erik nodding and said "yah yah") but when we change the question and asked what would YOU do if you were him, your friends changed their answers (Erik nodding and said "yah yah") because you all can understand... right? Seven of you all will do and six of you will not do. So, if it were you, what would you do?
Erik: I will still tell the truth.
Researcher: Why would you tell the truth?
Erik: It's the right thing to do and also like if it was my father and I am very close to my father and I will feel guilty.

6.4.4.4.2 Changes and shifts in position

On the other hand, there was the second category of students who felt that a different perspective necessitated a different action and considerations. Although this group was in the minority, their views contribute to a complete and comprehensive compilation of data relevant to a phenomenological and qualitative research. Hence in Story 2 (“The Doctor’s Dilemma”), where the students were asked whom, of two persons, should the doctor save? Du from School A had earlier in the same interview felt that the doctor should save the pregnant young woman and allow her unborn baby to die in order to save her, decided to change her position when she was asked to be “in the shoes” of the pregnant woman.
Researcher: If you were the doctor which one would you save? Don't worry there is no right and wrong answers.
Du: I will save the mother
Researcher: And the reason?
Du: Because she can have more babies!
Researcher: Now if I can change the question a bit. If you are now the mother in the story. You have this baby in you for 9 months and you sayang (love) it very much. Now you might not know the feeling of being a mother. In 10 years from today, if you marry and have a baby...and you and the baby develop this strong bond. Would you decide differently?
Du: Yes, I will save the baby.
Researcher: Why?
Du: Cos of love.

For Du the justification for the change of position was based on the mother's love for her unborn baby. This was something she was able to empathise when she was asked to imagine herself as the mother carrying the child for nine months. Referring to Story 5 ("The Cherry Tree"), Isab from School B thought differently too if she had to be the person actually making the decision.

Researcher: There are 2 ways to tell the story. If now I am to change the question. Just now you narrated the story correctly which was good because it means you remember the important points. Now if I were to ask you; if you were just to read the story like that and I say that, "what should Benjamin do?" That is you are not attached to the story at all. That is like a neutral person. How would you answer?
Isab: I would lie. Yes.
Researcher : You would say that Benjamin should lie? Why?
Isab: Cos why would we want to get into trouble? Nobody wants to get into trouble especially if it's something important to your parents. That is the last thing you want. Ha ha ha...
Researcher : But if I now change the question a little and I say that, "If you were Benjamin," would your answer be different? Why?
Isab: Yes cos I would rather tell the truth. Because if I lie, it will lead to more lies and it gets more complicated and I might make a mistake in lying then you will get into more trouble if you lie. Yah.
Researcher : Very good. Why the difference? Why if you are not involved in the story, you will say...
Isab: Because nothing will happen to me..ha ha
Researcher : But when you are asked to answer the question where putting yourself in the shoes of ..then your answer will be different..
Isab: Yap.
Researcher : ..for the reasons you mentioned (Isab nodding her head several times). Why is that so?
Isab: I am not really sure..cos if you are not him, he can do whatever he wants cos you won't be affected. But if you are him then you have to like...take into consideration what you are going through.

Isab's first answer was different from the majority of her schoolmates in relation to this Story because most would say that they would speak the truth. For Isab, she felt that if it was just a story and she was just deciding from an 'observer' position she would tell a lie. But when she had to make a decision from the perspective of herself being in the shoes of the character of the story, her position changed. Here Isab reasoned out the difference between making a decision from a third party observer viewpoint and when she were in the shoes of the main character of the story was that in the latter position, she had to be personally affected by the consequences of her own actions. Another interesting view is that given by Loh from School B where he decided to change his decision from his earlier one when he referred to Story 6 ("The Village Headman").

Researcher: So in that story, I remembered your teacher asked you all to raise up your hands to show, who will tell a lie and will not tell a lie. If you tell a lie, as your friend called it a "white lie" you saved 2 persons. If you tell the truth, that 2 persons have to be dragged out and executed. Of course there is an element of risk taking. I couldn't see who put up their hands but i saw some said "yes" they will tell the truth to the Japanese and some said they will not. What was your answer to that one?
Loh: At first I put up (my hand) to say I will lie to save them but now I have made up my mind. I will now tell the truth. Because you must see from a wider scope.
Researcher : Sorry...you mean you will tell the truth meaning you will say that there are now 2 persons staying in your house. Then the Japanese will drag them out and kill them.
Loh: It's not only about the matter of integrity. It's about seeing it from a wider scope...you gain the trust from the Japanese authorities. And if you gain the trust from the leaders, then they may not search the village that often and you have more chances to save others who come to the village. So actually you are sacrificing these 2, you end up saving more lives.

In this story, it was clear that Loh felt that his earlier decision to tell a lie which could save his two friends was not right in the "wider scope" of things. This was more a strategic and tactical approach, that he should first gain the trust and confidence of the Japanese authority and having done that he would be able to do more in future for the villagers, i.e. save more lives and therefore justified the initial sacrifice of the

two freedom fighters. This dramatic shift in the student's reasoning informs the research how students when placed in a scenario of dilemma would vacillate from their previous decision and expressed interesting alternative views and opinions, which were divergent, thought provoking and diverse. This shows how stories can be used to test the maturity and sophistication of their thought process in moral reasoning**.**

In conclusion, the key findings in Interview 1 are that certain features and characteristics of stories made them memorable which aided recall and that this manifested in various modes or ways in students. These took in the forms of references by names which were either used in the stories or invented, by triggering off students' memories of past events or incidents and invoking different negative and positive feelings in them. In addition, it was also an opportunity to find out how and why these students reacted as such if faced with the dilemma in the story. The data collected from the students on these aspects were interesting, diverse and rich in details, contradictions and insightful to answer the research questions.

6.4.5 Interview 2

These interviews were conducted three months after the 1st Interview which covered approximately two months' of the school's end of the year's vacation and thereafter their return to their new and higher academic year (Secondary 3 level) of another one and half months. They would be in their 15th year of age. The same approach at the "1st Interview" was taken for this "Interview 2" given the time constraint. Amongst the questions asked, the first question the students were asked was which of the six stories they preferred or remembered as the purpose was to use this first story as a platform to get the students to describe and express their feelings and thoughts freely on other questions whilst gathering the relevant research data. If any student was able to remember more than one story, this was a 'bonus' and they were then asked to recollect them for the main purpose of the interviews. In these interviews, the purpose was not so much to assess for the students' mnemonic ability but this was done only to use these recollections as a platform or base for the next part of this research study (Gagne & Driscoll, 1988). This was to ask students if they had assimilated or acted on any of the values they had learnt from the stories. And in doing so, had these changed or affected their mindset or character relating to the

character values they have learnt. This session was to gather from the students their experience of applying them in their lives during the three-month interval.

To begin the interviews, students were put at ease by asking them to narrate any story they remembered. This was also a good way to 'warm' them up and also for the researcher to detect for any difficulty or discomfort Asian students may have as some may consider it embarrassing or shameful if they could not remember any story. And as expected, many students expressed difficulty remembering the stories. Here students had to be assured that it was natural not to be able to remember everything and if so, prompting will be given to help them remember. And they were told that even if they forgot after promptings were given, it was still alright. It was observed that this approach brought relief and a sense of comfort to the students. It was observed that many students trod carefully by speaking slowly and carefully when narrating the stories. But after a few minutes of verbal and visual assurances given, the majority became relaxed and were able to participate in the interviews normally. The following table shows the stories remembered by all students:

STORY No.	PRESCRIBED STORY NAMES	SCHOOL A (11 students)	SCHOOL B (7 students)	TOTAL (18 students)
1	THE WUSHU BACKPACKER	3* plus <1>	3*	6* plus <1>
2	THE DOCTOR'S DILEMMA	(1)	1	1 plus (1)
3	THE OFFICE CLEANER	1	0	1
4	THE VIRTUOUS ROBBERS	(1)	0	(1)
5	THE CHERRY TREE	1	1	2
6	THE VILLAGE HEADMAN	1	2	3
	TOTAL	**6 plus(2)<1>**	**7**	**13 plus(2)<1>**

* Most remembered story at the 1st attempt.

Figures not in brackets denote remembering minimum 4 out of 5 facts of each story at the 1st attempt.

"( )" denotes the number of story where students remembered from 1 up to 2 of 5 facts of the story at the 1st attempt.

"< >" denotes the number of stories where students remembered after prompting and remembered at least 4 out of 5 facts of the story at the 2nd attempt.

Table 6.3 The story remembered and preferred in Interview 2

The above table consolidates the overall number of stories that a total of 18 students from Schools A and B remembered best, with 16 students being able to remember at least one story and two students who had reported that they could not (or deliberately refused to) remember any stories, even with heavy promptings administered. This is described and elaborated below.

6.4.5.1 Recollection of the same stories

Generally, the students from both schools took longer time (as compared to the first interviews) to recollect the stories. This was understandable as the interim period was much longer in these second interviews. Nevertheless in trying to recall the one story which they remembered best, there was the reference list of the 5 essential facts or elements that constituted the basic framework of each story (See Appendix I) which could be used to gauge the students' memory. Hence if students could remember at least 3 out of each story's 5 essential facts, this would be graded as "MOST" and for those who could remember up to 2 facts out of the 5 essential facts, their recall memory would be graded as "SOME" and if a student cannot remember a single fact of the story, this was graded as "NONE". Although the purpose was not to do a quantitative assessment of memory recall, this assessment was important in that it assists and informs the research on the degree of recall for the purpose of establishing a common understanding of what the students could recall and in the event of their having difficulty in doing so, to administer prompts. There was also another ancillary important reason; this was for the evaluation of what values (which were associated with the stories) these students still remembered and applied them, if at all, during the period before the second interviews.

6.4.5.2 Attitude of the students

In the recalling of stories, it was expected that given the interval of three months, the students were not able to recall as fast as they could as compared to the first interview when their memories were fresh after listening to the stories an hour ago. Hence some students expressed uneasiness or felt ashamed or 'guilty'. It was important to allay their fears and discomfort as negative feelings could adversely

impact the affective domain of students' learning process which is inextricably linked to moral development and had to be skilfully dealt with by the trainer like giving assurances and encouragement (Bloom et al, 1956)

6.4.5.2.1 Apprehension

There were generally some initial apprehension and hesitation when recalling the stories. This was understandable as in an Asian context, some students might take this as a mark of failure or academic regression for them. To overcome this, assurances were given that it was alright not to remember all the stories they heard and remembered before the long vacation. It was also stressed there was no rush to get them to tell the stories and they could narrate them at anytime of the interviews. It was noted that they felt a sense of relief and this helped many students to remember at least one story. For Iqba from School A, he began by stating a caveat.

Researcher: Thank you for coming for this interview. I am so happy you can make it.
Iqba: I am afraid I cannot remember and cannot answer all the questions...my answers may be different.
Researcher: It is ok. Don't worry. Even if it's different, it's alright. It's because we just want to do this study to gauge how much you all remember and then use our findings to help you all and also to benefit future students lah.
Iqba: Ok (smiling broadly and nodding).

For two students from School B, Abin and Lee, they expressed their thoughts and feelings as follows:

<u>Abin from School B</u>
Researcher: Today I am here to ask you which of the 6 stories you can still remember. Which one?
Abin: I remember only one but it is not very clear (sounding warily and slowly)
Researcher: It's ok. Don't worry.
Abinaya : It's about a girl who was in martial arts.

<u>Lee from School B</u>

Researcher: So which stories can you still remember? Out of 6 stories.
Lee: Yes, there were 6 stories but then I can't remember all 6 (frowning a little and sounding very anxious).
Researcher : That's alright because not everyone can remember all. In fact so far, none.
Lee: OK (smiling). So the first one I can remember is the one with the Japanese occupation and the chief of the village had some refugees or something like that. And they hid in his house. And then came the Japanese officer who asked him if he saw any of the refugees and it was his choice whether to a lie or tell the truth.
Researcher : Very good.

In both Abin's and Lee's conversations above, after they were assured that it was alright not to be able to remember all the storyline completely, they looked relaxed and were able to narrate at least one story with all its 5 facts. Although the students did not mention this expressly, it was observable from their facial and bodily expressions that they felt less anxious than before.

6.4.5.2.2 No interests

There was one student who was observed did not appear to want to recall any of the stories. Tex, who was uncooperative in the first interviews also exhibited the same attitude in this second interview. Nevertheless his inputs were equally important to be gathered to complete a full and comprehensive data of the various experiences of the students involved in this research. He was faster at this second interview to dismiss any suggestion or effort to get him to recall any stories.

Researcher: There are 2 parts to today's interview. The first to ask you which stories and values you still remember and the second part is to ask you if you have the chance to apply the morals learnt from the stories.
Tex: I can't remember any.
(A list of the intended values and key words of the various stories were told to prompt and help him to recall any story)
Tex: No there was no such chance. I can't remember any story at all.
Researcher: In the meanwhile as I go along if you remember any stories, you can tell

me...
Tex: I totally forgot.
(Almost towards the end of the interview)
Researcher: Can you still remember any stories now? Some students can't remember when we start but towards the end of the interview all remembered one or two stories.
Tex: No, not at all.

Tex's experience even at this second interview exhibited reservation and a non participatory attitude of someone who was not keen to be involved in the sessions willingly. This could be because he acted out of obligation to his teachers or his classmates. His feedback though terse, reluctant and short is useful in describing and understanding the overall experience of students involved in the research.

6.4.5.3 Remembering the story

There were four types of recollections of stories told by students. Even though stories are memorable, they are also subject to be forgotten gradually over time. For many in this research study, these stories were not entirely forgotten but only partially and at different degrees of attrition. That which were forgotten could have interesting effects and reactions in the minds of the students. This in turn impacted the values they remembered and which were applied subsequently in their lives for the purpose of this study. These are explored below. The first is one group of students who remembered the same story as in the first interviews fully (or mostly) whilst others remembered partially. The second group comprises students who remembered stories which were not preferred at the first interviews. The third group was students who injected new facts or modified existing facts, and included one student who invented an entirely new story of her own and was so confident it was the story she heard three months ago! The fourth remembered nothing even after prompts and assistance were given.

6.4.5.3.1 Remembered most parts or facts

Same story

Five out of eleven students from School A remembered the same story as they did in the first interviews. This accounts for nearly 45% of the total student (11) of School

A. Fab remembered Story 1 (“The Wushu Backpacker”) which was also the same story he recalled in the first interview. His recollection was good in that he was able to recall all of the 5 facts/points of the story and scored a “MOST” score. Ibqa also remembered the same Story 1 (“The Wushu Backpacker”) correctly and scored a “MOST” score. Mu remembered Story 3 (“The Office Cleaner”). Rei remembered Story 5 (“The Cherry Tree”) and so did Tang who remembered Story 6 (“The Village Headman”). From School B, 4 students remembered the same story as they did in the first interviews which accounted for 50% of the total seven students of School B. Teo remembered Story 2 (“The Doctor’s Dilemma”), Isab remembered Story 5 (“The Cherry Tree”), Abin remembered Story 1 (“The Wushu Backpacker”), Loh remembered Story 6 (“The Village Headman”). Generally these students who re-called the same stories did not need any prompting but took slightly more time to recall and treaded cautiously when they were recalling the stories. A great majority remembered five out of five facts/points in the story.

Different story

Here the students remembered a different story from the first interview but remembered most or all of the 5 essential facts of the story.

6.4.5.3.2 Remembered incomplete parts or facts

This sub-category of students remembered a different story from the first interview but remembered only “some” parts of the story. Erik who quoted Story 5 (“The Cherry Tree”) in the first interview remembering all the 5 facts of that story but in the second interview, she only remembered another story, Story 4 (“The Virtuous Robbers”) vaguely but this was remotely sufficient to indicate the gist of the story.

Researcher: You mentioned that a poor guy stole something from the rich guy. Can you elaborate?

Erik: I just remember something like the rich guys did something to the poor guys... I don't know…and someone stole from the rich. I can't remember anything else.

Researcher: It's ok. What other stories amongst the 6 stories can you remember?

Erik: I can't remember.

This was interesting in that although the other facts were not remembered, what Erik remembered consisted the essential facts that pointed to the story she remembered.

Mohd from School B who remembered Story 6 (“The Village Headman”) could remember all the 5 facts of the story at the first interview but could only remember Story 1 (“The Wushu Backpacker”) at the second interview. In this story, he could remembered two essential points of the story.

Researcher: Which stories can you remember?
Muh: The Wu Shu girl story.
Researcher: Anything else?
Muh: No. In this story, the villagers asked her to kill the bad men. I think in my opinion she has no right to do that. It's better to call the police to solve the problems. This is the only thing I can remember of the story.

Lastly , Yeo from School B who remembered Story 3 (“The Office Cleaner”) very well at the first interview, reported she could not remember a single story at the start of the interview but when we were mid-way into the interview she was asked which story she shared with others, she spontaneously referred to Story 1 (“The Wushu Backpacker”). When she was asked what was the story about she could only give scanty facts but these were remotely sufficient to refer to the story.

(Mid-way in the interview)
Researcher: Which stories did you share?
Yeo: I think the person, a girl who wants to kill a gang but don't want to kill them.
Researcher: The Wushu girl. What other things can you remember? And who did you share this story with?
Yeo: I can’t remember anything else.

This is interesting as Yeo could not remember any story at the start but when she was asked mid-way in the interview a different question about who she shared any of the stories with, she remembered some though essential facts of the story. It was

observed that she did not seem to know she could remember something about this story and was surprised she had indirectly narrated part of a story.

6.4.5.3.3 Created a new or substituted story

One student's account was particularly interesting because she created a new story to substitute for the one she had forgotten. Du from School A, who remembered all the five facts of Story 1 ("The Wushu Backpacker") at the first interview, appeared confidently at the second interview to re-call the story she thought she heard before.

Researcher: So which stories can you remember now?
Du: Got one "Temple story".
Researcher: What about the temple?
Du: There was someone who wanted to find the master to learn a skill.
Researcher: Then what happened in that story?
Du: The master kept giving him tasks to complete before he accepts him as his disciple. I thought this was very funny!

Here the student had used the martial art scenario of Story 1 ("The Wushu Backpacker") and used it to transplant into and grafted a whole new story using her imagination

6.4.5.3.4 Remembered nothing

There were only two students who could not remember any story in the second interview. The first was Tex from School A, whose inputs were discussed earlier. Another student, Chua from the School A claimed he could not remember a single story at the second interview despite many prompts given. It was observed that there was no effort made by either of these students to recall as displayed by their quick responses of not being able to remember anything and the sheer lack of interests or effort to want to participate during this second interview. Perhaps this was a case when both students were not interested or keen to participate in the interviews. Tex's replies were discussed above. For Chua from School A, he was not at all interested.

Researcher: Which of the 6 Stories can u remember?
Chua: I can't remember any.

Researcher: Ok. I will now go on to the next part and ask if you applied any of the moral values used in the 6 stories. Let me refresh you on the moral values we talked about last year. And then if you remember the stories you can tell me about them. The morals we talked about were about honesty and not stealing like returning something one finds in the office, the preciousness of life and not killing even your attackers after you have subdued them, and about telling the truth, for example to one's father if you have done something careless. Can you remember anything now?
Chua: Nothing at all.

The above illustrates how even with prompts Chua did not make any effort to remember as it was reasonably possible to do so as he was a prefect of the school which meant he was academically bright. Perhaps it was a case of inertia or there was no incentive to display his prowess.

6.4.5.4 Use of prompts

Generally, there was little use of prompts as most of the students required only a longer time to recall the stories. The purpose of using prompts was to aid the student who, on the first attempt could not remember any story, and would be able to do so when these prompts were administered in 'small dosages' and given incrementally. When the memory of any part of a story was remembered after prompting, this was used to lead the student back to the next level of the research study (Gagne & Driscoll, 1988). Nevertheless, this was not done to the degree that the student had all the supplied facts and then regurgitated them back in toto. Both students, Tex and Chua from School A were given prompts (see above) and despite these, reported that they could not remember any stories. However, for another student, Lim from School A where prompts helped him to remember two stories which he could not remember any at the first attempt.

Researcher: Today I would like to ask you which stories you still remember out of the 6 we told you last year and...
Lim: Ah yo…I can't remember any.
Researcher : That is ok because when I tell you about the moral values associated with the stories then you will be able to gradually recall some of the other stories. One of the moral value is to tell the truth, there was a story when he did something

wrong and he had a choice to tell the truth or not? Another story dealt with honesty, about something he found and the question is, should he return it to the owner?
Lim: Ahh..I remember this story already! (smiling broadly).
Researcher : Very good. Ok wait a little while. Then there is another story about the preciousness of life when she fought with someone and she could spare their lives or not. Remember? Then there is also another story about a doctor. Remember?
Lim: Yes! But I can't remember the full story.
Researcher: That is ok. Don't worry. No one can remember 100% of each story.

Lim was able to remember very well Story 6 ("The Village Headman") in the first interview. However at this second interview, he was not able to remember any story at the first attempt but after the prompts given, he was able to remember two stories, Story 1 ("The Wushu Backpacker") with all the five facts and another Story 3 ("The Office Cleaner") with two out of five facts**.**

6.5 Theme 2: Assessing for values

In teaching values to the students, it was intended for the students to discuss and then discover what the intended values were after listening to the stories. This was felt to be more effective and interesting than teaching the intended values didactically or directly. The interviews were an opportunity to gather data on their mental states when the students discussed, analysed, thought and even imagined in order to extrapolate the values which they thought and felt were linked to the stories. This could also facilitate longer term retention and internalisation of these values (Carr and Harrison, 2015). And in so doing, there was a wide spectrum of feelings, ideas and opinions which each student generated in this process which the interviews aimed to gather and understand.

To begin, there was an intended value linked to each of the six stories and these stories are grouped in three pairs or sets with each pair or set associated with a particular value:

a. Story 1 ("The Wushu Backpacker"): Non-killing
b. Story 2 ("The Doctor's Dilemma"): Exception to non-killing.
c. Story 3 ("The Office Cleaner"): Non-stealing
d. Story 4 ("The Virtuous Robbers"): Exception to non-stealing

e. Story 5 (“The Cherry Tree”): Non-lying.
f. Story 6 (“The Village Headman”): Exception to non-lying.

Before the “Interview 1” commenced, there was a story telling session where the story teller told the six stories to the students and at the end of each story, there was a short discussion and a question-and-answer session. This was treated like a “focus group discussion” for purposes of this research in which the researcher was not directly involved but sat at the side or the back of the class and not within sight of the students, as an observer. In this session, students were asked to express their feelings and thoughts on what the main character in the story should do and their explanations and reasons for thinking so. This part was then developed to get the students to extrapolate what was the intended value to be taught through this story. This was done in line with what Gudmundsdottir’s and Egan’s recommendations that teachers should use stories as a pedagogical tool to allow students to meaningfully interpret them in order to discover for themselves the ‘answers’ of the lesson (Gudmundsdottir, 1995; Egan, 1986). Most students managed to deduce the value as intended although they would not use the same words but synonyms or phrases which implied the same meaning as the intended values. The story teller who would also be facilitating the session (either the researcher’s assistant in School A or the teacher in School B) would inform and reveal to the students at the end of each story’s discussion, the intended value. This was to ensure that the students should not be left wondering what the intended value was and also to achieve the instructional objective of teaching these values via stories. Hence, in order to get the students to deduce the intended value, it was inextricably linked to the prior activity of getting them to express their feelings and thoughts of what the main character in the stories should do in the circumstances faced by him or her. It was this part that it was observed could be challenging and amusing as these students, being Asian, tended to remain quiet and silent when a question was asked. Many of them were waiting for the first student amongst themselves, to ‘fire off the first salvo’, as it were, before the rest participated. After some seemingly eternal period when a student spoke, the session turned into a cacophony of students’ voices which naturally prompted the story teller to ask each student to speak one at a time. Then everyone went back to silence. It was observed that this reaction would repeat itself and in not wasting the precious time allocated by the schools, the story teller would then ask a

question and then got the students to show their responses by raising their hands. It was observed that this was the best way to ask questions in a group in such circumstances. Hence the responses were mostly consensual by a show of hands approach rather than on an individual basis, though there were rare moments when an individual spoke up or was requested by the story teller to share his or her opinions in detail. It was at the one-to-one personal interviews that students would be asked what they genuinely felt about their feelings and expressions. Overall there were not many differences in their opinions. However the interviews certainly provided an avenue or opportunity for any student who was seen to have supported a particular course of action earlier to change his or her decision at the interviews. This could be because they did not want to be seen by their friends and teachers at the focus group discussion to have a different opinion from the rest.

In Interview 2, which was about three months later, the emphasis was more on what values they remembered. There were some who forgot the stories but remembered the value, which was the aim of teaching the stories. Whilst there were some who forgot the intended values taught but remembered a related value. And some had unintentionally substituted the intended values with completely different values or multiple values per story. The main aim of the interviews was also to gather their feelings and thoughts of how they arrived at such values. Another aim of Interview 2 which is dealt with in section 6.7, was whether the students applied what they learnt from the values in their lives during the 3 months' interval.

6.5.1 Interview 1

In this part, students were first asked to narrate one story they remembered best and this was discussed. Once they have done this, they were asked to give their opinion and thoughts on what the main character should do in the circumstances of the story and the reasons for doing so. As explained earlier, this was important because this gradually helped the students to extrapolate the intended value associated with the story. Generally given the interval of an hour between the story-telling session and these first interviews all the students were able to remember what the intended value was in each story. Hence, the purpose of these first interviews was not only to get the students to discover the intended values but also to gather the students' feelings, interpretations and opinions relating to their extrapolation for the intended value. This is in line with the educational literature on the need to encourage students to

participate and empathise with the characters of the stories and through this way, the students develop a more holistic, enduring and meaningful learning process of the intended values as compared to teaching them didactically without the use of any story (Bruner, 1986).

Some students shared what they interpreted, felt and thought these intended values were intended to achieve. An example was Fab, from School A, who felt that these intended values were an extension or elaboration of his School's own character values with a view to prepare them for the 'real world' or 'working life'.

Researcher: When you heard all the stories, what do you think we are trying to teach you by telling these stories and teaching these values?

Fab: You all want to teach us the 4 values of our school lah.

Researcher: What are the 4 values of your school?

Fab: Respect, Integrity, Compassion and Excellence..."RICE" lah. Something you need to eat everyday lah.

Researcher: Why do you say this?

Fab: Because these are what we need to learn and practise in school before we go out to work.

For others like Iqba, who felt that the teaching of these values and stories had "a lot of learning points" for him. Interestingly, he interpreted and viewed them as another source for learning values but differentiated these six stories (which were set in more contemporary times) from "books of imaginary stories" by which he could have meant legends and fables.

Researcher: So for this kind of stories, what do you think was the intention or objective to teach you these moral values? And would you recommend teaching these to your other school mates?

Iqba: Yes (nodding several times enthusiastically). Because these stories that you tell us are different from stories we read from books with imaginary stories and they have a lot of learning points like bravery, help others, tell the truth. And also for the Robin story, Robin help the rich to realize that they make mistakes by being so mean towards the poor and also don't care about the poor. So, Robin teaches them a good lesson! Ha ha. I like it!

There were students who thought differently about the values associated with the stories. An example was Jia, from School A, who felt that in Story 2 ("The Doctor's

Dilemma) it was more about “respecting other people’s decision” than about the exception to non-killing. It should be highlighted that at the discussion group session, Jia did not mention her opinion and kept silent but at the interviews, she decided to voice out her opinion rather strongly.

Researcher: Then what about the Story 2? The story of the doctor who had to decide which one to ‘kill’ in order to save another.

Jia: To me, I feel strongly that it was more importantly about respecting other people's decision and not about having to choose to kill one life to save another life. The doctor should ask the mother what she wants and not what her husband or the doctor wants.

Mu, from School A, also felt that the intended value of non-stealing in Story 3 (“The Office Cleaner”) was only a “smaller” point as compared to what he thought the intended value to him should have been. To him, it was about the law of “karma” which governs the consequences of the character’s actions in that story. But perhaps to Mu, it was his sense of logic that made sense to him than any supernatural forces that govern retributions and rewards.

Researcher: But the story now asks you, if you were Moorthy would your answer be different? Would you still keep the wallet?

Mu: No.

Researcher: Why?

Mu: Karma.

Researcher: What do you mean "Karma"?

Mu: Because I scared next time I will lose my wallet.....next time sure will lose my money. What you do to others, you will sure get it back. This is the essence of the story and not the smaller thing about not stealing or honesty.

Together the above represents an interesting and rich array of interpretations and opinions of what students thought the intended values were supposed to serve or teach them.

6.5.2 Interview 2

In these interviews, which took place three months later, the students were interviewed for their recollection and understanding of the values associated with the

stories as only by achieving this can one proceed meaningfully to the next part of the training and research (Gagne & Driscoll, 1988). Once they were able to do this, this provided the basis and platform to assess whether they had in anyway applied the values they learnt during the past three months and also, if they felt that the values been incorporated into their lives so that they felt there was a sense of moral development or a character change. Nevertheless, this section deals only with the students' ability to recall and understand the values they discovered and learnt through the stories, while the other two aspects will be dealt with in the relevant sections below.

6.5.3 Remembering values

After the students were asked if they could remember any stories, they were then asked if they could remember what the values associated with these stories were. This was important in the research study to get students to refresh and consolidate the stories and associated values before leading them to the next part of the study, i.e. the application of the values. There were basically three responses. The first is that the student could not remember any at all. The second was that they remembered the intended values or another which bore the same or closely associated meanings. Thirdly the student mentioned values which were remotely connected, new or unconnected with the intended values they had learnt.

6.5.3.1 No recollection of any values

Tex from School A, was the only student who could not remember any story (described above) and any value. He appeared taciturn on the first interview as on the second interview. Despite promptings and encouragement, he appeared lackadaisical and simply answered in short negative answers.

Researcher: There are 2 parts to today's interview. The first to ask you which stories and values you still remember and the second part is to ask you if you have the chance to apply the morals learnt from the stories.

Tex: I can't remember any.

Du from School A, could remember two points or facts of Story 2 ("The Doctor's Dilemma") and could not remember the intended value associated with this story, i.e. non-killing and its exception. When the list of intended values was read to her to choose, she still could not identify any. She appeared very embarrassed and her

face was flushed red. The researcher decided at this point not to continue asking her further. She was gently told it was alright to forget and if she could remember again, she could raise this up again.

6.5.3.2 Recollection of the correct or associated values

Most students remember the value associated with the story they remembered. But these values were expressed in different ways. For Erika who remembered some facts of Story 4 (“The Virtuous Robbers”) and also indirectly the intended value, i.e. that it could be alright to steal in certain circumstances. Here, she interpreted it as the value of not being selfish and to be generous. She gave an interesting experience of how she applied this value of not being selfish and making some donation to a beggar when she went back to her home country during the holidays to the shock of her parents and siblings.

Erik: My younger sister asked me why I did it. I told her the story I learnt in class for her to understand.

Researcher: So how did your sister react to the story?

Erik: Well, she sort of said, "Ohhh..", meaning she understood why.

Researcher: So you spread the moral about generosity to another person.

Erik: Yah (nodding and smiling)

Researcher: Then what about your parents?

Erik: They looked shocked, that's it.

Story 1 (“The Wushu Backpacker”) was the most remembered story in the second interviews but its intended value of “non-killing” was remembered in various interesting ways. The first was Iqba from School A, who remembered all of the facts of this story but had interpreted and remembered the value as one “to be brave and to use our knowledge to help people to do something”. He had interpreted the young girl’s fight against the 6 strong ruffians and her successful subjugation of them as bravery and in so doing, had saved the villagers from the tyranny of these ruffians. This was to him a proper use of her skill and knowledge to help others.

Researcher: So can you remember the lesson or moral value of the first story regarding the girl who beat up the gangsters?

Iqba: We need to be brave and use our knowledge to help people to do something

good.

The second was Jia from School A who remembered the value as to “forgive and forget”. This was close to the intended value. She also interpreted another value connected with the girl’s effort to fight the ruffians as “perseverance”.
Researcher: Now let's go back to the first story about the Wu Shu girl. What was the moral of the story? What was the moral value we wanted to teach?
Jia: Mmm..was it? I think it's about to forgive and forget?
Researcher : Yes, quite close. What else? When you think of this story what other values can you think about?
Jia: Resilience.
Researcher: In what sense?
Jia: The girl fight and must persevere.

Other students were able to remember values which were close to the intended value of non-killing. Lim from School A remembered the value as “life is precious”. Abin from School B, thought that the value was a respect for human lives and courage. Mohd from School B also thought that the value was “whatever we do in life we have no right to kill people”, he also elaborated this by saying that this extended to “not torturing people or threaten(ing) people’s lives”.
Mu from School A, who remembered all the facts of Story 3 (“The Office Cleaner”) remembered the intended value as honesty which was in line with the intended value of “non-stealing” and he shared and elaborated why this story and the intended value had so much significance to him. It was the fear of losing his wallet which he experienced a few years ago that he felt any lost wallet should be returned to its rightful owner.
Researcher: So when you recalled this Story and its value what were your thoughts?
Mu: That it would be scary to lose one's wallet.
Researcher: Has this Story an impact on you?
Mu: That the lost wallet should always be returned to the owner.
Researcher: So because you lost your wallet before, you feel that the lost wallet should always be returned to its owner?
Mu: Yes!

In Story 5 (“The Cherry Tree”) with its value of “non-lying”, Rei from School A remembered that the story dealt with the values of “integrity’ and “honesty”. These were acceptable as these are very closely associated with the value of “non-lying”. She also connected it to an Asian value of respect for one’s elders and filial piety which requires one to be honest and truthful to one’s parents and elders.

Researcher: Ok good. So when you think about the Cherry Tree story, what is the moral value that we wanted to teach you all at that time?

Rei: Integrity...honesty.

Researcher: Any thing else?

Rei: It can also deal with respect for your elders for what you have done wrong lah. Cos it was his father's favorite tree and that he did it.

In Story 6 (“The Village Headman”) with its value relating to an exception to “non-lying” solicited many different interpretations. Tang from School A interpreted this story to stand for “integrity” and also “not to betray your friends”. Teo from School B interpreted it as under certain circumstances the telling of a “white lie” was allowed and used this to coax her father not to clean the house by lying to him she had already done so after seeing how tired and late her father was, one night.

Teo: Yes …it was about a 'white lie'.

Researcher: Ok. Let's hear it.

Teo: It's about my dad. He comes home very late every day cos he is a taxi driver. And he would sweep the floor of the house in the night. I told him that I swept the floor already even though I didn't do it. And he believed me. I didn't want him to sweep cos he was already very tired. Every night he sleeps at about "2 plus" or "3 plus" a.m. And then the next day he has to fetch me to school.

Researcher: So here you know that there is a general rule called honesty but then sometimes you have to tell a white lie. It's like the Japanese story.

Teo: Yah yah.

Lee from School B, felt that the value here was about integrity that because if the Japanese found out the two wanted persons, they would be “in deep trouble” and that is why Lee felt that “I will lie to the person because I must keep my promise to the freedom fighters”.

Researcher: Did you remember what your decision was last year? If you were the Malay village head.

Lee: If I remember well, I will lie to the person because I must keep my promise to

the freedom fighters.

For Loh from School B, he recognised the dilemma of the character in this story and could empathise that the decision was a “very tough one” because on one hand the village headman had “compassion” for the two persons hiding in his house but on the other hand he owed “integrity and honesty” to the Japanese authority who trusted him.

Researcher: So what do you think the moral of this story is about?

Loh: Its about being rational in making choices that will benefit your own self or the community or individual.

Researcher: So there was an element of choice for the village chief to make. Right?

Loh: Yes, and it was very tough.

Researcher: Very tough. So what was the value to follow or not. He was in a great conflict and dilemma.

Loh: Maybe it is about integrity and honesty.

Researcher: Why was it about integrity or honesty? Because he had to decide whether to tell if they were in the house or not.

Loh: Yes. There is also about compassion because he was worried for them.

6.5.3.3 Recollection of non-related values

Under this heading there were some students who remembered other values there were not intended for the stories, for example Chua from School A, who could not remember any story but remembered a value relating to “friendship and loyalty”. This could have happened as the student interpreted and related the facts of the story upon recollection to his own life experience. He also elaborated about the value of the importance of family and the closeness after the death of his auntie during the last 3 months.

Researcher: So what was the moral value you have learnt?

Chua: I found out that family actually matters a lot lah. Because last time my focus was only on school work and having fun with my friends. But after this incident (aunt’s death), I want to spend more time with my family lah. Because she just left like that mah. and her kids are not that old, like around my age. So if you don't spend time now and if something happens to your family say tomorrow you will start regretting but that is no use already.

Researcher: So is it because of the story you heard last year that makes you feel like this now?
Chua: Indirectly.
Researcher: Before this you would not have thought like this?
Chua: Before this, I would not have focused on my family. Maybe at my age, spend more time with my friends, soccer and all these kinds of things. But after this incident, my family comes first.

Like Chua, Yeo from School B remembered certain values like “integrity” and “honesty” made an impression on her although she could not remember any stories. Teo from School B, who remembered all the facts of Story 6 (“The Village Headman”) associated it with the value of “friendship”. Interestingly Du from School A, who ‘remembered’ a story that was never narrated, spoke about an entirely imagined story which she creatively constructed (as discussed earlier”) and even assigned a value of “perseverance” to it. Fab from School A, Story 1 (“The Wushu Backpacker”) thought that the story on hindsight was a reminder “never to underestimate anyone”.

6.6 Theme 3: Reaction to the story-telling approach

As a starting point, values were taught to the students as part of the MOE’s character value education policy. Here, the principal of each school has a choice to teach any specific values but these must conform and relate to those set by the Ministry’s prescribed general values. The two schools which participated in this research had also been teaching the character values to their students in their schools in line with the Ministry’s direction. However, both of these schools like most schools have been using the direct didactic approach when teaching the character values. Hence the impression given by the students was that the teachers would just ‘flash’ the values to be taught on the white screen or blackboard and then got the students to read an article on them (“didactic approach”). There were be some forms of limited discussion or “Question & Answer Session” but these sounded perfunctory and limited. This aspect of teaching style was discussed with the students in the interviews to get their feelings and experience about their present teaching approach as compared to the story-telling approach. The students’ feedback on their feelings and experiences varied from one who felt that it was no different from the present

approach and there should not be any change to those who felt that the schools should adopt this story telling style in teaching moral values. For this theme, only data collected from the first interviews were used as the students were only asked about their reactions, experience and feelings regarding the teaching styles at this session. This was because in a phenomenological data collection exercise, it was important that the first interview was able to capture the 'immediacy' of their experience when they were at their most candid and most detailed in their description after just experiencing the story telling session. Also, from the educational literature it was important that teachers be able to capture and arrest the attention of the students before effective teaching or instruction can take place (Rae, 2015). This comes in the form of students describing the class as interesting, fun or exciting (Carr & Harrison, 2015). This section highlights the degree of interests from the varied descriptions from the students from negative to varying degrees of positive responses.

6.6.1 Negative reactions

To Tex from School A, he felt that a change in the way the present teaching style would not make any difference in the effectiveness of teaching character values in his School. It was interesting to probe into why he thought so.

Researcher: Would you recommend this style to your other friends?

Tex: Not really.

Researcher: How do your teachers teach you all moral education? (Tex bursts into a smile and short laugher). I asked because I heard from Iqba that his teachers shout and scream...is it?

Tex: That is kind of true.

Researcher: Ok. Then would you prefer that your teacher do this style; bring you all together (Tex shaking his head) and then explain....

Tex: No, no...cos no one listens and it is too boring.

Researcher: So, you think that the more effective style is...like the present style...I heard where your teachers "shout and scream" at you all and say "Be good! Be good!"?

Tex: That is also not recommended.

From the above, it appeared that Tex was not in favour of changing or introducing this new style of teaching values into his school even when the present one was not

effective in teaching character values. Although he had not been very forthcoming in the interviews, it was interesting to gather from him his opinions against and resentment on using this approach. When he was probed further to elaborate, he felt that his schoolmates were not ready for this style of teaching.

Researcher: Then why is it you won't even recommend this style... get a small group to sit together and the teacher tell stories...

Tex: No, no (shaking his head)

Researcher: Because you think the students are too.....?

Tex: Sometimes they will sit together and talk...and sometimes some people they won't listen lah.

Researcher: Sounds like most students won't pay attention..

Tex: Yah yah most students won't be paying attention.

Researcher: But today all of you all were very good...attentive

Tex: But when they are in class...in class...they don't really listen.

Researcher: Oh is it? So you think doing like this (story telling approach) will be a waste of time?

Tex: Yah.

Besides Tex from School A, there was also another student who had a negative feedback to give. Iqba from School A felt that while some stories were very interesting, some were "quite slow" and this could be taken to mean a negative feedback.

6.6.2 Positive reactions

Most students from both schools were generally delighted and happy to have this style of teaching moral values. The majority felt it a refreshing change from the present approach. The students had various way of expressing their views and the most common was to describe it as "interesting" or expressions denoting this meaning. The students were asked what they thought made this style interesting. Students had different reasons on why they felt the story telling approach was more appealing to them. Jia from School A was asked what made the story she chose to remember "very interesting".

Researcher: So why do you like this World War Two story?

Jia: Because it is very interesting and...it tells you about the past which you cannot experience any more.

Researcher: Ok. Why do you like specifically World War Two stories?
Jia: Because it's very interesting…like the Japanese want to attack you and then you must defend.

When she was probed further to explain why this approach was preferred by her, Jia explained that it was a way to make her think about the various perspectives while the present approach and style “tell you everything”.

Researcher: Do you find using this method of telling stories exciting, that is to ask you to decide like this. Or is it perhaps interesting?
Jia: A bit difficult to make a decision because both also make sense.
Researcher: These stories make you think?
Jia: Yes, it makes you think about the consequences.
Researcher: Then what else? How does it make it more interesting and exciting?
Jia: Yah yes…to see things from different perspectives and also many things to consider.

There were many students who like Jia, preferred this style as it made them “think” and “imagine” rather than being literally taught everything. Isab from School B also described how the present approach did not give her the opportunity to think and the reasons why one should take a particular viewpoint or stand.

Researcher: Would you recommend these telling stories like approach in teaching moral values to the other classes?
Isab: Yah ! Yah! Because like we usually just get taught by slides and everything. This way you can get to like…think about it...try to put yourself in the shoes…yeah.
Researcher: Do you like that? Why? Would you like to elaborate?
Isab: Yeah I do. Because like it’s really so boring like… teachers...like when they say ok you have to do integrity, be passionate or have to be caring. Like they are just telling us. We don't get the opportunity to actually think why we should do these types of values. So with the stories we can like try to think why to be caring...
Researcher: So it forces you to think, to imagine?
Isab: Yah yah yah. (nodding several times).

Hence it is the opportunity to think and not to be spoon fed which made Jia preferred this style. Another student, Rei from School A expressed preference for this approach because it gave her a chance to “allow us to speak out and say out our own opinion” and an opportunity to empathise with the character of the stories and to “put ourselves in their shoes”.

Rei: Yah I find it (this style) more interesting. And usually people find stories more interesting and people usually find stories more interesting than just watching the videos. Sometimes in class we find the videos a bit boring because we have seen it before or maybe only one or two videos… won't be that much like today where there are four to 5 stories.
Researcher: What part of this story telling do you like? Is it because it's “live” where you can see somebody in front unlike a video where you just sit back and watch?
Rei: Yah…and this one allows us to speak out and say out our own opinion. And it gives us…makes us think of what will happen next. We can elaborate and say out what will happen and put ourselves in their shoes.
Loh from School B, described the approach as giving the students an opportunity to apply themselves in “case scenarios” and in the process they would become aware of the changing situations in which they would have to be “flexible” as “in life” to settle the dilemma they are in.

Loh: Yes because it is always better to put them in a case scenario. Because if you just teach them like "please have integrity", they won't absorb it because they won't know how to apply it.
Researcher: Would you like to elaborate on this? Because I am very interested to hear your views on this.
Loh: Because application actually makes us be more flexible in life. Something may happen. Like what we learn in school like 1 plus 1 is 2 but in life, it could be anything. Like something may happen all the time and then suddenly it may change and then your practice must change.
Researcher: So very good, you would recommend because it helps the students to think?
Loh: Yes.

From the above feedback, there were overwhelming positive responses to the story telling approach as compared to a very small number of students opposing the use of it. Although this should not imply that the story-telling approach results in better learning for the students or this was a more effective teaching approach, it clearly showed that most students liked this approach and therefore placed the teacher in a more favourable position when teaching values and moral development to the students (Carr & Harrison, 2015).

6.7 Theme 4: Changes in students' cognitive learning outcomes and character transformation

Under this theme, the purpose of the research study was to collect data for any change in the students' cognitive leaning outcomes and any impact on their character transformation. By this, it is not meant a permanent shift as this was be impossible to achieve given the short period of time to determine such a degree of change. Rather, it was to gather students' experience and opinions about the impact of the values had on the way they thought and if possible, how they applied these values in their lives, encounters and interactions during the three months after the first interviews. Gagne considered application or 'performance' of values taught as an essential part of process of teaching and learning whereby the students applied what they learnt and hence from their 'performance', teachers can assess if the students had correctly learnt the lessons and whether there were any effects or changes on the students (Gagne & Driscoll, 1988).The first type of students' experiences was those who applied the values they have learnt when faced with the similar circumstances of the six stories ("1st type of students' experiences"). It was important to capture how they responded and acted in such circumstances. Though limited in occurrence, some students faced similar circumstances and were able to share in detail their interesting experience, thoughts and feelings over how and why they decided to act in the same circumstances, albeit real in these cases. However, to expect most students to be able to be placed in such circumstances would be serendipitous. The second type of students' experiences was those who applied what they had learnt in many various ways ("2nd type of students' experiences"). From the students' feedback, these consisted of sharing the stories and values with any other person, recalling and thinking about the stories or values, writing out these stories or composing new stories relating to or consequential to learning these

values and doing more research on these stories or values. This could evidence change in the students' learning outcomes in line with the "SOLO Taxonomy" of Biggs & Collis (1982). On whether the students have evolved one level up in terms of their mindset in the Kohlberg's 6-stage moral development theory ("Kohlbergian moral development") remained to be conclusively ascertained as far as these data are concerned as more analytical and detailed evaluation have to be done to assess for any permanent change but suffice it to mention in this study that the purpose was to gather data indicative though not conclusive of the Kohlbergian moral development. As this study adopted a phenomenological approach, it was important to capture the rich and detailed lived experience of the students who applied the values in any way or method such that the student would have taken a fresh and new action in relation to the values they had learnt as mentioned earlier (Carr & Harrison, 2015).

During this three months' interim period which consisted of the students' year-end vacation and another new school term, students were asked at the second interviews ("Interview 2") for their feedback on these aspects. Although only some students had similar incidents or encounters which they could relate and apply the values they learnt, more students came under the 2nd type of students' experiences.

Collectively, these two types of students' experiences and others represented three basic responses from all the students. The first was a group of students who felt that neither the values had any impressionable impact on their mindsets or that they had to use them to apply to any encounters, which might have necessitated the application of these values. The second group were students who felt that the stories and values they have learnt had either reinforced or accentuated certain values which they were already familiar with or laid dormant in their mindset. And the third group were those were faced with an event or encounter during the interim period and used this opportunity to consciously apply what they had learnt. In order to capture these data, only feedback from the second interviews were used as these were specifically geared and focused to gather data on the students' experience on 1st and 2nd types of students' experiences.

6.7.1 The first group: no change or impact

The first group consisted of two students (from School A) who felt that the intended values had no impact in any way on them nor was there any chance or opportunity

that they could have applied the values. For Tex from School A, who was observed to be taciturn and not willing to participate in the interview, his replies were all fast, negative and short though polite to all queries. For other students, it was observed that they were genuinely trying their best to ponder hard if they had applied them. Fab from School A was forthright when he felt that he did not apply the values because there was no opportunity to do so but he thought about some of the values associated with the stories. When he was further probed about the effect of the values on his mind, he admitted that the stories he heard had in some way contributed to him recalling them.

Fab: I didn't think of the stories but I thought about the values.

Researcher: Can you say that because you learnt of the stories, that's why you could think of these values?

Fab: No because from past experiences I know about these values.

Researcher: But would these stories have helped you to resurface these values and make them more important?

Fab: Yes lah.

On whether the values which he recalled and thought about had shaped his way of thinking, Fab also did not think so.

Researcher: So this story helped you to think about it (value of honesty). Ok. Has this story helped you to shape your life in the sense that now honesty becomes more important for you?

Fab: No (shaking his head).

6.7.2 The second group: change in cognitive learning outcomes or mindset

Under this group, students reported and shared about the impact the stories and/or their associated values had on their mindset or way of thinking. Given that these students are in their 14 years of age, it would be very rare indeed for any students not to be acquainted with any of the three values before. However, it was possible that the impact of the stories and their values on their mindset could have accentuated or reinforced such values that laid dormant or nascent until such stories and values resurrected them to the forefront of their attention or memory. In some

students, this may provoked or inspired them to apply these values which they would not have acted upon before. This formed the basis for students to share their experiences with the interviewer. Erika from School A is an interesting case of someone who only recollected some elements of Story 4 (“The Virtuous Robbers”) but remembered what she felt was the value associated with this story, i.e. generosity and selflessness. She not only acted on this (which will be dealt with in detail in the next part) but also felt that this story has impacted her and reminded her about the need to share with the poor whenever she now sees poor people on the television or in the streets when she returned to her country.

Researcher: Did you reflect on this story? In other words, did you sometimes remember the story and then think about the story? If so, what were some of your thoughts about the story?

Erik: Yah. My thought is that it teaches people to give to others. Whenever I see any poor people on the TV, I will reflect on this story.

Researcher: Can I say that if you didn't hear the story it would not have any impact on you?

Erik: Not really. But when I see those poor people in other countries, I will remember this story and its morals now.

Hence it is clear that the story and its associated value had an impact on her even though she was previously familiar with the value of giving and sharing (Rae, 2015).

Jia from School A also has an interesting ‘relationship’ with her favourite story, Story 6 (“The Village Headman”). One day after dinner when she was sitting together with her mother and watching a war show on television, she recalled this story and immediately told her mother the story and asked her mother for her response. This was evident that the story had an impact on her. Further probing on whether she thought about the story again also revealed her feelings and thoughts.

Researcher: Did you sometimes recall the stories and reflected on them?

Jia: Yes, each time when there is something about war shows on TV I will recall this story.

Researcher: So when you recalled this story what were your thoughts and reflections?

Jia: I will feel very scared. And suddenly I feel whether I should tell the Japanese or not to tell. So when I recall the story I want to change my decision each time.

Researcher: Why do you want to do this?
Jia: You see the shows and you see the Japanese are very cruel...and I am scared of them like what would they do to me if they find out about the friends hiding in the house?
Researcher: And then what else? Being scared is one thing and that's what many people feel in war times. How often do you think of this story?
Jia: Each time when I see the war shows on TV.

From the above conversation, it was clear that the story Jia liked reminded her vividly of the dilemma faced by the main character of the story every time she watched a war related show. It also produced fear and anxiety in her and she would reconsider her previous decision. This provided the basis for her to re-examine the value of non-lying she learnt at another story ("The Cherry Tree") and deciding whether telling the truth was the right thing to do in the circumstances of Story 6 ("The Village Headman") each time when she recalled it. The experience she undergone provided an interesting and rich description of the anxiety and dilemma she faced.

Rei from School A, had not used any stories or their associated values which was told to her but instead intelligently used the concept behind these stories to motivate herself. She did this by reading another story (which was not any of the 6 stories) on the value of perseverance. When she felt she needed to be motivated, she would recall this story and the associated values would be resurrected and accentuated in her mind. Her story followed the same approach like the six stories which the researcher had planned and used in the research study. In this case, she had adapted and incorporated the concept of using stories to teach values to suit her needs to handle her lackadaisical attitude towards her "common test".

Researcher: Did you reflect on any of the stories?
Rei: No but some other story. It was just only recently that I ....I can't remember which story. It was about perseverance because I have not been doing well for my exams and class tests. And then the common test is next week!
Researcher: So this story helped you? This story is about perseverance when you recall them. It inspires you?

Rei: Like usually when I go back, I will just lie down and do nothing. And with the exams coming and I haven't been doing well for the class test. So like I was reading something and I thought about some story about perseverance and I decided to work on it.
Researcher: And this story is a new one which you read or you heard it from....
Rei: Something similar but not the actual story.
Researcher: Can you share what this new story was about? What was the storyline? What happened in the story?
Rei: There was this girl who wanted to join a dance school academy. And then afterwards she thought her admission wasn't approved or something so she, I think, in the first round she didn't get in. On the second round she got in because she went for the trial again and tried very hard for it.

From Rei's account of her experience of being able to motivate herself by using a story with an associated message or value, Rei 's experience demonstrated the power of story and its value on students like her.

6.7.3 The third group: application of value to a similar situation

Under this sub-theme, the data gathered were the experience and interpretations of the students who had a chance to put the values they had learnt into practice when they encountered an incident which necessitated the student to make a choice on the action to take. Erik from School A was one student who had the opportunity to apply an associated value with a story she had heard. She had returned back to her home country in the Philippines and when travelling with her parents in the family car encountered some beggars in the street and one old beggar approached the car. Her reaction towards this beggar who came towards the car even "shocked" her parents and surprised her.
Researcher: Now during your holidays and January this year, was there any chance for you to apply?
Erik: Yes, yes. I returned to the Philippines and then in the Philippines there were so many beggars in the street. And even if you are in the car, they will approach you so it's like there was an old man who approached us. I told my father to open the car window and gave him some thing, like a Christmas treat.

Erik's reaction elicited different emotional responses from herself, the beggar and her parents in the car. Erik felt a good feeling after asking her father to give the beggar something and she received a gesture of appreciation from the beggar. Both of these were positive emotional responses unlike the shock her parents expressed.

Researcher: So that was the moral you understood from the story you heard, that of sharing. (Erik nodding) What did the old man do? What was his response?

Erik: He said "thank you" and bowed to me.

Researcher: And how did you feel?

Erik: I felt good.

Researcher: Then how did your father and mother and the rest in the car respond when you gave?

Erik: They got a shock!

Researcher: They were shocked? Why?

Erik: Because they don't really see me doing this sort of thing before.

The crucial point was to clarify if the value she associated with the story she remembered really changed or influenced her action? Erik's expressions and words confirmed that had she not heard the story and learnt the value, she would not have acted in this way.

Researcher: Can I say that because you heard the story, this prompted you to give the beggar...

Erik: Yah, exactly and like at the click of the moment.

Researcher: So you would say the story helped you to give. In other words, you are saying that if you didn't hear the story you won't have done anything?

Erik: Yah! (nodding her head repeatedly)

Another student, Iqba from School A also felt that the story he heard and like, Story 5 ("The Cherry Tree") which emphasised the value of non-lying also influenced him to speak the truth when he encountered a situation. Here he had accidentally broken his grandmother's vase and despite knowing his grandmother would be furious, he decided to tell the truth by owing up. His narration of his decision to tell the truth suggested that he had already decided to tell the truth even though he already appreciated the consequences of telling it.

Iqba: In December last year, I accidentally broke my grandmother's favourite vase. I knew that she will be very furious if she knew I broke it. So instead of telling a lie, I decided to tell the truth and accept what punishment.
Researcher: Really? This is very interesting! What was your grandmother's reaction?
Iqba: When I told her that I broke her vase she was not that furious as I expected her to be. She told me that the vase was old already and if she threw it away she would have felt "sayang" (terrible) about it but since I broke it, it was ok.

When Iqba was asked if he anticipated any punishment even if he told the truth?
Researcher: How would your Nenek (grandmother) punish you? Caning?
Iqba: No lah. She would nag at me. Double nag at me. So instead of 20 minutes of nagging it will be 40 minutes!

When he was asked what he would have done if he had not heard the story and learnt the associated value, he spoke affirmatively like Erika above that he would have told a lie without any hesitation at all.
Researcher: Then if you didn't hear this story last year, would you have acted differently?
Iqba: Of course.
Researcher: Oh. And why would you have lied?
Iqba: Yah. To save myself from any punishment.

When Iqba was asked to elaborate his feelings and interpretations of what had made him chose to tell the truth, his answers revealed that he not only knew and was prepared to take the consequences of not telling the truth.

Researcher: Now that you have heard the story, you were prepared to take any punishment?
Iqba: Yup yup (nodding his head).
Researcher: Why?
Iqba: Because I don't want to lose the trust my grandmother has in me.
Researcher: And where do you learn this concept of trust? From the story?
Iqba: Yup (nodding his head many times).

Researcher: Ok. And what else? Can you say in your own words?
Iqba: If I tell lies then I will set a bad model and example for my siblings.

Another student, Tang from School A shared how Story 6 ("The Village Headman") which was about the village headman's dilemma to speak the truth and the dire consequences of doing so helped her to apply the value by not telling the truth to her friend. Here her friend had spoken ill of another of her friend and both were her good friends. She was now in a dilemma as to whether she should inform her second good friend of the first friend's ill spoken report. However, the situation Tang faced here was different from the circumstances in Story 6. In her situation, Tang was not asked by her other second friend what the first friend spoke about her. Nevertheless, Tang's application of the value she learnt from the story was an extension to her predicament she now faced as she interpreted betrayal as a common element in both the Story 6 and the situation she now faced.
Researcher: Was there an opportunity during the holidays that you could have used these stories or values.
Tang: Like maybe someone tells you a bad thing about a friend and whether I should tell that friend.
Researcher: Ok then what did you do?
Tang: Keep it a secret or else it may hurt the other friend.
Researcher: So did your other friend ask you?
Tang: No.
Researcher: Then how is it related to the Story?
Tang: I think it is…because both of them are my good friends. So if you betray her and then tell the other friend, it's not good. Quite bad.

Tang then expressed her feelings and interpretations of the dilemma she faced in such a situation. She felt quite miserable in not being able to tell her first friend what her second friend had spoken about her as she did not want to hurt her feelings. However, if she kept silent about it, she had to bear the "burden" of the message which she colourfully described it as "burning" and "very stressed".
Researcher: So for you, it was; should you tell your friend or not?
Tang: Yes.
Researcher: So you decided not to because of…?

Tang: Cause more fire between your friends. Both of them are my good friends and one of them has already told me to keep it a secret.
Researcher: So you decided not to tell because both are friends. So what value is this?
Tang: Care. Because if I tell then I will hurt both of them.
Researcher: So did you face some difficulties? If so, what were some of these?
Tang: Very stressed. Like something burning. Like a burden.

Tang was asked to share what she decided to do in such a case but she replied that she has already forgotten about it and as she looked traumatised, the researcher decided not to pursue this issue further. This is a good example of how a student's application of the value she learnt and applied can produce an emotional traumatising experience for her but yet at the same time she knew was the best choice she had taken.

Another interesting case is Teo from School B who spoke a 'white lie' to her father which she learnt from Story 6 ("The Village Headman"). Here she was able to adapt the application to her circumstances which were certainly less dramatic than in the story.

Researcher: So during the holidays and January was there any chance or opportunity for these stories and values that you have learnt to present themselves so that you had a chance to apply the values from these stories?
Teo: Yes but it wasn't directly about integrity but it was about a 'white lie'.
Researcher: Ok. Let's hear it.
Teo: It's about my dad. He comes home very late every day cos he is a taxi driver. And he would sweep the floor of the house in the night. I told him that I swept the floor already even though I didn't do it. And he believed me. I didn't want him to sweep cos he was already very tired. Every night he sleeps at about "2 plus" or "3 plus" a.m. And then the next day he has to fetch me to school.
Researcher: Does he work the night shift?
Teo: No, he works the whole day.
Researcher: So here you know that there is a general rule called honesty but then sometimes you have to tell a white lie. It's like the Japanese story
Teo: Yah yah.

Teo's intention which was to spare her father of having to sweep the house so late at night demonstrated her ability to use a value she had learnt to avert what she thought was an unfavourable outcome or result.

The above three categories of feedback represents the different impacts using stories to teach moral development had on the students which varied from no effect to some plausible effects. Though the plausible effects and impacts are not conclusive, these outcomes are worth exploring further in another research study of a longer duration and depth.

6.8 Theme 5: Support for the use of stories to teach values in schools

Under this theme, the data collected from the students in relation to the use of this story telling approach basically fell into two groups. Under this theme, only the first interviews were used to collect students' opinions, reasons and experience of having experienced the story telling sessions. Although at the second interviews some students were asked their opinion on this issue, this was not asked of all students and therefore would not constitute a credible and reliable data. This was because at the second interviews, this question was not the focus and was not specifically asked as the time allocated was limited. The students from both schools were quite uniform in describing their experience on how values were taught to them. The present way of teaching has been described by the students as teachers showing slides which enumerated the direct values to be learnt and followed by explanation of such values with the occasional screening of video clips. The feeling and experience described by the students from these two schools was that their teachers taught in a perfunctory or didactic manner which lacked any enthusiasm, imagination and inspiration. Although not all the students were asked to describe how they each felt about their present learning experience because of lack of time, some were asked when time permitted. Iqba from School A and Isab from School B described their feelings of what they felt was the present way of teaching the values.

Researcher: So in your experience in learning these sorts of values in this School, is it different from the way it is presently taught to you? Like your teacher comes into class and tell you all a story and ...

Iqba: Oh no no (shaking his head vigorously)…this is definitely better.

Researcher: So how do they teach?

Iqba: Ok it is the same style as in my English lessons, my teacher will come in and

scream at us, like for not doing our own revision. But sometimes when we finish our own revision then she will come into class and scold us again.
Researcher: So, you like this style?
Iqba : Yah!(Smiling broadly)

From Iqba's experience above, the teaching of values was no different from his other lesson like English. His description of his English teacher's style was identical with that when he was taught values. It appeared a very focused and examination driven style where the right answers are emphasised.
Isab from School B also shared the same experience and described how her teacher taught her values in her school. There is the usual use of slides and the direct didactic style of teaching values in which the students were taught the values without giving the students a chance to extrapolate or evaluate what the values were.
Researcher: Would you recommend these telling story approach in teaching moral values to the other classes?
Isab: Yah ! Yah! Because like we usually just get taught by slides and everything. This way you can get to like…think about it...try to put yourself in the shoes…yah...

The above two students' descriptions are representative of the general feeling of most students' negative impressions and experiences of their present school's style of teaching values which involved rote learning and didactic teaching. They also highlighted that the present approach contrasted with the story-telling approach which they most preferred. In assessing for students' support for the story-telling approach, it is inevitable that the students' preference for and against it was linked to the responses in section 6.6. There seemed to be some overlap and revisiting of responses given by the students. However, the educational literature suggests that there is a inextricable and direct relationship between students' responses and their preferences for a particular pedagogical approach (Rae, 2015; Carr & Harrison, 2015). However, to avoid verbatim duplication of similar quotes here, the relevant sections containing such quotes are cited for reference.

6.8.1 First group: Not supportive

In the first interview, two students voiced their objections to the use of this approach. Although this was only two students out of eighteen, it was an important

phenomenological feedback for some who were not in favour of introducing this style of teaching values in his school. There are several reasons for these students not to support this style. Tex from School A felt that no student would listen and also he found the stories “too boring”. He could have experienced this from the class that he was in. When Tex was told that the attendance and attitude of the students involved in the story telling were all co-operative and attentive, Tex opined that this was because the lesson was done in a small group and not in class. In addition to the above, Tex had described the story telling session was “uninteresting”, “too common” and “a waste of time” and together with the rest of his negative opinions, “won’t recommend this to anyone”.

For Teo from School B, she was not comfortable that the stories which had dilemmas because she felt these would confuse students. She felt that students at her age should be simply taught values and not made to have to decide which one of two equally good values they must choose to solve a dilemma. Although she had described these stories as “interesting” and had found the session beneficial and rated it “5 out of 5”, she did not think that putting dilemmas in these stories served any purpose. Below is a transcript in colloquial Singlish on her feelings.

Researcher: Would you recommend this way of teaching to your other friends and to other classes...in the teaching of values?
Teo: Mmm..no.
Researcher: Ok why?
Teo: Because if you want to demonstrate integrity, you will lose friendship. If your want friendship, you lose integrity. So... although it is a good teaching it makes us all confused and troubled lah. But then it's like you must teach us like…only TRUE values. Don't teach and say to us like…would you do this and this in different situations lah. Because different people want friendship while some people want integrity. Then different thinking will make everyone confused and unhappy.

Teo’s uneasiness about having to make choices which in different situations or dilemmas probably made her unsupportive of a story-telling style of teaching values with dilemmas. This may imply that if there are stories without dilemmas, Teo might have supported it.

6.8.2 Second group: Supportive

The second group here represents the majority who felt that this style of teaching was a welcome change and would want a change to this from the present mode of teaching. There were 13 codes created to capture the reasons why students favoured this style of teaching values. These codes capture the various descriptions of feelings these students used to describe their experience after having undergone the story telling session.

The most common description and reason for supporting an introduction of this style of teaching in the school was describing it as “interesting” which ranged from “quite interesting” for Isab from School B to “more interesting” for Rei from School A and “very interesting” for Jia from School A and Loh and Mohd from School B. This is with the sole exception of Teo from School B (see above section 6.8.1) who despite describing the session as “very interesting”, “very nice” and “beneficial” to herself had chosen not to support the introduction of this style to her school. Other variations under this code of “interesting” included descriptions like “fun and exciting” (Du from School A), “wonderful” (Iqba from School A), “very exciting” (Isab from School B). These students have different reasons for describing the story session as interesting or variations of this adjective. Most were not able to describe in sufficient detail on why they found it interesting. Hence, for this reason, two students who were able to express their thoughts were selected here which were generally representative of what this group of students felt and thought. The first student, Rei from School A described it as “more interesting” and explained and shared her experience on why she liked the story-telling approach and her justification and responses can be found at section 6.6.2. The second student, Loh from School B found it “very interesting” felt that his school could benefit from this style of teaching values. His reason was mainly that this approach provided him and the students an opportunity to apply the scenario in their mind and to come up with the proposed action rather than being spoon fed with the type of values to learn and his full responses can be found at section 6.6.2.

Another way of describing the story telling session was the way these stories “made us think”. It is the contemplative and investigative nature of the stories that appealed to the majority of the students. Jia from School A and Abin from School B recommend this story-telling approach because they both felt that these stories

made them as Jia would make her “want to think”. Abin from School B also shared similar sentiments.

Mohd from School B supported the use of this approach because he thought that these stories would benefit other people’s life by making it better as it made students more “moral” besides finding the session “fun”, “enterprising” (which meant encouraging the students to take his or her initiative to solve the dilemma) and “makes him think”.

Researcher: Would you recommend this style of teaching of values to your other friends and other classes.
Mohd: Yes. It's very enterprising. It's very fun. You decide (based) on the conditions.
Researcher: And then what else? What other reasons you think we should recommend this to your other friends?
Mohd: This kind of stories you can make someone life better…you have morals.
Researcher: And then what else?
Mohd: I think it makes me think.

Many students liked the stories and supported the introduction of this approach to teach them values. Their feedback was coded here as “realistic”. Du from School A felt the stories reflected what one “sees it in life”. Erik from School A, felt that when she listened to Story 3 (“Cherry Tree”) about the young boy who decided to tell the truth to his father, she could “feel the fear” of the boy. Mu from School A expressed his views that the stories “showed daily life” and to Lim from School A, the stories were “very realistic” to him and Tang from School A shared similar sentiments that the stories “sound very real” to her. To these students, realism was a factor for them recommending that their school should adopt this approach in the teaching of values.

Two students like Du and Fab from School A liked the stories to be used in teaching values because they felt the stories helped them to imagine. Du felt that the stories made it “easier to imagine” how the values can be applied whilst Fab described listening to the stories as an activity of “imagining and thinking”. When these students talked about imagining, they could have meant that the stories helped them in the words of their schoolmate, Erik, “imagine you are in his shoes”. This is connected to what Lee from School B felt when listening to the stories as he

described it as putting “myself in the shoes of” of the character and even reminded him of a road accident and the injuries and damage to his bicycle he sustained a few months ago. This ability of the stories to invoke empathy was another reason students supported the story telling session.

Based on the above students’ diverse and positive reasons, it was clear that there was a majority support and preference for the story telling approach over to the students’ present didactic approach in the two schools.

6.9 Conclusion

The overall flavour of the data as presented through themselves and these five themes is one of variety and richness of the experience of the students undergoing the story telling session and their recollection and impact of what they have learnt onto their daily lives. This is in line with the detailed lived experiences from the phenomenological approach undertaken in this research.

From theme 1, the students were asked about which stories they remembered best or preferred. In so doing the focus was on how and why these students remembered or preferred the stories by the choice of words they used to refer to these stories. In interviewing them for these data, there was a variety of ways of describing and referring to the stories. From the students’ descriptions, it revealed a rich and detailed process of interpretations which these students had to undergo when trying to recall the stories.

In theme 2, when students were asked to evaluate the values they thought were associated with each story, their descriptions also revealed a fascinating process of different interpretations from which students based and gave their answers. These either coincided with or deviated from the researcher’s list of intended values. More importantly, their reasons and thoughts were also gathered to draw an understanding on why the students came to such conclusions.

In theme 3, with the data collected from the first two, students were then asked to give their impressions and feedback on the use of stories to teach values to them. This inevitably led to a comparison to the present style but the purpose was not to ask the students which style they thought were effective. Rather it was to solicit and gather their reactions towards this style of teaching values. It was interesting that there were diverse and mixed feedback on this. Some students gave positive

feedback whilst others gave critical and negative and sometimes within their feedback, contradictory feedback.

In theme 4, it was the intention to gather data on the students' lived experience on whether they had the chance to apply the values learnt in their daily lives and/or carried out or undertook any related action in furtherance of the values learnt. It was intended to gather data for any change in the students' learning outcomes and "moral development" within the frameworks of Biggs and Collis' and Kohlberg's theories respectively. By having these theories as frameworks of reference, the data gathered was made more systematic, rigorous and meaningful.

Lastly, the students' inputs, i.e. their personal opinions and feelings were gathered in theme 5 to analyse their support for the use of stories to teach values in their schools. Although there appeared ex facie an overlap with theme 3 (i.e. reaction to the stories), the data gathered here revealed surprisingly that it was not always a case of a positive feedback on the use of stories meant also an automatic preference for them to teach values. Although not all students thought alike, some felt these were two were different issues and necessitated different responses. Generally most students supported a story telling approach.

In the next chapter, these findings will be discussed together within the context of other related evidence and the framework of the chosen theories in order to uncover and suggest what these findings might mean for research and the use of stories in teaching values and moral development.

CHAPTER 7: DISCUSSION & RECOMMENDATIONS

7.1 Introduction

The findings in chapter 6 reveal many interesting points of observations and information and the purpose of this chapter is to integrate these relevant findings with the related theories, literature and if possible, government and school policies. It is also the purpose of this chapter to highlight what might be important for these two schools to consider when adopting this approach of using stories in the teaching of character values and moral development. In chapter 1 the main aims of this research study were identified as gathering and capturing the students' feedback of using stories to teach them values and also to evaluate for any change in their ability to understand and apply the values they have learnt to similar moral dilemmas as in the stories told to the students in the story telling session.

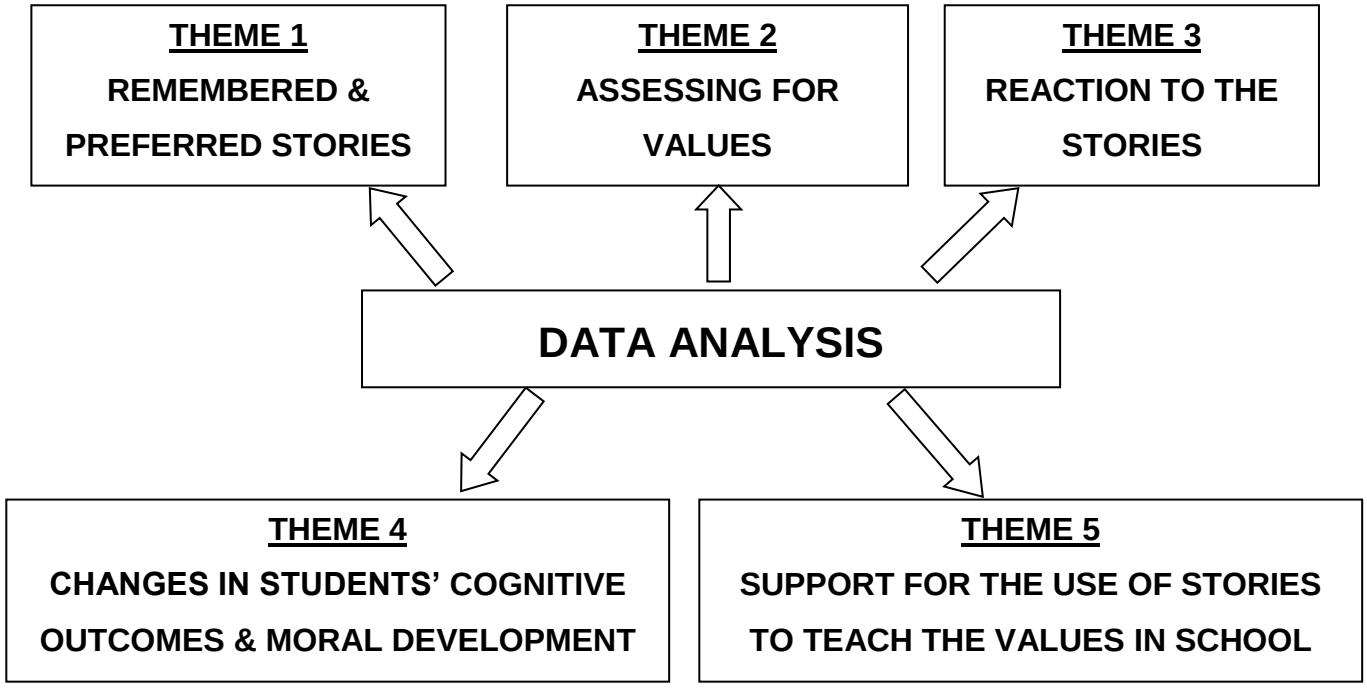

Figure 7.1 Five themes from the data analysis

In the previous chapter the findings were discussed and presented using the five themes as shown in figure 6.1. This chapter continues to use these themes as a framework to interpret these findings and relate how they can help in the understanding and appreciation of the ways that using stories can facilitate a richer and more engaging form of communication between the teacher or instructor in the capacity as a story-teller to teach character values to students. This discussion uses the themes only as a framework but it also creates within each theme its' own structure for integrating the relevant theories, literature and other related matters

which help in the creative interpretation of the findings. This also helps in the rigour of the study, by testing and evaluating these findings within the context and ambit of the set of theories which underpin this research study to provide a review of the whole research process and to identify the strengths and limitations of this research study.

The purpose of this chapter is to go through these findings carefully, to analyse and interpret and to present a robust discussion on them in order to answer the research questions and explore key issues (Streubert & Carpenter, 2011). Also in narrative research, this means having a particular interpretation of the stories used to teach character values and the students' own experiences and narratives which are located within the relevant theories and literature (Horsdal, 2012). Collectively, this provides the basis for drawing conclusions which will be dealt with at the last section of this chapter.

7.2 Theme 1: Remembered and preferred stories

Though the purpose of the research study was not to evaluate for the ability to recall, it was essential that students could remember the basic story line or facts of the story containing the value which is to be taught. This is because a story serves as a reference point or the context within which the intended value to be taught is located. Without using a story, there is little difference between this and when teachers teach students in a didactic or direct way. Having a story provides the essential context or circumstances where the students can empathise and appreciate the importance, severity or dilemma faced by the character/s in the story before deciding which option he or she should take. From the findings it was discovered that students used different and in some instances, creative methods to remember and to refer to the stories.

These stories are not mere narratives of purposeless accounts of events but as the literature highlights, they must meet certain criteria in order to qualify as stories. An example of these stories was Story 2 ("The Doctor's Dilemma") which involved a doctor facing a dilemma in which he must choose one out of two options, to save the pregnant mother or her unborn baby. This story describes vividly an event of a pregnant mother with her husband who had gone to the hospital to deliver her baby and whilst delivering the baby, experienced a life-and-death medical crisis which put

the doctor in attendance in a dilemma. The first is the element of a “description of a series of events, real or imaginary” (Collins Cobuild Learner’s Dictionary, 2006, p. 1086). In the stories used to teach values to the students, they were all descriptions of a series of events, partly real or historical and imagined, which happened to the main character of each story. By doing this, this helped students to be able to empathise with the circumstances and dilemma faced by the character/s in the stories and appealed to their basic impulse urge to relate to, conceptualise and thematise our lives (Hoppins, 1994). Through these mental processes, the students were able to retain the basic story line which functioned as a recall aid as well as a basic structure for the story within which the dilemma and value were based and located. Here there was a variety of ways to devise the settings of the stories. One useful approach was to use more traditional themes, figures and stereotypes which appealed to an Asian society. This helped to contextualize and implicitly explain the roles and functions of these characters which make them “familiar to modern readers and audience” (Carr & Harrison, 2015, p. 71). Hence in South East Asian, there are numerous traditional, historical and legendary figures which the students are familiar with to structure the story so that these can facilitate the understanding and acceptance of the values to be taught (Vygotsky, 1978). Hence if teaching is to be given to a group of students predominantly of Chinese descent, if the story teller sets the scenario as the late Ch’ing dynastic period, it will be likely that most of these students will identify this as a decadent, corrupt and very impoverished period with all the appropriate images of corrupted and unjust bureaucracy and aristocrats present. The introduction of the stereotypes familiar to the listeners (Carr & Harrison, 2015) like righteous swordsman or woman who roamed the counties and countryside, like the Western medieval knights, to set things right for the helpless and downtrodden populace will immediately captivate the attention of the students. Also in the findings, some students have suggested including contemporary scenarios involving characters of the same age group to create a balance of both ancient or historical and contemporary stories to cater to the different preferences of the students. Although this suggestion to use “contemporary” scenarios may be in sharp contrast with the use of traditional and historical scenarios, there is no contradiction if the elements of familiarity and empathy are achieved. These “contemporary” stories can consist of current descriptions of events occurring in their schools, homes or in the world of sports, politics and movie stars which can either be

real or made up. This is considered a good idea as the findings revealed the different preferences for stories by the different students in the study. Hence in the findings of Interview 1, there was a tendency for the students to use descriptions derived from history and stereotypes to refer to the stories (as representing “a series of events, real or imaginary”) for example, several students used the “World War Two”, although this term was not used in the story, or its derivatives to refer to Story 6 (“The Village Headman”) and the stereotyped setting of an office led students to refer to Story 3 (“The Office Cleaner”) as “The Businessman” or “The Chairman”. This is indicative of how such elements of stories using historical and modern scenarios and also where the main characters in the stories were from their age group helped students to refer to the stories but implicitly helped them to remember the story better.

The second element is that the story must contain the “important things that happened to it since it began” (Collins Cobuild Learner’s Dictionary, 2006, p. 1086). This means that a story must have all the basic facts or elements which constitute it to be meaningful and complete to the listener. Hence, the stories used in the research study consisted of five important facts (see Appendix I) which together provided all the essential elements constituting the story. Although there were more facts in each story these were of secondary worth as they helped to further define and enrich the story line but did not necessarily form the basic structure of the story. As there was no intention to test the students for their ability to remember the nitty-gritty of each story, remembering these five essential facts for each story was important because when they were able to remember the basic storyline, the findings at chapter 6 indicate that they were able to ‘locate’ or remember the value/s or their related or associated values at the interviews three months later. Students used words and descriptions ad verbatim from the stories or draw on the context of the stories to refer to the important contents of the stories. Hence for example, in Story 2 (“The Doctor’s Dilemma), students used words from the stories to describe certain important facts from the story like the correct profession (i.e. medical doctor) and in the right capacity (i.e. mother and her child). However, in Story 4 (“The Virtuous Robbers”) students remembering this story described correctly the conditions of widespread poverty, hunger and corruption but two students (Iqba and Lim, both from School A) cited the wrong country where this story was situated, i.e. Africa,

when it actually took place in South East Asia. It can only be surmised that these two students probably took the context of the story and imaginatively indentified the widespread and deplorable economic and social conditions with Africa. This is also indicative of the power of stories to invoke and stir the imagination of the listeners to conjure up new facts from existing elements of a story. This suggests strongly the contructivist way of learning by which these students interacted and reacted to contents of the stories when listening to them in a familiar language and cultural disposition to construct and produce their own individual realities (Piaget, 1950; Tobias & Duffy, 2009; Vygotsky, 1978)

The third element of a story is to "entertain" (Collins Cobuild Learner's Dictionary, 2006, p. 1086). To have the power to entertain, the contents of the story must have a plot which stirs and invokes both the imagination and emotional states of the listeners like creating tension and conflict between the protagonist and antagonist, fear, suspense, rejection, admiration, happiness, sadness, jubilation and triumph (Rae, 2014). There is no denying that most of the students in the two schools found the stories appealing, pleasurable and interesting to keep them engaged in the sessions and consequentially helped them to remember and connect these memorable stories for the purpose of educating students on character values (Carr & Harrison, 2015). Because stories are entertaining, they are able to capture the attention of the students but if left at this level, they remain nothing more to exploit for the purpose of education. From the findings, it can be deduced that students experienced a range of feelings when listening to, responding to and recalling the stories. Examples from the findings include admiration of bravery (Iqba from School A and Mohd from School B), loyalty (Chua from School A), fear and suspense (Tang and Mu from School A) excitement and urgency (Jia from School A) and anger and indignition (Lee and Abin from School B) and anguish and resignation (Jia from School A) which not only entertained them but also contributed in some significant ways to helping them learn, understand and recall both the facts and morals of the stories at both interviews (Bruner, 1986). Relating this to the Biggs and Collis' taxonomy of the hierarchy of the five levels of learning ("SOLO Taxonomy"), it is useful here to "describe the structural complexity of a particular response to a learning situation" (Biggs, 1979, p.385) and to describe what students remembered and interpreted the meanings and morals of these stories (Biggs & Collis, 1982).

Hence in this section, the SOLO Taxonomy is used to apply to students' responses to learn what they made out of the "finite display of information and making judgements about that information" (Biggs, 1979, p. 284). This meant giving the students a fixed set of information which were the "finite" number of facts contained in each story and then asking the students for their reaction and responses. In other words, the 5 elements of these stories (see Appendix I) were used as a basis to determine the extent to which students could recall the stories. In addition it can be applied to the students' interpretation and judgements-making in relation to the morals and values associated with the stories.

Applying the SOLO Taxonomy to the findings from both the interviews, it describes how effectively students recalled the elements of the story vis-à-vis the five levels of the taxonomy. For Interview 1, there was no need to use this taxonomy to apply to the number of facts in the story as each student could recall the 5 basic facts which were still vividly 'fresh' in their minds as the time period between the story telling session and the interview was an hour long. Although there were some instances where the students cited some facts which were not relevant or existing, these were considered negligible in the overall scheme of things. An example at Interview 1, two students correctly cited all their 5 basic facts but incorrectly cited a non-existent and incorrect venue into the story line. In the "Virtuous Robbers" story, two students (i.e. Ibqa & Lim from School A) reported that the story took place in "Africa" when it was actually a country in South East Asia. In Interview 2 which took place about 3 months later after the students have all returned from their long annual school vacation, this taxonomy was useful to assess their recall of and responses to the stories they had heard before the vacation. Although this research was not about testing for memory recall per se, the ability of the students to recall the basic facts of the story can facilitate the values associated with these stories and also the consequential decisions they made when faced with similar dilemmas or situations as depicted in the stories.

From the findings relating to Interview 2, it was evident that most students' ability to recall the same number of stories was markedly reduced and for these reduced number of stories, their contents were also similarly reduced. In order to carry out the interviews, the tables of contents which stipulated the basic 5 facts for each story (at Appendix I) were used as a basis to evaluate how much students could remember

their chosen stories. Also, contrary to expectation, it appeared the stories that were popularly remembered or preferred at Interview 1 were not chosen in Interview 2. One plausible explanation could be that during the 3 months' interval, students' new experiences and knowledge and the natural attrition of existing ones either removed or altered students' preference expressed in the earlier interview. The findings revealed several interesting responses which are categorized according to the SOLO Taxonomy below:

a. Pre-structural: Under this category, the student could not remember a single fact of any story or if he or she cited any facts these were not at all connected with the actual story. Here, there were three students from the total number of 18 who came under this category. Two students, Tex and Chua from School A indicated that they were not able to remember anything. The only difference between these two students was that Tex's attitude was uncooperative and quietly hostile unlike Chua who was cooperative and friendly but could not recall anything even though he tried hard to remember. Although there was insufficient time to probe Tex for his negative attitude, one can conclude that a person's negative attitude can prohibit any recall effort. Another student, Du from School A 'recalled' an entire set of new story with its own plot and value. Although Du's responses were all unconnected with the facts and information presented to her, the details of her own created story and value she associated with her created story (i.e. perseverance) were rich, interesting, logical and the values she attributed to the story was worthy of emulation.

b. Uni-structual: Under this category the student remembered only one relevant fact from the story but this single fact by itself is insufficient to represent or connect to the story. From the findings, an example is Yeo from School B who initially claimed that she could not remember a single story but midway in the interviews as we discussed other matters, she suddenly spurted out a relevant fact relating to one of the stories. This single fact was "a girl who wants to kill a gang but did not want to" and this related to Story 1 ("The Wu Shu Backpacker").When she was gently probed about any other facts of this story, she tried very hard but could not recall anything else. There were other students who also fell under this category.

c. Multi-structural: Here the responses of the student consisted of several facts but these are treated independently and basically quantitative and the student was not able to relate and unify these shreds of facts into a coherent story or conclusion.

From the findings, more students experienced this sort of responses. A good example was Erik who remembered several independent facts like the rich treating the poor badly, a group of people stealing from these rich people and distributing them to the poor. These three facts referred to Story 4 (“The Virtuous Robbers”) but Erik was not able to unite them in a meaningful and logical manner and explain the context within which these facts occurred nor the intended value to be taught.

d. Relational: Here most or all of the facts are cited and the student is able to unify them all into a well thought out conclusion. Most importantly the student understood the facts and was able to relate these facts logically and coherently. Nearly fifty percent (50%) of the students fell under this group and were able to remember most or all of the five facts of the stories and more. Under this category, there were more students who remembered the same story at the first and second interviews than those who could not remember their story of the first interviews and remembered a different one at the second interviews. This could be because the three months provided students a period for the stories and values to naturally assimilate, if at all, into the psyche of the students as explained by Piaget in the contructivist process of the students’ interaction with their environment stimuli (Piaget, 1950). Hence for those who were not particularly interested, these stories may just have faded off from their memories and for those who liked or could identified themselves with the story, this could have helped in their recollection of the story.

e. Extended abstract: Here the student was able to remember and integrate all the facts into a meaningful conclusion and was able to question the basic assumptions of the story and is able to raise these set of facts to a higher and relevant level of abstraction and creatively generalize a new topic or principle. Only one student from the entire numbers of eighteen students, Loh from School B appeared to fit this category although this is not conclusive until more time and checks could be employed in a subsequent study to confirm and ascertain this assertion. Nevertheless, his responses resembled ex facie the unique characteristics of this category. Combining his responses from both interviews, Loh was able to remember all the 5 facts of the story relating to Story 6 (“The Village Headman”) and more in both interviews. In Interview 1, he questioned his earlier decision that the Village Headman should lie to the Japanese soldiers in order to save the two freedom fighters seeking refuge in his house. He felt this was not the approach to take in the “wider scope” or overall scheme of things to save the village. Instead of looking at a

more myopic level he extended his choice to saving the whole village if it meant sacrificing two persons. At Interview 2, he remembered and confirmed his reasoning and also proffered that the facts of the story which dealt with an exception to non-lying value could also be extended to teach compassion. The effect of stories to be able to invoke and facilitate students to progress to a loftier and higher level of mental abstraction is indeed a useful and remarkable achievement pedagogically.

In conclusion, the SOLO Taxonomy despite its shortcomings must be recognized for the value it brings in identifying and categorizing the types of students from their rich and detailed responses after hearing the same set of facts in a story. This provides educators of character values and moral development a useful method to assess the learning outcomes of the students who have heard the stories, which can inform and assist educators in deciding the next appropriate step or steps to take in facilitating the training of character values in students.

7.3 Theme 2: Assessing for values

This is the whole purpose of telling stories to students in this research: teaching of character values. In the six stories that were used, each of these stories had a particular value to teach the students. It was not crucial that the students identified or located the specific pre-determined value. It was important that they were either able to identify these predetermined values or ones that were related to or associated with them.

To begin, the values that were chosen by the two schools for the research study were conducive and complementary to the existing schools' own values except that in this study the students were also exposed to dilemmas in which they were made to decide which and why a particular action which was contrary to the values taught (i.e. the exceptions) was preferred and chosen. This latter part will be dealt with in a separate section below. The values used in the stories of this research and taught in these schools are part of the Civics and Moral Education ("CME") syllabus as mandated by the MOE which identifies these values as a foundation of an individual's character which in turn determines his or her beliefs and attitudes towards life and society **(**Civics and Moral Education Syllabus, MOE, 2007). As already dealt with in chapter 2, these 6 mandated core values consist of respect, responsibility, integrity, care, resilience and harmony. It is heartening that unlike previous education policies where there was little emphasis on the formal teaching of

character values in Singapore schools, there is now a commitment and recognition that values education is part of a school's training curriculum. Relating this to the literature on the six schools of value education, the Singapore's approach impliedly resonates well with Durkheim's paramount view that the individual must be subordinated to the society within which he or she lives and it is only by learning those values which are conducive to and required by that society that an individual can truly live a fulfilling life and contribute to the society (Durkheim, 1961). Admittedly this is one reason why values have to be taught but these should not serve as means to other ends. Rather they are in and of themselves valuable because learning and practising these values intrinsically contribute to the individual's knowledge and understanding of themselves, their society and their relationship with each other (Carr & Harrison, 2015). It is only then that an individual can truly lead a purposeful, happy and meaningful life (Carr & Harrison, 2015). One crucial way which is markedly absent in the Singapore's curriculum in moral development and value education is to train students from a young age in our schools to think independently and rationally and to act with autonomy as Kant (1967) and Durkheim (1961) proposed and later Kohlberg (1981) developed. This leads to the next point which deals with the teachers who bear the responsibility to teach values to the students.

What is the attitude and treatment of teaching values to students or in Singapore schools? It appears that it is still 'early days' in the teaching of values using more creative approach in Singapore. Historically, the structure and philosophy of Singapore government funded schools were copied from Britain and the West, and hence this question must be answered by referring to the seminal theories underpinning Western pedagogy and epistemology. This deals with the sort of values considered worthy to be taught in schools. The answer can be found in the Platonic empiricist approach that students must be taught only those worthwhile knowledge relating to truths, reason and facts and not fiction and other worthless and distracting kinds of human judgements which cannot be empirically ascertained like stories, legends, skills and arts pertaining to rhetorical, expressive and aesthetic human purposes (Plato, 1961). This, together with local cultural factors, has evolved over time to contribute to the present day prejudice amongst teachers and parents in Singapore against such latter skills and knowledge as bright students have been

constantly urged to study the sciences rather than the ‘soft’ options like the arts and humanities. This approach is also reinforced by the perception that such training in the sciences ensures for the student “more secure routes to employment” and then to “greater social and economic use” and fulfilments (Carr & Harrison, 2015, p. 38). Also, this Platonic approach advocates that values must be taught by using purely theoretical reasoning often associated with didactic approaches in Singapore and not by using stories, poems and art which served only to distract and lie to the learners about the objective truths relating to such values. The findings and feedback from students suggested that a didactic cum theoretical approach appears to be used currently by teachers to teach values and as such, makes such teaching mentally tedious, technical and uninteresting to most students. The students’ descriptions of how values were being taught didactically in the current schools and their consequential negative feelings and experiences in attending these classes adequately support the researcher’s suspicion that teachers who taught these values did not personally feel that such training was important or merited any serious attention in the school’s overall teaching curriculum. In the light of these circumstances, they needed to be convinced, persuaded and won over to be effective teaching agents of values (Chazan, 1985).

It was also the intention of the study to highlight to students that the values taught in the stories (and by extension the official six core values) are not sacrosanct and are not to be applied mechanically and universally in all cases. It is a worthwhile effort to train students whilst in schools to achieve maximum moral development or progress as envisioned and a method developed by Kohlberg (1981). It seemed apparent from the students’ feedback that teachers did not specifically teach students to understand and appreciate that exceptions do apply in peculiar or special circumstances and hence warranted not applying the values but instead choosing the very opposite and normally prohibitive action. In the literature, this approach is connected with the Aristotelian approach which though agrees that there can be no genuine moral virtue in the absence of reason or rational deliberation, still regards moral reasoning as a form of practical rather than theoretical reasoning which he coined the word “phronesis” or practical wisdom (Aristotle, 1941a). To Aristotle, he would argue that reason helps in determining the morally right thing to do but the person may not be motivated to do so. What motivates a person to do a virtuous act

is not reason but a morally good character and hence it is the function of phronesis or practical wisdom to form such a character. In applying such practical wisdom or reason, the human feelings of the person as the moral agent are given importance. Unlike Plato who would reject these feelings as distractions, Aristotle felt that such feelings could not be ignored or rejected. These feelings (like fear, anger and envy) have to be considered, negotiated and certainly influence the person when he is deciding what to do in a moral dilemma. Although Aristotle had a list of clear moral wrongs like murder, theft and adultery he was more inclined to think that at the point of the individual and the circumstances which he or she has to make a moral decision, there were no fixed rules of moral conduct. Hence, lying is generally wrong but there may be circumstances in which when telling the truth may result in the deaths of many innocent lives, then lying may be the morally right action to take. This type of scenario was also used in the research study to get students' feedback and reaction to these dilemmas. Not surprisingly, most students understood practically that in such exceptions when the general rules prohibiting lying, killing and stealing could not be applied in the circumstances and instead choosing and doing the very opposite values was right in order to achieve a proper outcome, higher sense of virtue or universal value (Carr, 2003). Hence, it is imperative that for a holistic and complete character value education, students must be taught about the need to understand and appreciate that different circumstances involving value judgement or action warrant different options and choices rather than an easier mechanistic and broad brush approach.

It is observed that this is very lacking in the present character value education in these schools. Moreover, as moral development and values education are now given more emphasis and attention by the MOE, teachers in Singapore schools must also be encouraged and trained to take up a more proactive approach by setting dilemma-type scenarios when they teach character values education with the purpose to 'provoke' and encourage students to think independently, understand and differentiate different types of scenarios which necessitate appropriate actions and decisions. This is quite a challenge but not an insurmountable task for an Asian society like Singapore where enduring religious and cultural values and ethos still permeate to engender a more conciliatory, harmonious and consensual attitude towards handling such issues of character values. If our young students are not

educated to think independently, critically and sensitively in character values education, then archaic and untested values and norms will be mechanistically applied which are inconsonant with a modern and different lifestyle and norms. Although traditional values are to be cherished, these were formulated in the archaic past and must be tested and periodically 'updated' by teaching students to apply them critically, sensitively and practically in the different scenarios and circumstances (Kristjansson, 2013). The purpose of cherishing and practising values should always remain unchanged: that of equipping the individual with a moral compass achieved through critical thinking skills for the fulfillment of his or her happiness and fullest potential whilst living together with others meaningfully and harmoniously. Hence these values must evolve gradually to suit a contemporary society with its different lifestyles, social, economic and political systems and expectations. It is an emergent product of the interactive process between the individual and his or her society (Dewey, 1963; Kohlberg, 1966). And schools can and should do this. If this is not done, students when they become adults in society will ignore them as an irrelevant system of values which in turn produces an irreverent society where traditional and wholesome values are perceived like an old woman sitting at the corner of the hall, mumbling ancient platitudes through toothless gums. The Kohlbergian approach in teaching values and moral development is useful in achieving this. Although Kohlberg's opinion that his values connected with his unique six-stage taxonomy are universal, this has been shown to be invalid in other studies (Shweder et al, 1990; Gilligan, Hammer & Lyons, 1990; Eisen, Martin & Fabes, 1996). However, his main training aim to put the student in a moral dilemma and then encourage him or her to make a moral decision which would lead him or her to the next stage of moral development is useful to train students in moral development in Singapore schools. What needs to be done is to customize the stories and moral dilemmas to suit Singapore's social, ethnic, cultural and religious context and values.

In addition, the SOLO Taxonomy can also be used to determine if the desired values as embedded in the stories have been successfully located by the students. To begin, stories must be skilfully delivered to capture the attention of the students and then to direct them to focus on and empathise with the meaning, nuances, symbolism and significances of the story. For example, the dilemma faced by the

hero or heroine in the story and the admirable values displayed by him or her in such a trying adversity like courage, forgiveness and sacrifice. Students tended to be receptive when such values were presented to them in such an approach rather than just teaching them in a more didactic method. In each of the 6 stories used in this research, the main character was left to decide what she or he had to do in the dilemma. These were left to each student to decide after an opportunity to discuss and ponder in a group and in the interviews. The students' decisions effectively concluded the story and this implicitly reflected the students' values in making their judgements. Using the SOLO Taxonomy to evaluate the findings relating to what and why the students took a particular course of action, the educator can know if the students understood the circumstances of the story and the application of the appropriate value. Hence using this taxonomy, all students in Interview 1 answered in the same way as intended by the researcher for the three stories; Story 1 ("The Wushu Backpacker"), Story 3 ("The Office Cleaner") and Story 5 ("The Cherry Tree"). In these three stories, most students concluded them with the action they felt the character should take. In all these three stories, it was overwhelming that the three intended values of non-killing, non-stealing and non-lying (or values closely associated or related to them) were quickly identified by the students and considered as the appropriate action. Using the SOLO Taxonomy, this would relate to its "Relational" category where the conclusion was well thought out and appropriate to the facts or circumstances of the story. However, in the other three stories of Story 2 ("The Doctor's Dilemma"), Story 4 ("The Virtuous Robbers") and Story 6 ("The Village Headman") where students took longer and found it more difficult to come up with a clear cut response like the earlier set of stories, they realized that their responses were not that easy to give. They experienced difficulty when deciding amongst themselves (and also individually) on the appropriate actions and the reasons on their particular courses of action. This was beneficial in the teaching of values as compared to the didactic way, because the students had to rationalize and explain a way that can harmonized and integrated all the considerations faced by the character in the story. This is likely to place most students in the upper echelon of "Relational" or "Extended Abstract" of the SOLO Taxonomy.

The findings also revealed that students located different values which were not identical with the prescribed ones or they identified a different value but was associated and related to the prescribed ones. For example, in Story 1 ("The Wushu

Backpacker"), where the prescribed value was non-killing, some students identified it with compassion (Loh from School B) or to give the criminals a second chance to turn over a new leaf (Mohd from School B). It is felt that this was not a problem given that the purpose of the stories was to teach the wholesome values consistent with the school's curriculum. One way to minimise this is to carefully craft the stories so as to ensure that the circumstances and words used clearly 'isolated' and highlighted the prescribed values. In Interview 2 which was three months later, there were some students who had forgotten or vaguely remembered their stories but were able to remember the prescribed, associated or completely different values. Whatever was the outcome, there is still much room to improve the story line and also to use other methods to help student remember the values. One suggestion is to get the students to write short journals or diaries, to get the students to do more research or encourage the students to apply the values when they had a chance to do so when they find themselves in a similar dilemma as depicted in the stories (Carr & Harrison, 2015).

7.4 Theme 3: Reaction to the story telling approach

The story-telling sessions in value education must be a means to an end (Rae, 2015). Therefore story-telling cannot be an end in itself as it would only serve to entertain and not for training purposes. It is well recognized that when stories are used with or to complement other teaching methods, they give students an opportunity to experience the event, albeit a constructed one, and to acquire the desired knowledge (Herreid, 2007). In the findings, most students found the story-telling session interesting and engaging and generally most preferred this approach of teaching. Although this does not imply that the story-telling method makes for better or more effective learning, these findings simply indicate most students' preference for this style of teaching values here. One important element of a story is its ability to arouse interests and attention in the listeners which is essential for deep learning to happen (Rae, 2015). It is important that students have an interest and pay attention to the lessons which can be effectively achieved by the use of stories (Neuhauster, 1993; Hopkins, 1994; Rossiter, 2003). In order to achieve this, the stories used were based on historical, popular folklore and local scenarios which most of the students were familiar with. This element of familiarity and popularity helped students to contextualise the story and empathise with the dilemma faced by

the main character in the stories (Carr & Harrison, 2015). This can help to sustain their interests especially if the task was to examine or analyse more challenging scenarios, which were used in the stories. Certainly, the findings on the students revealed that when it came to the more complex or difficulty task of choosing one out of two equally valid options, students' interests helped them to probe and reflect on the dilemma before coming out with the own decision and reasoning. This suggests that once the students' interests and attention have been aroused by these stories, teachers can then channel their attention to various tasks. One of them is to get the students to unravel and identify the plot, principles and values in the stories (Entwistle, 2007). Hence, once the interests of the students have been aroused, teachers must know how to harness this mental state of mind to achieve their educational goal. This is where the training of teachers on how to tell stories as part of value education and training for moral development (Chazan, 1985).

The findings from the responses of students to the stories indicate the ability of stories to invoke different mental states in the students and also to facilitate and 'open up' students' minds and attitudes to discuss issues presented in the stories. Hence most students in the research were positive with regards to the use of stories to teach them character values and most described the story telling sessions as "interesting", "fanastic", "exciting", "I like it" and such other similar laudatory or positive expressions. The main reason for their favourable responses was that these stories gave them an opportunity to do something other than a one-way learning process of just listening to a teacher teaching didactically about values. Examples from the findings include "to think" (Jia from School A), "to imagine" (Isab from School B), "to apply" what they have learnt from the lessons (Loh from School B) and "to speak out and to say our opinion" (Rei from School A). Although there was only one student (Tex from School A) from a total number of 18 participants who was antagonistic and did not welcome the idea of using stories to teach values his reason is worth investigating. Tex felt that the students in his school were not ready for this type of teaching as they would be talking and not be paying attention especially if this was carried out in class. Implicitly he witnessed and confirmed the forthcoming and participative nature of the story telling session amongst his school friends but rejected it more on the basis that the venue (i.e in class) for conducting such session was inappropriate. As it was not possible, given the limitation of time and resources,

to verify his assertion it can be accepted at face value from his response that the environment and the teacher in charge play important roles in carrying out a fruitful and engaging story telling session (Chazan, 1985; Carr & Harrison, 2015). Nevertheless, the power of stories to evince from the students positive responses behoves well and promisingly in the teaching of values in schools.

Related to the above, the findings also reveal that an important function of stories is to support the listeners to be able to take on different roles (i.e. “to put yourself in the shoes of the character”) with regards to the same story line and facts. Hence for example at Interview 1, students were first asked what the character in the story should do and then switched to asking them what they would do if they were really “in the shoes of the” character. They were also asked to explain the reasons for taking similar or different decisions. From the findings there were two groups. One group remained the same whilst the other, changed. Although the reasons given by each student were unique and interesting on its own whichever group they belonged to, what was important was that this approach forced and provoked these students to think critically and independently to a degree of sophistication. Hence for example for Abin from School A who would not change her earlier position of not killing the 5 thugs in Story 1 (“The Wushu Backpacker”) when she was asked what she would do if she were now in the shoes of the character in the story who nearly got robbed, raped and murdered. Her reason like many in the group was more religious, that the taking of life was not for mortals to make and that forgiveness must be provided in such circumstances. However, Isab from School B thought differently in relation to Story 5 (“The Cherry Tree”) whether she would lie to her father if she were really the character in the story; she gave a different reply that she would not lie. The main reason like those in this group was that, when one decides solely from an observer viewpoint there were no repercussions or consequences for them. Isab thought that if she were in the shoes of the character she would not lie to her father about her accidentally chopping down her father’s favourite tree because she loved her father and her father trusted her. However if it was just a story, she would lie as she would not want to let herself “into trouble” for doing the right thing. Hence this demonstrates that stories with different perspectives help students to think differently and broadly. When students were asked to take a neutral non-partisan stand providing for some personal detachment and distance, this was useful to train them to be more objective

and neutral to learn the difference between the good and the bad (Carr & Harrison, 2015). And when students were asked to be in the shoes of the character, it trained them to think empathically and subjectively for the character (Kohlberg, 1969; Saleh & Pendley, 2012; Rae, 2015). Whatever the students gave for justifying their responses, the crucial thing to note was that these stories invoked in students a more critical and exploratory rather than a cursory examination of the issues in the story. This in turn helped them to develop and mature in their mental and emotional processes.

7.5 Theme 4: Changes in students' moral development or character transformation

In the teaching and assessment of character or moral education and development of children, the seminal work of Piaget (1932) was the starting point and whose work was later continued and fully developed by Kohlberg (1969). Therefore it is the Kohlberg's Taxonomy which shall be used and applied for the purpose of this section. And as Biggs and Collis had also used Piaget's developmental framework to devise their taxonomy on evaluating for students' learning outcomes, their model shall be used. Hence as both of these taxonomies share common Piagetian roots, the choice, preference for and use of these two models were appropriate and suitable for this research. For stories to be valuable for education they must have a purpose in helping students attain certain learning outcomes (Saleh & Pendley, 2012; Rae, 2015), and as such this research study shall focused particularly on the degrees of moral development.

Using the Kohlbergian definition, moral development is the advancement of an individual's understanding, thinking and conduct relating to character values which is one level higher and superior as compared to his or her present status. These six levels are enumerated and explained in the Kohlberg's Taxonomy. Although Kohlberg's Taxonomy is not without its' limitations as described in Chapter 2 of this thesis**,** it is a well established and useful starting point and basis to evaluate, place and monitor an individual's moral development and progress. Using the Kohlberg's Taxonomy in the research helped the researcher to evaluate and place the students' responses and activities into this taxonomy and through it, provided a basis for discussion. In a study with various age groups from 7- year-olds, 13- year-olds and

16-year-olds in the U.S, a Malaysian aboriginal village, a Turkish village, a Mexican city and a Mayan village, it was found that half (i.e. 50%) of the 13-year-olds fell within Kohlberg's Level 2 (i.e."Conventional moral reasoning") and a quarter (25%) each in the Level 1 (i.e. Pre-conventional moral reasoning") and Level 3 (i.e. Post-conventional moral reasoning) (Turiel, 1998). Hence, these findings also revealed that half of the student participants (who are all 13 years old) belonged to Kohlberg's Level 2 or "Conventional moral reasoning" Level, who looked beyond personal benefits and considered the effects of their actions on others. Also, other characteristics of this category are seeking approval of one's beliefs, being nice and pleasing others and respecting the authority, duties and laws are of paramount importance to the students here (Tuckman & Monetti, 2011).

In the stories used, there were three stories which were dilemma-based scenarios where the students had to decide which one of two equally challenging and valid options the character in the story had to choose. Using their responses, the students were able to discuss first amongst themselves and then later at the individual face-to-face interview to discuss what this character should do. Whatever their reasons, it was the reasoning process that was crucial. It was evident from the findings that the more matured students were able to articulate and explain why the character should adopt a particular action as compared to those who were not. Hence for example Abin from School B was asked in relation to Story 1 ("The Wushu Backpacker") whether the character should kill the five ruffians or not. Her answers to this story and others were mostly monosyllabic with pauses and silences predominating. She appeared painfully uncomfortable when asked to elaborate her answers and usually reverted back to an emphasis that the laws must be observed (implying that no person should take the law into their own hands) and the reason for observation of good behavior is the avoidance of punishment and inconvenience. This is an example of "Level 1" thinking in Kohlberg's Taxonomy which depicts "Pre-Conventional Reasoning" as exemplified in the student's fear of punishment and obedience to laws. And it showed that even after three months, Abin's responses were unchanged thus showing no sign of moral development. Another student, Lee from School B who remembered Story 5 ("The Cherry Tree") was able to articulate what the son should do, i.e. tell the truth to his father and was also able to relate a recent accident when he could tell a lie but instead told the truth. For both of these

accounts, Lee rationalized the character's and his actions were based on the 'golden rule' approach where the emphasis was on pleasing others and gaining their approval and acceptance of his action. This showed a "Level 2" type of thinking which depicts "Conventional Moral Reasoning" as exemplified by the student's sense of social perspective, i.e. he takes the viewpoints of others into consideration and whatever he does, it is because others expect him to do so, or he wants to please others or to gain their acceptance. Lastly, Loh from School B in relation to Story 6 ("The Village Headman") could explain, strategise and even philosophise very clearly what the character should do and challenged the majority's preferred choice or action to be taken. This showed certainly a "Level 3" thinking style which depicts "Post-Conventional Moral Reasoning" as exemplified in the student's very developed sense of looking at rules and laws (in relation to moral actions) which he has a more abstract, principled and individual opinion of what they are and should be and are defined independently of any external or group consensual authority. Hence from the students' responses, depth and sophistication of reasoning to the stories, they could then be placed on the scale of this taxonomy to indicate their moral maturity on the issues raised in these stories.

However in applying Kohlberg's taxonomy, it was not possible to evaluate which "level" each student was to be placed given the limited time and that the teachers in these two schools were not trained in the taxonomy to be able to ascertain this. Nevertheless, by adapting this taxonomy to the various effort and action carried out by the students during the three months (after the first interview), some indication of moral development in these students might be ascertained. Carr & Harrison (2015) propose that the actions and decisions made by children after attending lessons on values can indicate the degree of moral development in them. This approach can be used here to indicate moral development from the responses and findings in Interview 2 which was mainly focused on gathering responses from students on what they had done in relation to the values learnt. Although there were about 50% of the students who gave "nil" responses indicating that they did not do anything relating to the values learnt, there were the other approximate half or 50% who did. These came in various forms. The first consisted of students who were able to act and put into practice what they had learnt from the values. One of them was Erik from School A who was back in the Philippines (her home country) for vacation and urged her

father to give something to a beggar when he approached their car. This shocked her parents and sister in the car as she was not known to do this before. She explained that the story she heard and learnt about the group of heros who robbed from the rich to give to the poor (i.e. Story 4 “The Virtuous Robbers”) taught her how fortunate she was and how she too must practise generosity and kindness to the poor. This is an example of Kohlberg’s “Level 2: Stage 4” thinking in which the student’s moral action takes into account the benefit to the society she lives in and in fulfillment of her religious or ethical values. Iqbar from School A also experienced an unfortunate event when he accidentally broke his grandmother’s favourite vase and had to choose whether to tell her grandmother the truth or to lie to her. He chose to tell the truth because as he mentioned “The Cherry Tree” story which he liked made him to tell the truth and also reminded him of the consequences of telling a lie on his relationship with his grandmother and the Islamic values he has been taught to uphold. This is also an example of Kohlberg’s “Level 2: Stage 4” thinking in which he knew his moral action benefited and impacted a wider larger ‘audience’ like his reputation amongst his relatives and his religious belief system. Also there was Mohd from School B who stopped his friend from entering into a brawl with a stranger over the latter’s refusal to queue up at fast food café because he linked this to a higher or univeral value that one must be forgiving in life and give others a chance so that the whole society can benefit from Story 1 (“The Wushu Backpacker”) which he liked. Jia told a ‘white lie’ to her father by lying that she had already swept and mopped the flat in order to stop her father from cleaning the house after he returned very late one night from his taxi duties. She identified this with the unconventional and courageous use of telling a lie to benefit a greater purpose (i.e. preventing the father from exhaustion and falling ill) from Story 6 (“The Village Headman”) where telling a ‘white lie’ by the Village Headman to the Japanese soldiers saved the lives of two freedom fighters. Both these two students’ moral actions and the reasons they gave exemplified Kohlberg’s “Level 3: Stage 1” thinking in which they knew their moral actions were based on their independent and critical application of the moral rules and that their actions were right in and by themselves, even if it meant breaching the conventional rules.

Another group of students recalled and reflected on the stories or values they had learnt during the three months. Rei from School A confessed she did not remember any story but one value struck her indelibly and this was about perseverance and

she was able to use this value to help her to overcome her inertia to study for her exams. Another group took some action consequential upon learning the values and listening to the stories. There was Iqbar from School A who wrote the stories down in his notebook and also wrote new stories related to those he heard during the story telling session. There was Rei from School A and Mohd from School B who used the stories they have heard to retell them with some modifications to their younger siblings the values of non-lying and forgiveness respectively.

Overall these responses from these students are evident that the stories told to them were applied and translated into the various forms of actions as illustrated and exemplified above. Although it was not possible to expect all students to practise the values taught to them, it was worthwhile as half of them put what they had learnt into practice willingly and appropriately. These demonstrated that presumably where there was no evidence or sign of moral development present before the story telling session, using stories to teach character values can result in a change in students' conduct, actions and behavior which commensurated with improved moral development. As this research study revealed such encouraging but preliminary instances of improved moral development, it is proposed that a longer and more sustained and systematic programme be implemented by teachers and schools to encourage more students to implement and act in accordance with the values they have learnt. On this, Carr and Harrison (2015) suggest that teachers should develop "pupil-centred and interactive pedagogy" (p. 157) to be successful in teaching moral values to students. This also provides sustained and systematic opportunities for students to act out what they have learnt and in so doing, reinforced the moral and character values learnt. Instead of only telling stories to their students, teachers and schools can organise small-group discussions for students to discuss and identify from the stories the issues and moral actions to be taken and then to present them for further discussions in class. Other related activities teachers can organize are debates where students can take opposing sides on stories with dilemmas to argue the pros and cons of a particular moral action. Role playing by students in skits and dramas in class can also help students to empathise and relate to the dilemma or circumstances faced by the characters of the story by acting in and putting themselves in the 'shoes' of the characters in the story. They recommended that students be encouraged to write diaries and journals on what they did after a session

on moral values and to use these written materials in class for sharing and for teachers to use these moments to praise those who have done a good moral act. Lastly, they recommended that periodic peer assessment by students on their own with teachers acting only as facilitators can be done to praise those who have shown improved conduct or behavior whilst at the same time encouraging the rest to emulate those who have been praised. These measures are highly feasible to be implemented the Singapore context.

7.6 Theme 5: Support for the use of stories to teach values in schools

With the exception of two students who were not in favour of using stories to teach values, the rest (16 out of 18 students) were firmly behind the idea to introduce the story-telling approach to the teaching of character values. From the literature review, stories have been presently used for many purposes from the teaching of the 'hard' sciences and mathematics to the alluring performance of 'soft' arts, drama and culture (McGrath, 2014; Terry, 2007; Simmons, 2007; Herreid, Schiller, Herreid & Wright, 2014; Swap et al, 2001). However, stories were indisputably the 'progenitor' of all these knowledge, skills and artistic expressions and began at the very dawn of human civilization when humans invented speech and language for communication. In hushed conversations around a solitary fire amidst the canopy of darkness in a dingy cave, people began to tell and exchange captivating stories to teach and instruct the next generation values that unify, consolidate and strengthened their tribes. This must be one of the quintessence of story-telling; to transmit information and instruct on values. From the literature, there is an inherent instinct for the human mind to be naturally tuned to listen to stories (Levi-Strauss, 1966) because for every human, there is a story to be told (Kenyon & Randall, 1977). Stories made up the activities of our lives from the day we were born till we depart and for some illustrious or infamous ones, still linger in the pages of history and annals, drama, religions, myths and folklores and the arts to be retold, performed, emulated or condemned. Hence such an enduring and ancient activity should be harnessed skillfully in the teaching of character values for the purpose of moral development.

The findings revealed the literal pleadings by students for stories to be used to teach them values as compared to the present perfunctory approach by seemingly jaded instructors. Stories with their ability to captivate, arouse, empathise and to acclimatize the minds to receive new information are well documented but not well

utilized and maximized to teach values here. This could be because of several reasons. The first reason could be the long period of 'isolation' of government and by extension, schools' policies that only gave character value education and moral development a token attention in the early days of Singapore's independence when the emphasis was to train a whole new generation of technocrats from the lowest to the highest echelons of government and the private sectors (Loh, 1998; Sim, 2008). The second was if there were any values to be taught in schools, these were only those related to nation building, citizenship and loyalty to country. The third could be the expectation that it is the duty and responsibility of elders, parents and elder siblings to teach values as they are treated by policy makers as both custodians and teachers of traditional values in a multi racial and religious society like Singapore. For those who were religious, they belonged within the purview and domains of mullahs, rishis, gurus, monks, pastors and priests in the diverse religious landscapes of Singapore to teach and instruct them. With such a diverse and heterogeneous community, the teaching of a system of common moral or character values in schools may be perceived as problematic, insensitive and impractical by the earlier Singapore's policy makers.

Despite the above considerations, it is suggested that the solution to the above valid concerns is basically two pronged. The first is to teach values which are common and agreeable to the various racial and religious communities through meetings, dialogues and discussions with the main ethnic and religious bodies in Singapore. And the second which is connected to the first is the selection of stories, both traditional and contemporary from a very wide array available in the ethnic and religious communities to teach values to the students in these government funded schools. These can be accomplished on a pilot scale at these two schools before being introduced nationwide.

7.7 Recommendations

This study set out to explore the use of stories to teach values formally in the two schools and to use phenomenological methods to address the two following research questions:

a. Capturing the responses of lower secondary students when using stories to teach moral development in accordance with the Singapore schools' CME syllabus; &

b. Assessing these student participants for their learning outcomes and any moral development using the Kohlberg's and SOLO (Biggs and Collis) taxonomies.

Though these data collected were qualitative in nature only, they were able to address the types of responses students experienced, reacted and responded when stories were used to teach character values to them. Furthermore their feedback and responses were also used to assess whether the values they learnt through the use of stories contributed to any moral development. The discussion in this chapter was to argue for the use of stories to teach values. The findings revealed not only the high degree of acceptance and interests amongst the students and also the suitability of using stories to teach values given its intrinsic favourable and conducive nature to appeal to the human minds. The understanding and insights gained from doing this research helped to inform educators on alternative way to teach values. And this chapter aims to pull the various threads of the various chapters together by returning back to the research questions and to draw conclusions from this study and to propose recommendations and highlight implications for further research. This is because research studies must not only uncover the unknown but also to push the boundaries of knowledge (Pattison, 1892). This will also involve potential and implications for further research.

7.7.1 Significance of this study

The significance of this study is that it is perhaps the first formal effort to explore the effects of stories in teaching values in two government schools in Singapore. This is because there is presently no prescribed or standardized method to teach values. From the findings of the students from both schools teachers were free to use any methods to teach values, examples included flashing slides on overhead projectors, doing worksheets and watching videos and mostly, the usual didactic style. The second significance is to check if students could recall what was spoken and taught three months earlier. This was on the stories and the values that they could remember. And the third which is significant is to assess for any moral development or character transformation of any degree after three months. Here about half of the students exhibited symptoms of various forms and degrees of moral development. These include examples of adopting or resurrecting values like generosity, speaking the truth and forgiveness in the students' conduct and behavior when they were faced with similar situation as in the six stories. The fourth significance is what this

can add to the schools' current didactic method of teaching values. It could be that teachers already knew how to use stories but avoided it because it requires more effort and preparation of the lesson materials and pedagogy. Nevertheless, this approach requires teachers to acquire and develop skills to engage, facilitate and manage students' expectations and participation and also to devise more pupil-centred course materials and activities. All these new roles mean that teachers have to acquire a new and different set of pedagogical skills as compared to the present and less challenging approach of didactic teaching.

7.7.2 Limitations of the research

There were several limitations in this research which required to be noted so as to give a credible and authentic representations of the findings.

The first was time. Although the schools were very kind, co-operative and generous in allowing the study to be carried out in their schools and involving their students, there was the limited time allocated for the story telling session and the two interviews, which were three months apart. This was because the schools' free time for such non-academic activities was very limited and carefully prescribed by the MOE's guidelines and regulations. If there were more time, this could have been allocated to the students to 'warm up' so that they could open up during the discussion and interview sessions. This implied that more story telling sessions and interviews could have been conducted to probe deeper into more detail of some interesting responses given by the students. Also there was the need to 'space out' the first interview so that it can be done a week later after the story telling session (and not an hour later in this study) so as to provide for the natural memory attrition rate of the students.

The second limitation was that there was no opportunity to talk and discuss with the other stakeholders of the story-telling project: the teachers, parents and student participants. This was because the teachers were the ones who carried out the teaching of values to the students and their feedback and experience would have been invaluable to verify and seek more details into the reasons why teachers taught the way they did. And what were the problems or challenges they faced in teaching values in the schools. And more importantly, what was preventing all the teachers in these two schools from using stories to teach values notwithstanding that the topic may not be seen as important academically. From parents, there would have been

insights into what parents thought about schools teaching values and also whether they had a say on what types of values are to be taught to their children. Also, it was useful to explore how parents can help the teachers to reinforce any lessons and values taught in school when the students were at home. The last group were the student participants who once when they left the session and interviews were not contactable for further discussion and contact for the purpose of obtaining more clarifications and any follow up action.

The third limitation was access to the academic grades of the students which was denied as this was considered confidential and required 'higher' level authorization. This information would be useful to evaluate if there was any co-relation between the student's academic grades and their ability to learn, understand and apply values appropriately and the degree of moral development achieved. From the observations made at the two interviews, it was observed that students who were prefects (as they had to be academically bright to be selected) were articulate and able to understand and recall the story better and faster and were able to decipher and pick up the values from the stories quickly. They appeared to be able to apply the values readily and appropriately. As access to their grades was not possible, this apparent correlation needs to be further studied and verified.

The fourth was that this study was done within a cluster of neighbourhood schools. In this study, most students came from the lower income and lower-middle income households, the application of the findings and conclusions here was limited as the study was done within these limited conditions. In order to be useful for all schools in Singapore, such a study should be carried out on a wider more representative or national level. In order to achieve this, similar studies should be done in other schools with different socio-economic backgrounds and households like those in the privately run commercial schools, well established government-aided schools and the top academic government schools.

The fifth limitation is that the evidence and findings from this study needed to be contextualized and kept in perspective especially when the numbers of student participants involved in the research were very small as compared to the overall school's population.

7.7.3 Recommendations for practice

From the above discussions and conclusions, there are several recommendations for this research to be taken up at the next level and implications for practice.

7.7.3.1 Conducting a more comprehensive and longitudinal research

As this study was done in a pilot scale and context, there were a number of limitations and constraints that prevented the research from developing into a credible and authentic research. The next research could be a longitudinal study of between two to four years as this will provide adequate time to study, analyse and seek further clarifications and verifications. The best would be to do a four-year research as this covers the entire period the students will be with the school for his or her entire secondary school education (entry at 13-year old and leaving at 16-year old). The school can utilize and employ its existing resources and integrate the study within the school's curriculum so that it can obtain a more credible and authentic findings which it can then use to inform and make better decisions for the teacher and students in value education.

7.7.3.2 To enlist the involvement of parents, alumni members and professionals

Another resource which schools can tap is the pool of alumni members, parents and professional story tellers to help in the teaching of character values. The first group of alumni members are important 'stakeholders' as they can bring in resources, time, invaluable feedback and necessary expertise to support the school's character value education. Parents are the most important as they and teachers must work together in order to maximise the benefits and effects of teaching character values. It is a common saying here that when the child is not in class, he or she is at home. This means that the child or student moves from the supervision of the parents at home to his or her teacher in school almost daily and this 'movement' can be tapped to reinforce what the teacher taught in class when the child is at home. Also, parents can give valuable feedback and suggestions on the selection of values to be taught in the schools and their effects at home. Some parents can also assist teachers to be teach the topic if necessary. This is advisable if the teachers are young and new, they may not be confident and experienced in teaching values. This is unlike academic topics where 'newly minted' teachers are able to teach them with reasonable confidence. Parents with children are usually experienced and confident and possess the practical knowledge to handle and answer questions posed by

students on values and their applications. Another group of people are professional story tellers who regularly tell stories at libraries, functions and parties. This group can be invited to volunteer their time and these volunteers by conducting the story-telling session can demonstrate the techniques, share their expertise and train teachers on how to deliver the story effectively so that such session can become captivating, useful and interesting.

7.7.3.3 Reinforcing students' learning experience

In order for students to be able to learn, retain and apply the values learnt it is important to engage the students in activities which reinforce and encourage students to practice what they leant. Carr and Harrison (2015) recommended that schools should strategise supporting activities which should be pupil-centred and interactive so as to encourage students to apply the character values learnt. There are several suggestions made by them (Carr & Harrison, 2015). The first is to get each student to keep a diary or journal of what the student had done in relation to the values learnt. This encourages students to be mindful and increases the student's awareness to apply the values learnt if the opportunity arises as he or she would have something to write in the journal to share with his or her classmates in class. Another good suggestion is for students to do 'peer review' of each other. It may be quite challenging in an Asian society like Singapore to do this as there is a tendency for everyone not to report or convey anything negative or unfavourable so as not to embarrass or humiliate the other person. But this can be sensitively done by starting with the peer review to say only the 'good things' first. This peer review also facilitates the students' expectation and readiness to do more good activities if these get reported regularly. It is a case of using praise and positive reinforcement to encourage the desired behavior (Brophy, 1981; Beaman & Wheldall, 2000) Another useful activity is to get students to discuss stories with dilemma issues and get them to share their opinions and reasoning or to organize debates where students can take opposing sides on stories with dilemmas to argue the pros and cons of a particular moral action. A moderator or facilitator should be in these group activities to guide the process so that students do not use the discussion time to chat and gossip or be idle. Other activities like short performances and drama can be organized in class for students to act out the roles of the characters in the story so that students can empathise and relate to the dilemma or circumstances faced by the characters of the story as they put themselves in the 'shoes' of the characters in

the story. These activities provide interesting and friendly opportunities where the students can participate and permit values to be applied appropriately.

7.7.4.4 Training for teachers and educators

Perhaps one mistake amongst policy-makers is that all teachers know how to deliver stories. This is not true as delivering a story is not the same as teaching an academic topic. The latter can be theoretical and conceptual and therefore 'heavy' and difficult to follow. If this academic approach is similarly adopted in the teaching of values then it becomes dry, theoretical and uninteresting. Values on the other hand must move, inspire and motivate the students and as such has to be taught differently. It has to be experiential and empathetic so that the students are utilizing their 'heart' or their emotional quotient to understand, empathise and apply them with conviction, passion and discernment. This translates into the teacher's ability, skill and knowledge to deliver the stories with the right combination of gestures, voice and a plot. This requires training and practice and the schools should provide teachers with training on this. A discrete check with the local teacher's training institute's syllabus revealed that there are training provided for the teaching, demonstrating and presentation of academic lessons but none for developing skills on how to deliver stories to students at all school levels. Its' absence from the trainee teachers' syllabus is a subtle indication that there is no emphasis or importance on effective teaching skills for character value education as there are ample training for the rest of all the academic and non-academic (e.g. sports, cooking or art and craft) subjects. A check with friends of the researcher who are senior teachers and principals of Singapore government-funded schools reveal that training to gain story-telling skills can only be acquired by each teacher on his or her own initiative. This can mean attending courses either conducted by the National Institute of Education (Singapore's only national teacher training school for trainee teachers and teachers in service) or any private sector training provider. This means that teachers who are in service and are interested in acquiring such skills must do so on their own initiative although funding of these courses could be obtained through their individual application for grants or funds which are readily available with the support of their principals or heads of department. It is recommended that as the programme for character values education has now been made mandatory and considered important, such skills and techniques should be introduced into the trainee teacher's syllabus and also made available to teachers who are in charge of value education in

schools as part of the MOE's continuing and upgrading training programmes. In addition, professional story tellers or public speaking coaches can be contracted to provide supplementary training in schools for teachers who are in charge of character values education in the form of modular courses.

7.7.4.5 Creation of a portfolio for overseeing value education

One effective way is the creation of an official post or portfolio in the schools to be in charge of character value education. Implicitly, this means treating the MOE as a stakeholder and gaining the confidence, approval and support of the policy makers here for the creation of such a portfolio. Recently there has been the creation of specific portfolios in Singapore government schools to handle only matters relating to administration and logistics, security or discipline in order to free, assist and advise the school principals in such tasks. Using this same approach, it is now recommended that another one more such portfolio be created to handle character values education. Alternatively, this can be a secondary appointment of an existing portfolio for example, the Disciplinary Master/ Mistress or the Vice-Principal. Whichever it is, the incumbent is specifically dedicated to carry out his or her duty as the overall-in-charge cum specialist of values education in the school. This also includes overseeing the training of teachers and the standards, targets and implementation of such education in the school. In order to do this, he or she should devise a master plan for the school detailing what values are to be taught in each level, how it is to be implemented, monitored, improved and developed upon. This person can devise and oversee a system to monitor and track individual students' progress. He or she is responsible for the selection and training of suitable teachers to deliver the values education programme. Over time, such an approach can 'professionalise' the portfolio as the incumbent gains experience, knowledge, expertise as well as the respect of stakeholders to achieve long term success in this area of education.

7.8 Conclusion

This research study started off with the aim to explore and provide answers to the two research questions. Implicitly it was also to support a robust introduction of such education and training in Singapore schools. In Singapore the only way for a practice or policy to be successfully implemented is to have strong political will and support behind it. As character values education has been given strong official recognition and support in 2007 with the MOE's policy statement affirming that character values

prepare the student for adult life and society, schools should seize this opportunity to acquire and consolidate the expertise and skills and create a supporting culture amongst policy makers in the MOE, teachers, parents and relevant stakeholders to implement a successful, effective and enduring character value education.

APPENDICES

Appendix A: The Pilot Survey Form (containing two stories and questions)

Pilot Survey Form for School B's Secondary 3 Students.

1. Name:_____ (Class: Sec 3__)

2. Sex: Male /Female

3. Race: Chinese/Malay/Indian/ Eurasian/ If Others:_____.

4. Religion: Buddhist/ Taoist/ Christian/Muslim/Hindu/ Free Thinker/Others:_____.

SCENARIO 1

While finding a guest house to stay in a rural province in South East Asia late one evening, Mei Yin encountered a group of 5 ruffians who each wielded a dagger or rod and wanted to rob and take advantage of her modesty. Although Mei Yin was 16 years old and petite, she was not afraid of them at all. Little did this group of ruffians know, Mei Yin was her school's representative and had just won the inter-school's national Wu Shu (also known as "kung fu") championship this year!

As they encircled her, they sneered, poked fun and made suggestive insults at her. They demanded all her money and possessions and even asked her to remove her clothes, knee down and ask for mercy. But Mei Yin just smiled and stood

calmly as they came closer. Then suddenly the shortest young man lunged towards her with his dagger but with a deft flick of her right hand she sent him crashing into a nearby swill pit. Although the rest were quite stunned with this outcome, they all decided to attack her at once. They wanted to “finish her off”. Mei Yin applied all the right strokes her Shi Fu (or master) had taught her and easily tackled each one of them.

Now with all 5 ruffians, bruised and groaning in pain in front of her, a huge crowd of villagers had appeared. She found out that these 5 ruffians and their leader had been threatening, extorting, bullying and even suspected of killing some of the villagers. The village headman was overjoyed that at last someone had subdued this gang and informed Mei Yin that under their tribal laws, she had a right to kill them and by doing so, she would have rescued and done the whole village a great service. If she did not want to do this, she could assign this to any one of the villagers present who would gladly do so without any hesitation. At this moment, she was extremely angry and wanted to vent her revenge against this group of unrepentant criminals who wanted to kill her earlier and also for harming the poor and harmless villagers for so long.

Questions

1. If you were Mei Yin, would you kill the gang of criminals?

Answer: Yes / No.

2. Why would you do this?

Answer:_____
_____
_____
_____

3. Is your decision based on a moral value?

Answer: Yes/No

4. If so, which of your moral value is it based on?

Answer:_____

5. If this moral value is practiced by everyone, what benefits does it bring to you, your community and society?

Answer:_____
_____
_____

_____.

SCENARIO 2

John is a specialist doctor who attends to trauma cases at the General Hospital. His daily life is often filled with life-and-death cases where John has to make difficult decisions. Today John has a patient who is a young pregnant woman and she is almost due to deliver her first baby. Unfortunately, she developed multiple complications and is now facing a life threatening situation.

John knows that he can only save one life of the two. He knows that in order to save the young pregnant woman's life he has to abort or terminate the life of the baby. On the other hand if he wants to save the baby, then John must not treat the young mother any further and allow her to die. There is certainly no two ways about it and John must choose only one of these two options.

The young pregnant mother has sensed the life threatening situation and has begged John to save her unborn baby's life if it means sacrificing her own. However, the young woman's husband has begged John to save his young wife as he reasoned that they will always be able to have children in the future.

Questions

1. If you were John the doctor, which one option would you take?

Answer:_____.

2. Why would you do so?

Answer:_____
_____
_____
_____.

3. Like in "Scenario 1", is your decision based on a moral value?

Answer: Yes/No

4. If so, which of your moral value is it based on?

Answer:_____

_____.

5. In such circumstances, should the doctor always save the same person? Why?

Answer:_____
_____
_____
_____

---END OF SURVEY FORM---

Appendix B: The Consent Form and Participant Information Sheet

B.1 <u>The Consent Form</u>

CONSENT FORM (School Principal)

TITLE OF PROJECT: **THE USE OF STORIES AS A MEANS OF TEACHING MORAL DEVELOPMENT IN SCHOOL**

(The Principal should complete the whole of this sheet himself/herself)

Please cross out as necessary

1. Have you read the "Participant Information Sheet" ? YES / NO

2. Have you had an opportunity to ask questions and to discuss the study? YES / NO

3. Have you received satisfactory answers to all of your questions? YES / NO

4. Have you received enough information about the study? YES / NO

5. Who have you spoken to? Dr/Mr/Mrs/Ms/Prof. .....

6. Do you consent to participate in the study? YES/NO

7. Do you understand that your students are free to withdraw from the study:

   * at any time and

   * without having to give a reason for withdrawing and

   * without affecting your position in your School? YES / NO

8. Do you consent that recording be allowed in:

   * your individual interview sessions; and

   * class teaching sessions? YES/NO

Signed .....……..... **Date** .....

PRINCIPAL'S NAME IN BLOCK LETTERS.....…….....

This Consent Form is approved by Durham University's Ethics Advisory Committee.

B.2 Participant Information Sheet

TITLE OF PROJECT: THE USE OF STORIES AS A MEANS OF TEACHING MORAL DEVELOPMENT IN SCHOOL

1. There are many approaches in the teaching of moral values.

2. This project explores the use of stories to teach moral values to our 14 year old students. The context is in our neighborhood government schools which consist of students from a multi- racial, religious and cultural background.

3. The set of 5 moral values to be taught using stories are common to all religious and non-religious ethical beliefs.

4. The stories are told using characters from and plots common to local folklore, events or culture to invoke the student's imagination, interests and attention and to encourage them to deduce the moral values involved and the usefulness of such moral values to their individual selves as well to the society they live and work in.

5. The interviews will be carried out in 2 parts:

a. In Part 1, after attending a lesson on moral values using stories, students will be interviewed for their feedback, understanding and evaluation of the morals behind the stories;

b. In Part 2, students will be interviewed 3 months later, for their feedback on their progress in the understanding of the moral values learnt with regards to their retention, further understanding and application of moral values in their lives, if any.

6. The purpose of this Project is to explore, understand and analyse the feelings and feedback of the students after the stories have been told to them and also their progress in their ability to remember, understand and apply the moral values learnt 3 months later

7 At the end of the Project, the findings will be shared with the schools about the effectiveness of using stories to teach moral values.

Appendix C: The stories and the questions for the focus group discussion

The 1st Set of Stories on the value of non-killing

Story 1

While finding a guest house to stay in a rural province in South East Asia late one evening , Mei Yin encountered a group of 6 ruffians who each wielded a dagger or rod and wanted to rob and take advantage of her modesty. Although Mei Yin was 16 years old and petite, she was not afraid of them at all. Little did this group of ruffians know, Mei Yin was her school's representative and had just won the inter-school's national Wu Shu (also known as "kung fu") championship this year!

As they encircled her, they sneered, poked fun and made suggestive insults at her. They demanded all her money and possessions and even asked her to remove her clothes, knee down and ask for mercy. But Mei Yin just smiled and stood calmly as they came closer. Then suddenly the shortest young man lunged towards her with his dagger but with a deft flick of her right hand she sent him crashing into a nearby swill pit. Although the rest were quite stunned with this outcome, they all decided to attack her at once. They wanted to "finish her off". Mei Yin applied all the right strokes her Shi Fu (or master) had taught her and easily tackled each one of them except the leader. It all seemed like a kung fu drama playing out in reality before her eyes! The leader of the group was also a martial art exponent and it looked like Mei Yin might not overcome him as she was already exhausted fighting the rest. Fortunately, sensing his weak moment in a split of a second, she twisted his right arm and then got him to release his weapon and subsequently fractured both his arms in order to subdue him. Now with all 5 ruffians, bruised and groaning in pain in front of her, a huge crowd of villagers had appeared. She found out that these 5 ruffians and their leader had been threatening, extorting and bullying the villagers. The most senior villager then informed Mei Yin that under their tribal laws, she had a right to kill them and by doing so, she would have rescued and done the whole village a great service. If she did not want to do this, she could assign this to any one of the villagers present who would gladly do so without any hesitation. At this moment, she was extremely angry and wanted to vent her revenge against this group of unrepentant and deviant criminals.

Questions

1. If you were Mei Yin, what would you do?

2. Why would you do this?

3. If Mei Yin did not want to kill them, which moral rule does this case study relate to?

4. Can you think of another example or situation when this rule can apply?

5. What benefits does this moral rule bring to you and your community and society?

Story 2

John is a specialist doctor who attends to trauma cases at the General Hospital. His daily life is often filled with life-and-death cases where John has to make difficult decisions. Today John has a patient who is a young pregnant woman and she is almost due to deliver her baby. Unfortunately, she developed multiple complications and is now facing a life threatening situation.

John knows that he can only save one life of the two. He knows that in order to save the young pregnant woman's life he has to abort the baby. On the other hand if he wants to save the baby, then the young mother must die. There is certainly no two ways about it.

The young pregnant mother has sensed the life threatening situation and she has begged John to save her unborn baby's life if it means sacrificing her own. However, the young woman's husband has begged John to save his young wife as he reasoned that they will always have a chance of having children in the future.

Questions

1. If you were John, what would you do?

2. Why would you do so?

3. If you were the young pregnant woman, how would you feel about the decision?

4. If you were the husband of the young pregnant woman how would you feel about the decision?

5. Whatever action John decides to take, how do you relate this to the moral rule not to kill and why?

6. Can you give another example or situation where this exception can apply?

The 2nd set of stories on the value of non-stealing

Story 3

Moorthy works as part-time general cleaner in this big office. He starts work at 5pm on the weekday, when most of the office workers prepare to leave for home. Moorthy is generally well regarded by the office personnel as honest and reliable and that is why the HR Manager trusted him with the job of cleaning up the office after work. One of his general duties is to clean their desks and tables. Today while on the way to work, he read a newspaper advertisement about the launch of the latest Apple iPhone which costs $600 to purchase. He likes its design and thinks that he will look very 'cool' with it if he is seen using this phone. But he does not have the money to buy it.

When he reaches the office, he proceeds to clean the Chairman's office first. While cleaning the Chairman's huge writing desk, he notices a wallet beneath it. He picks it up and opens the wallet to examine the contents out of curiosity. He realizes that it belongs to the Chairman from the driving and credit cards. Amongst the items like credit cards and name cards inside, there are about ten $100 notes. Moorthy's first thought is to call the Chairman on his mobile and then to hand it over to the Chairman tomorrow morning even though it means him having to come in so early in the morning. However he begins to entertain the thought to take all the cash and to discard the wallet elsewhere. This way, he can buy the iPhone which he desires. After all no one is in the office now and no one will ever know who took it.

Questions

1. If you were Moorthy, what would you do ?

2. Why would you do this?

3. Which moral rule does this case study relate to?

4. Can you think of a similar situation when the same rule can apply?

5. What benefits does this moral rule bring to you and your community?

Story 4

These were very difficult times; there were wide unemployment, poverty, homelessness, terrible hardship and lawlessness faced by the general population in the country. However, there was a small group of people who were not affected by these adverse conditions. On the contrary, they were the wealthy and privileged group and had excesses of food, clothing, money and accommodation. Unfortunately, they were selfish, mea, dishonest and greedy. They refused to share their extras with their unfortunate relatives, friends and others who were very poor, hungry and starving.

To make matters worse, a terrible famine hit the country and more people would die from starvation, illness and deprivation. Fearing for the worse, Robin and a group of young people decided that in such dire circumstances, they would steal and rob from the selfish wealthy and privileged group and to distribute their loot fairly to the poor and starving. In the absence of any fair and strong government, Robin thought that this was the best thing to do until law and order and fairness return to the country.

Questions

1. If you were Robin, would you do what he did?

2. Why would you make such a decision?

3. If you were the wealthy and privileged group, how would you feel?

4. If you agree with what Robin has done, how do you relate this with the moral rule to be honest and not steal from others. And why?

5. Can you think or suggest another example or situation where this exception can also apply? And why?

The 3rd set of stories on the value of non-lying

Story 5

Little Benjamin's father acquired a rare cherry tree sapling and planted it in their family huge garden. His father has been painstakingly attending to it and in time, the sapling grew to a rather tall and healthy tree. His father loved the tree and would always stand in front of it to admire it. This cherry tree became the pride of the family's garden. His father's many friends had also seen the tree and loved it and all had requested his father for its seeds when the tree started bearing fruits. All these increased his father's pride and attachment to the young and strong cherry tree!

One day, whilst playing with his friends in the garden, Benjamin ran and accidentally tripped and fell onto the cherry tree. With his body weight and might of his fall, the cherry tree snapped and collapsed onto the ground. There was horror on everyone's faces. Everyone knew how angry Benjamin's father would be. They started running away and this commotion attracted the attention of Benjamin's father who walked into the garden and was horrified and angry to find his favorite cherry tree completely destroyed beyond redemption! He called Benjamin to him and asked Benjamin who did it.

Questions

1. If you were Benjamin, how would you answer?

2. Why would you do so?

3. What is the moral rule relating to this case study?

4. Can you think of another example or situation when this moral rule can also apply?

5. What benefits does keeping such a rule help you and the community?

Story 6

This was war time in 1945 and the Japanese had defeated the British and captured Singapore. They treated the people brutally and mercilessly. One of the usual routine of the dreaded Japanese secret police, Kempetai, was to conduct surprise raids on homes to seek out those who were hiding and harbouring people who opposed its rule and control.

One night, there was frantic knocks on the door of the Mahmud's family. When Mahmud opened his doors, he saw his 2 friends and who were also wanted by the Japanese for their anti-Japanese operations. Unfortunately, they were now being pursued by the Kempetai. They begged Mahmud to shelter them for just the night before returning to their hideout early the next day. Mahmud readily agreed and got his wife, Fatima and his mother to prepare food and drinks and to prepare a place to sleep in the upper secluded part of the huge house.

Then in the middle of the night, some members of the Kempetai came and banged loudly on the doors of Mahmud's home. When Mahmud opened the doors, the team leader of the Kempetai, Lieutenant Yamashita recognized Mahmud as one of the community leaders of the village. He had always trusted and respected Mahmud from his previous dealings with him and as such did not want to embarrass Mahmud by doing an immediate search of his home, which would make his entire house messy and unsightly. But he would need an honest and true answer from Mahmud. He knew that Mahmud was an truthful person and aware that the penalty of giving an untruthful information to the Kempetai was the execution of Mahmud and his entire family and he felt that Mahmud would not risk this.

Questions

1. If you were Mahmud, would you tell the truth that there are 2 freedom fighters in your house to save yourself and your family?

2. Why would you do so?

3. If you chose not tell the truth, which moral rule would you contradict? And why?

4. Despite this, what justifications can you give?

5. Can you suggest or think of another situation where this exception might also be applied?

Appendix D : "Interview 1" Questions

1. OF THE 6 STORIES WHICH YOU HAVE JUST HEARD WHICH ONE DO YOU PREFER & WHY?

2. PLEASE TELL ME WHAT HAPPENED IN THIS STORY ?

3. WHY DO YOU LIKE THIS STORY?

4. WHICH PART OF THIS STORY YOU LIKED BEST AND WHY?

5. IF YOU WERE REALLY ("IN THE SHOES OF") THE MAIN CHARACTER IN THIS STORY; WOULD YOUR ANSWER NOW BE DIFFERENT FROM THE EALRIER ONE YOU GAVE AT THE GROUP DISCUSSION?

6. HOW DOES YOUR SCHOOL TEACH MORAL VALUES?

7. COMPARING THESE 2 METHODS WHICH ONE DO YOU PREFER AND WHY?

8. IF YOU HAVE TO KILL SOMEONE IN ORDER TO SAVE ANOTHER, WHOULD THERE BE ANY SPECIAL CONDITIONS TO DO SO AND WHY?

9. WOULD YOU STEAL TO SAVE SOMEONE FROM HUNGER AND POVERTY AND WHY?

10. WOULD YOU TELL A LIE TO HELP SOMEONE AND WHY?

Appendix E: <u>"Interview 2" Questions</u>

1. OF THE 6 STORIES WHICH YOU HEARD LAST YEAR WHICH ONE/S CAN YOU REMEMBER OR PREFER?

2. CAN YOU TELL ME WHAT HAPPENED IN THE STORY (STORIES) THAT YOU CAN NOW REMEMBER?

3. WHAT WAS THE MORAL VALUE/S ASSOCIATED WITH THIS STORY (STORIES)?

4. DID YOU SHARE THE STORY (OR STORIES) OR VALUE/S YOU LEARNT WITH ANYONE? IF SO WHO WAS IT? AND WHY (REASON & THE CIRCUMSTANCES)?

5. DURING THE HOLIDAYS DID YOU FIND YOURSELF IN THE SAME SITUATION LIKE THE PERSONS IN THE STORIES WHERE YOU COULD EXERCISE THE SAME MORAL VALUE OR JUDGEMENT? IF SO, PLEASE SHARE AND ELABORATE.

6. WOULD YOU AGREE THAT BECAUSE YOU LEARNT THESE STORIES OR VALUE/S YOU WERE ABLE TO DECIDE READILY WHAT TO DO IN THIS SITUATION?

7. DID YOU DO ANY OTHER THING TO LEARN MORE ABOUT THE STORIES OR THE MORAL VALUES?

8. DID YOU REFLECT OR THINK ABOUT THE STORIES OR VALUES DURING YOUR SCHOOL HOLIDAYS? IF SO WHICH WERE THEY AND WHAT WERE YOUR REFLECTIONS?

9. DID YOU SHARE ANY OF THE STORIES OR VALUES WITH ANYONE ELSE IN YOUR FAMILY OR YOUR FRIENDS OR RLEATIVES?

10. DID YOU DO ANYTHING ELSE RELATING TO THE STORIES OR VALUES YOU LEARNT? IT COULD BE ANYTHING LIKE READING UP MORE; WRITING AN ARTICLE; WRITING THE STORIES DOWN FOR FUTURE REFERENCE; ETC?

11. HOW DO YOU FEEL ABOUT ANY OR BOTH OF THE 2 SESSIONS WE HAD TOGETHER; I.E., LAST YEAR'S STORY TELLING SESSION AND TODAY'S INTERVIEW (FEEDBACK) SESSION?

Appendix F: <u>Coding process with clusters and categories</u>

Part A: "Interview 1" conducted for School A on 18th Oct 2013 (11 students) & School B on 22nd Oct 2013 (7 students)

Total number of codes in Part A: 44 Codes

Code 1: "Remembered or preferred Story 1 (The Wu Shu Backpacker)":

Du/A, Erik/A, Fab/A, Iqba/A, Liay/A, Rei/A, Teo/B, Isab/B, Abin/B, Lee/B, Loh/B, Mohd/B, Yeo/B.

Code 2: "Reason for preference for Story 1"

i. "**The Girl**"; "I like it because it is very difficult to make a decision"; "I like it when she finished off the leader" (Fab/A: 4, 8, 12).

ii. "**The Wu-shu Girl**"; "she was very brave to fight alone and she not only have one opponent but six opponents to fight with. Even though she was very exhausted she…still managed to fight them and win. She helped the villager to overcome …their problems"; "(I like it) when she fights back..she's brave"; "it is …very important for you to overcome something you are afraid of. And something that you are alone with and to defend yourself"; "I like this story because it is very different from the other stories"; "Here, she fights back instead of running away" (Iqba/A: 4, 8, 10, 12, 16, 18).

iii. "**The Kung-fu Student**" (Abin/B; 10).

iv. "**The Wu-shu one**";" (I like) the fighting part. Because not many girls go and fight so that's why it's very interesting". (Mohd/B: 4, 10)

Code 3: "Remembered or preferred Story 2 (The Doctor's Dilemma)"

Du/A, Erik/A, Rei/A, Lim/A, Teo/B, Abin/B, Lee/B, Loh/B.

Code 4: "Reason/s for preference for Story 2"

i. "**The Mother and her Baby**"; "it story discuss about a mother's natural love"; "(I like it because) the doctor can only save one because it makes us…think…mmm…who should the doctor save? It makes the audience think."; "the father wants to save his wife but his wife wants to save the children"; "easier to imagine" (Du/A: 2, 8, 10, 14, 20).

ii. "**The Doctor**"; "it is very realistic…always see these sort of things in the dramas (TVs and movies)"; "I like the story"; " I like the part when the doctor choose"; "I imagine the mother crying" (Lim/A: 24, 26, 36, 38, 42).

iii. "**The Doctor**" ; "it is a very nice story"; " It is very interesting" (Tang/B: 20, 22)

Code 5: "Remembered or preferred Story 3 (The Office Cleaner)"

Mu/A, Abin/B, Lee/B, Loh/B, Mohd/B, Yeo/B.

Code 6: "Reasons for preference for Story 3"

i. "**The Cleaner"**; "it shows the human perspective (as) in whether he will take the wallet"; "it is about daily life" (Mu/A: 6, 12); "frightened"; "sad" (Mu/A: 6, 12, 14, 16).

ii. "**The Businessman. The Chairman**" ; "**The Wallet**" (Yeo/B: 6, 8, 12).

iii. "**Moorthy the Cleaner**". (Mohd/B:22)

Code 7: "Remembered or preferred Story 4 (The Virtuous Robbers)"

Iqba/A, Lim/A, Mohd/B.

Code 8: "Reason/s for preference for Story 4"

i. "**The African one with the rich people (who were) very cruel**" (Iqba/A: 4).

ii. "**The Africa one…the Robin Hood one**". (Lim/A: 20).

iii **Robin**";"**He stole something from the wealthy**" (Mohd/B: 22)

Code 9: "Remembered or preferred Story 5 (The Cherry Tree)"

Du/A, Erik/A, Rei/A, Lim/A, Teo/B, Isab/B, Lee/B, Mohd/B.

Code 10: "Reason/s for preference for Story 5"

i. "**The Tree**" or "**The Plant**" ("yes, it's the same"); " it's a teenager's part"; "(I like it) because it's like when you have done something wrong, like every teenager…you will always think if I should tell my parents or not so it is the same situation"; " (I like it) when he is deciding if he should tell or not (the truth)" (Erik/A: 2,6,8,10, 12, 16).

ii. "**The Tree**"; "(I like it) because can teach us very much about having values like integrity and can teach us to be more responsible if you do something wrong.."; "I like the part when the boy knocked into the tree"; " I found it interesting that (how) could a boy merely knock into a tree and just broke it?". (Rei/A: 6, 8, 10, 12, 14).

iii. "**The Cherry Tree**" ; " wanted to know how the dad would react to it"; " it's very exciting" (Isab/B; 14, 18, 20)

iv. "**The Tree**"; " (I like) the story line..rare tree…rare cherry tree" ; "this relates to my accident" (Lee/B: 14; 18 ;28, 30).

Code 11: "Remembered or preferred Story 6 (The Village Headman)"

Tex/A, Erik/A, Jiay/A, Mu/A, Rei/A, Tang/A, Chua/A, Lim/A, Teo/B, Isab/B, Lee/B, Loh/B, Mohd/B.

Code 12: "Reasons for preference for Story 6"

i. "**The War Story**";"I watch…a lot of war stories and documentaries"; "(I like) the part where the Malay guy tried to protect his friends form the Kempetai"; " this part (sacrifice) is the most common in war scenarios"; "the story is too common" (Tex/A: 2, 6,8,10, 18).

ii. "**The Yamashita Story**"; "It is very interesting...it tells you about the past which you cannot experience anymore."; " (I like) World War Two stories"; "I like it because…the Japanese want to attack you and then you must defend"; " (I like it) because Singapore was involved; " I like it when the Japanese asked Mahmud …he has to make an important decision of his life." (Jia/A: 6, 8, 10, 16, 18).

iii. "**The World War**"; "because it sounds very real"; "because ..a big impact..a bigger impact (on me)";" it's the story of ..Kempetai"; "(I like it) when the Kempetai came knocking on the door"; "(Kempetai means) cruel (and fear)"; "it keeps you in suspense and keeps you wondering who is knocking at the door?"; "Because I like history", (Tang/A: 2, 4, 6, 8, 12, 16, 18).

iv. "**The World War Two**"; "because (the story is about) friendship and all that thing. I like friendship and loyalty"; "because (this story) was about life and death decision..its a very big decision..a crucial moment…a decisive moment"; "friendship is so very hard to gain…and you must treasure this sort of thing.." (Chua/A; 2, 4, 8, 12, 16).

v. "**The Japanese Occupation**" (Loh/B: 20).

Code 13: "Value on non-killing"

"respect for life" (Jiay/A: 38), "sanctity of life" (Isab/B: 48)(prompt), "you won't go to the extent of killing someone" (Abin/B: 34)

Code 14: "Exception to the value on non-killing"

"respect for other people's decision ...a high weightage of responsibility for the baby's or the mother's life"-Doctor story (Jia/A: 40; 42)

Code 15: "Value on non-stealing"

(Mu/A:34;36;42), (Tang/A: 60), (Mohd/B:20;22), did not approve of Robin's stealing (Mohd/B:18), Yeo/B

Code 16: "Exception to non-stealing"

(Tang/A: 62; 64 & 65); "really have to think both sides" "Think. to go through a lot of things" (Teo/B: 36;38)

Code 17: "Value on non-lying"

(Erika/A:20;24); (Rei/A: 8) (Tang/A: 56), (Teo/B: 68), (Isab/B:40), (Lee/B:22), tell the Japanese the truth (Lehm/B:28)

Code 18: "Exception to non-lying"

"Tell also die and don't tell also die..Just want to keep quiet and don't say anything...because both also make sense" (Jia/A:18) "keep his word" –Jap story (Jia/A:46), "we should not betray them" (Rei/A: 42); "To make the right choice. To help my friends in need" (Tang/A: 54), "it is a very big decision…a crucial moment...decisive moment" "even if it is not successful, its ok"(Chua/A: 12); "white lie... to save 2 freedom fighters and doing good for the country" (Abin/B: 50)

Code 19: **"Reference to other values"**

i. "Important to protect one's family" – Japanese Story (Tex/A: 10);

ii. "Mother's natural love"- Doctor's Story (Du/A: 8);

iii. "Respect, Integrity, Compassion & Excellence, RICE"- i.e. school's 4 values (Fab/A:26)

iv. "Bravery"-Wu Shu Story (Iqba/A: 12); Wu Shu Story (Abin/B: 22)

v. "Respect between people" –Japanese story (Jia/A: 38)

vi "Karma" –Wallet story (Mu/A:44)

vii. "Responsibility"-Cherry Tree (Rei/A: 8;24)

viii. "Friendship and loyalty" " friendship is so very hard to gain" "you must treasure this sort of thing"–Japanese soldier (Chua/A: 4;16)

ix. "teach TRUE values"-all stories (Teo/B:59)

x. "Compassion" -Wu Shu Story (Teo/B: 68)

xi. “Sincerity” (but “I don’t know”) -Wu Shu Story (Abin/B: 22)

x. “(these stories were teaching us about) about daily life” (how to handle these difficult situations), all stories (Abin/B: 28)

xi. “integrity”- “most of these stories have the same value, it’s about integrity” (Abin/B: 60)

xii. “these stories (are about).. relating (them) to yourself “, “put myself into the shoes of him”-all stories (Lee/B: 52)

xiii. “how to apply moral values”=all stories (Lee/B: 48)

xiv. “integrity and sincerity”- all stories (Yeo/B: 40)

xv. “give them another chance..like not to kill them”-Wu Shu (Yeo/B: 57)

Code 20: “Would your answer be different if you were the person actually carrying out the decision?”

a. Yes:

i. “Yah”, i.e. will now tell the Japanese about the 2 persons hiding- Japanese story (Tang/A: 40; 44; 46),

ii. Will lie to the father- Cherry Tree (Isab/B: 22;26;28;30;32)

iii. Will now tell the Japanese- Japanese story (Loh/B: 26)

b. No (remained the same):

i. Will still tell the truth in the Cherry Tree story (Erik/A:22)

ii. Will still tell the truth in the Cherry Tree story (Rei/A:16)

iii. Will still save the mother-Doctor story(Teo/B: 30;34)

c. Not sure:

i. “I am not sure what decision I would ..take”- Wu Shu Story (Fab/A:14)

ii. “Maybe I will tell”- Japanese soldier (Jia/A:20)

iii. “I will ask the mother” “I can’t decide because the son is not mine”-Doctor (Lim/A: 51; 53)

iv. “I am not sure”-Wu Shu story (Isab/B: 46)

v. “I was quite blank..I was thinking”-about all the stories (Lee/B:56)

Code 21: "Negative reaction"
"Uninteresting" includes "too common" (Tex/A: 18), "a waste of time" (Tex/A: 41&42), "won't recommend this to anyone" (Tex/A: 25 & 26), "very slow" (Iqba/A: 22), "a bit boring" & " rate it 3 out of 5" (Yeo/B: 72; 70).

Code 22: "Interesting"
"very interesting" (Jia/A: 6) (Iqba/A: 22), "more interesting" (Rei/A:36), "(like) role playing (involved)" (Du/A: 25), "fun and exciting" (Du/A: 28), "quite fun" (Lim/A: 57), "wonderful" (Iqba/A: 32), "I like history" (Tang/A: 18), "that's why I like it", "very nice"(Teo/ B: 20) "very exciting" (Isab/B: 20), "rank 5 out of 5" (Teo/B:65; Muhd/B:56), "rank 4 out of 5" (Abin/B:58), "very enterprising"(Mohd/B:50), "quite interesting" (Isab/B: 2) "very interesting" (x3: Teo/ B: 22; Loh, B: 65; Mohd/B:10)

Code 23: "Best teaching style" (Erik/A: 42)

Code 24: "Effective way" (Fab/A: 31 & 32)

Code 25: "Thought-provoking and mentally stimulating"
"Make us think" means "makes the audience to think" (Du/A:10), "think about the consequences"(Jia/A:30), "many things to consider" "(Jia/A:37), "make us speak out and say our opinions" (Rei/A: 38), " makes us think … we can elaborate" (Rei/A: 38), " make me think deeper" (Fab/A: 15 & 16), "have to think for both sides" (Teo/B: 36), "(It made us) Think. To go through a lot of things" (Teo/B: 38), "get to think about it" (Isab/B: 58), "try to think why.." (Isab/B: 60), "I need to think alot" &" helps us to think alot" (Abin/B:52 &56), "I was thinking" (Lee/B: 56), "made me stop and think" "alot going on in my mind" " really made us think" (Loh/B: 59, 63) "make you think more" (Yeo/B:72)

Code 26: "Imaginative"
"easier to imagine" (Du/A: 20), "you will imagine that you are in his shoes"(Erik/A: 26), "imaging and thinking" (Fab/A: 36)

Code 27: "Suspense"
"he is deciding whether he should tell or not" (Erik/A: 16), "keeps us in suspense" (Tang/A: 16).

Code 28: "Challenging"
"it wasn't easy. It was a bit hard. I needed to choose between two choices" (Abin/B: 54)

Code 29: "Realistic"
"see it in life" (Du/A: 24), "I can feel the fear" (Erik/A: 28), "shows the human perspective"(Mu/A: 6), "it shows daily life" (Mu/A: 12), "sounds very real" (Tang/A: 4), "put you in the shoes of the characters" (Chua/A: 28;30), "very realistic" (Lim/A: 25), "(has a) bigger impact" (Tang/A: 6)

Code 30: "Empathy"
"put you in the shoes of the character", "puts yourself in her shoes" (Teo/B: 24), "because it relates to my accident" (Lee/B:28), "relating to yourself"(Lee/B: 28), "put myself in the shoes of him" (Lee/B:52), "try to put yourself in the shoes of.." (Isab/B:58)

Code 31: "Dilemma"
"it is very difficult to make a decision"(Fab/A: 8), "very difficult decision"(Iqba/A: 22), "has to make an important decision in his life"(Jia/A: 18), "some people think its correct and some people think it is definitely wrong. So it's what you believe." (Teo/B: 54)

Code 32: "Beneficial"
"a lot of learning points" (Iqba/A: 20), "teach a good lesson" (Iqba/A: 20), "tells us a lot of the past" (Jia/A: 6), "teach us about having values"(Rei/A: 8)

Code 33: "Useful"
"because application (of these stories) makes us more flexible in life" (Loh/B: 69), "this kind of stories can make someone's life better. You have morals" (Mohd/B: 52), "can get rid of (confusion)" (Mohd/B: 42).

Code 34: "Confused"
"I was like confused in a way"- The Wu Shu Backpacker (Isab/B: 44), "very confusing" (Mohd/B: 32;34;42;46)

Code 35: "Friendship"
"it deals with friendship"; "loyalty" (Chua/A: 4)

Code 36: "Different from usual stories" (Iqba/A; 16;18)

Code 37: "Don't underestimate others"
means "don't look down on people", "don't underestimate others" (Fab/A: 19 & 20)

Code 38: **"Historical"**
"tells us about the past" (Jia/A: 6); " I like history" (Tang/A: 18)

Code 39: **"Instructive on values"**
"teach us about having values" (Reik/A: 8), "put the values into everybody" (Abin/B: 56), "this kind of stories can make someone's life better. You (learn to) have morals" (Mohd/B: 52)

Code 40: "Difficult and complicated" (stories with dilemma)
" complicated" (Mohd/B: 34;32;36), "very difficult" (Yeo/B:58)

Code 41: "Profound" (on some stories)
means "very deep" (Mohd/B: 34)

Code 42: "Relaxed and at ease"(effects of this approach on students)

"(these stories made me feel) a bit comfortable and then we all talk" (Yeo/B:66)

Code 43. "Allows for full expression"
"allows us to speak out and say our opinion" (Rei/A:38)

Code 44. "Would you recommend this approach to your School?"

a. Yes and why?

i. "Yah! Yah! Because...usually get taught by slides…his way..(we) can think about it…try to put yourself in the shoes"; "(the present style) is really so boring…the teachers "just telling us…we don't get the opportunity to actually think why we should do these types of values" (Isab/B:60)

ii. " always better to have case scenario", " because application makes us be more flexible in life" (Lee/B: 69)

iii. "very enterprising" "very fun" "can make someone life better...you have moral" (Mohd/B:50;52)

iv. " a bit comfortable and then we all talk" (Yeo/B: 66)

v. " It is really fun and exciting". (Du/A: 28)

b. No and why?

i. "Not really" because "the students won't be paying attention", " a waste of time", "but in class (as compared to this special session) it is very different" (Tex/A:26;38;)

Part B: "Interview 2" conducted for School A on 13th Feb 2014 (11 students) & School B on 21st Feb & 28th Feb 2014 (7 students)

Total number of codes created:

Code 45: "Remembered or preferred Story 1 (Wu Shu Girl) 3 months later"
(Duo/A:38/II), (Fab/A:2/II), (Iqba/B:6/II), (Jia/A: 2/II), (Mu/A: 8/II), (Lim/A: 10/II), (Isab/B: 10/II), (Abin/B:4/II), (Loh/B: 24/II), (Yeo/B: 6/II)

Code 46: "Remembered or preferred Story 2 (The Doctor) 3 months later"
(Du/A:10/II), (Tang/A: 2/II), (Teo/B: 2-16/ II)

Code 47: "Remembered or preferred Story 3 (The Wallet) 3 months later"
(Fab/A: 53/II), (Mu/A: 2/II), (Tang/A: 2/II), (Lim/A: 8/II), (Loh/B: 20/II)

Code 48: "Remembered or preferred Story 4 (Stealing from the Rich) 3 months later"
(Iqba/B:58/II) (Isab/B: 14/II)

Code 49: "Remembered or preferred Story 5 (The Cherry Tree) 3 months later"
(Erik/A: 2/II), (Fab/A:2/II), (Iqba/B:8/II), "Apple Tree" (Reik/A: 2/II), (Teo/B: 18/ II), (Isab/B: 6/II), (Lee/B: 6/II), (Loh/B: 16/II), (Mohd/B: 2;4/II)

Code 50: "Remembered or preferred Story 6 (The Japanese Soldiers) 3 months later"
(Jia/A: 2/II), (Tang/A: 8/II), "friendship and loyalty" (Chua/A:2/II), (Teo/B: 20/ II), (Lee/B: 4/II), (Loh/B: 4/II)

Code 51: "Remembered Other Stories 3 months later"

a. Related/Semblance (to the six stories used)

i. An Apple Tree and the boy took an axe to chop off the tree but he did not know that it was his favorite tree and should he own up to his mistake by telling his father. Cf. Chery Tree Story when the boy ran accidentally into the tree and it snapped into two. (Rei/A: 2;6/II).

ii. Someone picked up an iPhone in an office. Cf. the Office Cleaner picked up a wallet containing money which if he kept it he could buy the iPhone he wanted (Lim/A: 8/II).

b. Unrelated/No Semblance (to the six stories used)

i. Temple Story: About a novice learning a skill from a master and after a period of trial and tribulations was taught the skill (value: perseverance). (Du/A: 2/II) Comment: likely associated with the Wu Shu Story.

ii. "Something about a monk" but forgot about the details. (Jia/A: 2/II) Comment: likely associated with the Wu Shu Story.

Code 52: "Cannot remember a single story 3 months later"

i. "I can't remember any story at all" (Tex/A:2/II)

ii. "I can't remember any" (Chua/A:2/II)

iii. "I can't remember any" (Yeo/B: 2/II)

Code 53: "Remembered the designated or associated values 3 months later"

a. "Non-killing": "Forgive and forget" (therefore don't kill) (Jia/A: 18/II); "life is precious" (Chua/A:4/II); "life is precious" (Lim/A: 20/II), "human rights" (i.e. right to live and not be killed) (Isab/B: 20/II), "respect for other's (lives)" (Abin/B: 30/II), Trust that when their lives are spared they will turn over a new leaf (Loh/B: 28/II), "compassion" (Loh/B: 30/II), "we have no right to kill anyone" (Mohd/B: 6/II).

b. Exception to non-killing: Integrity of the doctor to save the mother or the baby (Tang/A: 24/II), "decision making" (Teo/B: 36/ II).

c. Non stealing: Being honest (Mu/A: 14/II); "integrity" (Tang/A: 28/II), "honesty" (Lim/A: 22/II), "honesty" (Loh/B: 22/II), "honesty" (Yeo/B: 6/II).

d. Exception to Non-stealing:
"really have to think both sides" "Think…(have to) to go through a lot of things" (Teo/B: 36;38), "stealing is still not good. You are not being honest. At least you should ask" (Isab/B: 24/II)

e. Non lying: (Erik/A:20;24/II); (Fab/A: 16/II); (Iqba/B:16/II); (Rei/A: 8/II), "integrity" (Teo/B: 38/ II), (Isab/B: 16/II), (Abin/B: 83/II), "integrity and responsibility" (Lee/B: 18/II), "integrity (Loh/B: 18/II), "integrity" "responsibility" (Yeo/B: 4; 14/II)

f. Exception to non-lying: "Friendship and ke gao xin…can be trusted" (Jia/A:24/II); "Integrity, not to betray one's friends" (Tang/A: 26/II); "friendship and loyalty" (Chua/A:26/II), "decision making" "honesty " vs. "white lie" (Teo/B: 46/ II), "integrity" "because I must keep my promise to the freedom fighters" (Lee/B: 16/II), " integrity" (to his friend" vs. "honesty" to the Japanese authority (Loh/B: 12/II) "compassion" (Loh/B: 14/II),

Code 54: "<u>Remembered a non-designated values 3 months later</u>"

a. Perseverance from a non–existing story (i.e. Temple Story) (Du/A: 8/II); "the girl fight and very persevere" – The Wu Shu Backpacker (Jia/A: 38/II); "the doctor must find all ways and means to help his patient"-The Doctor's Dilemma (Rei/A: 16/II)

b. Not to be selfish; sharing; generosity; charity –The Virtuous Robbers (Erik/A: 5/II).

c. Take responsibility for one's action- The Cherry Tree (Fab/A: 20/II)

d. One must admit one's mistake- The Cherry Tree (Fab/A: 20/II)

e. "Bravery"- The Wu Shu Backpacker (Iqba/A: 14/II)

f. Use our knowledge or skill to help others - The Wu Shu Backpacker (Iqba/A: 22/II)

g. Help someone when they need help- The Wu Shu Backpacker (Mu/A: 16/II)

h. Resilience- The Wu Shu Backpacker (Jia/A: 38/II)

i. Respect for our elders- The Cherry Tree (Rei/A: 10/II)

j. Care and concern for those under one's charge– The Doctor's Dilemma (Tang/A: 2/II)

k. "Friendship and loyalty"- The Village Headman (Chua/A: 26/II)

l. "human rights" i.e. every human has a right to live and not to be killed – The Wu Shu Backpacker (Isab/B: 20/II)

m. "courage"- The Wu Shu Backpacker (Abin/B: 22/II)

n. "making a right decision" – The Wu Shu Backpacker (Abin/B: 24/II)

o. "Trust that when the lives of the criminal are shared they will turn over a new leaf"- The Wu Shu Backpacker (Loh/B: 28/II).

Code 55: "<u>Can not remember any value 3 months later"</u>
"I don't remember" (Du/A: 20/II)

Code 56: "<u>Opportunity to apply any of the values learnt to any event or occasion during the last 3 months?"</u>

a. <u>Negative</u>

i. "No because I have been very busy in my work" (Tex/A: 4/II)

ii. “No” (Du/A: 22/II)

iii. “Nope” (Fab/A: 32/II)

iv. “Not really” (Jia/A: 30/II)

v. “Never” (Mu/A: 18/II)

vi. “Can’t remember” (Yeo/B: 20/II)

b. Positive

i. When she went back home in the Philipines she asked her father to give some money to an old beggar who approached the family car. Apply the value of generosity/not to be selfish, from the “Rob the rich and give to the poor” (Erik/A:6/II).

ii. Use my knowledge to help my juniors in organizing and planning the Secondary 1 Camp (Wu Shu Story) (Iqba/A: 20/II) .

iii. To tell the truth after breaking his grandmother’s vase. The story he learnt form the Cherry Tree story made him to tell the truth and if he didn’t learnt it he would have lied to her to avoid punishment. –Cherry Tree (Iqba/A: 34;36;38;42/II)

iv. He wrote two stories and their associated values of no lying/honesty and one must use one’s skill to help others (i.e. Cherry Tree and the Wu Shu) on a sheet of paper and also in his diary. Asked if I could see it but he said his brother had misplaced them (Iqba/A:60/II).

v. Her younger brother stole her money at home and did not want to admit it and lied that he didn’t take it. So she told him to tell the truth and the consequences and only then, her brother owned up. (Rei/A: 18/II)

vi. She also shared with her cousin the value of perseverance (from the Doctor Story) but creating her own story involving perseverance and her cousin was able to gain her confidence and came in second in the competition in the end. (Rei/A: 38/II)

vii. She also used the value of perseverance to perk herself up when she was demoralized about her school work or preparing for her tests. She used a story about a young girl who wanted to join a dance academy but had to work very hard before finally winning admission into the school. (Rei/A: 58/II).

viii. She was in the middle between two friends and one side spoke badly about the other and she did not want to betray her friend and she did not tell the other side about what the other friend said. She learnt this from the Japanese story (Tang/A: 45/II)

ix. He understood the meaning of preciousness of life (could not relate this to any of the 6 stories) in relation to the death of his young aunt and left behind her children (i.e. his cousins) which made his realized that he must spend time with his parents and siblings rather than with his sports and friends alone. This has made his closer to his family (Chua/A:16/II).

x. He remembered the value of "loyalty and friendship" of the first story telling session (though he can't remember the Japanese story) and used this to apply to his friends and be the peace-maker (Chua/A:26/II).

xi. She applied "white lie" (as in the Japanese Soldier story) to her father's situation by lying to him that she had already cleaned the flat when he returned home very late every night after his night taxi shift duties to prevent him from tiring himself from the sweeping and cleaning of their flat. (Teo/B: 48;52/ II) Though she felt bad ("tension"), she felt her father's health was more important (Teo/B: 64/ II)

xii. She used her cousin's skateboard and broke it into half during the school vacation and was scared that he will scold her but she still told him the truth rather than lying (from the Cherry Tree story) that someone else did it (Isab/B: 30/II).

xiii. Whilst working part time during the school vacation, one day he was asked to buy packets of food for his colleagues and because he was careless he damaged one of the packets of food while cycling back to the worksite and his boss was furious. Despite this and some hesitation, he told his boss that he was careless ("integrity", i.e. must own up to one's deeds from the Cherry Tree story). (Lee/B: 28/II)

xiv. Based on situation, he felt that sometimes one needs to tell a "white lie" when telling the truth is not beneficial, like in the Japanese soldier story (Lee/B: 52/II).

xv. He had to decide between being "honest" to himself in the face of having to choose only one group of persons he equally like to be with. One was his group of friends to go to USS at Sentosa and the other, to be with his parents back in Penang. So he chose the latter as he felt that "filial piety" and "love and care for my family" should over ride those with his friends, though he felt the "peer pressure" to be with his friends. (Loh/B: 38; 42;50/II). Comment: May not be directly related to the values associated with the 6 stories.

xvi. He was with his friends at Orchard road queuing up at a KFC restaurant when a Chinese guy cut queue and his friend then told and push this guy off. He made his friend to apologise to the Chinese guy. He said he learnt this value of not harming others from the WuShu Story (Mohd/B: 2;4/II). Comment: a value called "anger management" (Mohd/B: 18/II) developed from the non-violence trait of the WuShu story?

Code 57: "**Did you share any of the stories or values learnt with anyone?"**

a. Negative

(Tex/A:14/II); (Fab/A: 25/II); (Mu/A: 20/II); (Tang/A: 32/II); (Lee/B: 40/II)

b. Positive

i. "I shared with my younger sister" (The non-existent Temple Story about the master and student) (Du/A: 24/II)

ii. shared with her younger sister when she asked why Erik told father to give money to the poor. NB: She told her younger sister the Robin Hood story (Erik/A: 20/II)

iii. shared with his younger brother because his younger brother needs help in writing his school's essay- (Iqba/A: 48/II)

iv. shared with her mother the Japanese story after dinner when there was a Japanese War film on TV and she wanted to know her mother's answer to the dilemma question. (Jia/A: 44/II).

v. shared with her younger brother about the Tree Story about not telling a lie and the consequences of lying a few days after the story telling session whilst in a plane for a holiday (Rei/A: 18/II).

vi. He shared with his best friend one story after the story telling session but can't remember which one he told him. (Lim/A: 26/II)

vii. She told her father, her brother and her school friends all the 6 stories because she was interested to know their responses. (Teo/B: 72; 76; 86/ II)

viii. She told her bother as a bedtime story, the Cherry tree story as her brother always liked to tell lies. (Isab/B: 42/II)

ix. She shared with her mother the Wushu Story (Abin/B: 40/II).

xii. He shared with his niece the Wushu story because his niece being a good student at school was sometimes bullied by one of her classmate who was jealous of her good academic grades. (Mohd/B: 30/II)

Code 58: "**Reflections, feedbacks & suggestions?"**

Negative

(Tex/A: 24/II); (Isab/B: 50/II)

Positive

i. “for stories to be interesting it must make people imagine … so that can remember”; “it must make people imagine of the scenes” (Du/A: 48/II). “imagine” here means think and apply.

ii. “The first story telling session was fun”; “To relate these stories with these morals in your life” (Du/A:42; 46/II).

iii. I wonder what the boy finally did in the Cherry Tree story in the real story, i.e. George Washington? (Fab/A: 41/II).

iv. “I didn’t think of the stories but I thought about the values”; “honesty” relating to the Wallet Story (Fab/A: 55/II).

v. “I feel very happy because I remember and like the stories” (Iqba/A: 72/II)

vi. Now each time there is a war film on TV she will recall the Japanese soldier story ..and she will fell scared and recall the dilemma and each time, she is still undecided on the decision she should make. (Jia/A:58/II)

vii. “I want more of this!”; “because it’s something different from the school’s style…here you listen to the stories and share your opinions”, “I want to share with my friends (these stories and values)...like if they encounter any similar stories (i.e. events) then share with them (i.e. these stories)” (Jia/A: 66;78/II)

viii. When he recalled the Lost Wallet Story and he always felt the sense of fear and worry of losing his own wallet again and therefore he now has this feeling that any lost wallet should be returned to the owner. (Mu/A: 32/II). Last year’s story telling session was interesting and fun (Mu/A: 36/II)

ix. She felt that this type of story telling session is very helpful than what we now have in school…the interesting stories attract our attention more and we find it more interesting. I would prefer in smaller group...tend to allow you to say out what you think (Rei/A: 62/II).

x. She recalled the Doctor story and how would she decide if she was the mother in the story (NB: the dilemma was on the doctor and not on the mother). She also thought about the doctor’s dilemma. She became more confused each time she things about this story as her decision keeps changing but she likes it (Tang/A: 77/II).

xi. Such stories are good to teach children values. At first she didn’t want to join the session but having gone through it, she felt she has learnt more things and went through the moral values (Tang/A: 85/II). From these stories she has learnt 2 values; integrity and one cannot betray one’s heart (Tang/A: 89/II).

x. He cannot recall the stories but he remembered clearly the 2 values of honesty and one cannot tell lies (Lim/A: 56/II). He found the stories very interesting and he

preferred to hear the stories here in the library then in class and do nothing. (Lim/A: 68/II)

xi. She felt that because of these stories she now became aware of these values. And also she found these stories very interesting and through them she learnt many values, which will make her more equipped to handle a similar situation. She felt that it was a “great opportunity” to attend the session and also “learn a lot of things” and I “will remember them” . It was “quite fun and every person has their own opinion” (Teo/B: 30/II).

xii. She felt that the Wushu story has an “impact” on her (Abin/B: 74/II)

iii. I googled to find more stories about freedom fighters as he liked stories which involved risks and and tough situation and how the characters handle and come out of them. (Lee/B: 44/II).

xiv. He found the stories and the session very interesting and everyone had a chance to express their thoughts and this is very important to him to hear other people’s opinions and also a chance to share his own. (Lee/B: 60;62/II).

xiv. He found the stories useful in the sense that it deals with contrasting decisions to be made given different situations. To him it showed the contrasts between the ideal and what is really happening. He also asked for more relevant scenarios which relates to their age group and setting as a teenager (Loh/B: 60/II).

xv. The Wu Shu story helped him to learn to control his temper and also about anger management. And if he did not hear this story he would not have hesitated to fight with anyone (Mohd/B:40/II).

xvi. she does not want to kill because these stories taught her (probably the wushu story) (Yeo/B: 63/II)

Appendix G: List of Codes

Codes from Interview 1 & Interview 2

Codes from Interview 1

1. Story 1
2. Reason for choosing Story 1
3. Story 2
4. Reason for choosing Story 2
5. Story 3
6. Reason for choosing Story 3
7. Story 4
8. Reason for choosing Story 4
9. Story 5
10. Reason for choosing Story 5
11. Story 6
12. Reason for choosing Story 6
13. Ist character value (non-killing)
14. Exception to Ist character value
15. 2nd character value (non-stealing)
16. Exception to 2nd character value
17. 3rd character value (non-lying)
18. Exception to 3rd character value
19. Reference to other non-designated character values
20. Subsequent shift in moral decision
21. Negative reaction to story telling
22. Interesting
23. Best teaching style
24. Effective delivery
25. Thought-provoking
26. Imaginative
27. Suspense
28. Challenging
29. Realistic
30. Empathy
31. In a dilemma
32. Beneficial
33. Useful
34. Confused
35. Friendship
36. Different from others stories
37. Don't underestimate others
38. Historical
39. Instructive on values
40. Complicated and difficult
41. Profound
42. Relaxing
43. Allows for expression
44. Recommendations

Codes from Interview 2

45. Remembered Story 1 (3 months later)
46. Remembered Story 2 (3 months later)
47. Remembered Story 3 (3 months later)
48. Remembered Story 4(3 months later)
49. Remembered Story 5 (3 months later)
50. Remembered Story 6 (3 months later)
51. Remembered a different version or new story (3 months later)
52. Cannot remember any story (3 months later)
53. Remembered the designated character values taught (3 months later)
54. Remembered a non-designated character value (3 months later)
55. Cannot remember any value (3 months later)
56. Applied the values in any way (during 3 months' interval)
57. Shared the stories or values learnt with anyone (during 3 months' interval)
58. Feedback, reflections and suggestions

Appendix H: List of Themes

The five (5) themes are as follows:

1. Remembered and preferred stories;

2. Assessing for values;

3. Reaction to these stories;

4. Changes in students' cognitive learning outcomes and moral development; and

5. Support for the use of stories to teach values in schools

Appendix I: The list of 5 basic facts/elements of the six stories

The 1st set of stories on the value of "non-killing".

Story 1: The Wu Shu Backpacker

1. She was good in kung fu or wu shu.

2. She was in a remote country side.

3. She was attacked by a group of people.

4. She fought and subdued all of the ruffians.

5. She was given a choice by the villages/village law to kill or execute all of the ruffians.

Story 2: The Doctor's Dilemma

1. A woman was having a difficult pregnancy and went to the hospital with her husband.

2. The doctor was in a dilemma.

3. The doctor could only save either the mother or the unborn baby.

4. The mother wanted the doctor to save her unborn baby but her husband wanted him to save his wife/the mother.

5. Who should the doctor save and why?

The 2nd set of stories on the value of "non-stealing".

Story 3: The Office Cleaner

1. A young office cleaner found a wallet containing money whilst cleaning an office

2. The office cleaner could use this money to buy an iPhone which he wanted.

3. The office cleaner could return the wallet with its money to its owner.

4. There was no one in the office at this time.

5. Should the office cleaner return or keep the money/wallet?

Story 4: The Virtuous Robbers

1. These were terrible times in the country poverty, famine and corruption.

2. Many people were very poor and sick.

3. There were very rich people who were selfish and refused to help.

4. A group of brave and kind young people stole from the rich and gave to the poor and sick

5. Were they right in doing so?

The 3rd set of stories on the value of "non-lying".

Story 5: The Cherry Tree

1. A father planted a cherry tree in his garden.

2. He loved the young cherry tree very much.

3. One day when his son and his friends were playing in the garden his son tripped and fell on the young tree and damaged it.

4. When the father found out about the damaged tree he was very angry and asked his son who did it?

5. Should his son tell his father the truth?

Story 6: The Village Headman

1. This was the wartime in Singapore where the Japanese captured and controlled Singapore.

2. One night, 2 freedom fighters were escaping from the Japanese and went to the house of their friend, the village headman, to seek shelter for the night.

3. The village headman knew who they were and promised them safe shelter for the night.

4. Later that night 2 Japanese soldiers came to his home and asked him if he was hosting these 2 persons.

5. Should he tell the truth to the soldiers or tell a lie?

Appendix J: The six (6) stories used in this research study

Story 1

While finding a guest house to stay in a rural province in South East Asia late one evening , Mei Yin encountered a group of 6 ruffians who each wielded a dagger or rod and wanted to rob and take advantage of her modesty. Although Mei Yin was 16 years old and petite, she was not afraid of them at all. Little did this group of ruffians know, Mei Yin was her school's representative and had just won the inter-school's national Wu Shu (also known as "kung fu") championship this year!

As they encircled her, they sneered, poked fun and made suggestive insults at her. They demanded all her money and possessions and even asked her to remove her clothes, knee down and ask for mercy. But Mei Yin just smiled and stood calmly as they came closer. Then suddenly the shortest young man lunged towards her with his dagger but with a deft flick of her right hand she sent him crashing into a nearby swill pit. Although the rest were quite stunned with this outcome, they all decided to attack her at once. They wanted to "finish her off". Mei Yin applied all the right strokes her Shi Fu (or master) had taught her and easily tackled each one of them except the leader. It all seemed like a kung fu drama playing out in reality before her eyes! The leader of the group was also a martial art exponent and it looked like Mei Yin might not overcome him as she was already exhausted fighting the rest. Fortunately, sensing his weak moment in a split of a second, she twisted his right arm and then got him to release his weapon and subsequently fractured both his arms in order to subdue him. Now with all 5 ruffians, bruised and groaning in pain in front of her, a huge crowd of villagers had appeared. She found out that these 5 ruffians and their leader had been threatening, extorting and bullying the villagers. The most senior villager then informed Mei Yin that under their tribal laws, she had a right to kill them and by doing so, she would have rescued and done the whole village a great service. If she did not want to do this, she could assign this to any one of the villagers present who would gladly do so without any hesitation. At this moment, she was extremely angry and wanted to vent her revenge against this group of unrepentant and deviant criminals.

Story 2

John is a specialist doctor who attends to trauma cases at the General Hospital. His daily life is often filled with life-and-death cases where John has to make difficult decisions. Today John has a patient who is a young pregnant woman and she is almost due to deliver her baby. Unfortunately, she developed multiple complications and is now facing a life threatening situation.

John knows that he can only save one life of the two. He knows that in order to save the young pregnant woman's life he has to abort the baby. On the other hand if he wants to save the baby, then the young mother must die. There is certainly no two ways about it.

The young pregnant mother has sensed the life threatening situation and she has begged John to save her unborn baby's life if it means sacrificing her own. However, the young woman's husband has begged John to save his young wife as he reasoned that they will always have a chance of having children in the future.

Story 3

Moorthy works as part-time general cleaner in this big office. He starts work at 5pm on the weekday, when most of the office workers prepare to live home. Moorthy is generally well regarded by the office personnel as honest and reliable and that is why the HR Manager trusted him with the job of cleaning up the office after work. One of his general duties is to clean their desks and tables. Today while on the way to work, he read a newspaper advertisement about the launch of the latest Apple iPhone which costs $600 to purchase. He likes its design and thinks that he will look very 'cool' with it if he is seen using this phone. But he does not have the money to buy it.

When he reached the office, he proceeded to clean the Chairman's office first. While cleaning the Chairman's huge writing desk, he noticed a wallet beneath it. He picks it up and opens the wallet to examine the contents out of curiosity. He realizes that it belongs to the Chairman from the driving and credit cards. Amongst the items like credit cards and name cards inside, there are about ten $100 notes. Worthy's first thought is to call the Chairman on his mobile and then to hand it over to the Chairman tomorrow morning even though it means him having to come in so early in the morning. However he begins to entertain the thought to take all the cash and to discard the wallet elsewhere. This way, he can buy the iPhone which he desires. After all no one is in the office now and no one will ever know who took it.

Story 4

These were very difficult times; there were wide unemployment, poverty, homelessness, terrible hardship and lawlessness faced by the general population in the country. However, there was a small group of people who were not affected by these adverse conditions. On the contrary, they were the wealthy and privileged group and had excesses of food, clothing, money and accommodation. Unfortunately, they were selfish, mea, dishonest and greedy. They refused to share their extras with their unfortunate relatives, friends and others who were very poor, hungry and starving.

To make matters worse, a terrible famine hit the country and more people would die from starvation, illness and deprivation. Fearing for the worse, Robin and a group of young people decided that in such dire circumstances, they would steal and rob from the selfish wealthy and privileged group and to distribute their loot fairly to the poor and starving. In the absence of any fair and strong government, Robin thought that this was the best thing to do until law and order and fairness return to the country.

Story 5

Little Benjamin's father acquired a rare cherry tree sapling and planted it in their family huge garden. His father has been painstakingly attending to it and in time, the sapling grew to a rather tall and healthy tree. His father loved the tree and would always stand in front of it to admire it. This cherry tree became the pride of the family's garden. His father's many friends had also seen the tree and loved it and all had requested his father for its seeds when the tree started bearing fruits. All these increased his father's pride and attachment to the young and strong cherry tree!

One day, whilst playing with his friends in the garden, Benjamin ran and accidentally tripped and fell onto the cherry tree. With his body weight and might of his fall, the cherry tree snapped and collapsed onto the ground. There was horror on everyone's faces. Everyone knew how angry Benjamin's father would be. They started running away and this commotion attracted the attention of Benjamin's father who walked into the garden and was horrified and angry to find his favorite cherry tree completely destroyed beyond redemption! He called Benjamin to him and asked Benjamin who did it.

Story 6

This was war time in 1945 and the Japanese had defeated the British and captured Singapore. They treated the people brutally and mercilessly. One of the usual routine of the dreaded Japanese secret police, Kempetai, was to conduct surprise raids on homes to seek out those who were hiding and harbouring people who opposed its rule and control.

One night, there was frantic knocks on the door of the Mahmud's family. When Mahmud opened his doors, he saw his 2 friends and who were also wanted by the Japanese for their anti-Japanese operations. Unfortunately, they were now being pursued by the Kempetai. They begged Mahmud to shelter them for just the night before returning to their hideout early the next day. Mahmud readily agreed and got his wife, Fatima and his mother to prepare food and drinks and to prepare a place to sleep in the upper secluded part of the huge house.

Then in the middle of the night, some members of the Kempetai came and banged loudly on the doors of Mahmud's home. When Mahmud opened the doors, the team leader of the Kempetai, Lieutenant Yamashita recognized Mahmud as one of the community leaders of the village. He had always trusted and respected Mahmud from his previous dealings with him and as such did not want to embarrass Mahmud by doing an immediate search of his home, which would make his entire house messy and unsightly. But he would need an honest and true answer from Mahmud. He knew that Mahmud was an truthful person and aware that the penalty of giving an untruthful information to the Kempetai was the execution of Mahmud and his entire family and he felt that Mahmud would not risk this.

Appendix K: <u>"Interview 1" (School A) transcripts for interviews conducted on Friday, 18th October 2013</u>

K.1 Name: Tex
Gender: Male
Race: Chinese
Religion: Agnostic

1. Researcher: U have heard the 6 stories right? And which story do you like best? You can choose anyone. It doesn't need to be one.. it can be two or three.. stories.
2. Tex: The war story.
3. Researcher: Oh you mean the World War Two story, the one about thinking whether to rescue (D nodding his head)...to tell the Japanese.. is it?
4. Tex: Yup (nodding his head)
5. Researcher: Why do you like that story? Is it because you have seen the show.. or u like war stories..
6. Tex: Because I watch a bit.. eh a lot of war stories and documentaries.
7. Researcher: Which part of the story u like best? Which aspect.. or which character.. do u like best in the story?
8. Tex: It was the part where the Malay guy tried to protect his friends from the Kempetai.
9. Researcher: Why is this part so (important)... one which you can identify with?
10. Tex: Because this is the most common in war scenarios...eh in war time. It is also very important to protect your family ...and my neighbours. If you lose your family… it's...(shaking his head).
11. Researcher: How would u describe the...when u heard the story just now? When I saw you all just now. Some of you were very excited, from all your expressions... some were frowning, some afraid.. yourself.. when u heard the story? What do u like best? What was going on in your mind or your heart?
12. Tex: Ehhh..(shaking his head).
13. Researcher: Was there excitement? Was there fear?
14. Tex: No...(shaking his head).
15. Researcher: Your mind was very clear...what you should do.. is it?
16. Tex: Ehh...it's a bit hard to decide.
17. Researcher: Ok can u tell me more about the story? When u heard the story.. can the story be improved?
18. Tex: Yup...I think the story is too common.
19. Researcher : Because the plot or story line of the story sounds too common? (D nodding his head). If so, how can it be improved.. made a little bit different.. I mean if you were to retell the story again?
20. Tex: Not much different.
21. Researcher: Not much different? Would you add something.. just now u heard the plot.. perhaps one new element.. maybe a surprise.. for example the 2 friends turned out to be Japanese informants.. would this help to excite the whole plot.
22. Tex: Yah that would be good.

23. Researcher: Have u heard this similar story somewhere that makes it common for you?
24. Tex: yah I watch a lot of war games...stories
25. Researcher: Would u recommend this style to your other friends?
26. Tex: Not really.
27. Researcher: How do your teachers teach you all moral education? (Tex bursts into a smile and short laugh). I asked because I heard from Iqba that his teachers shout and scream.. is it?
28. Tex: That is kind of true.
29. Researcher: Ok. Then would u prefer that your teacher doing this story telling style; bring you all together (Tex shaking his head) and then explain..
30. Tex: No, no...cos no one listens and it is too boring.
31. Researcher: So, you think that the more effective style is...like the present style where your teachers the "shout and scream" at you all and say "Be good! Be good !"?
32. Tex: That is also not recommended.
33. Researcher: Then why won't you even recommend this style... get a small group to sit together and teacher tell stories...
34. Tex: No, no (shaking his head)
35. Researcher: Because you think the students are too.....?
36. Tex: Sometimes they will sit together and talk...and sometimes some people they won't listen lah.
37. Researcher: Sounds like most students won’t pay attention..
38. Tex: Yah yah most students won’t be paying attention.
39. Researcher: But today all of you all were very good..attentive
40. Tex: But when they are in class...in class...they don't really listen.
41. Researcher: Oh is it? So u think doing like this (story telling approach) will be a waste of time?
42. Tex: Yah.
43. Researcher: But if I can take students out of the class and then do it in this style…in this room. Would it be better?
44. Tex: Yes, slightly better.
45. Researcher: But over here, you are all very cooperative.. you all listen attentively.
46. Tex: But in class it is very different!
47. Researcher: If there anything that you wish to share about the session before we end?
48. Tex: Nothing.
49. Researcher: Thanks very much for your time and feedback.

K.2 Name: Du
Gender: Female
Race: Chinese
Religion: Taoist

1. Researcher: So you heard six stories from Harry. How many can you remember?
2. Du: The Mother and to kill one...the Gangster one....the err..the Tree one...
3. Researcher: It's ok. I also can't remember all of them. So of all these stories you heard just now, which one you can recall just like that (gesticulating a “snap” of the fingers)?
4. Du: The mother and her baby.
5. Researcher: And which one you like best? It can be the same also.
6. Du: Yah...the mother
7. Researcher: Ok...why do you like this one best?
8. Du: Because this one discuss about a mother's nature love
9. Researcher: (went through the story line briefly)...so which part of this story line you like best and why?
10. Du: The doctor can only save one because it makes us...like... think...which ..mmm...who the doctor should save...it makes the audience to think.
11. Researcher: In what sense,"think"? To think about what?
12. Du: Who to save?
13. Researcher: Is that difficult to do?
14. Du : Yah because the father wants to save his wife but the wife wants to save the children.
15. Researcher: If you were the doctor which one would u save? Don't worry there is no right and wrong answers.
16. Du: I will save the mother
17. Researcher: And the reason?
18. Du: Because she can have more babies.
19. Researcher: So why do you like this story? Is it because you can decide what to do or....
20. Du: It is more easier to imagine.
21. Researcher: If I can change the question a bit. If you were now the mother. You have this baby in you for 9 months and you sayang (love) it very much. Now u might not know the feeling of being a mother. In 10 years from today, if you marry and have a baby...and you and the baby develop this strong bond. So would u still decide differently? Why?
22. Du: Yes, I will save the baby. Cos of love.
23. Researcher: So u can see the different roles will give you different answers. Why do you like this story? Is it because it makes you think from different angles?
24. Du: Yah..because it's like...you can see it in life.
25. Researcher: Do u like it when the question asks you to answer as if u were the doctor? (Du nodding).... Like role playing. You like role playing?
26. Du: Yah...because different decisions make by different people. If you put in other people's shoes of course you will think about how the person.. how other

person think and then decide.
27. Researcher: Now would you recommend this style of teaching to your other friends in the other classes? Why?
28. Du: Yes lah because it's really fun and exciting.

K.3 Name: **Erik**
Gender: Female
Race: Filipino (Foreign Student)
Religion: Christian
1. Researcher: How many stories have u heard just now?
2. Erik : The Wu Shu one...the Pregnant Woman one...then the Kempetai one..then the Tree...can't remember the rest.
3. Researcher: That's ok. U can remember four. So of the 4 stories you mentioned which one you can instantly remember?
4. Erik: The pregnant woman one.
5. Researcher: Then which one you like best? It can be the same one also..never mind.
6. Erik: I like the Plant one best
7. Researcher: U mean the Cherry Tree..
8. Erik: Yes, it's the same.
9. Researcher: Does this story help u to recall any other story you heard before?
10. Erik: No but it's a teenager's...part.
11. Researcher: So u like best is the Plant story, when the boy accidentally fell and snapped the tree into two (Erik nodding). Why do you like this one best?
12. Erik: Because it's like when u have done something wrong, like every teenager every children u will always think if I should tell my parents or not so it is the same situation.
13. Researcher: So u like the story because it's about teenager.
14. Erik: yah..
15. Researcher: In that story which you can remember best, which part do you like best?
16. Erik: Eh...when he is deciding if he should tell or not..
17. Researcher : Tell his father?
18. Erik: Yah his father.
19. Researcher: So in that story what do you think the boy should do?
20. Erik: He should tell the truth because it is accidentally and ..before that if he didn't tell anyone ..if it is for me if I was in his shoes and I didn't tell anyone I will feel I cheated.
21 Researcher: My next question is that it is very different if we have to decide for somebody like for example this story "what should he do?". A lot of people will say tell the truth lah. But now we change the story a little and say if you were the boy would YOU do? When we asked the first way, all your friends put up their hands to say the boy must tell the truth (Erik nodding and said "yah yah") but when we change

the question and asked what would YOU do if you were him, your friends changed their answers (Erik nodding and said "yah yah") because you all can understand.. right? Seven of u all will do and six of you will not do. So, if it were you, what would you do?
22. Erik: I will still tell the truth.
23. Researcher: Why would you tell the truth?
24. Erik: It's the right thing to do and also like if it was my father and I am very close to my father and I will feel guilty.
25. Researcher: Which part of the story.. I mean do you like the question when it asks you to think if YOU were the person? Why?
26.Erik: Yes, yah. Because you will imagine that you are in his shoes already.
27. Researcher: Then if you are put in his shoes, what happens?
28. Erik: You can feel like the fear and you like, "should I tell or not?" because the father is really very angry!
29. Researcher: Did you face a situation when your father was very angry?
30. Erik: Yah.. and not a good situation! He really gets mad and it's really frightening.
31. Researcher: But why despite the fact that your father was very mad and angry and he may cane you, you will still tell the truth?
32. Erik: Because I didn't purposely do it and why would you lie if you accidentally do it?
33. Researcher: But you don't mind being punished by your father?
34. Erik: No.. if he trusts you he won't punish me.
35. Researcher: Does your father allow you to reason with him?
36. Erik: Yah. If he doesn't understand he will ask me to explain.
37. Researcher: And your mother?
38. Erik: Yah...both.
39. Researcher: Now for the last question, If you have to recommend this style of teaching using stories to teach values, would you recommend it? Why?
40. Erik: I would. Because some of the teenagers like my friends, generally in Singapore and Philippines are using the morals...I feel like they need to recall.
41. Researcher: And in this school, would you recommend that this style be taught to your other friends? Why?
42. Erik: Because it is like the best teaching style.
43. Researcher: Why is it "best" teaching style? As compared to the present teaching style?
44. Erik: Because we don't get stories.
45. Researcher : So how does your teacher teach?
46 Erik: (laughing) normal lah. No more teaching.
47. Researcher : Teachers go up the board and say “don't steal” and don't do whatever like that?
48. Erik: Yah yah (nodding affirmatively)
49. Researcher: Some of your friends shared with me that your teachers show some slides and then you all will copy notes? That’s all only?
50. Erik : Yah yah..thats all only.

51. Researcher: Do your teachers use scenario based like stories to teach? Or break you all up into groups and discuss?
52. Erik: No no (shaking her head and smiling)
53 Researcher: So you like this style?
54. Erik: Yes (nodding).
55. Researcher: Thank you for your time and participation.

K.4 **Name**: **Fab**
Gender: Male
Race: Chinese
Religion: Buddhist
1. Researcher: So of all the 6 stories, which one you ...
2. Fab: I thought there were 4 stories meh?
3. Researcher: It's actually 6 stories. Which one gives you the most impression?
4. Fab: The Girl one.
5. Researcher: The Girl, the Wu Shu one, is it?
6. Fab: Yah yah
7. Researcher: Then which one you like best? Same story also ok. Why?
8. Fab: Same. I like because it is very difficult to make a decision.
9. Researcher: You like it because of the challenge she faced, is it?
10. Fab: Yah.
11. Researcher: Which part of the story you like best? That is, in the plot where she first met the gangsters then they fight with her and she managed to subdue them....
12. Fab: I like the part when she finished off the leader.
13. Researcher: When you were asked to decide if you were her how did u feel? Do you like that part?
14. Fab: I am not sure what decision I would mmm (take)....
15. Researcher: Yes, because it is be very difficult to decide. Did it make you think…deeper?
16. Fab: Yes, and that's why I like it.
17. Researcher: What was your decision then and now? And why?
18. Fab: Don't kill. Because it's better to throw them into prison and then slowly make them reflect.. unless they did something very bad.. then make them suffer.
19. Researcher: Then would you recommend this style of teaching to your friends?
20. Fab: Yes. So that they will not look down on people.
21. Researcher: In what sense, "don't look down on people"?
22. Fab: Because the 6 men wanted to take advantage of her because she was a girl. Don't look down at others.
23. Researcher: When you heard all the stories, what do you think we are trying to teach you by telling these stories and values?
24. Fab: You all want to teach us the 4 values of our school lah.
25. Researcher: What are the 4 values of your school?

26. Fab: Respect, Integrity, Compassion and Excellence..."RICE" lah. Something you need to eat everyday lah.
27. Researcher: Why do you say this?
28. Fab: Because these are what we need to learn and practise in school before we go out to work.
29. Researcher: So how are these 4 values taught in this school? Is it different from the way we just taught?
30. Fab: Through project works lah and through CCE.
31. Researcher: What is “CCE”?
32. Fab: Character something education.
33. Researcher: Do you find that this way is an effective way to make you all think?
34. Fab: Yah yah (nodding several times)
35. Researcher: In what sense is it effective?
36. Fab: (nodding several times and smiling) yah and it teach a lot of things lah.
37. Researcher: When you were sitting and hearing all the stories what was going on in your mind? For example, imagining..
38. Fab: Yah yah...and imagining and thinking of the stories

K5. **Name: Iqba**
Gender:Male
Race: Malay
Religion: Islam
1. Researcher: Now I would like to ask you about the stories. Of the 6 stories you heard, which one u like best? U can have more than one.
2. Iqba: The first one and the last one?
3. Researcher: Which stories are these?
4. Iqba: The first story is about the Wu Shu girl ..I like this Wu Shu girl and the other one about the African one with the rich people very cruel.
5. Researcher: Your second story u like is the Robin Hood story?
6. Iqba: Yah yah.
7. Researcher: Ok why do you like the stories? Let's take the first one about the Wu Shu girl..
8. Iqba: She is very brave-ful to fight alone and she not only have one opponent but 6 opponents to fight with. Even though she is very exhausted after walking with a heavy backpack she can still manage to fight them and win. She also helped the villagers to overcome their feelings....err..their problems.
9. Researcher: Which part or which aspect of this Wu Su story that you can identify with or like best? For example, you mentioned she was very brave (IH nodding saying "yah yah") and..
10. Iqba: Yah the part when she fights back… she’s brave.
11. Researcher: Why is bravery something very important to you?
12. Iqba: It is something very important for you to overcome something you are afraid of. And something that you are alone with and to defend yourself.

13. Researcher: Was there some real life example in your life, where bravery was something you had to use...
14. Iqba: No lah.
15. Researcher: You just like the story because ...
16. Iqba: Yah..how to say lah? It's very different from the other stories that I hear.
17. Researcher: In what ways is it different?
18. Iqba: It's in the character where she fights instead of running away.
19. Researcher: So for this kind of stories, what do you think was the intention or objective to teach you these moral values? And would you recommend teaching these to your other school mates?
20. Iqba: Yes (nodding several times). Because these stories that you tell us are different from stories we read from books with imaginary stories and they have a lot of learning points like bravery, help others, tell the truth. And also for the Robin story, Robin helps the rich to realize that they make mistakes by being so mean towards the poor and also don't care about the poor. So, Robin teaches them a good lesson! Ha ha. I like it!
21. Researcher: So just now when you heard all the six stories did you have any feeling towards them? Like I saw some of you all laughing.. one of your friends was very excited..
22. Iqba: Some of the stories are very interesting to hear, some stories were very slow, some stories you have to make very difficult decisions like you have to save the baby or the mother.
23. Researcher: So in your experience in learning these sorts of values in this School, is it different from the way it is presently taught to you. Like the teacher comes into class and tell u all a story and ...
24. Iqba: Oh no no (shaking his head vigorously)…this is definitely better.
25. Researcher: So how do they teach?
26. Iqba: Ok it is the same style as in my English lessons, my teacher will come in and scream at us, like for not doing our own revision. But sometimes when we finish our own revision then she will come into class and scold us again. Then she always will talk to us instead of giving us the usual worksheets to do.
27. Researcher: So, this style; you like?
28. Iqba : Yah!
29. Researcher: What do you think these six stories are all about? What is it that Harry and I are trying to teach you all? What topic are we teaching you all? Is it science? Is it about geography? Or we talking about literature?
30. Iqba: I think it's about every subject. It about English and literature.....It also teaches us to be more respectful to poor people, we need to think before we make a right decision and also to be good enough to defend our own right and also to own up our mistakes.
31. Researcher: Is there one word to describe all these?
32. Iqba: Wonderful.

K6. Name: Jia
Gender:Female
Race: Chinese
Religion: Taoist

1. Researcher: Can you remember how many stories Harry told you all? Which of the 6 stories can you remember right away.
2. Jia: The Wu Shu one.
3. Researcher: Then which story do you like best? It can be the same also.
4. Jia: The Yamashita story (laughing away).
5.Researcher: So why do you like this World War Two story?
6. Jia: Because it is very interesting and...it tells you about the past which u cannot experience any more.
7. Researcher: Do you like history?
8. Jia: No, only World War Two stories (laughing away).
9. Researcher: Why do you like World War Two stories?
10. Jia: Because it's very interesting.. like.. the Japanese want to attack you and then u must defend.
11. Researcher: Where do you get these impressions from? From the movies or ...
12. Jia: From Youtube...and from history class
13. Researcher: Is history your favorite subject?
14. Jia: Not really...only the world war stories lah. Especially World War Two stories.
15. Researcher: Why do you like only the World War Two stories and not the World War One stories?
16. Jia: Because we were involved in World War Two than in World War One ...the gap is very big. Then we are not involved and therefore we didn't experience...I mean Singapore was involved.
17. Researcher: So which part of the World War Two story you like best? (Went through the story line briefly)
18. Jia: When the Japanese asked Mahmud. Because he has to make a decision. If he told them about his two friends, then his two friends will be killed lah. Then if the Japanese were to find out the truth then all of them will be dead. Either he live or he die. He has to make an important decision of his life.
19. Researcher: Just now we asked you all two different questions.. two different ways of asking. The first is should Mahmud reveal his friends? I notice all of you all put up your hands to say he should tell a lie and not reveal his friends. But when I asked if you were Mahmud now...it's a big difference. So for the first one, you have nothing to do with the characters and you are neutral, then I asked you all should Mahmud tell a lie to save his friends all of you raised your hands. But when I change the question and asked that if you were Mahmud, the numbers changed in the interviews. 50% said “save” and 50 % say “don't save”. Your friend Iqbar said cannot tell a lie because this will mean killing his whole family. So now I ask you the same question. If you are now transported back to the Japanese occupation and your 2 friends are now hiding in your house and Yamashita greets u at the door and reminds u that u are the community leader. Ok now what will you decide?

20. Jia: Maybe I will tell....because they are only our friends lah. But there are other people staying in the house..the wife, my grandma..and they are your relatives..they are your qin ren (relatives in mandarin)...right? My friends is nothing compared to my relatives lah..so I won't see my relatives dead. Because you can always go outside and find any other friends.
21. Researcher: So what you are saying is that for friends you can always get them from 'outside'. Whilst family members once they die it's already finished and cannot find another one.
22. Jia: Yes
23. Researcher: So when you have to decide personally and not Mahmud, what was going on in your mind or your heart?
24. Jia: Tell also die and don't tell also die
25. Researcher: So how do you feel…in your mind?
26. Jia: Just want to keep quiet and don't say anything.
27. Researcher: Do you find using this method of telling stories exciting, that is to ask you to decide like this. Or is it perhaps interesting?
28. Jia: A bit difficult to make a decision because both also make sense.
29. Researcher: These stories make you think?
30. Jia: Yes, it makes u think about the consequences.
31. Researcher: Then what else? How does it make it more interesting and exciting?
32. Jia: Yah yes…to see things from different perspectives and also many things to consider.
33. Researcher: So would you recommend this style to...your friends and other classes? Do you think this method could be used to teach values effectively?
34.Jia: Yah (nodding many times) it's quite useful. Because in school they tell you everything, what you should do and the consequences. Now (here in these stories) they want you to think.
35. Researcher: What do you think all these 6 stories Harry told you all are about?
36. Jia: To make our mind active and to realize the moral values which we all should have.
37. Researcher: What are some of the moral values which these stories are about? Let's take the World War Two story where Mahmud has to make a decision. And the Wu Shu story. So what are the moral values which Harry wants to teach you all here?
38. Jia: Mmm…respect between people and they also have a life which you need to live on.
39. Researcher: Then what about the Story 4, the story of the doctor who has to decide to kill one to save another one.
40. Jia: To me, I feel strongly it was more importantly about respecting other people's decision and not about having to choose to kill one life to save another life. The doctor should ask the mother what she wants and not what her husband or the doctor himself wants.
41. Researcher: In the two stories, the first one the Wu Shu story, it is about the respect for life. But the second one the doctor story, I am sure he learnt in secondary

2 he must respect life. But here, he must start to decide, he has to kill and he has to save and he cannot pick both and he must only pick one. So what is that which this story is trying to teach u?
42. Jia: Mmm...his decision is very big lor and he owes like a high weightage of responsibility for the baby's or the mother' life.
43. Researcher: Then what about the other story that you like?
44. Jia: The Japanese one.
45. Researcher: But there was the story of the boy cleaner who has to be honest and have integrity and if you apply it here, Mahmud must tell the truth to Yamashita? But if he wants to save his friends, he will be breaking the rule to be honest.
46. Jia: But he must "so xin yong"(keep his promise) to his friends to let them stay for the night and let them leave the next day.
47. Researcher: There is no further question. Thank you very much for your time and participation.

K.7 Name: Mu
Gender: Male
Race: Chinese
Religion: Buddhist
1. Researcher: Can u remember how many stories u heard?
2. Mu: 6
3. Researcher: That's correct. Very good. So out of the 6 sorties which one story can you recall immediately?
4. Mu: World War Two story
5. Researcher: Which one you like best? And why?
6. Mu: The Cleaner story. Because it shows the human perspective in whether he will take the wallet.
7. Researcher: Can you explain what do u mean by "human perspective"?
8. Mu: Because it is very common for people to lose their wallet and in the street there are many wallets lost and anywhere u can find many people picking up lost wallets and taking it for themselves.
9. Researcher: So u think many people will keep the wallets for themselves? (Mu nodding). But if you were the cleaner what would you do?
10. Mu: Return lah.
11. Researcher: And you like the story? (Mo nodding) Why do you like the story?
12. Mu: Because it really shows daily life.
13. Researcher: Have you lost your wallet before? And how did you feel?
14. Mu: Yes. Frightened.
15. Researcher: Frightened right?
16. Mu: And sad also lah.
17. Researcher: Is that why you can understand and like the story? (Mu nodding several times). When did you lose your wallet?
18. Mu: Primary school.

19. Researcher: Were you from Maha Bodhi School (an affiliate school)? Which school were u from?
20. Mu: No. I was from Kong Hua Primary School.
21. Researcher: Which standard were u in?
22. Mu: Primary 5.
23. Researcher: Then when u lost your wallet, what happened?
24. Mu: Got scolding...from my parents.
25. Researcher: What was in the wallet that u lost?
26. Mu: Eazilink card? (Note: this is a stored value card which can be used for payment)
27. Researcher: What about your student pass or card?
28. Mu: It's the same as the Eazilink card
29. Researcher: Did you lose any money?
30. Mu: Not much...(shaking his head)...not more than $10.
31. Researcher: So when you were asked to think about the Cleaner, what was in your mind? What was going through in your mind? Or when you were hearing the story..what was going through in your mind? You imagine yourself going back to the story...
32. Mu: I thought that Moorthy will take the wallet.
33. Researcher: But for u you won't?
34. Mu: No (shaking his head vigorously)
35. Researcher: But if you never lost your wallet previously, would you take the wallet..money?
36. Mu: No.
37. Researcher: So u think that the Cleaner Moorthy would take the wallet?
38. Mu: Yes.
39. Researcher: But for you, you will return the wallet? Why? What is it that makes you want to return the wallet? To get a reward?
40. Mu: Because I know the feeling of losing the wallet.
41. Researcher: So this story was able to help you recall and put you in the shoes of Moorthy right? (Mu nodding). But if you didn't lose your wallet and the story was different… if it asks you would Moorthy keep the money ? ...you would say "yes" (Mu nodding). But the story now asks you, if you were Moorthy would your answer be different? Would you still keep the wallet?
42. Mu: No.
43. Researcher: Why?
44. Mu: Karma.
45. Researcher: What do u mean "Karma"?
46. Mu: Because I scare next time I will lose my wallet.....next time will lose my money. What you do to others you will sure get it back. This is the essence of the story and not the smaller thing about not stealing or honesty.
47. Researcher: So how do you know karma is true?
48. Mu: It's logic lah.
49. Researcher: "Karma"...are you a Buddhist? Are your parents Buddhist? Which

temple do you go to?
50. Mu: Yes and we go to the Bugis one...
51. Researcher: The Kwan Yin miau (temple) ?
52. Mu: Yes.
53. Researcher: Last question...would you recommend this style of story telling to your friends? Why?
54. Mu: Because this is better than staying in class.
55. Researcher: But if these stories are taught in class? Would it make a difference? Or you prefer to come out of class like this?
56. Mu: (Smiled and nodded)... Taught in class…do in class.
57. Researcher: Your friends shared with me that values are taught differently in class..how are they taught? Maybe in your own words....teacher don't tell stories?
58. Mu: No (Shaking his head vigorously)...use logic lah.
59. Researcher: How do they tell you using logic?
60. Mu: Just say say lah ...some things can do..and some cannot do
61. Researcher: So what's the difference in your teacher telling u logic and here, telling u a story?
62. Mu: Attentive.
63. Researcher: What makes you attentive?
64 Mu: Because when teacher talks it's nagging but here can get involved.
65. Researcher: Anything else?
66. Mu: No nothing.
67. Researcher: Thank you very much for your time and participation.

K.8 Name: Tang
Gender: Female
Race: Chinese
Religion: Buddhist
1. Researcher: Of all the 6 stories, can you tell me which one that comes to your mind...the one which has an impact on you?
2. Tang: The World War one.
3. Researcher: Wow so many of you like the world war stories. We must have more of such stories! Why do you like the World War Two story?
4. Tang: Because it sounds very real.
5. Researcher: When you say it sounds every real what do you mean? You never lived during the World War Two
6. Tang: Because from the World War Two there are many .....and have a big impact..a bigger impact
7. Researcher: But you never lived during the World War Two how can you say it has a bigger impact on you?
8. Tang: It's the story..especially the Kempetai.
9. Researcher: U like Kempetai?
10. Tang: Yah (smiling)

11. Researcher: So when u heard the word, "Kempetai " in the Story, what does it remind you of?
12. Tang: Cruel
13. Researcher: Cruelty...you feel fear? (Tang nodding several times) Now in the story, which part of the plot which u find exciting.
14. Tang: The part when the Kempetai came knocking on the door.
15. Researcher: Why is that so?
16. Tang: It's like keep you in suspense and keeps you wondering who is knocking on the door?
17. Researcher: Yes, like in Singapore if u have someone knocking at your door at 2 am, will make u wonder who can be knocking. Ha ha ha..Now why do find the Kempetai story interesting?
18. Tang: Because I just like history
19. Researcher: You all learn history?
20. Tang: At secondary 1 and 2 (Nodding head)
21. Researcher: At secondary 3 you don't have history?
22. Tang: Have have.
23. Researcher: So history is your favorite?
24. Tang: (Nodding several times and smiling)
25. Researcher: And you have also read about stories of World War Two in Singapore?
26. Tang: Yah yes.
27. Researcher: And have you also seen shows on television like "Channel 8"...ah you like all these things about the Japanese Occupation? (Tang nodding vigorously). Does your mother talk to you about all the stories? Your grand parents?
28. Tang: No no (shaking her head vigorously).
29. Researcher: Well my mother used to tell me many stories about the Japanese Occupation because she lived during that period of time. My grandparents also. So, it was very exciting to me. Ok when u said you heard the Kempetai story you felt a connection to it as it dealt with history and events and real stories. What else..how else does the story appeal to you?
30. Tang: It's like..to make the right choices
31. Researcher: Ok to make the right choices...forced to make the right choices?
32. Tang: Yah
33. Researcher: And then when u heard the story, in your mind do u visualize yourself?
34. Tang : Can can (nodding vigorously)
35. Researcher: So ok do u like that part where u are asked to imagine u were Mahmud..
36. Tang: Yah yah...and then to make a choice.
37. Researcher: Is it different if we never asked you to imagine u were Mahmud?
38. Tang: Yes, it would be different because u can think from your personal point of view..
39. Researcher: So if I never say...I say ok "what would u do?" would be different

from I say "if you were Moorthy what would u do ?" Correct or not?
40. Tang: Yah
41. Researcher: Because in this one you begin to do what?
42. Tang: Think from his point of view.
43. Researcher: Why in your sense you think that is very important?
44. Tang: Because it's like if the story merely think from his point of view you can make any choices so it doesn't mind..not that personal.
45. Researcher: So it's because you have to think about him, you...
46. Tang: You put yourself in his shoes..
47. Researcher: And you have many other things to think about? (Tang nodding vigorously). The last question is would you recommend this style to the other class?
48. Tang: Yes I think it's ok (nodding head vigorously).
49. Researcher: Presently they don't do this style when they teach you all (Tang shaking her head vigorously). So how do they teach u all?
50. Tang: Just ask us to write down notes and continue (smiling)
51. Researcher: Ok to write down notes. So you like being involved?
52. Tang: Yah
53. Researcher: Actually there are 6 stories but there are in pairs, roughly do you know what they are about? Can you recall? Like this World War Two story…what is it that we want to teach?
54. Tang: To make the right choices. To help my friends in need.
55. Researcher: This one is about World War Two but what about the one about chopping the father's favourite tree?
56. Tang: Being honest.
57. Researcher: Then the first one about the guy who found a wallet. Remember? (Tang nodding) what was that story about?
58. Tang: Moorthy found the Chairman's wallet and he wants to buy the iPhone then he don't need to find out the owner (giggling)
59. Researcher: Ok. So what is the intention of Harry, the story teller when he tells the story?
60. Tang: To have integrity.
61. Researcher: And honesty. Then you heard about the Robin Hood story. In that sense, why is it Robin Hood can still steal here when the first story the Cleaner cannot steal?
62 Tang: Because here Robin is stealing from the evil.. from the wicked.
63. Researcher: Because there is some good to be derived?
64. Tang : Yah (nodding her head slowly)
65. Researcher: Do you like the story of the doctor who had to think whether to save ...(Tang nodding vigorously) Ok u like that one too. Good. Ok here is the end of our session. Thank you very much for your time and interesting feedback.

K.9 Name: Chua
Gender: Male
Age: 14 years old
Race: Chinese
Religion: Buddhist

1. Researcher: Of the 6 stories which one you like best? Which one has the most impression on you?
2. Chua: The World War Two one.
3. Researcher: Why do you like the World War Two story?
4. Chua: Because they are talking about friendship and all that thing. I like friendship and loyalty.
5. Researcher: And is that something that appeals to you, is it?
6. Chua: Yah
7. Researcher: In that World War Two story would you like to tell me what you remembered of it?
8. Chua: Mmm..there was this guy who was a community leader, called Mahmud. Then got 2 guys who were running from the Japanese and let them stay at his attic and then suddenly the lieutenant Yamashita appeared then he had to bottle them.
9. Researcher: Why do you like this story? I know u like loyalty and friendship? But which part of the plot or the story line you like best?
10. Chua: When he was asked whether there were people in his house.. hiding in his house.
11. Researcher: Why do you like this part best?
12. Chua: Because it was a life and death decision if he gives away his friends or he saves them but if it is found out then die, his whole family dies. So it's a very big decision....A crucial moment...a decisive moment.
13. Researcher: I remembered you said that you will save them, right or not? (Chua nodding). This means you won't mind having your family killed to save your 2 friends.
14. Chua: Yah.
15. Researcher: And why is that so?
16. Chua: It's like friendship is so very hard to gain.. and u must treasure this sort of thing. Anyway everybody must die also what.. it's just a matter of either earlier or later.
17. Researcher: So in that sense, you are saying that since everybody must die...
18. Chua: ..then we must use it to save other people. Why not? Die early also the same what.
19. Researcher: Even if it was not successful?
20. Chua: Yah, even if it is not successful, it's ok lah.
21. Researcher: Now in your present day when your teacher teaches moral values moral education, how is it taught? How do they teach?
22. Chua: They would like use slides and talk about it. Let's say, they will give you like say bullying and then talk about it...like why you shouldn't do it. Then they will give cases like bullying and the consequences and why you shouldn't do it. And what to do if someone is like that and stuff like that.

23. Researcher: So it's different from here, in that your teachers show u videos.
24. Chua: Not say videos.. they give us a PowerPoint and then they talk about bullying and what are the consequences, why you shouldn't do it or you should do when you see a bully.
25. Researcher: And then after u see the PowerPoint then the teacher will ask u all to discuss it?
26. Chua: Yah. We must share our views lah.
27. Researcher: Do you like that style? Compare both… like now and that one. This style when you have a story telling part, when someone comes to tell you a story as compared to that one where your teacher shows you a PowerPoint and..
28. Chua: I feel stories are better because it puts you in the shoes of the characters.
29. Researcher: Why is that important as compared to the PowerPoint presentation. Why putting you in the shoes of the characters is better?
30. Chua: Because if you are in the shoes of the characters, right you will feel that you are the person. Right?..and who is going to do the life and death decision. Like if you just give an example, it's just them and not me.
31. Researcher: Because if you are in their shoes, what happens? What is your feeling?
32. Chua: You will psyche yourself what if it happens to you.
33. Researcher: Do you feel any difference? How do you feel if like we all kept asking you, that is if you were Moorthy what would you do? In your mind what was going on?
34. Chua: Thinking of the whole situation and if I was the real person what would I do.
35. Researcher: Does it make it more real? More exciting?
36. Chua: Let's say the Cleaner, it's really a hard decision to make. Like that I say, it's very easy lah. It's actually not easy.
37. Researcher: So it actually makes you start thinking..to seriously think..
38. Chua: Yup.
39. Researcher: So would you recommend this style to the other classes?
40. Chua: Yup.
41. Researcher: Ok, one last question. So if I do this next year would you join us as part of the student leaders to conduct.. don't worry I will give u the proper training and materials like Harry, he is also a student. And u can share with your friends. And you are a prefect right?
42. Chua: (Laughing) I think not…I don't like to do this sort of things.
43. Researcher: Ok no worries. Anyway, thanks for your time and this interesting conversation.

K.10 Name: Lim
Gender: Male
Race: Chinese
Religion: Buddhist

1. Researcher: So of all the 6 stories you heard which one you like best? You don't need to have one story it can be many stories. What comes to your mind best?
2. Lim: Which one I like best ah? Forget already lah.
3. Researcher : Never mind you can slowly think.
4. Lim: Ok what are the 6 stories ah? U agar agar (roughly) give me some tips.. I only remember got one about the World War Two...
5. Researcher: Ok so you remember World War Two. And that's the first one that comes to mind?
6. Lim: Aaah (nodding head)
7. Researcher: Ok. Can you tell me what happened in that story?
8. Lim: Aah..in that story..a guy wanted to save.. he got 2 anti-Japanese friends in the house and then when the Yamashita went to his house and then we don't know whether he got say out the friends or not.. eh.
9. Researcher: ..whether the friends are staying in his house?
10. Lim: Yah.
11. Researcher: Ok good. Any other stories you can remember?
12. Lim: Eh.. cut down the tree story.
13. Researcher: Very good. What was the "cut down the tree" story about?
14. Lim: Actually that one I only hear half way?
15. Researcher: Why? You had to leave class? You couldn't hear..or you couldn't understand?
16. Lim: No no.. I could hear.. and I could understand but in that story.. it was like.. in the first part.. I had to hand to you the "Consent Form".
17. Researcher: Ok never mind. Then any other story? Eh the doctor...
18. Lim: Oh yah..the bao da bao siao (to save the mother or save the baby)..
19. Researcher: That's right. Ok, so in some of these stories you have heard of, for example the Cleaner's story..
20. Lim: Oh yes, The Cleaner one....I remember the Africa one.
21. Researcher: Which African story?
22. Lim: The Robin Hood one.
23. Researcher: The one about robbing from the rich and distribute to the poor? What about the Wu Shu one? (Lim noddng) Ok of all these stories which one u like best?
24. Lim: The doctor one.
25. Researcher: So your first impression is the World War Two story and after hearing all the 6 stories, the best one you like is the Doctor story....and why do you like this story?
26. Lim: It's very realistic because I always see these sort of things in the dramas.
27. Researcher: Because you always see all these things in the dramas.. do u mean on TV or movies?

28. Lim: Both got ah.
29. Researcher: Ok which part of the story you like best? (here I briefly went through the story line with him)
30. Lim: Ehh.....
31. Researcher: Ok if you were the doctor which one would you save? I think I know your answer..
32. Lim: Save the mother lah.
33. Researcher: Why?
34. Lim: Because the mother can have more children later lah.
35. Researcher: So which part do you like best? For example, when the mother entered the hospital or when you as the doctor was attending to her and the mother was there screaming "save my baby lah save my baby lah!" and the husband said "no! no! ".
36. Lim: Actually now I like none of the parts.. I don't like any of the parts...but I like the story.
37. Researcher: So ok, you like the story as a whole. When I said "like", I don't actually mean you must like like.. rather which part you find very exciting?
38. Lim: When the doctor choose.
39. Researcher: You mean the part when the doctor had to choose.
40. Lim: Yah
41. Researcher: Why do u like this part...or rather what is going on in your mind when the doctor comes to this part when he had to choose.
42. Lim: Aahh...I imagine that the mother crying…
43. Researcher: You can imagine…That's good…what else?
44. Lim: (takes a long time and looks around the room)...Nothing.
45. Researcher: So in that imagination… it can be exciting. and would it be different if I now change the question. In that story, I asked what would the doctor do? But now I change, I ask what would you do if u were now the doctor? Would it be different?
46. Lim: If I were the doctor...I decide lah...I will save the mother.
47. Researcher: I know but would it be different if in the story I said what would this doctor do? Of course then you can tell me the answer quickly…the answer may be the same. By now I change the question, not what the doctor should do but what you Jun Wei do if u are the doctor? Would your answer be different? In what sense?
48. Lim: Aaah...I don't understand.
49. Ksh: Ok ok..now I tell u, say that, now I give you the story and then I say that, supposing you don't know this person, and what will the doctor do? You can say the doctor should save the mother (Lim nodding). Now I change the story a bit and the question, now I don’t say what the doctor will do but what you, Jun Wei will do? Is it very different?
50. Lim: Ohh..you mean I am now the doctor
51. Researcher: Yes, just imagine you were the doctor
52. Lim: Ah..I will just ask the mother lah.
53. Researcher: But when you answer... when your mind was thinking would you

think more when I asked you if you were the doctor. Or would you also won't think so much. Now I ask you if you are the doctor now, you Jun Wei decide
54. Lim: Ah I can't decide because the son is not mine lah.
55. Researcher: Ok...now would you recommend this style to your friends?
56. Lim: What style?
57. Researcher: This way of teaching, bring u all here, get somebody to tell u stories and ...
58. Lim: Yah..quite fun lah..because in class got nothing to do.
59. Researcher: Is it? You mean in class they don't do it like this? How do they teach you?
60. Lim: In school, how they teach ah? Just whiteboard , give us notes and we just copy lah.
61. Researcher: You mean just write on the whiteboard?
62. Lim: Sometimes they show us some slide shows.
63. Researcher: You mean slides? (Lim nodding) But do you like this style? We all sit down...to think and discuss? In your class now, you write notes and don't have chance to discuss with your friends?
64. Lim: Got lah but very seldom. But really ah, I really don't like to do group work lah because always got “slackers” in the group.
65. Researcher: But if there were no slackers in the group, would it make it more interesting?
66. Lim: Yah lah but sometimes the slackers tell the teacher "I am sakit (sick)" and the teacher believe him lah
67. Researcher: Is this because the boy can talk well?
68. Lim: He has got friends to support him. So if do group work, do with friends better.
69. Researcher: So you would recommend that we do group work with friends better.
70. Lim: Yah.
71. Researcher: But it is certainly better than sitting in class and just hearing.
72. Lim: Yah better lah.
73. Researcher: Ok that’s all for today. Thank you for your time and participation.

K.11 Name: Rei
Gender: Female
Race: Chinese
Religion: Christian
1. Researcher: So how many stories did Harry tell you?
2. Rei: 6.
3. Researcher: What are some of the stories that you can remember?
4. Rei: The Tree, the Pregnant Woman one, the Wu Shu one, the Japanese Occupation one...then the Doctor one..aah it's the same as the Pregnant Woman one.
5. Researcher: Ok never mind..of all these which one can you recall and like best?

6. Rei: The Tree one.
7. Researcher: Why?
8. Rei:Because can teach us about very much about having values like integrity and can teach us to be more responsible if u do something wrong. It would be a good story to teach others to own up our mistakes.. that's it's ok to do something wrong as we always can learn from our mistakes.
9. Researcher: In the Tree story, which part you like best? Which part of the story line you find interesting? Which part appeals to you?
10. Rei: The part when the boy knocked into the tree.
11. Researcher: The part when it snapped? Why do you like that part?
12. Rei: Because I find it very interesting that why would a boy does merely knock into a tree and it broke lah?
13. Researcher: Maybe it's his weight. It's an accident.
14. Rei: And that usually a tree is heavy with deep roots.
15. Researcher: Actually the story should be the tree is quite strong but if some one hits the tree it can snapped. You heard the story and the question Harry asked has 2 sides to it. One side is; should the boy tell the truth? Then I saw all of you said “yes”. But then he asked that if you were the boy should you tell the truth? Then some of your friends say “no”. The number became bigger. And there seems to be a difference when we say should the boy, that is this case has nothing to do with u and u are just hearing the story and I saw everybody indicated that he should speak the truth (Reik nodding) But then when we said if you were the boy then I saw you all changed already. 50% said they will tell the truth and 50 % said they will not tell the truth. Now I ask u if u were the boy would u still tell the truth?
16. Rei: Yes because we should learn from our mistakes and that it's ok to do something wrong so that we can explain to my father that it was an accident and the tree can be replanted so it's ok.
17. Researcher: If this really happened in your house, would your father listen to what u say or will he punish you whether u reason out with him or not?
18. Rei: Right, if it was really an accident he would understand and then he would just like tell me next time don't get scolding. When u play can play but don't play too rough.
19. Researcher: Do you like the story if the story is like what we did just now. Where we didn't tell you what it is all about. You probably know already what this story is about? This story where he must tell his father that he did it, he owns up. What is this story about? What is the thing that Harry wants to tell you with the story?
20. Rei: That the boy did something wrong and the boy...
21. Researcher: And when the father asked who did it? He owned up. And what is that this story wants to teach you?
22. Rei: To teach that if you make a mistake one should own up and just learn from it. I believe that the father will forgive the boy because he is not at fault.
23. Researcher: Is there a value that this story is trying to teach?
24: Rei: Yes integrity and responsibility
25. Researcher: Is there another way which your teacher will teach you in this school

about integrity and responsibility?
26. Rei: Yah, we have character education and ..
27. Researcher: Sorry, what “education” is that?
28. Rei : It's “CCE”.
29. Researcher: Ah just now your friend also said “CCE” too ? What does “CCE” stand for? He said “Character something”, he could only remember the "Character". What is "C"? What is "E"?
30. Rei: "E" is for education. The first "C" is character but the second "C" I can't remember.
31. Researcher: It's ok that you can't remember. Shouldn't it be a "D" for "Development" like in "Character Development"?
32. Rei: No no, it's not character development but you say it's something like that. It is like teachers teach us about values. Give us scenarios..when we do something wrong what should we do. Different scenarios and they will ask us for our opinions.
32. Researcher: How different is this from the way Harry (volunteer story teller) has taught you all? Is there a difference or no difference?
33: Rei : This session tells us to speak up and usually because in class like some of us don't speak up. We are usually given worksheet to do.
34. Researcher: Ok ok so u are all given worksheet and after u all are given a scenario and then u are all asked for your opinions and then do worksheets. What are worksheets? Just writing down.. is it?
35. Rei: Its like sometimes they give us a scenario and they ask what will we all do and how will we behave…
Researcher: And all these, you write it down, is it? Do your teachers do like what Harry did, tell u all stories?
36. Rei: Sometimes and sometimes we have video to watch.
37. Researcher: So between these 2 styles, do you think this is a better way to teach?
38. Rei: Yah I find it more interesting. And usually people find stories more interesting and people usually find stories more interesting than just watching the videos. Sometimes in class we find the videos a bit boring because we have seen it before and maybe they show us one or two same videos…won't be like today where there are 4 to 5 new stories.
39. Researcher: What part of this story telling do you like ? Is it because it's “live” where you can see somebody in front unlike a video where you just sit back and watch?
40. Rei: Yah..and this one allows us to speak out and say out our own opinion. And it gives us..makes us think of what will happen next. We can elaborate and say out what will happen and put ourselves in their shoes.
41. Researcher: You like the Tree story. Right? (Rei nodding). Is there another story which you like and appeals to you?
42. Rei: The World War Two one.
43. Researcher: A lot of people like that one. Why do you like this story?
44. Rei: That story actually puts you in the position when u get to choose between

your friends and your family members. And if u want to try to save both sometimes it's like u are putting the choice at ease u have to depend which one is more important. But since your friends trust u, sometimes we should not betray them and we can think of a way together and help to solve the problem.
45. Researcher: So you like this part when you are asked to think? (Rei nodding vigorously). So would you recommend this way of teaching CCE to your friends?
46. Rei: Yah, I will recommend this way first because usually video people find it very boring and no one wants to listen to it very much.
47. Researcher: Ok thank you for your time and participation.

---END OF TRANSCRIPTS OF "INTERVIEW 1" OF SCHOOL A---

Appendix L: <u>"Interview 1" (School B) transcripts of interviews conducted on the Tuesday, 22nd October 2013</u>

L.1 Name: Teo
Gender: Female
Age: 14 years old
Race: Chinese.
Religion: Buddhist

1. Researcher: Just now you heard a number of stories. Can you remember how many Mr. Jonathan told you all? Ok, let's count together. What's the first one that comes to your mind?
2. Teo: The Wu Shu Girl. Then the Doctor one..
3. Researcher: .. and who has to do what?
4. Teo: To make a decision.
5. Researcher: He has to make a decision.. to save ..
6. Teo: .. the patient.
7. Researcher: Or if he saves the patient he kills.. I mean who must die?
8. Teo: The mum's baby.
9. Researcher: That's right the baby. What other story?
10. Teo: Yamashita
11. Researcher: Yamashita. That's a world war 2 story. What was the story about?
12. Teo: Errr… is it.. like the two persons want to stay in the house then he has to decide.
13. Researcher: Yah, then what other stories?
14. Teo: Mmmm..(pause).
15. Researcher: Never mind it's ok. They will come as we.. or arise as we finish this interview. Don't worry. This is just to test the recall.. how many you can remember. It's ok. Very good. You have done very well. Now of these stories that you have recalled, which one you like best?
16. Teo: Got one more; the Tree one.
17. Researcher: Very good. 4.
18. Teo: The Doctor.
19. Researcher: The one who has to decide to abort the baby to save the mother or don't treat the mother and to save the baby. Why do you like this story?
20. Teo: Mmm...it very nice lah.
21. Researcher: In what way is it very nice?
22. Teo: It's very interesting.
23. Researcher: What else? Was it very emotional? It starts you thinking?
24. Teo: Yes (nodding). Yah it's like I know you put yourself into her shoes and you think who you would like to save.
25. Researcher: And you? What is your answer? For this question, I saw there was 50:50.
26. Teo: I will save the mum.
27. Researcher: You will save the mother. Why would you save the mother?

28. Teo: Because like.. later the mum and the dad can still produce children. And then maybe like.. the parents still have things like.. they have not done together which they like to do.
29. Researcher: Ok if I change the story a little bit? I say that the mother cannot have any more children. Would that change your answer?
30. Teo: No.
31. Researcher: No? You will still save the mother? But no more babies for her already.
32. Teo: Can adopt.
33. Researcher: Ok can adopt. But they don't like adoption. Some people don't like adoption because they like their own especially a typical Chinese family. They just feel they must have the 'continuation'. Would your answer still be the same for the doctor?
34. Teo: Yes (nodding and smiling).
35. Researcher: Ok. You heard 6 stories, various stories and various scenarios. What was your feeling when you heard them first and secondly when you were asked the questions? This was where you all reacted by putting up your hands. I noticed that you gave many good opinions about your feelings.. like the Robin Hood story. You were very good.. you were the minority. The rest still said, "steal !" but I thought you were very heroic when you said "No, cannot steal !". So when you were thinking of such issues, what was going on in your mind? Did you feel scared? Did you find it interesting? Were you confused?
36. Teo: Yah it's like.. you really have to think both sides (swaying her hands) because if you do this side this is also not fair . But it depends on yourself like you want to stand on which side but like.. be.. FIRM about your choice.
37. Researcher: Before you come to that decision, what must you do...from your experience?
38. Teo: Think. To go through a lot of things
39. Researcher: Can you describe this thinking experience?
40. Teo: It is like.. if you steal the money and give to the poor. It's still you are doing the wrong thing.. just for them. Then might as well don't intercept anything.
41. Researcher: I see. But if you don't intercept anything then many people will die.
42. Teo: But then it's like...you can ask them to work.
43. Researcher: You mean ask the poor people to work?
44. Teo: Yah.
45. Researcher: But no jobs in that story.
46. Teo: Ha ha ha (laughing) but it's just like.. I stand.. I think like.. that they should not steal.
47. Researcher: Because there are 2 values here. I think that you treasure the value of...not to steal, not to rob. (Teo nodding slowly). Ok, there were some stories, I noticed it was easy to make a decision and some of you took some time to think. Correct or not? Which stories you were very clear in your decision?
48. Teo: The Doctor one.
49. Researcher: The Doctor was for you very easy.

50. Teo: And the Tree.
51. Researcher: The Tree? To tell the ...
52. Teo: ..the truth.
53. Researcher: To tell the father, "I chopped it"? There were some (stories) where I could see you and some of your friends.. you all had to think carefully first. Correct or not? (Teo nodding several times). Some were quite difficult. Whether it was easy or difficult, can you just describe briefly what were you experiencing.. your feelings, your thoughts?
54. Teo: Like very unfair lor. Nobody can make a right decision. Some people think it's correct and some people think it is definitely wrong. So it's what you believe.
55. Researcher: Very good. Would you recommend this way of teaching to your other friends and to other classes...in the teaching of values?
56. Teo: Mmm..no.
57. Researcher: Ok why?
58. Teo: Because if you want to demonstrate integrity, you will lose friendship. If your want friendship, you lose integrity. So... although it is a good teaching it makes us all confused and troubled lah. But then it's like… you must teach us like…TRUE values. Don't teach and say to us like.. would you do this and this lah. Because different people want friendship while some people want integrity. Then different thinking will make everyone confused and unhappy.
59. Researcher: Ok....like just now we gave the stories, 6 of the stories. Correct or not? You felt that these stories were tilted towards one side?
60. Teo: Mmm (nodding slowly but forcefully)
61. Researcher: Like if we were to change the story.. if we can repackaged the stories and tell both sides of the stories then there will be more time for people to explore, would you then recommend them?
62. Teo: Yes (nodding very vigorously)
63. Researcher: If you have to rate from 1 to 5 for just now. "1" for very boring "5" for very interesting. "3" is half, half. How would you rate it?
64. Teo: 5
65. Researcher: 5 ! So you found them very interesting. Do you feel you ...benefitted from them?
66. Teo: Of course.
67. Researcher: What are some of the benefits?
68. Teo: Because these whole stories are about compassion, about integrity especially "SPICE" our school's values.
69. Researcher: So you can identify with some of the values. Ok.
70. Teo: But it's not only about these 5 school's values which we have to perform in our daily lives. Like there are many other things.
71. Researcher: And you like the stories? (Teo nodding vigorously) Well, thank you for your participation and interesting inputs.

L.2 Name: Isab
Gender: Female
Age: 14 years old
Race: Filipino Eurasian (Foreign student)
Religion: Christian

1. Researcher: How did you find the stories?
2. Isab: They were quite interesting.
3. Researcher: So how many stories can you remember your teacher told you?
4. Isab: The one about the Cherry Tree, the one about the Girl with Wushu and the one with the Japanese Occupation.
5. Researcher: Now I can start...and what I will do is to ask you a series of questions.
6. Isab: Ok.
7. Researcher: So don't worry cos there is no right and wrong answers because what we want to do is to understand what you were thinking or what you were feeling when you heard the questions. Again how many stories can you remember were told to you?
8. Isab: 3 or 4
9. Researcher: That's ok. Good. Which can you recall now? I know there were a number of stories...actually there were 6.
10. Isab: Ok. One for the Japanese Occupation..
11. Researcher: Is that the one that comes immediately to mind?
12 Isab: Yes.
13. Researcher: Besides this story, is there another one which you like best?
14. Isab: I like the Cherry Tree one because I can relate to it.
15. Researcher: Can you tell me what you remember of the Cherry Tree one?
16. Isab: Like this boy. His dad had like this tree which he cherished it so much and then he ..like..broke it in an accident. And his father asked him who did it but then, he can choose to lie or tell the truth.
17. Researcher: Ok. Which part of this story line do you like best? And why?
18. Isab: Like when the tree broke and everyone knows that this tree is precious to the dad and the dad liked it so much and then the son broke it so everyone wanted to know how the dad would react to it. You know..the dad will get very angry..ha ha ha.
19. Researcher: So why do you like this part?
20.Isab: I don't know but I think it's very exciting cos you would want to know how the dad will react, especially it's the son who broke it.
21. Researcher: There are 2 ways to tell the story. If now I were to change the question. Just now you told the story..which was good..because it means you remember the important ones..the bits. Now if I were to ask you; if you were just to read the story like that and I say that, "what should Benjamin do?". That is you are not attached to the story at all. That is like a neutral person. How would you answer?
22. Isab: I would lie. Yes.

23. Researcher: You would say that Benjamin should lie? Why?
24. Isab: Cos why would we want to get into trouble? Nobody wants to get into trouble especially if it's something important to your parents. That is the last thing you want. Ha ha ha...
25. Researcher: But if I now change the question a little and I say that, "If you were Benjamin," would your answer be different? Why?
26. Isab: Yes cos I would rather tell the truth. Because if I lie, it will lead to more lies and it gets more complicated and I might make a mistake in lying then you will get into more trouble if you lie. Yah.
27. Researcher: Very good. Why the difference? Why if you are not involved in the story, you will say...
28. Isab: Because nothing will happen to me..ha ha
29. Researcher: But when you are asked to answer the question where putting yourself in the shoes of ..then your answer will be different..
30. Isab: Yah
31. Researcher: ..for the reasons you mentioned (Isabel nodding her head several times). Why is that so?
32. Isab: I am not really sure..cos if you are not him, he can do whatever he wants cos you won't be affected. But if you are him then you have to like..take into consideration what you are going through..
33. Researcher: Yes, about consequences? Did this story help you to recall any of your own experience when your dad was mad and you had to tell him something that he might not want to hear? (Isabel nodding and smiling) You were in such a situation? Would you like to share it?
34. Isab: Mmmm..my dad had this new watch, my brother and I were..and I don't know why we were doing this. We started playing catch with it and of all things, we used the watch. And when it dropped on the floor, it had a huge scratch on it. And then we didn't know what to do. So my brother then (said), "let's tell him that when we saw it there was already a scratch". But I then thought if my dad found out that we were lying we would get into even more bigger trouble. So, never mind let's tell the truth that we dropped it. So if I told him that we played with it, he might just think that we were crazy..or retarded. Ha ha ha.
35. Researcher: So how..I am interested to know ..in the end did you tell your dad?
36. Isab: Yah, in the end I just told my dad and my dad was like..it's ok it's a watch.
37. Researcher: Wow what a big relief!
38. Isab: Yah..ha ha
39. Researcher: Good. All the 6 stories that you heard just now, in your opinion what do you think these 6 stories were teaching you?
40. Isab: Like integrity..like cos it's telling us that it's better to tell the truth than to lie so when you lie it will lead you to even bigger trouble and if you tell the truth you will get into trouble but not as much if you lie.
41. Researcher: This no-lying rule is more relevant to the Cherry Tree story but

generally what were the 6 stories trying to teach you? From your understanding?
42. Isab: Well it's like when you are in a situation like whatever decision you choose, either way you will get hurt or you get into trouble. So it's like decision making..how to make a good decision.
43. Ksh: Let's take the 1st one, the story was about Mei Yin the Wu Shu ..., I remembered you put up your hand not to kill. Right? (Isabel smiled, said "yah"and nodded). So when you heard the story what was going on in your mind?
44. Isab: I was like..confused in a way.. Like why would that people want to attack her cos she didn't do anything to hurt them. But then when the villagers came to say "you can kill" but there was no point for the killing because if she kills the 5 people and then maybe they have more connections so like the “mini wars” that's happening will continue cos Mei Yin killed the 5 other people.
45. Researcher: The Mei Yin story, what is the moral rule you think this story is about?
46. Isab: Mmm..I am not so sure.
47. Researcher: Ok..like is it about not to steal or is it about integrity. Is it about the sanctity
of life ..not to kill.

48. Isab: Yah yah it's about sanctity of life.
49. Researcher: Then we go to the second story about the doctor, remember?
50. Isab: Yah yah ya..
51. Researcher: How did you feel..what was going on in your mind when you heard that story..the second story ..the doctor being in a position..
52. Isab: Yah cos the doctor had a hard decision to make like between the baby and the wife? Like if he kills the baby, the wife will be devastated because it's her own child who died because of her. And if then if the mum died then the child would have to carry a burden of …like his mum died because of him. Well I don't know (throwing both her hands up). So if the doctor kills the baby, the mum can still have make more..like other kids as well but she may have the burden but not as much as the kid would.
53. Researcher: Would your answer be different if I said that the mother cannot have any more baby. This is the last..one and only.
54. Isab: Mmm..no because she can have an adoption..ha ha ha.
55. Researcher: If you have to rate from 1, meaning "not interesting" to 5, "very interesting". How would you rate just now the session where you came together and heard all the 6 stories and given a chance to participate and to share your views. Again 1 meaning the worst and 5 meaning very interesting..Honestly how would you rate it?
56. Isab: Mmm between 3 to 4.
57. Researcher: Would you recommend these telling stories like approach in teaching moral values to the other classes?
58. Isab: Yah ! Yah! Because like we usually just get taught by slides and everything. This way you can get to like…think about it...try to put yourself in

the shoes…yah...
59. Researcher: Do you like that? Why? Would you like to elaborate?
60. Isab: Yah I do. Because like it's really so boring like… teachers...like when they say ok you have to do integrity, be passionate or have to be caring. Like they are just telling us. We don't get the opportunity to actually think why we should do these types of values. So with the stories we can like try to think why to be caring...
61. Researcher: So it forces you to think, to imagine (Isab nodding several times and saying "yah"). Actually these are all the questions that I would like to ask you. Ok, thank you for your time.

L.3 Name: Lee
Gender: Male
Age: 14 years old
Race: Chinese
Religion: Agnostic

1. Researcher: So you heard the 6 stories just now, which one can you remember? We can do it together? Which is the first one that comes to mind?
2. Lee: Errr...the one with the 6 ruffians.
3. Researcher: Ok the one with the Wu Shu girl who managed to subdue the 5 gangsters
4. Lee: Yup. The next one is about the surgery for the pregnant woman.
5. Researcher: Ahh..the doctor has to decide; save mother but kill baby...in a way.
6 Lee: The next one is the war...the Japanese Occupation. After that.. the Janitor who cleans up after 5.
7. Researcher: Then he found the wallet.
8. Lee: Yes, the Chairman's wallet.
9. Researcher: Very good. Any others you can remember? You are doing very well.
10. Lee: How many more stories left?
11. Researcher: Two more. If you can remember or can't remember, it's ok. This is not to test your ...no marks given.
12. Lee: Two more?...
13. Researcher: Ok if you can't remember. Never mind. Now out of these 4 which you have recalled, which one you like best? Of these 4 stories.
14. Lee: The fifth one is about the Tree.
15. Researcher: Ok, the Tree.
16. Lee: And that's the one I like the most.
17. Researcher: You like that one? Ok very good. Why do you like that one? Oh before you do that, could you tell us the story? The storyline.
18. Lee: Yah so the Tree...there was this rare tree, rare cherry tree lah. Then like.. it's the pride of the family. Then after the father grew the tree until like.. it's a very young tree. Then after that, the boy and his other friends were also playing in the garden. Then suddenly he tripped he landed on the tree then the tree broke and then he has to make to decision whether to lie or tell the truth to his father.

19. Researcher: Very good. Which one did you pick? This one was a 50: 50 case. Right? Sorry I think this one was 40%: 60%. You went for which one? To tell the father?
20. Lee: Yah. To tell the father.
21. Researcher: Why would you do that?
22. Lee: Emmm..because it's better to just like.. tell him straight forward already. If you lie then if he found out later the consequences would be worse.
23. Researcher: What are some of the consequences you think you will face if you tell the truth to your father?
24. Lee: Like directly?
25. Researcher: Caning?
26. Lee: Maybe caning but mostly scolding.
27. Researcher: Ok. Why do you like this story?
28. Lee: Because this reminds me of my accident.. yah.
29. Researcher: The one you shared just now? You want to let us know again?
30. Lee: Yah. Because I was cycling at Punggol or Sengkang coastal park connector and then I was on the road and it was wet. So I couldn't brake and I had to swerve but then the tyre got stuck in the drain, the back flung me and I landed on the road. Then the tyre also got snapped lah.. So I had to actually carry the bike back all the way lah.
31. Researcher: And you are actually ok now? (Lee nodding) So what actually has that got to do with the story of the Tree.
32. Lee: Because the bike was actually my brother's.
33. Researcher: I see.
34. Lee: Then my brother actually spent a lot of money on the bike also.
35. Researcher: So what aspect of the Tree story has relevance to this story about your bike?
36. Lee: Because he has put in a lot of effort and time for his bike and he uses the bike a lot for his competition and everything lah. He does mountain biking lah.. yah.
37. Researcher: So what was it that you felt you had to tell your brother.. which has some relevance to the theme?
38. Lee: I will tell him that I broke it and not like...the car hit me or like that lah
39. Researcher: Ah I see.. so you had to choose to tell him if it was an accident or was it you who were personally involved in the damage of the bicycle?
40. Lee: Yah (nodding his head).
41. Researcher: Ok good. The 6 stories you heard just now.. err.. what do you think these 6 stories were trying to do to you all? To teach you all?
42. Lee: Er.. mm..
43. Researcher: When you heard those 6 stories you had time to think about it. I am sure you all discussed about them just now. If you had to say in one word.. what would you say those 6 stories were trying to teach you?
44. Lee: Err...
45. Researcher: Ok two words ...three words.
46. Lee: Ha ha ah. I think it is to change or something lah.

47. Researcher: Ok. You feel that it deals with change... to change. You like to elaborate what you mean by "to change"?
48. Lee: Like in your attitude... right? In everything. Your integrity and everything. It's like.. Because the stories...it's like... relating to yourself. To... is to...how to say?
49. Researcher: Ok you take one specific example like the Tree which you like, right?
50. Lee: Yah.
51. Researcher: So maybe we can use that story and then you can describe what do you mean "to change"?
52. Lee: It's like to put myself into the shoes of him lah. Like.. Because...because it makes you like want to think.. like... are you sure you want to lie to him and then he later found out the truth that it's you who broke it and then you will suffer even more.
53. Researcher: When you were hearing those stories just now which Mr. Jonathan was telling you as well as asking you all the questions, what was going on in your mind?
54. Lee: My mind ah?
55. Researcher: Did you find some of the stories interesting ? I am more interested in what were you feeling? How did you feel when you were hearing the stories? What was your thought process?
56. Lee: During the whole story telling, I actually was like...a bit blank lah. My mind was a bit blank but I was thinking..because you see..I have a problem listening.
(end of tape recording capacity)

L.4 Name: Abin
Gender: Female
Age: 14 years old
Race: Indian
Religion: Hindu
1. Researcher: Can you remember the 6 stories that we told you just now? Don't worry we can do it together. What's the first one that comes to mind?
2. Abin: The kung fu student. The second one is the pregnant woman. The third is the cleaner.
3. Researcher: What did the cleaner do?
4. Abin : He found a wallet of his chairman.
5. Researcher: Very good. And any others?
6. Abin : Can't remember.
7. Researcher: Ok never mind. That was a very good work. Now out of these 3, which one you like best?
8. Abin : The first one
9. Researcher: Which is about...?
10. Abin: The kung fu girl.
11. Researcher: Why.. or maybe you can share with us the story line briefly.. very quickly.
12. Abin : I don't remember it that much. She went to this town to participate in a

competition and then there was a gang in this village that tried to rob her...and to rape her also. She knows kung fu and she took down the guys, the gang. Then the villagers say that she can either kill them or to ask one of the villagers to kill them.
13. Researcher: So what was your decision then? To kill all 5? Imagine you were her now. You have a choice. You can kill all of them or you can spare their lives. Which one will you take?
14. Abin: Sill spare their lives.
15. Researcher: Why do you want to spare their lives?
16. Abin : She was 16 years old and I don't think that if I were in her shoes I will kill them.
17. Researcher: You won't kill them. Why? Why do you not want to kill them? You would have brought a lot of benefits to the villagers right?
18. Abin : Yah but I will mostly hand them over to the Police so the law and order will take care of it.
19. Researcher: But what happens if there is no law and order or Police. In some countries the police are very corrupted.. actually it could be them paying the Police. If the Police is hopeless..
20. Abin : Then I will hand them over to the villagers.
21. Researcher: Very good. What is the moral value in this story that we want to teach you?
22. Abin : Bravery, sincerity.
23. Researcher: In what sense sincerity? What is sincerity? What is your understanding of sincerity?
24. Abin : Err mmmm..I don't know.
25. Researcher: Ok never mind. It's ok. What other moral values? In this story, she was very brave, right or not? Most would have run away. She stood and fought with all of them.
26. Abin : Errr..I don't know.
27. Researcher: Never mind. The 6 stories that you heard just now, which you can remember 3, which is ok. What do you think they were trying to teach you? The 1st one was about the kung fun girl. Later we spoke about the doctor. Then the second one we spoke about the cleaner. And then another story we spoke about the Robin Hood one; steal from the wicked rich and distribute to the poor people. Then another story we spoke about.. chopping his father's favourite tree. Correct or not? And then Mahmud, whether to tell the truth or not. So individually there are some moral rules each but generally what do you think these 6 stories are about?
28. Abin : It is just...these stories....in another way are about daily life. Yah for example if you come to face to face with anyone like bullies you need to know how to overcome them. Then when you find a robber, then you need to know how to respond to it. Whether....if you do something wrong, whether you want to tell lies or tell the truth.
29. Researcher: Very good. So when you heard the stories just now, I could see..wah..your eyes opened very big as you heard Mr. Jonathan telling the stories. What was going on in your mind? Let's take the story you like best. The Wu Shu girl

or the kung fu girl, right or not? (Abinaya nodding and smiling) You heard how she was assaulted by 5 men and probably in your mind you were thinking about something when Mr. Jonathan asked you all, "How many of you all will kill the 5 men?" "How many of you all will save?" Ok? How did you feel at that time when you heard those stories and then asked to make a decision?
30. Abin : (silence)
31. Researcher: Did you find it was interesting? Or did you find it put you in a difficult situation. Or was it very clear to you? You say, "This one I will not kill"..
32. Abin : Yah.
33. Researcher: Why was it so clear to you?
34. Abin : Because even if you are angry, you won't hurt anyone. Even if you hurt.. it will be a small minor wound. But you won't go to the extent of killing someone.
35. Researcher: Then we came to the story where we heard about the doctor. Right or not? To kill the mother to save the baby or to kill the baby to save the mother. Ok? The first one was easy for you. Then the second one if you were the doctor, where Mr. Jonathan said, "Imagine you were the doctor" . How did you feel at that time? What we're you thinking about?
36. Abin : It would be better to save the mother than the child, if the mother is safe then she can have some more babies but if she gives birth to the child and she will die then the baby's father will keep the baby and be single. And also it is better to kill the child before you name it so you won't be sort of.. too affectionate to it and he won't feel any hurt after he loses it.
37. Researcher: Was it also clear for you to come to that decision?
38. Abin : Yesss.
39. Researcher: Then what about the Mahmud's case. To save your friends or to ....in order to save your friends in the story he had to tell ....
40. Abin : a lie.
41. Researcher: Did you like the story?
42. Abin : Yes.
43. Researcher: I could see you were carefully ..
44. Abin : What was the question again?
45. Researcher: The question was, when you were hearing those stories your teacher asked you if you would, as Mahmud, tell a white lie. Because if you want to save your friends then you must tell a lie. Correct or not? But if you tell a lie there is going to be a risk. What is the risk?
46. Abin : That the Japanese will kill execute all the family.
47. Researcher: But if you tell the truth, " yah lah there is 2 here", what is the benefit that you get? Mahmud will get what benefits ?
48. Abin: He will be saved. He earns more trust from the police. And his family members will be saved.
49. Researcher: That's the kind of difficult situation which Mahmud faced. So when you heard the story which one did you choose? I remembered 5 of you all said to tell the truth and the other 5 said to tell a lie. Which one were you?
50. Abin : White lie. The police had already trusted Mahmud so they will believe

whatever he says so. Moreover 2 of his good friends are freedom fighters and doing good for the country so he will.. never tell the police
51. Researcher: Anyway this type of question has no right or no wrong answer. So don't worry. The reason we give you all such questions is because when you start to work in life you will find you will face this type of questions...these stories are actually to ask you...to think. So when you were thinking, was it easy? Did it come straight to you, if I were Mahmud, I will tell a white lie. Can you describe how you felt just now?
52. Abin : When Mr. Lim was telling us the stories, I needed to think a lot before I can come to a conclusion.
53. Researcher: Was it easy?
54. Abin : It wasn't easy it was a bit hard. I needed to choose between 2 choices. And if I choose 1 choice I will hurt someone. If I choose other. I still hurt someone. In the end I just like...no matter which choice I choose, it affects someone by my choice.
55. Researcher: So it wasn't easy. Very good. Would you recommend this way of teaching to your friends?
56. Abin : Yes. It helps us to thinks a lot. Also put the values into everybody.
57. Researcher: If you have to rate from "1" to "5" just now. "1" is very boring and "5" very interesting. "3" is not boring and not interesting. How would you rate just now the 1 hour session?
58. Abin : If there were more than 6 stories, It would be more interesting. So I shall rate it as "4".
59. Researcher: Why "4"?
60. Abin : The stories were short. Most of the stories have the same value. The integrity was the most, for me. So, I will choose "4".
61. Researcher: Thank you so much for your time and participation.

L.5 Name: Mohd
Gender: Male
Age: 14 years old
Race: Malay
Religion:Islam
1. Researcher: So, can you remember the number of stories?
2. Mohd: 6
3. Researcher: Wow that's very good. Which ones you like best?
4. Mohd: The Wu Shu one.
5. Researcher: Dont need to be one... can have more than one. But you like that one ("Wu Shu" story) the best? (Muhd nodding his head) Ok. Can u share with us the

story line? If you can remember. What can you remember?
6. Mohd: If I can still remember..she is an expert in Wu Shu. She was angry with these 5 criminals in the village. They begged for money, they robbed, they create chaos. And ah.. she decided to kill them but if I am her I won't hurt them because if I am her I don't have the right decision to do that.
7. Researcher: Did they attacked her? Did you remember what happened ?
8. Mohd : Yes (nodding his head) ..and she almost got raped. But with her skill she managed to fight back.
9. Researcher: So which part of the story you like? And why?
10. Mohd: I think the fighting part. Because not many girls go and fight so that's why it's very interesting.
11. Researcher: Now of the 6 stories which your Mr. Jonathan told you all, what do you think these 6 stories were teaching you all?
12. Mohd: Err..to be more sociable in your community?
13. Researcher: Why do you say that? Which stories teach you to be more sociable?
14. Mohd: I think Robin, is it?
15. Researcher: Robin is the story about..?
16. Mohd: He stole something from the wealthy.
17. Researcher: And then what did he do next?
18. Mohd: And he gives to the needy. But I think his intention was good but the way he did wasn't that good (shaking his head). I don't accept his actions.
19. Researcher: Ok. What other values these 6 stories were trying to teach you?
20. Mohd: Integrity.
21. Researcher: Anything else?
22. Mohd: Honesty. I think honesty more to Moorthy the Cleaner
23. Researcher: That's very good. To take or not to take the wallet (Muhd nodding his head). Then what about the case of the doctor; to kill the mother and save the baby or to kill the baby save the mother?
24. Mohd: It was a hard decision for the doctor to do that. You know it is very hard very sad to abort the baby when the mother is there.
25. Researcher: That is exactly the point we wanted to create for you all. And when you were thinking of the story when Mr. Lim was telling you all the stories.. and then he asked you all the questions and you were very participative. What was going on in your mind when he asked you all ...for example "the Doctor", "how many of you all would kill the mother to save the baby?" Or in Mahmud's case, you tell a white lie to save your friends? Or would you tell the truth to save your family? Or would you tell the truth that you have damaged your father's Cherry tree. What was going on in your mind? Was it so straight forward and easy? Because for certain questions I noticed you all put up your hands straight away.
26. Mohd: Some questions were quite easy.
27. Researcher: Which ones were easy for you?
28. Mohd: To kill or not to kill...the kung fu one. To tell or not to tell..the Cherry tree one.
29. Researcher: Which one was challenging for you. In other words you cannot think

of the answers straight away.
30. Mohd: I think Mahmud because the Japanese troop may threaten him..because people in trouble live with him...live in the same house. Then because..he can. The Japanese can threaten him to tell the truth. It's like a burden for him.
31. Researcher: Ok. And what was your feeling when you heard all that? Was it easier for you for some of the questions. You noticed? Some were easier. Some were quite...
32. Mohd: complicated.
33. Researcher: yes, complicated. And for the complicated ones, what was your feeling or what was your thinking...process?
34. Mohd: Maybe... Like confusion. Yah very confusing because you know some questions were very deep.
35. Researcher: Yes. And do you like this kind of questions?
36. Mohd: Yah (nodding his head vigorously).
37. Researcher: Oh very good. Why?
38. Mohd: Because people.. you know.. a lot of...different friends different opinions so other people wanted to know the other opinions. These opinions may give them ideas or something like that.
39. Researcher: Did you enjoy that? To hear different opinions of your friends.
40. Mohd: Yah (nodding his head)
41. Researcher: And for yourself, did you enjoy going through the process. First confused then later you have to make a decision and then sharing it with your friends. Do you like that feeling? (Muhd nodding) Ok why do you like that?
42. Mohd: I like that...you know when.. sometimes the question is very complicated.. when my friends give me ideas. This confusion can get rid of.
43. Researcher: Ok. Just now your good friend, Nash.. I saw from some of the reactions between you and him, you both didn't see eye to eye.. right or not?
44. Mohd: Ha ha ha (nodding his head)
45. Researcher: How did you feel at that point of time? In this interaction?
46. Mohd: For us, like.. you know.. was very confusing because of the question.
47. Researcher: And you like that?
48. Mohd: I like that.
49. Researcher: Would you recommend this style of teaching of values to your other friends and other classes.
50. Mohd: Yes. It's very enterprising. It's very fun. You decide (based) on the conditions.
51. Researcher: And then what else? What other reasons you think we should recommend this to your other friends?
52. Mohd: This kind of stories you can make someone life better.. you have moral.
53. Researcher: Then what else?
54. Mohd: I think it makes me think.
55. Researcher: Ok good. if you have to rate "1" for very boring and "5" for very interesting for.. just now you participated in the class with Mr. Jonathan who read to you the stories, your interaction, your process where you had to think. How would

you rate it? "1" for very boring and "5" for very interesting, "3" means no feelings lah not boring not interesting. Which one would you give? What mark would you give? From 1 to 5 ? "5" is the best and "1" is the lowest.
56. Mohd: Mmmm..the best. 5.
57. Researcher: 5. Wow! Thank you for your particpation.

L.6 Name: Yeo
Gender: Female
Age: 14 years old
Race: Chinese.
Religion: Taoist
1. Researcher: So how many stories can you remember Mr. Jonathan told you? If you can't remember all of them it's ok. Let's do together. What's the first story that comes to your mind?
2. Yeo: (pausing and covering her face and giggling). The village that one.
3. Researcher: Alright..the Wu Shu girl? Who managed with her Kung fu to subdue..
4. Yeo: Yah yah.
5. Researcher: Any other stories can you remember?
6. Yeo: The Businessman. The Chairman.
7. Researcher: Yes. What happen to the Chairman?
8. Yeo: The wallet is it? Yah.
9. Researcher: Did someone find it?
10. Yeo: The man..the cleaner.
11. Researcher: Any other stories? ..ok never mind you can't remember. So out of these two stories, which one u like best?
12. Yeo: The Businessman.
13. Researcher: Where Moorthy was cleaning the office? Can you share with us what you can remember of the story? What was the storyline about?
14. Yeo: The Cleaner, every morning will go to the office to clean...
15. Researcher: In the morning or the evening?
16. Yeo: Morning.
17. Researcher: Ok then what did the Cleaner do?
18. Yeo: He found the wallet, then ..all the credit cards. Then the money.
19. Researcher: Then what happened to the money?
20. Yeo: He wanted to take the money to buy an iPhone
21. Researcher: and that was the end of the story?
22. Yeo: Yah.
23. Researcher: Then Mr. Jonathan asked you all how many of you all will take the $1000 to buy the hand phone or how many of you all will return the money. For you which one did you pick?
24. Yeo: I picked to return the money.
25. Researcher: Why would you return the money?
26. Yeo: Because it's integrity plus if you found the wallet you must return it back to the owner.
27. Researcher: Why is it important to return things back to the owner?
28. Yeo: Because it's not ours.
29. Researcher: That's very good. Have you lost something in your life before?
30. Yeo: I lost my hand phone before.
31. Researcher: How did you feel?

32. Yeo: I feel very afraid and my father will scold me and I want to know who stole my hand phone .
33. Researcher: Did you recover your hand phone later?
34. Yeo: No.
35. Researcher: Until today?
36. Yeo: Yah.
37. Researcher: Then all your friends' contact numbers were in there ?
38. Yeo: Yah.
39. Researcher: Now the 6 stories you heard just now what do you think these 6 stories are trying to teach you?
40. Yeo: Mmm..that integrity and sincerity
41. Researcher: Ok integrity and sincerity. What else?
42. Yeo: (pausing for some time and covering her eyes with her hands and smiling)
43. Researcher: It's ok. So these stories want to teach you about integrity and sincerity. Ok. And just now when you heard the stories from your teacher, what was going on in your mind? I noticed you were thinking very deeply. Although you didn't have a chance to talk because the boys were all talking but I saw that you were thinking about a lot of things. Would you like to share what was going on in your mind when you were listening to these 2 stories? The one about the Wu Shu girl. When you were hearing the story, she was walking in the countryside and then suddenly 5 ruffians, gangsters turned up. What was going on in your mind?
44. Yeo: We should stop them to bully others. Like we should fight back lah.
45. Researcher: Then what else?
46. Yeo: But not to kill them lah.
47. Researcher: So in that story you will not kill them ?
48. Yeo: Yah lah.
49. Researcher: So you won't kill the 5 ruffians. Why? What was in your mind when Mr. Jonathan asked you all whether to kill or not to kill. You said what?
50. Yeo: I said not to kill
51. Researcher: Why? What was going on in your mind?
52. Yeo: It's like...(paused for a long while)
53. Researcher: Was it easy to make the decision?
54. Yeo: Yah.
55. Researcher: Why was it easy for you to make the decision?
56. Yeo: Because maybe they did this because got some reason (valid justification) and so like we should think of another way to like.. maybe.. even though what they do is not wrong.. sorry wrong lah. Then like.. give them another chance.. like not to kill them.
57. Researcher: That's very kind of you. Yes. Now you remember the story of the doctor who has to save the mother or the baby? (Yeo nodding her head). How did you feel when you heard the story? And then you were asked to make the decision?
58. Yeo: Very difficult
59. Ksh: Can you explain the difficulty in your mind or your heart.
60. Yeo: Because if you save the adult right? Maybe she can give more births. To kill the baby right? It's very sad for the mother. It's like.. how to say lah? It's like part of the meat of the mother.
61. Researcher: The baby is part of the mother. Ok very good. If you have to recommend these stories, this session to your friends, would you do so? Do you like this way of teaching values? What did Mr. Jonathan do just now?
62. Yeo: Talk.

63. Researcher: Yes, he talked and he told you all the stories. And after he has spoken about the stories what did he asked you all to do?
64. Yeo: Advise.
65. Researcher: Yes your advice and your feedback. Then the boys got excited and started talking to give their views. I am sure you too wanted to talk but the boys out talked you because their voices were louder. So how do you feel, that kind of way of teaching moral values?
66. Yeo: Ok lah. Because got friends. A bit comfortable and then we all talk.
67. Researcher: So when you have friends you feel comfortable to talk and share your views?
68. Yeo: Yah.
69. Researcher: Ok. Now if you have to rate this session just now from 1 to 5. "1" for very boring and "5" for very interesting. "3" for 50:50 so so.
70. Yeo: 3
71. Researcher: Ok. Why would you rate it as 3? That means it is not boring and it is not interesting.
72. Yeo: It's ok lah. Sometimes a bit boring and sometimes like the story is interesting. It makes you think more.
73. Researcher: So thinking.. you like the thinking part?
74. Yeo: Yah. Like a lot of things come out of my mind.
75. Researcher: Oh alright. Thanks for your time and participation.

L.7 Name: Loh
Gender: Male
Age: 14 years old
Race: Chinese
Religion: Buddhist

1. Researcher: Now I will ask you some questions. So be relaxed and don't worry. I want to know your feelings.. your feedback of the session just now. Can you remember the number of stories your teacher, Mr. Jonathan told you? Never mind, we can do.. we can count together. What is the first one you can remember? Anything you can remember which comes to mind immediately?
2. Loh: It's about the girl who was attacked...
3. Researcher: Yes, the girl with her Wu Shu . And what's the second one ?
4 Loh : The Specialist..the doctor
5. Researcher: Yes, the doctor! He must decide to do what?
6. Loh: To save the mum or their baby.
7. Researcher: Very good. Any others?
8. Loh: I can remember the last one?
9. Researcher: That's ok...which is?
10. Loh: The Japanese Occupation.
11. Researcher: What about the Japanese Occupation story?
12. Loh: The man had to decide whether to lie or tell the truth.
13. Researcher: That's very good. Any other stories you can remember?
14. Loh: The Cleaner.
15. Researcher: Very good. That's 4. What about the Cleaner story?
16. Loh: He has to decide whether to give back the wallet or take the cash.
17. Researcher: Any others? Your memory is coming back already.
18. Loh: I think that's all.
19. Researcher: Never mind. Out of these 4 stories and maybe you can slowly recall

some more, which one you like best. It can be one or it can be 2 stories it's alright.
20. Loh: The Japanese Occupation.
21. Researcher: Can you tell us from your memory, what was the story like?
22. Loh: First the British lost to the Japanese already. So in this village there was 2 freedom fighters actually seeking refuge. So the Head of the village...they went to the house in the village and then ask to actually go inside to stay. To hide from the rest. So when the village was searched by the Japanese, the leader spoke to the owner of the house which was the Head lah. Then he had to decide whether to actually tell the truth or to actually protect them by not saying anything.
23. Researcher: Very good. Anything else which you can remember of the story?
24. Loh: Errr.....ok.
25. Researcher: Never mind..it's very good already. You have got 99%. So in that story, I remembered your teacher asked you all to raise up your hands who will tell a lie and will not tell a lie.. If you tell a lie, as your friend called it a "white lie".. you saved 2 persons. If you tell the truth, that 2 persons have to be dragged out and executed. Of course there is an element of risk taking. I couldn't see who put up their hands.. some said yes they will...and some said they will not. What was your answer to that one?
26. Loh: At first I put up to say I will lie to save them but now I have made up my mind. I will now tell the truth. Because you must see from a wider scope. Ok..
27. Researcher: Sorry..you mean you will tell the truth meaning you will say that there are now 2 persons staying...and then the Japanese will drag them out and..
28. Loh: It's not only about the matter of integrity. It's.. if you see from a wider scope.. you gain the trust from the... authorities. And if you gain the trust from the leaders, then they may not search the village that often and you have more chance to save others who come to the village. So actually you are sacrificing these 2 , you end up saving more lives.
29. Researcher: What is the principle behind your answer?
30. Loh: It's about .....(long pauses)
31. Researcher: It's ok. Never mind..as you know this story comes from the main story. It is an exception to the rule. In the main story, the boy who had snapped or damaged his father's cherry tree. What was the moral of that story about? In your own opinion.
32. Loh: Integrity..not to lie.
33. Researcher: The integrity to be what?
34. Loh: To be honest.
35. Researcher: This second story was also about honesty. For you, you will still maintain ..and say let's be honest. Right?..with the Japanese persons.
36. Loh: Actually for me, honesty is very subjective. Like ok.. like in most cases ..in daily life we can be as honest as possible but for..
37. Researcher: That means ..that's interesting what you just said.. that in daily life we must be honest.. that's good..
38. Loh: But like in some cases...for example…let's say somebody asks you for your bank account number. If you tell the truth it's a mistake.. it's dangerous.so you must know when to tell lies and when not to tell lies.
37. Researcher: Ok so when do you tell the truth?
38. Loh: In most cases like if I have done something wrong of course I will tell the truth because I know that eventually the rules will all catch up.
39. Researcher: So when will you tell a lie? Or a white lie?
40. Loh: When my life is in danger usually in very rare cases.

41. Researcher: So if you now apply that ...so that's good that you understand there is a general code that you must be honest but sometimes in rare situations you may have to break it because we want to.. what was it you mentioned ?..to save lives. So now we talk about this story.. about the Japanese.. about the World War Two. What would your answer be again? Will you tell the truth? Or will you tell a lie?
42. Loh: Yes, I will tell the truth.
43. Researcher: You will still tell the truth? This will not fall under an exception for you?
44. Loh: No.
45. Researcher: And your reasons again?
46. Loh: Because we need to gain trust so that we can save more people.
47. Researcher: So your intention is to save more lives..and there is a sacrifice here. Very good. Thank you. Of the 6 stories you have heard just now...actually there are 6 stories. What do you think these 6 stories are teaching you all? Or telling you?
48. Loh: How you apply moral values.
49. Researcher: What is your understanding of moral values? What is the definition..what is the meaning?
50. Loh: It's a social behavior accepted by the community.
48. Researcher: Ahh..ok. And in your opinion, is it important for people to keep moral values?
49. Loh: Yes, it's very important. It's not at the individual level but the whole nation level.
50. Researcher: I notice you are a prefect (Loh nodding his head and said "yes"). As a prefect, do you have to enforce any moral value in the school?
51. Loh: Yesss..like discipline.
52. Researcher: What are some of the examples you are to make sure certain moral values are upheld. Can you give any example?
53. Loh: Like for me, I am head of discipline. So I have to ensure that not only my counsellors actually my class and the school... Basically we just.. try to maintain the optimum amount of noise in class.
54. Researcher: Noise level and discipline as you just mentioned and then what else?
55. Loh: We also must have certain level of responsibility because we take upon a number of burdens.
56. Researcher: Ok very good. I am very sure you make a very fine Head of discipline and the last question is what was going on in your mind when you heard the stories.. there were many stories.. different scenarios. Let's take for example your favourite one.. the Japanese knocking at the door. So when you heard the story and then just now your Teacher, Mr. Jonathan asked you all how many will tell the truth and how many will tell a white lie and you all participated very actively. What was going on in your mind when you heard this story? And then when you heard the question and you all were asked to give your answers?
57. Loh: Naturally, I would tell a lie and try to save that two. But I always like to see it from a wider scope. It's involving others and reality as well.
58. Researcher: Does that create in your mind, challenges or was it exciting or it makes you stop to think because it's not so easy?
59. Loh: Yah it made me stop and think like what could have happened if it was me.
60. Researcher: Could you elaborate what happened if it were you?
61. Loh: Of course, I will face a dilemma but I always like to find out like.. that is.. if I choose this path where will I go, what can I do and how can I stop it. It's like the

others ..same.
62. Researcher: Ok very good. If you have to rate just now the session using "1" meaning boring and not engaging to "5", which is the best.. very exciting, very interesting.. it engages you. How would you rate just now?
63. Loh: I will give it a "4" because some even if I did not speak up there is a lot going on in my mind....because it really made us think.
64. Researcher: Is there anything else that you would want to describe about just now, that session? Or the stories ?
65: Loh: Very interesting for the moral values which you gave us. Then I think a variety should be better.
66. Researcher: Would you recommend this style of teaching of moral values to your friends or to the other classes?
67. Loh: Yes because it is always better to put them in a case scenario. Because if you just teach them like "please have integrity", they won't absorb it because they won't know how to apply it.
68. Researcher: Would you like to elaborate on this? Because I am very interested to hear your views.
69. Loh: Because application actually makes us be more flexible in life. Something may happen. Like what we learn in school like 1 plus 1 is 2 but in life, it could be anything. Like something may happen all the time and then suddenly it may change and then your practice must change.
70. Researcher: So very good, you would recommend because it helps the students to think. One last question, if you have to improve any of the stories we just told you or the way it was conducted, would you have any suggestions or recommendations?
71. Loh: It should have questions like "What if" questions just like "to kill or not to kill?"
72. Researcher: You like that? More of that?
73. Loh: So if people would say not to kill.. what if the decision is to kill, then what would the consequences be and how would it be done. So, it is like think of otherwise lah. You just think of one side you might don't know about the other side.
74. Researcher: So you like more time for students to explore both sides of a situation. For example, if you kill what are the consequences. If you don't kill what are the consequences.
75. Loh: Because if you do right all the time you don't know in a situation when it happens to you.
76. Researcher: Well very good. This is excellent. Thank you.

---END OF TRANSCRIPTS OF “INTERVIEW 1” OF SCHOOL B---

Appendix M: <u>"Interview 2" (School A) transcripts of interviews carried out on 13th February 2014</u>

M.1 N**ame: Tex**
Gender: Male
Race: Chinese
Religion: Free thinker

1.Researcher: There are 2 parts to today's interview . The first to ask you which stories and values you still remember and the second part is to ask you if you have the chance to apply the morals learnt from the stories.
2. Tex: I can't remember any.
3. Researcher: That's what many students said but I will start with the morals which are associated with the stories and then from there you can slowly recollect and remember any stories. So don't worry so much. Ok? The morals or values we wanted to teach you all were like life is precious, if you have to save a life and have to choose who should you save, honesty, not to tell lies, if you do something wrong then you must own up. So the stories dealt with these values. And in part 2 of this interview I will ask you if you had a chance to apply the values learnt from these stories during the holidays like you had a choice to tell a lie but you didn't or you found something but chose to return to the owner or you could have bullied someone but chose not to.
4. Tex: No there was no such chance. I can't remember any story at all.
5. Researcher: So what did you do during the holidays? Did you have to work?
6. Tex: No, I was involved in the students orientation camp
7. Researcher: So in your orientation camp, I am sure you must teach the participants some of the values you learnt. Right?
8. Tex: No there wasn't any chance cos I was in the planning committee.
9. Researcher: So you were involved in carrying out the activities ?
10. Tex: No, not exactly.
11. Researcher: So meanwhile as I go along if you remember any stories, you can tell me...
12. Tex: I totally forgot.
13. Researcher: Never mind. Did you have an opportunity to tell the stories ?
14. Tex: No
15. Researcher: Did you do any research on the stories?
16. Tex: No.
17. Researcher: Perhaps reflect or thought about any of the stories?
18. Tex: No.
19. Researcher: Never mind. The last question is : you remembered last year's session where we all came together, told you all stories and you all listened and then asked for your feedback. How did you feel about that session.
20.Tex: I can't exactly remember anything about that session.
21. Researcher: Ok never mind. So how do you feel about this session now? Where you are asked to come today to share your input and opinions. Some students felt

good and valued that they were given a chance to share their opinions.
22. Tex: Errh I don't think I have anything to share as I don't have anything special to share.
23. Researcher: So you can't remember any stories and also during the holidays you did not apply any of the values? Can you still remember any stories now? Some students can't remember when we start but towards the end of the interview remembered one or two stories.
24.Tex: Not at all. I have bee very busy in my work
25. Researcher: Ok you were very busy. That's alright. So thank you very much and all the best to your studies.
26. Tex : Thank you.
27. Researcher: you are very welcome.

M.2 **Name: Chua**
Gender: Male
Age: 14 years old
Race: Chinese
Religion: Buddhist
1. Researcher: Which of the 6 Stories can u remember?
2. Chua: I can't remember any.
3. Researcher: Ok. I will now go on to the next part and ask if you applied any of the moral values used in the 6 stories. Let me refresh you on the moral values we talked about last year. And then if you remember the stories you can tell me about them. The morals we talked about were about honesty and not stealing like returning something one finds in the office, the preciousness of life and not killing even your attackers after you have subdued them, and about telling the truth, for example to one's father if you have done something careless. Can you remember anything now?
4. Chua: Nothing at all. But about the morals, during the holidays, it would be the one about life is precious.
5. Researcher: So was there a chance for you to apply it?
6. Chua: Because during the holidays, my Aunt passed away of cancer. She was about 40 years old. She has 4 kids.
7. Researcher: So what was the moral value you have learnt?
8. Chua: I found out that family actually matters a lot lah. Because last time my focus was only on school work and having fun with my friends. But after this incident, I want to spend more time with my family lah. Because she just left like that mah. and her kids are not that old, like around my age. So if you don't spend time now and if something happens say tomorrow you will start regretting but that is no use then.
9. Researcher: So which story or rather is it because of the story that makes you feel like this?
10. Chua: Indirectly.
11. Researcher: Before this you would not have thought like this?
12. Chua: Before this, I would not have focused on my family. Maybe at my age, spend more time with my friends, soccer and all these kinds of things. But after this incident, my family comes first.
13. Researcher: Then what about like now do you, because of this incident and the story you heard and associate it with, generate that closeness..the value of family.

Do you extend this closeness to your cousins?
14. Chua: I am close to my cousins. After this incident, we became a lot closer because it's my mum's brother 's wife. My "Ah Kim". So my mum feels that she now has a very big responsibility to play. Because the youngest child is 8 years old and my mum would like us to treat him like our younger brother and bring him up.
15. Researcher: Did you face any difficulty in trying to apply this principle of being close to your family member? Like someone feels quite strange that all these time you were with your friends and now you want to be closer.
16. Chua: No not all. Actually we very seldom go out together but now after this incident, this has put us much closer. Maybe because my aunty passed away that's the reason .
17. Researcher: In your family, is there someone taking the lead? Is that person your father or your mother?
18. Chua: I think it would be my sister.. My elder sister. She is 22 years old.
19. Researcher: And at your end, such story help to generate that sense of closeness?
20. Chua: Yah.
21. Researcher: Did you share any of the stories you heard immediately after hearing them last year with your family, your friends, your soccer mates, your girlfriend?
22. Chua: No
23. Researcher: And if you didn't share, did you do other things? Elaborate or develop or change the story?
24. Chua: No. I didn't think much about it.
25. Researcher: Maybe this next one you did? After you heard about the stories, did you sometimes think about the stories or maybe think about the morals. And if so, which one?
26. Chua: I think..I told you about loyalty and friendship should be valued. My friends are sometimes very weird. They like to quarrel about very trivial matters. So I will be the peace maker as I don't want them to fall apart because of such small matters.
27. Researcher: So one of these values you like are friendship and loyalty. Do you have anything you wish to share about last year's and today's sessions?
28. Chua: I don't think so.
29. Researcher: How do you feel to be given an opportunity to give your inputs?
30. Chua: It depends on the person's mood. Today if he feels bad, he will say it's a waste of time but tomorrow he may say it's good.
31. Researcher: Ok it's been interesting to talk to you. Thank you very much for your time.

M.3 Name: Du

Gender: Female

Race: Chinese

Religion: Taoist

1.Researcher: Today what we are going to do is very simple. Just to ask you if you can remember any of the stories which we told you last year and secondly whether you has a chance to apply any of the stories or values you have learnt. So which stories can you remember now?
2. Du: Got one Temple story.
3. Researcher: What about the temple?

4. Du: There was someone who wanted to find the master to learn a skill.
5. Researcher: Then what happened in that story?
6. Du: The master kept giving him tasks to complete before he accepts him as his disciple. I thought this was very funny!
7. Researcher: So what is the moral of this story?
8. Du: Mmm..perseverance.
9. Researcher: Any other stories that you can remember now? There were 6 stories.
10. Du : The mother and the children
11. Researcher: Ok very good. What about the mother and the child?
12. Du: To choose only one.
13. Researcher: Who had to choose?
14. Du: The father.
15. Researcher: To do what? For what purpose?
16. Du: Which one to save.
17. Researcher: In what context or situation?
18. Du: Forgotten already.
19. Researcher: It's ok. Never mind. So what was the moral value which we wanted to teach in that story where he had to pick only one?
20. Du: don't remember.
21. Researcher: It's ok. As we discussed along the way and if you can remember some more stories we can talk about it. Don't worry. I am only just trying to gauge whether were we an effective story teller? So the stories we told you all last year were to teach you all certain values. For example, not to tell lies, not to steal and that life is precious. Like you can kill the person but you choose to spare the person's life. Certain stories teach about truth like if you chop down a tree and then your father appeared and asked you who chop the tree? Then it's up to you...you can say you did it or you can say your friend did it, anyway nobody will ever know. So during the holidays, have you had a chance or opportunity where you can use the knowledge or skill from learning these stories to solve the problem or issue or difficulty like you could tell lies but you didn't and so on.
22. Du: No.
23. Researcher: Did you share the stories with anyone?
24. Du: Yes, I shared with my younger sister.
25. Researcher: Which story did you share? And why?
26. Du: Its the temple and master story because it was very interesting.
27. Researcher: When did you tell her the story?
28. Du: In December last year.
29. Researcher: What made you want to tell her this story? Was there some special occasion?
30. Du: It was a bit of a joke lah.
31. Researcher: I suppose to cheer her up. So when you told her the story, how did she respond?
32. Du: When she heard that the master kept asking the disciple to do many tasks she felt very funny.
33. Researcher: And when you told her this story did you face any difficulty? Like she could not understand?
34. Du: No.
35. Researcher: Besides this, did you create any opportunity to impart or tell this story in any other ways. Some of your friends rewrote them. In other words did you do anything extra?

36. Du: No
37. Researcher: So for the last three months did you recall or reflected on the stories? A story that attracted you so much that you keep recalling it?
38. Du: Yes, I remember one story when you got a chance to kill someone but you never do it. Then the friends asked him to work for them if I am not wrong.
39. Researcher: This is not the mother and child story?
40. Du: No no. This is another one.
41. Researcher: You mean the Wu Shu girl story?
42. Du: Wu Shu ? I am not sure. They got a chance to kill the person. Then they chose not to kill. It was in a village. Then friends over there jokingly say that he should work for them lah.
43. Researcher: Ok were there other stories that you reflected meaning you think and think again either because you liked the story or it has some special interests for you.
44. Du: This is the "Journey to the West" Chinese serials on TV and when I watch it I will always recall the story about the temple and master story.
45. Researcher: When do you watch this serial ?
46. Du: On TV. It's a repeat programme on channel 8.
47. Researcher: So do you have anything you want to share with me like your feedback? About the last story telling session and today's session? Like your feelings. Like do you feel you learnt something? Was it interesting?
48. Du: I learnt that for the stories to be interesting it must make people imagine in their minds so that people can remember.
49. Researcher: So can you remember any other stories that were interesting?
50. Du: It's those that I mentioned just now lah. It must make people imagine of the scenes.
51. Researcher: Ok I shall take note of this. Anything else?
52. Du: No.
53. Researcher: Then thank you very much for your help and feedback.

M.4 **Name**: **Erik**
Gender: Female
Race: Filipino (Foreign Student)
Religion: Christian
1. Researcher: Today we just want to ask which stories you still remember and also whether you have applied these stories or told someone any of these stories during the school vacation last year and in January this year. You wrote here that a poor guy stole something from the rich guy. Can you elaborate?
2. Erik: I just remember something like the rich guy did something to the poor guys... I don't know…and someone from stole from the rich. I can't remember anything else.
3. Researcher: It's ok. What other stories amongst the 6 stories can you remember?
4. Erik: I can't remember.
5. Researcher: So you wrote here, " To teach the rich guy a lesson, the poor guy stole from him. Ok. The moral of the lesson? You wrote here, " Not to be selfish". Now during your holidays and January this year, was there any chance for you to apply?
6. Erik: Yes yes. I returned to the Phillipines and then in the Philipines there were so many beggars in the street. And even if you are in the car, they will approach you so it's like there was an old man who approached us. I told my father to open the car window and gave him some thing, like a Christmas treat.

7. Researcher: So that was the moral you understood from the story you heard, that of sharing. (Erik nodding) What did the old man do? What was his response?
8. Erik: He said "thank you" and bowed to me.
9. Researcher: And how did you feel?
10. Erik: I felt good.
11. Researcher: Then how did your father and mother and the rest in the car respond when you gave?
12. Erik: They got a shock!
13. Researcher: They were shocked? Why?
14. Erik: Because they don't really see me doing this sort of thing before.
15. Researcher: Can I say that because you heard the story and that helped you give the...
16. Erik: Yah, exactly and like at the tick of the moment.
17. Researcher: So you would say the story helped you to give. In other words, you are saying that if you didn't hear the story you won't have done anything?
18. Erik: Yah! (nodding her head)
19. Researcher: So did you share this story with anyone else? And why?
20. Erik: My sister...my younger sister because she asked me why I did it. I told her the story I learnt in class for her to understand.
21. Researcher: So how did your sister react to the story?
22. Erik: Well, she sort of said, "Ohhh..", meaning she understood why.
23. Researcher: So you spread the moral about generosity to another person.
24. Erik: Yah (nodding and smiling)
25. Researcher: Then what about your parents?
26. Erik: They looked shocked, that's it.
27. Researcher: Did you create any opportunity to share the story with anyone else?
28. Erik: No.
29. Researcher: Did you tell your parents? Your friends? Through email?
30. Erik: No.
31. Researcher: Did you create another story along the same morals or did you expand the story?
32. Erik: Yes, I expanded on the story
33. Researcher: How did u expand it? You change some of the plot? That is very good.
34. Erik: Yes, I change the plot. I didn't tell her the whole story, I didn't tell her about the poor guy stole from the rich guy. I just told her about the Robin Hood story.
35. Researcher: That is very good. The Robin Hood Story where he stole from the rich and gave to the poor? Ok. Did you read up more on any related stories? Did you research more on these stories?
36. Erik: No.
37. Researcher: Did you reflect on this story? In other words, did you sometimes remember the story and then think about the story? If so, what were some of your thoughts about the story?
38. Erik: Yah. My thought is that it teaches people to give to others. Whenever I see any poor people on the TV, I will reflect on this story
39. Researcher: Can I say that if you didn't hear the story it would not have any impact on you?
40. Erik: Not really. But when I see those poor people in other countries, I will remember this story and its moral now.
41. Researcher: Ok, do you have anything you wish to share anything about our 1st

story telling session?
42. Erik: It's fun.
43. Researcher: What about today's session?
44. Erik: I feel neutral.
45. Researcher: Was there any learning points that can help you ?
46. Erik: To really rate these stories with their morals and to use these morals in your life.
47. Researcher: Very good. Did you read anything more about these topic?
48. Erik: I haven't been able to but would have to do so.
49. Researcher: Why can't you read more now?
50. Erik: Because no time lah.
51. Researcher: Thank you very much.

M.5 **Name**: **Fab**
Gender: Male
Race: Chinese
Religion: Buddhist
1. Researcher: So today we are here to ask you which stories you remember out of the 6 stories we told you all last year. Then we also want to find out how effective the stories were in helping to retain your knowledge. So any stories that you remember?
2. Fab: The Girl Fighting and the Cherry Tree one, someone cut down the tree.
3. Researcher: Very good.Ok what can you remember of the Girl Fighting story?
4. Fab: The ruffians took advantage of her, thinking she doesn't know how to fight.
5. Researcher: Then who happened?
6. Fab: Then they got beaten up very badly. Because they have done so many bad things, the villages wanted the Girl to kill them. Then the Girl..wasn't the ending up to us?
7. Researcher: That's right! Very good! So far you have given the best answer. Then what about the Cherry Tree story?
8. Fab: One day, "George Washington" (oh wasn't it George Washington, right?), wanted the cherries on the tree and then decided to chop the tree down.
9. Researcher: Then what happened ?
10. Fab: And the Tree was his father's favorite tree. Then you asked us, should he tell the truth or lie to his father?
11. Researcher: Ok good. So the first story was about the Girl fighting ruffians. Can you remember what was the moral of the story?
12. Fab: Never to underestimate someone.
13. Researcher: Anything else?
14. Fab: Don't take advantage of some other people lah.
15. Researcher: What about the second story? What was the moral which we wanted to teach you all?
16. Fab: One must be honest.
17. Researcher: Anything else?
18. Fab: Err..can I speak Chinese?
19. Researcher: Sure.
20. Fab: Yi ren zuo shi yi ren tang (literally : what one does one must be prepared to be take responsibility for or ownership of it)
21. Researcher: Ok one must be accountable for what one has done. What one has done one must be brave to say one has done it. Any more?
23. Fab: One must admit one's own mistake lah.

24. Researcher: So after you heard the stories until now, that is the last 3 months. Was there any chance that you used these to share with any body? Like your brothers and sisters? Your father or mother? Your friends in your class?
25. Fab: No no.
26. Researcher: Your friends never asked you what you were doing in the class last year? None asked you?
27. Fab: No (shaking his head vigorously)
28. Researcher: Ok. And you didn't share these 2 stories you like very much with anyone?
29. Fab: No (shaking his head vigorously and smiling)
30. Researcher: Did you create any opportunity to learn more about the stories? Like go to the library to find more stories?
31. Fab: No.
32. Researcher: This one I am sure you did it. For the last 3 months was there any point of time that you're called back the event which we did with stories. Can you me what did you recall ?
33. Fab: I wondered what George Washington do lah?
34. Researcher: When was this? When this thought occur ? In November (2013)?
35. Fab: The day after.
36. Researcher: And after that? Did you think about the stories?
37. Fab: No.
38. Researcher: Can you elaborate on your George Washington story ?
39. Fab: What did he do? And what were the consequences he had to face?
40. Researcher: Well, I thought what he did was clear. He chopped down the tree, isn't it?
41. Fab: No, but what did he do like did he confess to his father or what? (in real life).
42. Researcher: But your curiosity did not make you go to the library to find out?
43. Fab: No.
44. Researcher: You can use the internet to find out his real story. A click of the button and everything appears in an instant. You didn't try this?
45. Fab: No.
46. Researcher: Did you think of the values that we taught you throughout the stories like honesty, about why life is so precious as in the first story and also in the doctor story to choose whether to chose to save the mother or the baby? And also the first story about the Wu Shu girl who could kill the ruffians. And there was the story about the office boy who could steal the CEO's wallet and buy his iPhone.This contrasted with another story about robbing from the rich and corrupt to give to the poor. This is to differentiate between 'good' stealing from 'bad' stealing. So, did you think about any of these six stories and the values?
47. Fab: I didn't think of the stories but I thought about the values.
48. Researcher: Can you say that because you learnt of the stories that's why you could think of these values?
49. Fab: No because from past experiences I know about these values.
50. Researcher: But would these stories have helped you to resurface these values and make them more important?
51. Fab: Yes lah.
52. Researcher: So which part of the quality or which value you like.
53. Fab: The Indian boy who stole the iPhone

54. Researcher: And what value was this associated with?
55. Fab: Honesty.
56. Researcher: So this story helped you to think about it. Ok. Has this story help you to shape your life in the sense that now honesty becomes more important for you?
57. Fab: No (shaking his head). I seriously don't know which one to choose.
58. Researcher: Ok . Any feedback that you want to tell us? About last year's session?
59. Fab: no.
60. Researcher: What about this session?
61. Fab: I don't know.
62. Researcher: Ok no problem. Thank you for your help and contribution.

M.6 **Name: Iqba**
Gender: Male
Race: Malay
Religion: Islam
1. Researcher: Thank you for coming for this interview. I am so happy you can make it.
2. Iqba: I am afraid I cannot remember and cannot answer all the questions...my answers may be different.
3. Researcher: It is ok. Don't worry. Even if it's different, it's alright. It's because we just want to do this study to gauge how much you all remember and then use our findings to help you all and also to benefit future students lah.
4.Iqba: Ok (smiling and nodding)
5. Researcher: so we will start now. So don't worry. Today's session is to ask you about last year's 6 stories. Which ones do u remember ? What are the stories that you can still remember ?
6. Iqba: The girl with the Wushu skills.
7. Researcher: ok good.
8. Iqba: If I am not wrong the guy who hit his father's favorite tree.
9. Researcher: let's take your first story that you remember. What can you remember about the girl's story?
10. Iqba: She beat up the group of gangsters who disturbed the villagers and even ask the villagers to do whatever they want with the group of gangsters.
11. Researcher: very good. Any else..
12. Iqba: Nothing else. In the second story, he lied to his father that someone chopped down the tree instead of telling the truth that he himself chopped it off.
13. Researcher: So can you remember the lesson or moral value of the first story regarding the girl who beat up the gangsters?
14. Iqba: we need to be brave and use our knowledge to help people to do something.
15. Researcher: Then what about the chopping of tree story?
16. Iqba: we need to tell the truth in any situation so that if we lie to others that person won't trust us.
17. Researcher: Ok. Very good. During your long school holidays and in January was there any chance that you could apply the lessons you learnt?
18. Iqba: For the second story, no but the first story, yes.
19. Researcher: Can you tell me more about it?

20. Iqba: For my Secondary 1 Camp during January this year, 2nd January to 4th, before that there were planning to do lah. I was in the ExCo in charge of admin matters. I need to use my knowledge to improve the working style of my department. I even help my juniors to do their work but for another camp.
21. Researcher: So how is this related to the stories?
22. Iqba: Hmmm..since the story says that we must use our knowledge to help other people so I use my knowledge to help my friends to make a successful camp for his school.
23. Researcher: What about the other story?
24. Iqba: In December last year, I accidentally broke my grandmother's favorite vase. I knew that she will be very furious if she knew I broke it. So instead of telling a lie, I decided to tell the truth and accept what punishment.
25. Researcher: Really?! This is very interesting! How was your grandmother's reaction?
26. Iqba: Actually she was...actually it depended on her mood lah. She was happy.
27. Researcher: She was happy? Why was she happy?
28. Iqba: When I told her that I broke her vase she was not that furious as I expected her to be. She told me that the vase was old already and if she threw it away she would have felt "sayang" (feel terrible) about it but since I broke it, it was ok.
29. Researcher: So it's quite good that you told the truth. Now if you didn't tell the truth what do you think would have happened?
30. Iqba: Double the punishment !
31. Researcher: How would your Nenek or grandmother punish you? Caning?
32. Iqba: No lah. She would nag at me. Double nag at me. So instead of 20 minutes of nagging it will be 40 minutes!
33. Researcher: Then if you didn't hear this story last year, would u have acted differently?
34. Iqba: Of course.
35. Researcher: Oh. And why would you have lied?
36. Iqba: To save myself from any punishment.
37. Researcher: Now that you have heard the story, you were prepared to take any punishment?
38. Iqba: Yup yup (nodding his head).
39. Ksh: Why?
40. Iqba: Because I don't want to lose the trust my grandmother has in me.
41. Researcher: And where do you learn this concept of trust? From the story?
42 Iqba: Yup (nodding his head many times).
43. Researcher: Ok. And what else? Can you say in your own words?
44. Iqba: If I tell lies then I will set a bad model and example for my siblings.
45. Researcher: Do you face any difficulty in applying the morals of the stories for example, like offending your group of friends?
46. Iqba: No.
47. Researcher: Did you tell any of the stories you heard to any other persons?
48. Iqba : Yah, to my sibling. Actually to my Adek, younger brother, because he had no idea what to write for his school composition, the topic is "what you have learnt from your mistakes". At the same time, he also learnt about the morals of the stories.
49. Researcher: What was his reaction?
50. Iqba: He was happy because I helped him in his composition and also he found the stories interesting and different from others.
51. Researcher: Besides this, did you do other things like do more research on such

stories or write an article for your school's magazine?
52. Iqba: No.
53. Researcher: Now that you are a prefect, do these stories help you in any way?
54. Iqba: No really. Because most of these stories are about ourselves and for our own use.
55. Researcher: But now that you know these stories, do you think it would be useful for you to share these stories with the students?
56. Iqba: Yes, I think so.
57. Researcher: Then can you give some examples how these stories can be useful?
58. Iqba: For example, if I have got another prefect who wants to do something bad, then I can share them story with him. And one more story I just remember is about stealing. The stealing of food or something from the rich.
59. Researcher: Ok, did you reflect on the stories during your holidays? Think about it again?
60. Iqba: Actually when I was free, I think back about it and. I write it down on a piece of paper and put it in my diary. But the story line is a bit different but the moral of the story is the same.
61. Researcher: That is very good! And this is something I want to know more. So, you thought about the story and then wrote it down in another story? Is that right?
62. Iqba: Yup.
63. Researcher: How many stories did you write?
64. Iqba: Two. The first is about no lying and the other is that if you have knowledge you must it.
65. Researcher: Do you have samples of them so that I can make a copy of them?
Iqba: No no.
66. Researcher: Why not?
67. Iqba: I don't know because my brother might have taken it away without my permission
68. Researcher: Ok. So you wrote two new stories, one about truth and the other about sharing of knowledge. Besides this, is there anything you want to share?
69. Iqba: No
Researcher: So how do you feel about this whole thing: telling you all stories last year and then now meeting you to get your feedback?
70. Iqba: I feel very happy because I remember and like the stories. I like this feedback because this can help to improve the next time, the future of my schoolmates and even strangers from other schools.
71. Researcher: I am very happy to hear this. Thank you for your time and participation.

M.7 Name: Lim
Gender: Male
Race: Chinese
Religion: Buddhist
1. Researcher: Today I would like to ask you which stories you still remember out of the 6 we told you last year and...
2. Lim: Ah yo…I can't remember any.
3. Researcher: That is ok because when I tell you about the moral values associated with the stories then you will be able to gradually recall some of the other stories.

One of the moral value is to tell the truth, there was a story when he did something wrong and he had a choice to tell the truth or not the truth? Another story dealt with honesty, about something he found and the question is should he return it to the owner.
4. Lim: Ahh..I remember this story already! (smiling broadly).
5. Researcher: Very good. Ok wait a little while. Then there is another story about the preciousness of life when she fought with someone and she could spare their lives or not. Remember? Then there is also another story about a doctor. Remember?
6. Lim: Yes but I can't remember the full story.
7. Researcher: That's ok because no one can remember 100% of the stories! As long as you can tell me 10% it would be very good already . So these are some of the values that we wished to tell you all like don't tell lies, be truthful. Then there is another one about honesty. And preciousness of life. So, just now you exclaimed "Ahh I remember ", very good! You can now tell me what you remember?
8. Lim: I remember there was someone who picked up an iPhone or something. The rest I forget already. And then he returned to the owner.
9. Researcher: Then any other story?
10. Lim: Then there got this girl who fight.
11. Researcher: This girl could fight very well with her wushu. Right?
12. Lim: Yahhh!
13. Researcher: Who did she fight with?
14. Lim: She fought with robbers.
15. Researcher: Then who happened next? Did she win or lose?
16. Lim: She won the fight. And in the end the girl spare them right?
17. Researcher: That's right. Very good. Why did she spare them?
18. Lim: Forget already! (Scratching his head vigorously)
19. Researcher: When we told this story, we asked you all what would you do if you were her? In my notes, you mentioned you will spare her. Ok good. See you can remember some of the stories. So what is the moral of this story?
20. Lim: That life is precious.
21. Researcher: See you can remember. You are doing a good job. Now what is the moral relating to the iPhone story?
22. Lim: To be honest.
23. Researcher: See you can remember. Now can you remember the date when we met last year?
24. Lim: I think it was "shi ba hao" or "shi ji hao" (i.e. 18th or 17th October 2013).
25. Researcher: Wow your memory is very good. So after the story telling session, did you share the stories with any body?
26. Lim: Yes with my friend because she asked me what I was doing in the class. I told him "ting gu shi" (i.e. Listening to stories). And then she asked me what stories I heard and then I told her about them. Sorry not a girl but a boy.
27. Researcher: Was this during the holidays or after the story telling session?
28. Lim: It was straight after the session. Oh it's not straight after but a while later

during break time but on the same day.
29. Researcher: How will you describe this friend?
30. Lim: My best friend.
31. Researcher: What's his name?
32. Lim: Wen Zheng. Surname is "Liu"...eh sorry it's "Liew".
33. Researcher: Besides him, did you tell your father , mother, brothers or sisters during November, December and January?
34. Lim: No.
35. Researcher: No body else?
36. Lim: Yah lah, some friends asked me where I go? I just told them lah.
37. Researcher: So you told him all the stories?
38. Lim: No just one.
39. Researcher: Ok which story was it?
40. Lim: Forget already.
41. Researcher: Can you remember how he responded to your story?
42. Lim: He said this kind of things no use lah!
43. Researcher: He said this?! "No use" and how did you react? You are a prefect. You agree or disagree?
44. Lim: I ok ok. Neutral.
45. Researcher: So did you tell this story to anyone else like your fellow prefects?
46. Lim: No.
47. Researcher: Ok. You may not have shared the story but you may have created an opportunity to apply. For example read up more about this topic, or go to the library to find out more stories like some of your friends have done. Did you do any of these?
48. Lim: No (shaking his head vigorously).
49. Researcher: Never mind. Now I am sure you do this; for the last 3 months did you ever think of the stories or the moral values?
50. Lim : Yah got.
51. Researcher: What were the stories or the moral values that you thought about?
52. Lim: Actually it's like this.That time I first day come to school then I suddenly think about last year I got this lecture. And I wonder why you all never come and find me. And then I thought of some of the stories.
53. Researcher: Very good.Can you me which stories you thought about.
54. Lim: But sorry I cannot recall lah.
55. Researcher: But can you recall some parts of the stories? Or the values taught ?
56. Lim: I can only remember you talked about honesty and something like that and also cannot tell lies.
57. Researcher: That's good as these 2 are one of the important values we want to teach you all. And then what else?
58. Lim: During the holidays when I am bored, I suddenly think of this session last year.
59. Researcher: This is very good. Can you remember which month was it?
60. Lim: November or December lah.

61. Researcher: When you recalled this session. Do you like this session?
62. Lim: Ok ok only lah.
63. Researcher: What does "ok ok " mean?
64. Lim: Good.
65. Researcher: Why "good"?
66. Lim: Because the stories were very interesting.
67. Researcher: Anything else?
68. Lim: I prefer to come here rather stay in class and do nothing.
69. Researcher: And what about now? When your teacher asked you to come to today's session. How did you feel?
70. Lim: I thought "Finally!". Because I thought you all have forgotten about this thing.
71. Researcher: No never. Anyway as I have no more questions to ask you, let me tell you the stories which we told you last year (gave briefly the 6 stories) but I cannot accept any more feedback from you because that would be cheating. But you were the best last year because you remembered 5 out of 6 stories we told.
72. Lim: Oh yah, I remember those stories now. I got one all jumbled up.
73. Researcher: But don't worry. I would like to thank you very much for your participation and do keep in touch.

M.8 Name: Mu
Gender: Male
Race: Chinese
Religion: Buddhist
1. Researcher: Which of the 6 stories can you remember?
2. Mu: The Wallet Story.
3. Researcher: Can you remember what happened in the Wallet Story?
4. Mu: The Wallet was lost and found by someone else.
5. Researcher: Can you remember who then found it? The office boy, is it?
6. Mu: No I can't remember (shaking his head vigorously)
7. Researcher: Ok, what other story can you remember?
8. Mu: The Girl?
9. Researcher: What about The Girl?
10. Mu: Fights crime.
11. Researcher: And then what happened? Can you remember?
12. Mu: No (shaking his head vigorously and smiling)
13. Researcher: Ok. What was the lesson about the Wallet Story ? Can you remember?
14. Mu: Being honest.
15. Researcher: Then the Girl Story? The girl fighting the gangsters. What was the moral of the story?
16. Mu: Helped someone when one needed help.
17. Researcher: So during your holidays was there a chance when you were involved in a situation, for example found something and returned it back or fought with some gangsters and save a life or you had a chance to tell a lie but instead you told the truth.

18. Mu: No (shaking his head vigorously and smiling away)
19. Researcher: Did you tell anyone any of these 6 stories? Tell your parents? Your brother ? Your sister? Your father?
20. Mu: No. No (shaking his head vigorously).
21. Researcher: After you heard the stories, did you read up more or encourage you to email to a friend and share these stories.
22. Mu : No.
23. Researcher: Nothing at all? these stories had no impact on you? Ok. Did you reflect on these stories? Did you recall these stories?
24. Mu: Got (Nodded his head)
25. Researcher: And which story was it that you recalled?
26. Mu: The Wallet Story only.
27. Researcher: Why? Is there any particular thing you have with the Wallet Story?
28. Mu: Because I lost my wallet before.
29. Researcher: So when you recalled this Story and its value what were your thoughts?
30. Mu: That it would be scary to lose it one's wallet.
31. Researcher: Has this Story an impact on you?
32. Mu: That the lost wallet should always be returned to the owner.
33. Researcher: So because you lost your wallet before, you feel that the lost wallet should always be returned to its owner .
34. Mu: Yes!
35. Researcher: Ok. Do you have anything to share about last year's session and today's feedback session?
36. Mu: Last year's session was interesting and fun.
37. Researcher: At last year's interview you were very vocal and spoke a lot what do you have to share about today's interview? Your schoolmate raise the point that he felt very happy that we valued his feedback
38. Mu: Glad that my opinion can help us.
39. Researcher: Anything else? Now can you remember any other stories?
40. Mu: No.
41. Researcher: Thank you for your time.

M.9 Name: Rei
Gender: Female
Race: Chinese
Religion: Christian

1. Researcher: Can you tell me which of the 6 stories you can still remember?
2. Rei: The one I can remember is the Apple Tree. And there is also another story and it deals with the doctor but exactly, I can't remember.
3. Researcher: Can you remember what happened in the story that dealt with the doctor?
4. Rei: No I can't remember but I know that it dealt with a doctor.
5. Researcher: Ok never mind. Perhaps you can tell me about the Apple Tree.
6. Rei: In the Apple Tree story there was this boy who saw a big tree and wanted to get something from the apple tree and so he used an axe to chop the tree off. But he didn't know that it was his father's favorite tree and something like that. He decided

not to tell his father and then something got him to own up to his mistake.
7. Researcher:Ok good. So when you think about the Apple Tree story, what is the moral value that we wanted to teach you all at that time?
8. Rei: Integrity...honesty.
9. Researcher: Any thing else?
10. Rei: It can also deal with respect for your elders for what you have done wrong lah. Cos it was his father's favorite tree and that he did it.
11. Researcher: About the Doctor story? Even though you cannot remember the details but can you remember the moral value connected to that story?
12. Rei: Perseverance. I cannot remember.
13. Researcher: Why do you say perseverance?
14. Rei: I think it was about saving a life or something.
15. Researcher: That's right. The doctor had to save somebody. If so, why is it related to the perseverance?
16. Rei: Because if a doctor does his job well and he would want to save his patient's life. So if he has perseverance then he will find all ways and means to help his patient. But if he is those sort of irresponsible doctor, he will like 'never mind' and let his patient die.
17. Researcher: So during your holidays was there an opportunity that arose similar to the stories you heard which you could apply them.
18. Rei: Yah there was one in December because my younger brother wanted to go out very badly with his friend and then he didn't have enough money. And I think he went to open my wallet and took my money. When I opened my wallet I found out that my money was missing. Then I asked him. At first he did not want to admit it and said he didn't take any but I knew that he would open my wallet when it was on my table. So I just told him that if he needed money he could just tell me or my parents. And then he owned up and said he took it.
19. Researcher: Then what happened?
20. Rei: Then he just owned up his mistake. I shared with him the Apple Tree story before this.
21. Researcher: So was your brother's reaction positive? At first he didn't want to own up what was it that you did that made him own up? Did you threaten him?
22. Rei: No lah (laughing). I just told him that if he had taken it it's ok but he just need to tell me that he needs it. Or else next time when he wants to lend from others, others wouldn't want to lend to him. He was irresponsible and what he did was wrong.
23. Researcher: Because of that he owned up. And that's good. And then you shared with him the story also.
24. Rei: No actually I told him the story a few days after the story telling session.
25. Researcher: Oh is it? So it came just nice after you told him the story that this incident happened.
26. Rei: This incident happened in December but I told him the story on the plane which was a few days after the story telling session (October).
27. Researcher: Then did you tell him the story again?

28. Rei: No.
29. Researcher: Ok alright. When you first checked him on his behavior did you face any difficulty? He was not happy?
30. Rei: He didn't say anything but his face always has got that sneaky sneaky smile and you know whether he has taken it or not.
31. Researcher: And why did you share with him this story? Was it a special occasion on the plane?
32. Rei: Not really. We were on the plane and we had nothing to do so I decided to tell him the story.
33. Researcher: So why did you pick that special story out of the 6 stories to tell him?
34. Rei: I find the Apple Tree story very interesting.
35. Researcher: Ok. Did you create any opportunity or take the initiative to share the stories to anyone besides your younger brother or did you do any other things like write an article and so on.
36. Rei: Not really but I told another story also about perseverance to my cousin because she was taking part in this competition?
37. Researcher: Was it the same story?
38. Rei: No a different one but related to perseverance. She was at the losing end and she was the captain of her dance team. She didn't want to let them down but they were already at the losing end. I can't remember what I told her but after that she tried to persevere and the team come in second, I think.
39. Researcher: Wow. Is this a school' team?
40. Rei: I am not sure if it is a school's team, perhaps it was an outside team but certainly related to dance.
41. Researcher: Wow this is very good. How old is your cousin?
42. Rei: This year she is in secondary 4?
43. Researcher: And you are secondary 3 which means she is older than you by one year. This is very good. So how do you feel you are able to share this story and if you didn't persevere her she would have lost the competition.
44. Rei: I didn't share with her the actual story but if someone needs our help and we can give them some encouragement and use some stories to inspire them to work more. I think they will work towards it lah.
45. Researcher: Ok. How do you feel about it?
46. Rei: Like if you can help someone I feel happy.
47. Researcher: Anything else besides feeling happy?
48. Rei: Nothing else except that you have this feeling you helped someone else.
49. Researcher: You feel good lah?
50. Rei: Yes (nodding her head vigorously)
51. Researcher: Did you reflect on any of the stories? Like the Apple Tree story?
52. Rei: No but some other story. It was just only recently that I ....I can't remember which story. It was about perseverance because I have not been doing well for my exams and class tests. And then the common test is next week!
53. Researcher: So this story helped you? This story about perseverance..when you

recall them. It gives you.. It inspires you ?
54. Rei: Like usually when I go back, I will just lie down and do nothing. And with the exams coming and I haven't been doing well for the class test. So like I was reading something and I thought about some story about perseverance and I decided to work on it.
55. Researcher: And this story is a new one which you read or you heard it from....
56. Rei: Something similar but not the actual story.
57. Researcher: Can you share what this new story was about? What was the storyline? What happened in the story?
58. Rei: There was this girl who wanted to join a dance school academy. And then afterwards she thought her admission wasn't approved or something so she, I think,in the first round she didn't get in. On the second round she got in because she went for the trial again and tried very hard for it.
59. Researcher: So she tried again and worked very hard for it. Very good. Now we have finished with both part 1 and part 2 of this interview. Is there anything you wish to share after having the benefit of going throughout the story telling session, then going through the discussions and deflecting on the stories and now today 3 months later, having this feedback session today?
60. Rei: I think this type of story telling session would be more helpful than what we have in school lah. The big assembly talks and then they will be showing all the slides and nobody will be paying any attention lah. But interesting stories like these attract our attention more and we will find it more interesting.
61. Researcher: So you feel this sessions are better. Why are they better?
62. Rei: Interesting. But I also would prefer in smaller groups. Tend to allow you to say out what you think. Like if we sit on a "level" (meaning all students from the same academic level, usually about 400 students at each level) no one wants to speak out.
63. Researcher: Ok good. Any other points or suggestions?
64. Rei: No that is all.
65. Researcher: Thank you so much. All the best to your studies.

M.10 Name: Tang
Gender: Female
Race: Chinese
Religion: Buddhist
1. Researcher: Today I just want to ask you for your feedback on the stories you heard last year. Ok? Which ones you remember. So...which ones do you remember?
2. Tang: The Hospital one.
3. Researcher: What happened in the Hospital story?
4. Tang : To save the mother or the children.
5. Researcher: Very good. Yes, it was about the doctor who had to decide whether to save the mother or her unborn baby. And what happened?
6. Tang: You asked us to choose lah.
7. Researcher: Then any other stories do you remember?

8. Tang: The History one. The Japanese invasion.
9. Researcher: What happened in that story?
10. Tang: To betray his friends or not.
11. Researcher: And what was this betrayal issue about?
12. Tang: To tell the Japanese Police whether his friends were hiding in his house or not.
13. Researcher: Can you remember any other stories?
14. Tang: Yes, that is one which was about the office and wallet.
15. Researcher: What about the wallet ?
16. Tang: He a cleaner, saw the wallet and inside wallet got money. If he takes the wallet he can buy the phone or he can choose to return the wallet to the owner.
17. Researcher: So far you are the best. You can remember so many. Anything else?
18. Tang: No (shaking her head)
19. Researcher: Ok, let's go to the first one, the doctor who had to decide whether to save the unborn baby or the mother. What was the value, the moral value, that we wanted to teach you all here?
20. Tang: Mmmm..care
21. Researcher: Ok care. Anything else?
22. Tang: Integrity?
23. Researcher: Why integrity?
24. Tang: I don't know but it's about saving mother or the baby.
25. Researcher: Ok. Let's go to the second story of the World War 2 Japanese story? What was the value?
26. Tang: It's about respect between friends and also about integrity, to betray your friends or not.
27. Researcher: Then the third story about the wallet?
28. Tang: I think it's about integrity.
29. Researcher: Very good. We are making good progress here. So if along the way you remember any more stories, just let me know. So during your holidays, which was after you heard these stories and about a week before you went for your holidays did you share these stories? I was supposed to be back in January but unfortunately the school you all were not free. So that's why it has been postponed to now. Now, have you had a chance to share these stories?
30. Tang: No (shaking her head vigorously)
31. Researcher: With your brothers and sisters? Your best friend? In your emails?
32. Tang: No (laughing)
33. Researcher: Was there an opportunity during the holidays that you could have used these stories or values. For example you could have told a lie in a situation but..
34. Tang: Maybe about my friends.
35. Researcher: What about it?
36. Tang: Like maybe someone tells you a bad thing about a friend. And whether I should tell that friend.

37. Researcher: Did that happen to you?
38. Tang: Yes (nodding her head several times)
39. Researcher: Ok then what did you do?
40. Tang: Keep it a secret or else it may hurt the other friend.
42. Researcher: So did your other friend ask you?
43. Tang: No.
44. Researcher: Then how is it related to the story?
45. Tang: I think it is..because both of them are my good friends. So if you betray her and then tell the other friend, it's not good. Quite bad.
46. Researcher: So for you, it was should you tell your friend or not?
47. Tang: Yes.
48. Researcher: So you decided not to because of?
49. Tang: Cause more fire between your friends. Both of them are my friends and one of them has already told me to keep it a secret.
50. Researcher: So you decided not to tell because both are friends. So what value is this?
51. Tang: Care. Because if I tell then I will hurt both of them.
52. Researcher: So did you face some difficulties? If so, what were some of these?
53. Tang: Very stressed. Like something burning. Like a burden.
54. Researcher: So, how did you resolve this? By not saying you felt better? Or you have forgotten all about it.
55. Tang: I forgot about it already.
56. Researcher: Did you do anything else with these stories? Like some of your friends say they read up more because they enjoyed the morals of the stories at the library. Another of your friends said he rewrote the stories in small sheets of papers so that he can remember and so on. Did you do any of these?
57. Tang: No.
58. Researcher: Ok this next one I am sure you must have done. Did you reflect on the stories? And how many times?
59. Tang: Yes. Once or twice.
60. Researcher: When were these? During November or December last year during your holidays?
61. Tang: One day after we heard the stories. The other was during the holidays.
62. Researcher: So when you thought about the stories what went through your mind?
63. Tang: Like if I was the mother in the story, why should I save the child and things like that.
64. Researcher: Very good. I see you like the story very much. So what were you thinking about?
65. Tang: Like as a doctor, what would the person choose lah.
66. Researcher: Would you say sometimes your position change? Would you like to elaborate on this one about the doctor changing his position?
67. Tang: Like in a doctor's position, it is better to save both lah but if really cannot then he should ask for the family's opinion like whether they want the mother or the

baby.
68. Researcher: But here you cannot do this. Here you must decide only one. It's good that you think about this issue. What does that make you? When you start thinking about it? Any feeling developing in you?
69. Tang: Like next time if I become a doctor I have to think more.
70. Researcher: And when you are thinking about this, do you become more confused or you become clearer?
71. Tang: Confused!
72. Researcher: That's very good because sometimes when you become confused you become very wise after that. So do you have anything you wish to share about last year's story telling session.
73. Tang: No.
74. Researcher: Like do you like it?
75. Tang: Yes, quite good! (Nodding her head several times)
76. Researcher: What else? Good in what sense?
77. Tang: I think can use these to teach values to our children. I think it's good.
78. Researcher: And then like now, after 3 months later, to come back and ask you for your feedback.
79. Tang: I think it's good. I feel comfortable.
80. Researcher: Anything that you wish to share?
81. Tang: At first I was very reluctant to join.
82. Researcher: Why were you reluctant?
83. Tang: I thought it will be very boring.
84. Researcher: And then now you are happy about it? Why?
85. Tang: Yes. Now I know more things and that I went through the moral values.
86. Researcher: Do you think it will be useful for you now or one day? In what circumstances?
87. Tang: Yes, it will be useful. In making choices or something.
88. Researcher: What is one value you will say that you like a lot after studying these 6 stories? Why?
89. Tang: Integrity. Because cannot betray one's heart lah because you want to do something.
90. Researcher: Thank you very much for your feedback. May I wish you all the best in your studies.

M.11 Name: Jia
Gender: Female
Race: Chinese
Religion: Taoist

1. Researcher: Today's session is very easy. I will ask you basically only 2 things. The first is what stories you can remember and the second, whether you had a chance to apply the stories or encountered a situation like the stories and what did you do or did you share the stories with somebody or did you do something to promote the story? Ok? So we will start now. So of the 6 stories Harry told you,

which ones do you remember?
2. Jia: The Wu Shu Girl. And there is the Japanese one. Was there something about a monk?
3. Researcher: What about the monk?
4. Jia: I forgot
5. . Researcher: Ok never mind. Let's go to the story about the Wu Shu girl. What do you remember of the story. What happened there?
6. Jia: She fought many people.
7. Researcher: Were these people good or bad?
8. Jia: I think bad.
9. Researcher: Then what happened?
10. Jia: I can't remember.
11. Researcher: So did she win or lose?
12. Jia: I think she won.
13. Researcher: And after she won what happened next. What were the consequences for the bad ones?
14. Jia: I can't remember.
15. Researcher: Now we go to the World War Two story. What happened here?
16. Jia: The... He helped. There was this guy who allowed his friends to stay at his house. Then it is either he tells the Japanese soldiers that the friends are inside or if it was found out then somebody dies.
17. Researcher: Ok good. Now let's go back to the first story about the Wu Shu girl. What was the moral of the story? What was the moral value we wanted to teach?
18. Jia: Mmm..was it. I think it's about to forgive and forget.
19. Researcher :What else? When you think of this story what other values can you think about?
20. Jia: Resilience.
21. Researcher: In what sense?
22. Jia: The girl fight and must persevere.
23. Researcher: Ok. Very determined. Now about the World War Two story, what was the value we wanted to teach you all?
24. Jia: Friendship and "ke gao xin" (i.e. Can be trusted and depended upon). Can be trustable.
25. Researcher: So cannot betray ones friends because of lives involved. Anything else?
26. Jia: Nope.
27. Researcher: Not bad. You can remember rather well.
28. Jia: Because I like these stories (laughing)
29. Researcher: You can remember the stories because you like them right? So during the holidays and one month of school, was there any chance when you could apply the morals of these stories? The concept of or value about preciousness of life or honesty or telling the truth or not stealing ? Was there an opportunity which arose in the last three months?
30. Jia: Not really.

31. Researcher: Or anything close to it which these three stories help to associate?
32.Jia: I don't know. I can't remember.
33. Researcher: That means nothing much happened in this area. But did you tell anyone about these stories?
34. Jia: Yes, my mum.
35. Researcher: Which story?
36. Jia: The Japanese one.
37. Researcher: That was the only story you shared and it was with your mother. What was your mother's answer? Did you test her? Would she tell a lie to save her two friends?
38.Jia: She said she would tell the Japanese soldiers that there was nobody inside.
39. Researcher: Why did you share this story with your mother? Was there any special occasion?
40. Jia: Because it's a World War Two story and I would just share it.
41. Researcher: And so, did you tell her immediately after the class that day or was it during the holidays?
42.Jia: Few week after. In early November.
43. Researcher: Was there an occasion?
44. Jia: It was after dinner when we were all sitting down and watching the TV and I saw a clip about Japanese and then I tell her about it.
45. Researcher: And how did she respond?
46. Jia: She asked me why it was always about World War Two for me?(laughing)
47. Researcher: Other than this was she impressed or got interested?
48. Jia: She was "half half". She was quite ok
49. Researcher: Did you face any difficulty in sharing with your mother?
50. Jia: No.
51. Researcher: Ok. Besides this did you create any opportunity to tell or impart these stories or values you have learnt?
52. Jia: No.
53. Researcher: What about reading any related article? Some of your friends mentioned they wrote these stories down so that they won't forget. Some say they went to the library to read more about other values. One of your friends said he mixed these stories and created new stories.
54. Jia: No
55. Researcher: No problem. The last question which I want to ask you which I am sure you have done this is; did you sometimes recall the stories and reflected on them?
56.Jia: Yes, each time when there is something about war shows on TV I will recall this story.
57. Researcher: So when you recall this story what were your thoughts and reflections?
58. Jia: I will feel very scared. And suddenly I feel whether I should tell the Japanese or not to tell. So when I recall the story i want to change my decision each time.
59. Researcher: Why do you want to do this?

60. Jia: You see the shows and you see the Japanese are very cruel...and I am scared of them like what would they do to me if they find out about the friends hiding in the house?
61. Researcher: And then what else? Being scared is one thing and that's what many people feel in war times. How often do you think of this story?
62. Jia: Each time when I see the war shows on TV.
63. Researcher: So how many times would you say this happened during the last 3 months?
64. Jia: Two times.
65. Researcher: So you feel scared only. Anything you wish to share since it has been three months since the last story telling sessions?
66. Jia: I want more of this!
67. Researcher: Ok that's good. Why do you want more?
68. Jia: Because it's something different from our school's style. And school is also very stressed. Also if we have CCA session and must do some activities. But this one is different. Here you listen to the stories and share your opinions
69. Researcher: But do you feel you learn something?
70. Jia: Yes.
71. Researcher: What about the present session like now? Do you enjoy it? Here we come together three months later to think and recall what we have learnt and discussed.
72. Jia: It's like quite long after we discussed and we don't really remember the details
73. Researcher: So when you say you didn't go into the details who do you mean?
74. Jia: I don't have interests in those types of stories.
75. Researcher: You mean the non-war stories?
76. Jia: Yes (giggling)
77. Researcher: Ok. Do you have any other opinions you want to share. Do you have any plans you want to do with the stories
78. Jia: I want to share with my friends. Like if they encounter any similar stories then share with them.
79. Researcher: What if they never encounter ?
80. Jia: Then wait until they encounter? (laughing)
81. Researcher: Ok thank you for your help and feedback.

---END OF TRANSCRIPTS OF "INTERVIEW 2" OF SCHOOL A---

Appendix N: "Interview 2" (School B) transcripts of Interviews conducted on 21st & 28th February 2014

N.1 Name: Teo
Gender: Female
Age: 14 years old
Race: Chinese.
Religion: Buddhist

1. Researcher: So last year we told you some stories. Can you remember your teacher told you how many stories? There were 6 stories altogether. Do you remember any of them?
2. Teo: One of them is the "Abortion" one. Another is the "Tree". And then there is "Yamashita".
3. Researcher: Good. Anything else? Don't worry...when you remember along the way, you can tell me about it. Now about the "Abortion" story what can you remember of this story? Even if it's briefly.
4. Teo: Whether the mum must survive or the child. The father had to choose.
5. Researcher: Was it the father or some body else ?
6. Teo: The husband.
7. Researcher: Yah the husband and the father are the same person. But was there any other person who was involved besides the husband?
8. Teo: Oh ho ! (excitedly snapping her fingers) The doctor! Right?
9. Researcher: Yes, very good! So what happened to the doctor?
10. Teo: He had to make a decision. To deliver the baby or kill the baby and let the mum survive.
11. Researcher: Why did the doctor have to do this?
12. Teo: Because it is either one dies and one lives.
13. Researcher: Why did the doctor have to do this? Do you still remember the circumstances the doctor was in?
14. Teo: Or is it that the mum tell him she wants it to live? But then her husband said that to let the wife live.
15. Researcher: Why was this so? Was there a particular situation that the mother was in which the doctor was facing...any circumstances ?
16. Teo: (long silence and smiling with no answer).
17. Researcher: It's very good already. When you can remember then you can tell me. Ok? Now what about the "Tree"?
18. Teo: The child he knocked the tree and he was asked to be honest...with his dad because the father liked the tree a lot.
19. Researcher: Very good. So the issue was whether to tell the truth or not. Now what about the "Yamashita" one?
20. Teo: Cos of the World War Two then you are at home and your friends come over to stay for a while.
21. Researcher: Was there any particular reason why the friends wanted to come and stay for a while?
22. Teo: I think it's because the Japanese were chasing after him.
23. Researcher: Ok. So were they in some kind of a trouble or were they coming for a social visit?
24. Teo: Trouble.
25. Researcher: What trouble were they in? Can you remember ?
26. Teo: I think the Japanese wanted to kill them
27. Researcher: But why did the Japanese want to kill them or to catch them?
28. Teo: I don't know.(smiling and shaking her head)
29 Researcher: Ok that's ok. Now the first story about the mother and the child. Do you remember what was the moral of the story? The value.
30. Teo: Mmmm...

31. Researcher: If you remember the stories were in a pair. One story was about the general rule and the other was the exception to this general rule.
32. Teo: I think I cannot remember.
33. Researcher: Alright, never mind. This story was told as a pair, the first story was about a girl who went for a trip and was attacked by 5 men and she was able to subdue them. She was then given a choice to kill them or spare them. And which one she chose?
34. Teo: She didn't kill them.
35. Researcher: So at that time, we wanted to teach you the moral of this story was the preciousness of life or non-killing. And thereafter we told you about this story where the doctor had to decide either to save the mother or save the baby. In effect he had to choose to kill the baby or kill the mother. So what was it that we wanted to teach you in this story?
36. Teo: I think its decision making.
37. Researcher: That's right. Decision making. Then what about the "Tree" story?
38. Teo: It's about integrity.
39. Researcher: Anything else besides integrity? You earlier mentioned that the child wants to be honest. What about the "Yamashita" story where the friends were hiding in the house and then the Japanese came knocking at the door?
40. Teo: Friendship.
41. Researcher: What else besides friendship? The Japanese asked the owner whether there were anyone hiding in the house..
42. Teo: Oh yah..it's about honesty.
43. Researcher: But if he were honest then all his friends will die.
44. Teo: Again it's about decision making.
45. Researcher: Now we will move on to another part which will be very fast. So during the holidays and January was there any chance or opportunity for these stories and values that you have learnt to present themselves so that you had a chance to apply the values from these stories?
46. Teo: Yes but it wasn't directly about integrity but it was about a 'white lie'.
47. Researcher: Ok. Let's hear it.
48. Teo: It's about my dad. He comes home very late every day cos he is a taxi driver. And he would sweep the floor of the house in the night. I told him that I swept the floor already even though I didn't do it. And he believed me. I didn't want him to sweep cos he was already very tired. Every night he sleeps at about "2 plus" or "3 plus" a.m. And then the next day he has to fetch me to school.
49. Researcher: Does he work the night shift?
50. Teo: No, he works the whole day.
51. Researcher: So here you know that there is a general rule called honesty but then sometimes you have to tell a white lie. It's like the Japanese story
52. Teo: Yah yah. Then I told him about the Japanese story and asked him what he would do? He said he would bluff the Japanese.
53. Researcher: So did your father discover the truth?
54. Teo: Oh no no.
55. Researcher: So when you told him that you had swept the floor what was his response?
56. Teo: He said "Never mind. Never mind." and continued sweeping the floor. But sometimes when he was very tired he will say "Ok ok" .
57. Researcher: And you feel that your dad was happy to hear your concern?
58. Teo: I think it's more like relief
59. Researcher: Relief because ...?
60. Teo: Relief because he was very tired and I helped him to sweep the floor
61. Researcher: What other feelings did he display. Like some parents would be happy?
62. Teo: No, I think it's just relief.
63. Researcher: Ok. Did you face any difficulty when you were doing this? On one hand you knew it was a white lie and did you face any struggle?
64. Teo: Yah but I think I stand on the side of white lie cos I think his health is more important.

65. Researcher: Did you feel any tension in you when you said this?
66. Teo: Yah.
67. Researcher: Can you describe this tension?
68. Teo: It’s like I kept keeping my fingers crossed. I was scared he discovered...like it would be even worse.
69. Researcher: But what do you think he will do if he discovered the truth?
70. Teo: Mmm not really scold me because he knows that I want to do it for him.
71. Researcher: Just now you mentioned you told your father about the Japanese story?
72. Teo: In fact I told him all the stories I remembered and he laughed at the Japanese story.
73. Researcher: And he laughed at the Japanese story? That he would tell a lie to save his friends?
74. Teo: Yes.
75. Researcher: Besides your father did you tell any other person?
76. Teo: My brother.
77. Researcher: Ok. Why did you share with your father and your brother the stories?
78. Teo: Because the stories were very interesting and I wanted to hear their response. Like how would they answer the question.
79. Researcher: So let's talk about your dad's response. Was it different from yours?
80. Teo: Yah it was quite different. Whatever I said he would say the opposite.
81. Researcher: Like the Yamashita Story?
82. Teo: Yes, I would have told the Japanese the truth but he said he wouldn't tell the truth. Then for the Baby story he gave all these weird answers like you should let the mother live. If she cannot give birth again then she can adopt. And if cannot adopt...there are many other options.
83. Researcher: That's because your father is much older than you. Now what about your brother?
84. Teo: Well he said it's a very hard decision for him to make.
85. Researcher: Besides this, did you do any thing else like write an article, read more on this topics?
86. Teo: No but I told my school friends
87. Researcher: When did you tell them? Was it during the school holidays?
88. Teo: It was at the recess time after the session.
89. Researcher: Would you say that because of these stories you have heard you are now more acutely aware of such qualities?
90. Teo: Yah yah (nodding her head several times) Part of the reason is because these stories are very interesting and also taught me many values.
91. Researcher: Ok can I say that because you have now learnt these stories and the values and if a similar situation or values like those in these stories present themselves again to you, you are now more equipped to answer or deal with them? At least now your mind knows how to handle a similar situation.
92. Teo: Yah yah (nodding her head several times)
93. Researcher: Ok last one. Anything that you wish to share after thinking and reflecting on your participation in these story telling and feedback sessions?
94. Teo: Yes, I would like to say that it was a great opportunity for me to attend these sessions and be able to learn a lot of things. Like even though I know these before but now I know them even better. And also these stories are very interesting and I will remember them.
95. Researcher: What about the present feedback session?
96. Teo: Well I think it is very good because it is quite fun and every person has their own opinion.
97. Researcher: You mean last year?
98. Teo: Yes, where different people chipped in different answers.
99. Researcher: Ok that's all. Thank you so much.

N.2 Name: Isab
Gender: Female
Age: 14 years old
Race: Filipino Eurasian (Foreign student)
Religion: Christian

1. Researcher: Last year we shared with you some stories. Which ones do you still remember?
2. Isab: The one with the tree in it. The one with the girl who had to choose whether to kill the people or not.
3. Researcher: The "Wu Shu girl" ?
4. Isab: Yes, the Wu Shu girl and the one where there was stealing and the one where the guy brought in somebody to be safe....I don't remember.
5. Researcher: It's Ok. Later when you remember any more of the stories you can just raise them up. So let's talk about the story about the tree. What do you remember?
6. Isab: I remember it was important to his dad, the tree, and he accidentally knocked it over and he didn't want to tell his dad cos he knew he would get into trouble. But in the end he did tell his dad and his dad got very angry.
7. Researcher: So eventually he told his dad the truth?
8. Isabel: Yes.
9. Researcher: The second one on the Wu Shu girl?
10. Isabel: I don't know. There was this group of people who tried to find trouble with her and the village gave her a choice to kill the or not. But she didn't know whether to kill or save their lives.
11. Researcher: This last part was for you all to decide what to do at the end of the day. Right?
12. Isabel: Yeh.
13. Researcher: Then what about the next story about the group who stole from the rich to give to the poor?
14. Isab: It's because the poor didn't have anything while the rich had everything and they weren't generous enough to at least give something to the poor as they needed it the most.
15. Researcher: Ok good. So from the Tree story what was the moral of that story?
16. Isab: To be honest.
17. Researcher: Any other values..anything else?
18. Isab: I don't think so.
19. Researcher: Ok. What about the Wu Shu girl’s story?
20. Isab: Human rights.
21. Researcher: Anything else other than human rights?
22. Isab: Nothing else (laughing away)
23. Researcher: That's alright. I am just trying to study the power of recollection. Then the last story about the group who stole from the rich to give to the poor. What was the moral of the story? In your own opinion?
24. Isab: I mean it's a good thing but at the same time it's a bad thing. Because

stealing is not good. You are not being honest. At least you should ask first.
25. Researcher: But you remember the story that even if you asked it was useless because these rich people were very wicked and wouldn't give. So this group had no choice. Ok so now we come to the last part. During your holidays was there any chance or opportunity for the same scenario to appear and also in a way that you handled them?
26. Isab: I was using my cousin's skateboard and I tried to do a trick and the skateboard snapped into half! And I don't know if my cousin saw it or not.
27. Researcher: How old was your cousin?
28. Isab: He is seventeen.
29. Researcher: So you took his skateboard with permission?
30. Isab: Yes, with permission. So he would know that I broke it. So I ended up telling him. Anyway if I lied he would then find someone who break it. So it's easier if I told him the truth rather than lying.
31. Researcher: So you told him the truth. Did you face any difficulty ?
32. Isab: Yes, I was scared that he will scold me. But he didn't.
33. Researcher: Would you say that is because of these stories that you heard. That these stories helped you to make your decision better?
34. Isab: (Nodding)...Because either way if you don't tell the truth you will get into trouble. But if you tell the truth you still get into trouble but then at least you have the weight taken off your shoulder...that you don't have to keep it a secret.
35. Researcher: So the stories you heard helped you? So if you didn't hear these stories...let's say hypothetically you didn't hear these stories before, would you have..
36. Isab: Yes, I would have lied at first but later I would have told them the truth.
37. Researcher: Did you tell these stories to anyone else?
38. Isab: I told them to my brother as bedtime stories.
39. Researcher: Which story did you tell him?
40. Isab: The Tree.
41. Researcher: Why did you tell him that story?
42. Isab: Because my brother does a lot of things and he lies about it (laughing)
43. Researcher: What was his response?
44. Isabel : Nothing.
45. Researcher: Did you face any difficulty in telling him the story?
46. Isabel: No no.
47. Researcher: Besides this, did you create any opportunity to get to know more about the stories or further develop the stories or values you learnt like write something about them or search in the internet or to form some human rights group.
48. Isab: No..no..no (laughing away)
49. Researcher: So what are your general feeling about last year's story telling session and today's feedback session? Anything you wish to say?
50. Isab: No nothing.
51. Researcher: Then thank you very much for your help and participation.

N.3 Name: Lee
Gender: Male
Age: 14 years old
Race: Chinese
Religion: Free thinker
1.Researcher: So which stories can you still remember? Out of 6 stories.
2. Lee: Yes, there were 6 stories but then I can't remember all 6.
3. Researcher: That's alright because not everyone can remember all. In fact so far, none.
4. Lee: Ok. So the first one I can remember is the one with the Japanese occupation and the chief of the village had some refugees or something like that. And they hid in his house. And then came the Japanese officer who asked him if he saw any of the refugees and it was his choice whether to a lie or tell the truth.
5. Researcher: Very good.
6. Lee: Then the second one is about this tree which was shedding and the little boy accidentally chopped down the tree. Then his father came out and saw the tree chopped down and became very furious. And he asked what happened lah? So the son had a choice to tell the truth or tell a lie.
7. Researcher: Well very good.
8. Lee: The third one...I don't think I can remember any more.
9. Researcher: Never mind. When you can remember along the way, just let me know, ok? So on the Japanese occupation story, what was the moral value we wanted to teach you all? Someone now knocks at the door, and Mahmud opened the door and he had 2 friends who were hiding in his house. You are correct. They were freedom fighters. Then the Japanese now asked him; did he hide anyone in his house? So if he tells the truth what will happen?
10. Lee: He and his family will be safe but then the freedom fighters will be caught.
11. Researcher: But if he told a lie, then what would happen?
12. Lee: Then if they found out that he was hiding the refugees then they will get into deep trouble.
13. Researcher: So what was the value we were trying to explore and discuss here?
14. Lee: Not quite sure. Maybe integrity.
15. Researcher: Did you remember what your decision was last year? If you were the Malay village head.
16. Lee: If I remember well, I will lie to the person because I must keep my promise to the freedom fighters.
17. Researcher: Ok. Then what about the tree? What was the moral value that you think we were trying to teach?
18. Lee: Integrity and responsibility.
19. Researcher: Now we come to the second part of this feedback session. During your holidays, did you face with any similar situation like in the stories which you had to react like the key character in these stories? Last year we teach 3 values in these stories. To tell a lie or not, to save a life or not save and to steal or not to steal.
20. Lee: Yes, there was one situation?
21. Researcher: Who was involved?
22. Lee: Me as the main character and the other was my boss lah and....
23. Researcher: You worked during the holidays?
24. Lee: Yes, and the others were my colleagues.
25. Researcher: What happened in that situation?
26. Lee: Because since I am the most fittest and I worked in a bicycle rental shop

and there was another branch down the road at Marine Drive and the place where I worked at is at the East Coast. So I am always the one to collect the food for lunch and deliver all the packets of food. Then while cycling I have to carry about 6 to 10 packets of food and they are all in styrofoam boxes. Then there was once where I...because I didn't hold on to the plastic bag of food boxes properly, the plastic bag which was full of food was rubbing against the tyre. That means it was knocking against the fore and the tyre. Then one of the styrofoam box broke and the food started to come out through a small hole. Then when I reached back to my work area, I had to...and my boss was quite furious about it.
27. Researcher: And your boss was not thankful to you for collecting the food for everyone's lunch?
28. Lee: Not lah he is ok. It's ok. We all like to joke around. But I had no choice but to tell him the truth.
29. Researcher: The truth of what happened?
30. Lee: Yah lah.
31. Researcher: So what value was involved here?
32. Lee: Probably integrity. To tell a lie or not tell a lie.
33. Researcher: When you said that..when you told him the truth, what was the response of your boss?
34. Lee: It's a response that you never see usually. He joked about it cos he is fine with it. He likes to joke around. Nice guy
35. Researcher: Did you face any difficulty in wanting to tell the truth? Was a there any tension?
36. Lee: Yes, sometimes I will face some hesitation but I will always tell the truth.
37. Researcher: But in this situation did you face any hesitation to tell the truth?
38. Lee: Erh mmmm..not really. I just wanted to tell the truth. Yah.
39. Researcher: Besides this encounter, did you tell anyone?
40. Lee: I didn't tell anyone any of these stories. Not with my friends and family members.
41. Researcher: Not even in your dreams?
42. Lee: No (laughing)
43. Researcher: Did you do anything else to learn more about the stories? Like write an article about them, go to the library or internet to read up more?
44. Lee: Yes, I actually went to goggle into the story where you had to hide the freedom fighters.
45. Researcher: So this story stirred your interests..
46. Lee: Yes, it's quite interesting
47. Researcher: Can you elaborate more like what made you want to search for such stories?
48. Lee: Because I am more into this kind of very risky and tough situation and I want to know the outcome and everything.
49. Researcher: The sort of stories of heros?
50. Lee : Kind of.
51. Researcher: Ok. When you reflect on these stories would you say, like some students say, because of these stories, these stories help to sharpen their mental attitude to such values and attitude. In other words if they never heard of such stories they would not have been honest. Perhaps they would have told a lie readily.

Now they know the stories and the stories gave them the values and they even discussed the pros and cons of them. What about yourself ?
52. Lee: Er mmm..for me...you mean being more honest? For me, it's based on the condition. Sometimes I will tell a 'white lie' because sometimes it best not to know now but later. Like it's hard to tell the truth because it not beneficial..
53. Researcher: Like the Japanese story where you told a lie to save some friends? Also there was the other story about chopping down the tree and whether to tell the truth?
54. Lee: Yah. Something like that
55. Researcher: So again, you said earlier that these stories helped you. Was it along this line?
56. Lee : I will be thinking a lot more. My head will be spinning round and round thinking about it.
57. Researcher: So these stories will make some students more aware of such issues. Would you think this would be true for you? Perhaps more critical? More equipped?
58. Lee: Yah. Because now before I will tell a lie or a truth I will really be thinking more about it. Like if it is a very critical situation or not, something like that.
59. Researcher: Ok one last question. Anything you would like to share or comment based on last year's story telling session, interviews and even today's feedback session? This is because all your comments are seriously looked into.
60. Lee: I find last year's story telling session very interesting because we get to express our thoughts and everything.
61. Researcher: Is it important for you to have a chance to express your thoughts and to hear other people's ideas?
62. Lee: Yes.
63. Researcher: Why?
63. Lee: Because I really like to listen to other people's idea and talk about my own idea.
65. Researcher: Ok anything else?
66. Lee: No.
67. Researcher: In that case, thank you very much for your participation.

N.4 Name: Abin
Gender: Female
Age: 14 years old
Race: Indian
Religion: Hindu
1.Researcher: Today I am here to ask you which of the 6 stories you can still remember. Which of any of the 6 stories you can remember? Any one?
2. Abin: I remember only one but it is not very clear.
3. Researcher: It's ok.
4. Abin : It's about a girl who was in martial arts...
5. Researcher: The Wushu girl?

6. Abin: Yah. And she went for a competition and while she was coming back she was blocked by some people..
7. Researcher: Blocked and attacked..
8. Abin: Yah. She used her martial arts to defend herself.
9. Researcher: Yes. Was she successful?
10. Abin: Yes, she was.
11. Researcher: Then what happened ?
12. Abin: The people who were controlling the village asked the girl to punish them and the girl didn't or did it?
13. Researcher: How to punish?
14. Abin: Chop off their heads.
15. Researcher: Ok. Good.
16. Abin: I can't remember if she punished them or not.
17. Researcher: Whether she did or did not that was for you to decide.
18. Abin: Ahhhhh..(With her eyes wide opened)
19. Researcher: Some of you all said “yes” and some said “no”. I think you said “no”...don't kill.
20. Abin: Yah.
21. Researcher: So very good. So what was the moral of the story? What was the moral, the value which we wanted to teach you all?
22. Abin: Courage.
23. Researcher: Anything else? Here it was to kill or not to kill.
24. Abin: Making a right decision.
25. Researcher: So why is it for you, you will not kill? Is there some value involved?
26. Abin: They should be punished but not like chopping off their heads. But send to the jail. Even if they are bad they are still people and human beings.
27. Researcher: And is there something else to this...the value? Why? Because life is ....
28. Abin:Respect.
29. Researcher: Ok respect for?
30. Abin: Others and ...I can't remember.
31. Researcher: Ok never mind. Of course when you said punish can but cannot take away their lives. The value that we wanted to teach in this story was life is precious or non-killing.
32. Abin: Ah yah.
33. Researcher: You are doing very well. Is there any other story that comes to mind?
34. Abin: No.
35. Researcher: During your holidays in November and December last year and January this year, was there an opportunity for you to share this story with any body after the story telling session ?
36. Abin: I told my mother
37. Researcher: Ok. Was it during the holidays or right after the session?
38. Abin: Right after the session.

39. Researcher: Which story did you tell your mother?
40. Abin:The one just now.
41. Researcher: The Wushu one?
42. Abin: Yes, the Wushu one. Then I told her another one more story but I cannot remember that one now.
43. Researcher: So you told her after the session? Why did you share this story with your mother? And not with your father or brothers and sisters?
44. Abin: Because my mother is the closest to me. She is like my friend.
45. Researcher: How did your mother react? Did she laugh? Did she contribute her views?
46. Abin: Yes but I can't remember what she said? (smiling very broadly)
47. Researcher: That's ok. So your mother sort of ...you engaged her..your mother was quite interested in the stories.
48. Abin: Yah (nodding her head)
49. Researcher: Your mother gave some responses and you can't remember them.
50. Abin: Yes, I can't recall it.
51. Researcher: And when your mother gave you her responses what was your reaction? Can you remember…like you counter...discuss with her. And maybe your mother said she would have killed the 5 ruffians and you said “no no no”.
52. Abin: I remembered I said “yes” but I can't remember what she said.
53. Researcher: Did you face any difficulty in explaining the story to your mother?
54. Abin: No.
55. Researcher: Did you have any chance during the holidays or in January this year to face a situation like this?
56. Abin: No no...not yet.
57. Researcher: Hope never. Some of the stories we taught covered other values like courage, not to kill and preciousness of life. Can you remember any other values? You may not remember the stories but can you remember the values?
58. Abin: No
59. Researcher: Not at all. Then after the story telling session and our interviews, did you do anything else to learn more about the stories? Some of the students said they wrote them down in sheets of papers so that they can remember them. Some go into the internet to check for more stories. Some went the libraries. Have u done anything like this?
60. Abin: No
61. Researcher: Or tell another friend?
62. Abin: No I only told my mother.
63. Researcher: Ok that's alright. Now that you reflect on the story like the Wushu girl, what are your impressions, feelings or thoughts about the story? Do you feel fear for her? Would you have decided differently now? Now in retrospect, what are your impressions of the story?
63. Abin: Impressions? It was meaningful for me.
65. Researcher: In what sense is it meaningful?
66. Abin: (silence)

67. Researcher: Can I say that because you know this story this story can always help you to teach and guide you in your life.
68. Abin: Yes, it doesn't need for such people to show up but can help us even in our studies and problems
69. Researcher: And how can this help you in all these situations?
70. Abin: You need to face it. So that you can solve it and you can be free from it.
71. Researcher: That's very good. So this story can help you to be courageous in your life? Anything that this story can help you?
72. Abin: Nothing else.
73. Researcher: Now for the last question is there anything you wish to share or contribute to these sessions? Some of your friends said they were boring. Some said they were interesting. Some said they wanted more. What about you? So your feedback is important to us.
74. Abin: The first story has an impact on me. Then the rest of the stories I can remember slightly but I forgot all the meaning and character.
75. Researcher: Can you remember even a small bit of it?
76. Abin: I remember in one of the stories, there was a boy. I remember only the boy that's all!
77. Researcher: Ok that's good enough. Now, what was the boy doing? Was he a naughty boy or a good boy?
78. Abin: I can't remember (smiling and shaking her head). Ehhh....
79. Researcher: It was about a boy who accidentally knocked down his father's tree and his father was very furious! He then had to decide whether to tell his father who did it. Was it himself or someone else.
80. Abin: Ah yah! (her eyes opening wide and smiling)
82. Researcher: And what was the value we wanted to teach ?
83. Abin: Integrity.
84. Researcher: Do you have any other comments you wish to share with me?
85. Abin: No nothing else .
86. Researcher: Thanks very much for your help and participation.

N.5 Name: Mohd
Gender: Male
Age: 14 years old
Race: Malay
Religion: Islam
1. Researcher: Which stories can you remember? Any stories?
2. Mohd: The Wu Shu girl story.
3. Researcher: Anything else?
4. Mohd: No. In this story, the villagers asked her to kill the bad men. I think in my opinion she has no right to do that. It's better to call the police to solve the problems. This is the only thing I can remember of the story.
5. Researcher: What's the moral of this story?
6. Mohd: The moral of this lesson is whatever we do in life we have no right to kill people, torturing people or threaten people's life.

7. Researcher: Very good. Now any of the other stories if you remember them along the way, just let me know. Ok? No worries. During your holidays and in January this year, did you have an opportunity to be faced with a similar situation similar to any of the 6 stories which we told you all last year?
8. Mohd: I think yes. I was at Orchard Road, at “Cine-leisure” cinema. A well known place and people say has a lot of gangsters and hooligans. But this is Singapore. I was queuing for my food at KFC and this guy just cut my queue. And my friend just told this guy to join the queue behind so this guy was mad at my friend. So what my friend did was to push this guy..
9. Researcher: You mean push physically?!
10. Mohd: Yes but this shouldn't happened.
11. Researcher: And you were there?
12. Mohd: Yah I was there and I asked my friend why he pushed that guy? He said he was not happy with that guy cutting my queue. But I told him that he, my friend, has no right to do this because he is a stranger and you don't know what will happen to you if you do that to the wrong person.
13. Researcher: This is interesting. Why is it that you tell your friend that he has no right to push that person? But do you feel your friend has some right to tell him off?
14. Mohd: Yes, he can tell the guy off verbally but you cannot push the guy away.
15. Researcher: Why is this so?
16. Mohd: Because it can cause trouble. Because we are in the public. There were a lot of foreigners there and they will think that Singaporeans are not pleasant people.
17. Researcher: When you told your friend not to push the guy, how did your friend respond?
18. Mohd: He didn't say anything. He was stunned. He knew that he shouldn't do anything like this. He had no anger management.
19. Researcher: Was he angry?
20. Mohd: Yes, he was. Because his face was totally red.
21. Researcher: Did you face any difficulty to tell him? Like the urge to tell him but also not to tell him.
22. Mohd: No. I also said "sorry" to that guy for what happened because my friend refused to say sorry to him. I asked him to say sorry but he refused to say sorry.
23. Researcher: Was the other person a foreigner or Singaporean? Was he local? Was he Asian?
24. Mohd: I think he was a local.
25. Researcher: Did you tell any one about the 6 stories that you heard? These stories dealt with values like not to steal, not tell lies and the preciousness of life.
26. Mohd: Mmmm. I think my niece cos she loves to hear stories.
27. Researcher: Which story did you tell?
28. Mohd: The Wushu one.
29. Researcher: How old is she?
30. Mohd: Primary 4.
31. Researcher: Ok. Why did you share with her this Wushu story ?
32. Mohd: Because she told me she has trouble in school. She has this classmate who was not happy with my niece because my niece is the most brilliant girl in the school in her studies. Every thing she does the teacher likes her. This classmate was not happy with her and got her friends to threaten her like ask her to put back all the plates at the food stall in the canteen. Bully her. Then I ask her to tell her teacher her problems. And go for counselling.
33. Researcher: Why do you think your niece needs to go for counselling?

34. Mohd: Because you know my niece loves to keep her problems and her secrets to herself. And because of this other people take advantage of her.
35. Researcher: How is this related to the Wushu story that you like so much? What was it you wanted to explain to or share with her from this story?
36. Mohd: I think before you do something you must think twice.
37. Researcher: Very good. Now did you do anything else to learn more about the 6 stories? Like your friend said, he goggled for more such stories. Some people said they went to the library to read up more. Or to write a story? Or repackage the story?
38. Mohd: No.
39. Researcher: When you reflect on these stories do you feel that because of these stories, they help you in more ways than one.
40. Mohd: Mmm..anger management. Must control oneself.
41. Researcher: You mean you were previously very hot blooded?
42. Mohd: Yes, maybe (laughing aloud).
43. Researcher: Can you explain how these stories help you?
44. Mohd: Well when I was in Primary 6, then I had a fight with this China guy. I was queuing for my food and then he just hit my butt.
45. Researcher: So what you are saying is that if you didn't hear this story you would not have hesitated to fight with him and so on.
46. Mohd: Yah.
47. Researcher: Would you like to elaborate in your own words please?
48. Mohd: You know whenever you are in trouble, don't ever fight back because you have teachers all around you and tell the teachers about the problem.
49. Researcher: So which stories can you say help you to get this kind of anger management. Like to get help from teachers and not to abuse your strength. Which story? The Wushu story?
50. Mohd: Yah it is the Wushu story because the story has a lot to learn from, for me.
51. Researcher: The last question is what comments you would like to give based on the sessions we had with you all?
52. Mohd: I think we should, have a lot of these sessions.
53. Researcher: Oh really…why?
54. Mohd: It's fun. And I like to hear stories (laughing) because my maid always tells me bedtime stories like a baby. Because my maid...she is like...with me since I was a baby.
55. Researcher: Thank you so much for your time

N.6 Name: Yeo
Gender: Female
Age: 14 years old
Race: Chinese.
Religion: Taoist

1. Researcher: Today's interview is very simple. It's about asking you which stories you can remember. If you can't it's alright. If you can recall a little it's also alright. Can you remember any story?
2. Yeo: No I can't remember any.
3. Researcher: If you can't remember any story, can you remember the values

associated with the stories? What were the values that we were trying to teach you all? What's the impression that comes to your mind?
4. Yeo: Integrity
5. Researcher: Another word for integrity is what?
6. Yeo: Honesty.
7. Researcher: Why do you say that? Does it help to flash certain characters in your mind?
8. Yeo: No (shaking her head)
9. Researcher: I remembered you were sitting here when we spoke about the six stories
10. Yeo: I remember the one killed another
11. Researcher: That's right. Who killed who?
12. Yeo: I cant remember.
13. Researcher: So you remember the values of integrity and honesty. That is correct. There was one story about integrity and honesty about the boy who worked after 5 pm and found a wallet containing money. And the question was to take or not to take? Then there was the boy who ran and damaged this father's favorite cherry tree? Then his father asked who damaged the tree? Can you remember any other values we taught?
14. Yeo: Responsibility
15. Researcher: What about responsibility? In what sense?
16. Yeo: I don't know.
17. Researcher: Any other value?
18. Yeo: No I can't remember.
19. Researcher: It's ok. When you remember you can let me know about it. Now during the holidays and January this year was there any opportunity or chance that you were faced with issues of integrity. Maybe situations when you had to tell the truth but at the same time maybe don't want to tell. Now you learnt about integrity. Or relating to responsibility?
20. Yeo: No.
21. Researcher: Did you tell or share with your brothers and sisters the stories?
22. Yeo: With my friends.
23. Researcher: Which stories did you share?
24. Yeo: I think the person, a girl who wants to kill a gang but don't want to kill them.
25. Researcher: The Wushu girl. What else do you remember? And who did you share this story with?
26. Yeo: I can’t remember anything else. My classmates.
27. Researcher: When did you tell them?
28. Yeo: After the story telling session. Recess time.
29. Researcher: Why did you share this story ?
30. Yeo: Because it was very funny.
31. Researcher: Who did you share it with? Your best friend? Your good friends?
32. Yeo: My closed friend.
33. Researcher: Then how did that person respond? Did she find it funny too?

34. Yeo: She laughed.
35. Researcher: Did you face any difficulty when telling the story to your friend?
36. Yeo: No.
37. Researcher: You told her in Mandarin?
38. Yeo: No, in English
39. Researcher: Now did you create any opportunity to learn more about the stories? Like some of your friends went to the library to read more. Some wrote it down in their diaries.
40. Yeo: No.
41. Researcher: Now that you can reflect on the stories especially the kung fu girl story what are some of your thoughts or emotions about the story? How do you feel about it?
42. Yeo: Mmm. I don't want to kill.
43. Researcher: Now would your answer be the same?
44. Yeo: Still the same.
45. Researcher: Then do you feel that because of this story, this story helped you to think about this issue. It makes you a better person?
46. Yeo: I think so.
47. Researcher: Would you like to elaborate?
48. Yeo: Because I didn't change after this. I am still the same.
49. Researcher: Do you have anything you wish to share with us? Like what do you think about the last sessions we had? Or now? Do you find it interesting? Some of your friends said it was interesting. Some said we should have more. In your opinion what do you think?
50. Yeo: Quite interesting. But then sometimes very boring..
51. Researcher: So in retrospect you feel some stories were interesting and some boring?
52. Yeo: Yes.
53. Researcher: In which aspects did you find it interesting? Which parts?
54. Yeo: The funny ones.
55. Researcher: Some of your friends found it interesting because there was a chance to talk. Some found it interesting because they could hear opinions of other friends.
56. Yeo: Yah. Funny.
57. Researcher: So which parts did you find it not so interesting?
58. Yeo: When everybody don't want to talk.
59. Researcher: Anything else?
60. Yeo: No.
61. Researcher: How about now? Do you find this ok?
62. Yeo: Ok.
63. Researcher: Can you now remember another story?
63. Yeo: The boy who made that tree (moving her left hand in a chopping gesture) that made the father angry. And also the Wushu girl. Nothing else.

65. Researcher: Thank you.

N.7 Name: Loh
Gender: Male
Age: 14 years old
Race: Chinese
Religion: Buddhist

1. Researcher: Today we just want to gauge which of the 6 stories you can remember. But if you can't remember all 6 it's alright. Some students might be able to but some students only remember a few.
2. Loh: I remember my favorite one which is the Japanese occupation. Then there is the cherry tree story which involves the son and his father. Then there was the cleaner and the wallet. After that, is it about a girl's decision whether to...a person did something wrong..and she was given a choice whether the person is to be executed or not. That's all.
3. Researcher: You are doing very well. That was the story part. Now we go into the contents of each story. Whether you can remember the contents of the stories. Let's start with the first one, it is in the World War Two story let's called it the Japanese occupation story. What do you remember from this story?
4. Loh: Basically, I was the chief of the village and there were 2 refugees who came to seek shelter from the Japanese...so..but then they were in the house.
5. Researcher: Whose house?
6. Loh: My house. And then there came the Japanese soldiers and I am supposed to be quite close to the head and then he asked me if there were any refugees in the area. So I was given a choice whether to tell or to give away the refugees' place or not
7. Researcher: Very good. So what do you think the moral of this story is about? What was the value that we were trying to teach you all by telling you all these stories? So in this story what was it about?
8. Loh: Its about being rational in making choices that will benefit your own self or the community or individual.
9. Researcher: So there was an element of choice for the village chief to make. Right?
10. Loh: Yes, and it was very tough.
11. Researcher: Very tough. So what was the value to follow or not. He was in a great conflict...
12. Loh: Maybe integrity and honesty.
13. Researcher: Why was it about integrity or honesty? Because he had to decide whether to tell if they were in the house or not.
14. Loh: Yes. There is also about compassion because he was worried for them.
15. Researcher: Very good. The second story about the Cherry Tree. What were the contents that you can remember? What happened here?
16. Loh: I know the tree fell but I can't remember how it fell. But then I know the son had a choice whether to tell his father or not. But in the end he told.
17. Researcher: Actually in the end you told because the story asked you for what you would do. So what is the value about?
18. Loh: Again, it's about integrity.
19. Researcher: Can you share the third story about the Cleaner and the Wallet?
20. Loh: It was after work, and then he cleaned the place and then he found a wallet

containing a lot of money. Then he also had the ID card so he had a choice whether to return or take it for himself.
21. Researcher: So what was that story about?
22. Loh: Honesty.
23. Researcher: And the last one was about the Wushu girl. Can you remember the content of the story?
24. Loh: I think she was attacked by three or four men and she was very good with her wushu and managed to subdue them. At the end she was given the choice to kill them or not.
25. Researcher: You decided whether to kill or not to kill.
26. Loh: I don't think killing solves the problem. So I said not to kill
27. Researcher: So what was the lesson or moral of the story here? What was the value we wanted to teach?
28. Loh: Now, I think it is about trust. That if she does not kill them then lets trust that they will change for the better.
29. Researcher: I suppose this is connected with another value. Like why do you think that they can be better if given a chance? Another value associated with this decision not to kill?
30. Loh: Compassion.
31. Researcher: Good. Anything else?
32. Loh: Nothing.
33. Researcher: Now during your holidays back in Penang or then in Singapore, did you face any opportunity which put you in this type of honesty, integrity issue, courage or compassion? Where you had to use any of these values? Be rational and make choices.
34. Loh: I thought of these sessions. I had this group of close friends who wanted me to go to USS.
35. Researcher: What's USS?
36. Loh: Universal Studios Singapore. But then I will be back in Penang already. So if I go I won't be able to see my parents. So it's about my friends or my parents.
37. Researcher: So what value was involved?
38. Loh: Perhaps love and care for my family
39. Researcher: Perhaps filial piety to your parents? Would I be correct to say?
40. Loh: Yap.
41. Researcher: Why was there this tension to be with your friends and with our parents? What caused this tension?
42. Loh: One major thing is peer pressure. These are my friends and if I don't go I might offend them.
43. Researcher: So when you said you didn't want to go with them, what were their responses? Some may have reacted negatively.
44. Loh: Yes for some but most be understanding.
45. Researcher :When you said they acted negatively what were some examples?
46. Loh: They said "why you pang sey lah?"
47. Researcher: What's "pang sey"?
48. Loh: It means abandoned.
49. Researcher: It means your friends missed you. So which values impact you a lot ?
50. Loh: Mostly about honesty and also how does one calculate which ones are more important. Priority. Which one is better given two choices.
51. Researcher: Did you tell these stories to anybody ?

52. Loh: No body. Maybe I told my parents what I did but not the stories .
53. Researcher: Did you on your own do anything about the stories?
54. Loh: I don't think so.
55. Researcher: Now that you have a chance to reflect on these stories. What are some of your thoughts about them? Do you find them interesting? Some students find that because of these stories, these stories help them to handle a similar situation better even if they don't remember the details?
56. Loh: Yes, I think it does to a certain extent
57. Researcher: Can you elaborate?
58. Loh: Some of these incidences could happen maybe except the Wushu one as it's quite unrealistic. But it shows the contrast of the decisions we have to make.
59. Researcher: Could you elaborate what impact these stories have on you? In other words, if you didn't come for the story telling session…ok it's like this; as compared to your friend who didn't attend the session unlike you who was specially selected. Would it have made a difference in your opinion?
60. Loh: Yes it does. It makes us think like are we doing the right thing? Or are we doing what is socially right?
61. Researcher: So it makes you more critical, more aware? Would you like to elaborate on this point?
62. Loh: Because I think some people experience different situation and they act differently. But when in this sessions, you say in words they might be different from what they see and hear. So I guess this is the theory component.
63. Researcher: So the sessions were theoretical. But do you think they were useful even though they were theoretical?
63. Loh: Yah actually I believe in theory. You need both lah.
65. Researcher: So the theory helps you? Can you say in your own words how it helps you?
66. Loh: Like it shows the contrast between the ideal decision and what's really happening so it really makes you think. What will I do and what would I actually do? Because in real life situation it is not so easy.
67. Researcher: So that what the stories were depicting. The first set is about the ideal but sometimes life is not so clear cut. Like the Wushu story is about the sanctity of life. Then there was the other story about the doctor who had to choose between saving the mother or the child. Anyway we have to end this session, do you have any other comments to share and contribute?
68. Loh: Yes, maybe you could have something more applicable to us. Some of these cases may be dealing with issues some don't understand. Maybe we could have one which as a child, teenager or a young adult who you would face and thing like that..
69. Researcher: Ok that is what I intend to do for the next stage. Relationship problem. Can I ask for your assistance?
70. Loh: Maybe.
71. Researcher: Ok thank you very much for your time and participation.

---END OF TRANSCRIPTS OF "INTERVIEW 2" OF SCHOOL B---

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