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ABSTRACT

This paper takes the position that if value inquiry in the social studies is to become something more than a mere "fad" it will have to be grounded upon a sound rationale from which appropriate curricular design and teaching strategies can be developed. The paper then proceeds to offer a rationale for a social studies program organized in a manner that would place considerable emphasis on the nature of value systems and value judgments, and encourage teachers to be concerned with ways and means of teaching students: a) how to analyze and compare cultural value systems and, b) how to analyze and test value judgments. The rationale is followed by two models: one a curricular model designed to assist the teacher in developing a value-oriented social studies curriculum; and the other a heuristic model consisting of a set of instructional strategies for dealing with value judgments in a logical and productive manner. Both models are consistent with logical principles associated with evaluation and grounded upon empirical findings about the nature of the evaluative process. The paper concludes with three appendices illustrating: 1) curricular model; 2) heuristic model, and 3) sample evaluations. (FDI)

CURRICULAR AND HEURISTIC MODELS FOR VALUE INQUIRY

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Abstract of Paper

The paper takes the position that if value inquiry in the social studies is to become something more than a mere "fad" it will have to be grounded upon a sound rationale from which appropriate curricular designs and teaching strategies can be developed. The paper then proceeds to offer a rationale for a social studies program organized in a manner that would place considerable emphasis on the nature of value systems and value judgments, and encourage teachers to be concerned with ways and means of teaching students, (a) how to analyze and compare cultural value systems, and (b) how to analyze and test value judgments.

The rationale is followed by two models -one a curricular model designed to assist the teacher in developing a value-oriented social studies curriculum, and the other a heuristic model consisting of a set of instructional strategies for dealing with value judgments in a logical and productive manner. Both models are consistent with logical principles associated with evaluation and grounded upon empirical findings about the nature of the evaluative process.

The curricular model suggests ways of organizing courses and units of study so that the exploration of the value-dimensions of human behavior, past and present, will become the central focus of social studies education. It includes the following organizational rubrics (each accompanied by sample probing questions): (1) Identifying and clarifying dominant values, (2) Determining the factors that contributed to the creation of the dominant values, (3) Determining the means by which dominant values are transmitted from generation to generation, (4) Determining the contemporary influences (or factors) tending to change dominant values, (5) Formulating predictive hypotheses about patterns of behavior, (6) Analyzing the nature of value conflicts, and (7) Comparing cultural value systems (past and present).

The heuristic model suggests specific procedures for analyzing and testing value

judgments. It includes ways of prompting and stimulating relevant value judgments on the part of students and makes explicit procedures which the teacher can employ as a means of encouraging students to analyze and test value judgments once they are before the class. Instructional strategies are classified under the following headings (each accompanied by sample probing questions): (1) Introduction and general identification of the value object, (2) Descriptive and definitional analysis and clarification of the value object, (3) Solicitation of student reactions to the clarified and defined value object, (4) Probing and questioning of students for the purpose of determining the reasons for their appraising and prescriptive reactions to the value object, (5) Application of procedures appropriate for justifying and testing all instances of criterial, consequential, and preferential value judgments, and (6) Re-examination and re-assessment of initial and/or revised reactions, reasons, and judgments.

It is the contention of the paper that both models can be implemented in schools by practicing social studies teachers. At the very least consideration of the models by social studies educators should stimulate serious thought and action with regard to making value inquiry an integral element of social studies education.

Introduction

Among social studies theoreticians and practitioners the topic of values is rapidly becoming as fashionable as "inquiry". The current interest in value-oriented instruction has been stimulated, in part, by the writings of a number of concerned educators and by proposals and materials originating from certain of the social studies curriculum projects. Unfortunately, the practicing teacher still encounters many speeches, study guides, and course syllabi which are vague or superficial in their approach to value-related instruction; all to often discussions of value education flounder upon spurious issues which are generated by the failure to distinguish between indoctrination and value analysis. With only a few notable exceptions, social studies educators have given little attention to the formulation of a sound rationale for dealing with values in the classroom--and seldom can one find a thoughtful examination of the curricular and methodological implications of value-related instruction in the social studies.

The comments and proposals which follow are offered in the hope of stimulating thought and discussion among those concerned with value inquiry in the social studies. Although the discussion will be organized under the rubrics of rationale, curriculum, and method, this should not prompt the reader to conclude that a definitive treatment of the subject is intended.

A Rationale for Value Inquiry

For the purpose of the present discussion the concept value will be defined as follows: A dispositional insight, either positive or negative, toward some event, object, behavior, policy, or state-of-affairs that as a consequence of having been tested in experience, is considered worthy of being chosen as a guide for behavior. Hence, a value judgment amounts to the assigning of worth, or lack of worth, to a given phenomenon on the basis of previous experience. Value judgments may or may not convey valid information about the existential world, but they do have the effect of revealing something about the judger--what his experience has been, how he views the world and himself, and what he likes and dislikes. Broudy maintains that

our values indicate what we yearn for, what we succumb to, what we are willing to endure, and what we hate. We yearn for things that are intrinsically positive and instrumentally positive; we succumb to things that are intrinsically positive and instrumentally negative; we endure things that are intrinsically negative and instrumentally positive; and we hate things that are intrinsically negative and instrumentally negative.[2] Whether speaking about an individual or a society, the values held are the product of past experience and, at the same time, they are reasonably reliable predictors of future behavior.

An individual growing up in a static or slowly changing society gradually assimilates the cultural traditions and learns what to expect and how he might fit into the scheme of things. As an adult he encounters few experiences that cannot be easily assimilated. Throughout his lifetime most of his experiences conform to or are consistent with the model internalized as a child or young adult. Thus, he is afforded a relatively stable climate in which to develop and maintain a personality structure that is balanced, internally consistent, and socially relevant.

An individual growing up in a dynamic, pluralistic, urban-industrial society encounters a vastly different set of circumstances (from both the quantitative and qualitative point of view). The young person is confronted by a tremendous variety of experiences, many of which were not a part of the pre-adult experience of his elders. Often as adults attempt to reconcile their own past and present experiences they become confused as they encounter numerous inconsistencies and contradictions. Such confusion is easily communicated to the younger generation. The result is considerable tension, frustration, and uncertainty for both young people and adults as well as conflict and a growing lack of meaningful communication between generations. Needless to say, such a climate is not conducive to healthy psychological development; rationalization, alienation, and continued social and personal disorganization are the predictable consequences of such a conflict-ridden state-of-affairs.

Obviously the situation described in the preceding paragraph has implications for all areas and levels of education. In order to move in the direction of psy-

chological health or maturity the young person needs to know himself, to know his culture, and to gain a degree of technical proficiency in relating or reconciling the two into a pattern of meaning that will enhance his confidence in being able to meet the challenges of the present and the future. Secondary social studies can make a significant contribution to the process by making available educational experiences whereby students can acquire the types of knowledge, skills, and attitudes that will enable them to deal effectively with conflict and change as they develop their personalities. In large part this is a matter of values; this point is emphasized in the following passage from a popular book on value education:

> . . . As the world changes, as we change, and as we strive to change the world again, we have many decisions to make and we should be learning how to make these decisions. We should be learning how to value. It is this process that we believe needs to be carried on in the classrooms, and it is at least partly though this process that we think children will learn about themselves and about how to make some sense out of the buzzing confusion of the society around them.[3]

Thus, it would seem logical to conclude that (a) learning about values, (b) learning about the process of valuing, and (c) learning how to inquire into the value-dimensions of personal and/or social issues and problems, are instrumental to the task of preparing young people to effectively deal with the problems and tensions that presently confront them, and are likely to continue to do so in a dynamic, pluralistic, industrial society. Quite obviously these are legitimate concerns for social studies education.

In order to achieve learnings of the types described above, social studies students should become involved in investigating the alternative systems of value held by various individuals and groups, examining the grounds upon which such values are based, and searching for reasons that might account for value-conflicts and controversy. This implies that the social studies curriculum should be organized in a manner that would place considerable emphasis on the nature of value systems and value judgments, and that the teacher should be concerned with ways and means of teaching his students how to analyze and compare cultural value systems, and how to analyze and test value judgments.

Curricular Model for Value Inquiry

The innovative teacher who is interested in promoting value inquiry can do so within the framework of almost any curricular design. However, his task will be less of a burden if the content of social studies courses and units is organized in such a way as to make the value-dimensions of human experience the central focus. Several years ago one social studies educator proposed that the program of instruction in the social studies might be built around the concept of dominant value. The study of dominant value systems would be the core of the social studies and would serve as the basis for a unified social studies concerned with a type of subject matter common to all of the related academic disciplines. In supporting his proposal, he maintained that values are

> . . . the most distinctive characteristic of man. The most significant aspect of a social group is its dominant value system. A similarity of dominant values identifies the members of a social group and ought to be the first concern of any attempt to understand that group. . . . It is just not possible to study all the values of a group, nor is it really necessary. The concept of dominant value narrows the content to manageable proportions--those collectively held assumptions about and orientations toward the things that matter the most. This is the core of the social studies. It must be taught intentionally, specifically, and thoroughly.4

He goes on to present a general model for guiding the study of dominant values in the social studies classroom; the model recommends itself as a useful means of organizing content and exploring the value-dimensions of human behavior, past and present. The model presented below is an abbreviated adaptation of the one specified above; it includes seven elements or points of emphasis, namely, dominant values, the creation of values, the transmission of values, value change, value-related prediction, value conflict, and the comparison of values.

MODEL FOR THE ANALYSIS AND COMPARISON OF CULTURAL VALUE SYSTEMS[5]

1) Identifying and clarifying dominant values (of culture and/or sub-groups).

Sample Probing Questions

- What are the people of the culture willing to die for?
- How are they oriented toward other peoples and toward the supernatural?
- What are their heroes like, and how do they honor or reward respected individuals?
- What kind of things do they accumulate and discard?
- What do they laugh and cry about?
- What kind of things do they consider beautiful?
- How are they oriented toward authority, nature, and causality?

2) Determining the factors that contributed to the creation of the dominant values.

Sample Probing Questions

- To what extent have the values of the culture changed over the years?
- How can you account for the changes (or lack of change)?
- To what extent have their values been influenced or shaped by historical events, the physical environment, or contacts with other peoples?
- Are there certain ideas, individuals, or events which apparently gave rise to their pattern of values?

3) Determining the means by which dominant values are transmitted from generation to generation.

Sample Probing Questions

- Who is responsible for the training of children and young people in the culture?
- How is it done, and what are they taught?
- For what are young people punished, and how are they punished?
- How can young people gain respect and rewards?
- Are young people encouraged to have original ideas?
- What kind of changes are most usually noted from generation to generation?

4) Determining the contemporary influences (or factors) tending to change the dominant values.

Sample Probing Questions

- Do most of the people in the culture seem to behave in a manner consistent with their professed major values?
- Are there very many new ideas noted in the culture?
- Do you note any new ideas that appear to conflict with any of the traditional ideas or values?
- Is the culture threatened in any way by forces or ideas from the outside? If so, specify.
- Is there very much difference between the values of the young and the values of adults?

- Do young people do or believe very many things that their parents did not do or believe at the same age? Specify.

5) Formulating predictive hypotheses about patterns of behavior.

Sample Probing Questions

- What might people in the culture find objectionable in culture B? In culture C? Why so?
- What might people in the culture be likely to do if confronted with problem X? With problem Y? Why so?
- If asked to select a new leader, what characteristics would the people of the culture look for in prospective leaders? Why so?
- If given a choice between A, B, or C, which one would a person from the culture be most likely to choose? Why?

6) Analyzing the nature of value conflicts.

Sample Probing Questions

- What are the major problems facing the culture?
- Are these recognized by the people of the culture, or merely by you as an observer?
- What are the most common kinds of disagreements noted among the people of the culture?
- Are some people failing to conform to traditional ways of behavior? If so, who? Why?
- Are some people trying to introduce new ideas and ways of behaving?
- How are they dealt with?
- In what ways does the culture seem to be changing (if at all)?
- Will such changes have any effect on traditional values? Specify.

7) Comparing cultural value systems (past and present).

Sample Probing Questions

- What beliefs do the two cultures have in common?
- What differences do you note?
- How can you account for these similarities and differences?
- What problems does culture A have that culture B does not have? Why the difference?
- Why does culture A value X and culture B reject X?
- Which culture is undergoing the greatest amount of change? Why do you think so?
- Which of the two cultures would you prefer to live in? Explain the reasons for your choice.

It should be noted that the elements in the model might be used in several different ways. They could be employed in analyzing or comparing the dominant values of (1) entire cultures, (2) sub-groups within or among cultures, or (3) individuals within or among sub-groups of cultures. A more detailed version of the model is to be found in Appendix A.

Heuristic Model for Value Inquiry

If the social studies is to move beyond the stage of mere analysis and comparison of values and value systems, procedures must be developed for analyzing and testing the value judgments that naturally arise, or are solicited, in the classroom. The teacher interested in promoting value inquiry will want to employ procedures which will assist students in developing the skills which will enable them to analyze and clarify value conflicts and alternative value positions. Such a teacher will need to know how he might go about prompting and stimulating relevant value judgments on the part of students, and most importantly, how he might proceed if he wishes for them to analyze and test the judgments once they are before the class. The model presented below consists of a set of general specifications intended to serve as a guide for the teacher. In a sense it is a hybrid or synthesized model derived in part from certain of the ideas of Philip G. Smith and Louis E. Raths.[6]

MODEL FOR THE ANALYSIS AND TESTING OF VALUE JUDGMENTS[7]

1) Introduction and general identification of the object, person, event, behavior, policy, or state-of-affairs to be evaluated (hereafter referred to as the object).

Sample Probing Questions

- What do you know about the object?
- What have you heard others say about it?
- Did you know that Mr. A had this to say about it?.....
- What would Mr. B think of Mr. A's comment?
- Do any of you approve of the object? Why so?
- Who disagrees with that comment? Why?
- Are we really talking about the same thing?

2) Descriptive and definitional analysis and clarification of the object.

Sample Probing Questions (Descriptive)

- Who has actually seen the object?
- What is it like?
- Could it be described differently?
- Why the difference?
- Is it sometimes confused with object B? Why?
- Are we agreed now as to which object we are talking about?
- How might the object be classified or categorized?
- What distinguishes it from other objects in the category?

Sample Probing Questions (Definitional)

- •Who can give an example of the object?
- •Are there others?
- •How about A, B, or C?
- •What characteristics do these examples have in common? How do they differ?
- •Are we really interested in investigating all of the things that are sometimes classified as instances of the object?
- •Do we need a new term to identify what we are concerned with, perhaps an adjective modifier? Any suggestions?
- •For our purposes how might we define the object?
- •Does this sound helpful?
- •Can we proceed?

3) Solicitation of student reactions to the clarified and defined object. Presentation of alternative reactions when students are in essential agreement. Reactions to be classified in the following manner:

a) Appraising reactions

b) Prescriptive reactions

Sample Probing Questions

- •Now, since we have defined (or described) the object, what are some of your reactions or feelings about it?
- •Do you approve, disapprove, or are you neutral?
- •Do you like or dislike it?
- •Does anyone have any strong feelings about what ought to be done (or believed) regarding such things?
- •How many differing viewpoints do we have?
- •Are there others that you have heard expressed elsewhere?
- •How about this quote from Mr. A?

4) Probing and questioning of students for the purpose of determining the reasons for their appraising and prescriptive reactions to the object. Reasons to be classified in the following manner:

a) Reasons reflecting criterial judgments: When the reasons offered indicate that the initial reaction was prompted by the acceptance of specific rules or a set of criteria

b) Reasons reflecting consequential judgments: When the reasons offered indicate that the initial reaction was prompted by the belief that certain consequences would be likely to follow from (or be caused by) the object

c) Reasons reflecting preferential judgments: When the reasons offered indicate that the initial reaction was prompted by certain personal preferences or general attitudes, dispositions, and feelings which are activated when the student is confronted by the object.

Sample Probing Questions

- •Who would like to defend position A? Position B?
- •Why did you react as you did; what are your reasons?

- Do you like the object because you believe it will bring about something else? Explain your thinking.
- Do you disapprove of the object because it is contrary to something else you believe? Explain your thinking.
- Would you feel uncomfortable if you were asked to take a contrary point of view? Why?
- How many different kinds of reasons have we had presented?
- Can any of these be backed-up or proved?
- How might you justify your position Bill?.....

5) Application of procedures appropriate for justifying and testing all instances of criterial, consequential, and preferential value judgments.

a) Criterial Judgments: Justified on the basis of logical entailment (a logical test).

Sample Probing Questions (Criterial)

- Are you sure the object is consistent with A?
- Can you define A?
- Do you feel the same way about all things that are consistent with A?
- Wouldn't B also be consistent with A?
- Are you sure you are being consistent?
- Upon what basis do you accept A?
- Are there any other factors upon which you might base your reaction to the object?

b) Consequential Judgments: Justified on the basis of instrumental utility (an empirical test).

Sample Probing Questions (Consequential)

- Are you sure the object will lead to A?
- Can you clarify what you mean by A?
- How might you go about proving the relationship?
- Wouldn't the object also lead to C and D?
- Are there other means of achieving A?
- Do you feel the same way about all things that lead to A?
- Upon what basis can you justify the desirability of A?

c) Preferential Judgments: Justified on the basis of affective worth for the individual or group making the judgment (a subjective test).

Sample Probing Questions (Preferential)

- Clearly specify what you mean by the object.
- Would you prefer the object over A, B, or C?
- In what kind of circumstances would you reject the object and accept something else instead?
- How would your life be different if you were to reject the object?
- Do you feel the same way about all things that are consistent with your philosophy of life or life-style?
- How do other people feel about the object?
- Do other people accept or reject the object for reasons different from yours?
- How do you feel about your positions? Why?

6) Re-examination and re-assessment of initial and/or revised reactions, reasons, and judgments.

Sample Probing Questions

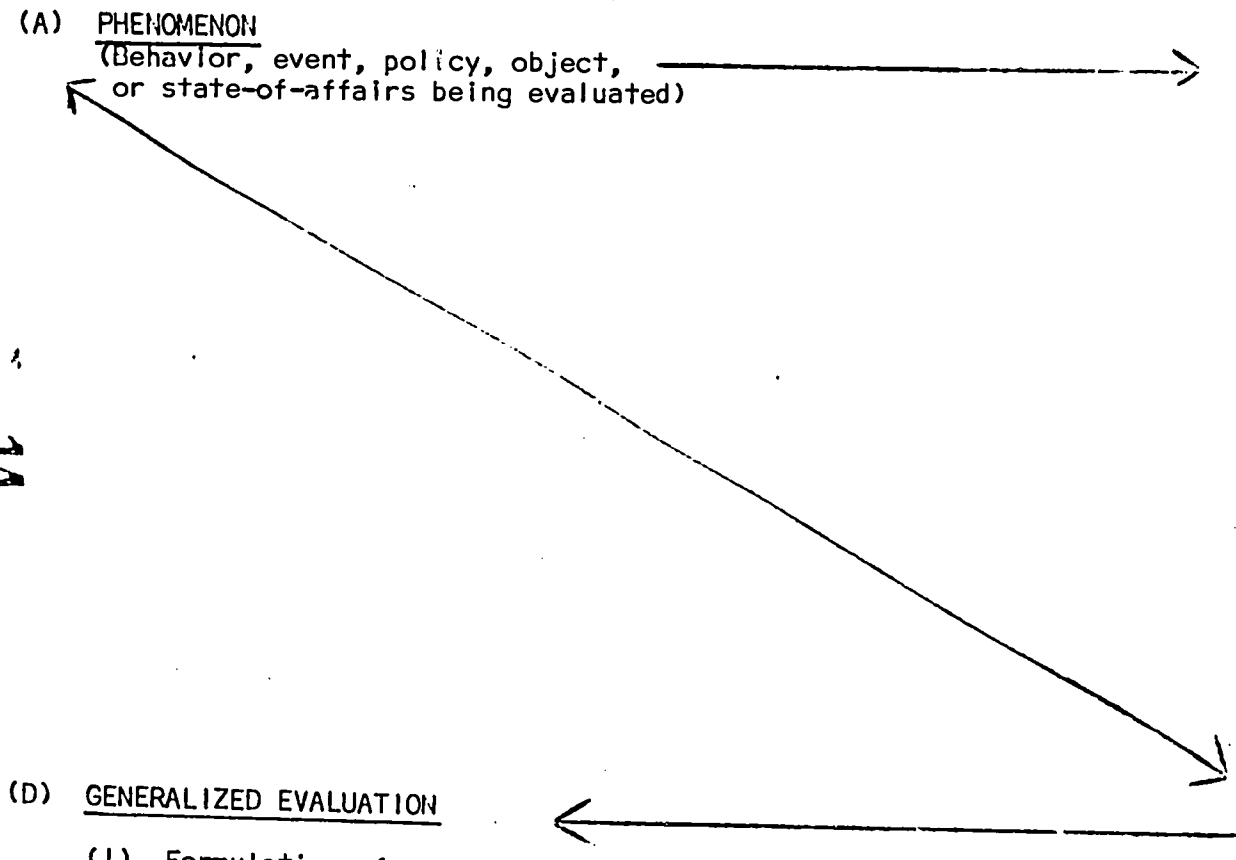
- How many different reactions do we have?
- How many different kinds of justifications do we have?
- Has anyone changed his position? Why?
- Has anyone discovered an additional way to support his initial reaction?
- Is anyone confused? How so?
- Do we have to agree on everything with reference to the object?
- Can we agree on some things and not on others? Any thoughts?
- Is your thinking consistent?
- Is your thinking consistent with your actions?
- What prompts you to change?
- Would you like to consider this object again after we have examined other related topics?

Figure I provides a useful way of viewing certain of the basic logical elements of the model. This one-page figural representation, combined with the sample evaluations which are keyed to it (see Appendix C), may be an adequate beginning point for teachers new to value inquiry. However, an expanded version of the model is to be found in Appendix B.

The model is not intended as a detailed blueprint or precise formula to be followed in exactly the same manner in each and every instance where value judgments might be subjected to analysis and testing. Instead, it should be viewed as a basic frame-work designed to guide practice; it makes explicit the direction in which the teacher should move, and points out a number of important things which he should consider as he proceeds. The way in which the teacher makes use of the total model or any one of its elements will be affected by the nature of the particular situation in which he finds himself and his level of technical competency and decision-making ability.

FIGURE 1: EVALUATIVE MODEL

(Gray)



(A) PHENOMENON
(Behavior, event, policy, object, or state-of-affairs being evaluated)

(B) APPRAISAL OR PRESCRIPTION

(1) Appraisal: The way the phenomenon is rated or graded. Such as: A-B-C-D-F; Good-Fair-Poor; Desirable-Undesirable; 1st rate-2nd rate-3rd rate; Good-Bad; Beautiful-Ugly, etc.

(2) Prescription: The way the phenomenon is judged with reference to possible action or behavior. Such as: injunctions, admonitions, oughts-ought nots, shoulds-should nots, etc.

(C) WARRANT (or Justification) for Appraisal or Prescription

(1) Statement of specific warrant: Basically a statement of the (a) criteria (or rules), or (b) consequences, or (c) preferences, which are used to support, back-up, or justify the appraisal or prescription.

(2) Testing of Warrant(s):

(a) Criterial: Determine fit or consistency of phenomenon with specific criteria (or rules).

(b) Consequential: Determine whether or not phenomenon will produce or be followed by certain consequences.

(c) Preferential: Determine fit or consistency of phenomenon with judger's life-style, character, and self-concept.

(D) GENERALIZED EVALUATION

(1) Formulation of generalized statement of evaluation (combining appraisal or prescription and tested warrant):

Form: "All phenomena warranted (or justified) in this way are to be appraised or prescribed in this way."

(2) Application of generalized evaluation:

(a) Instances of other phenomena that fit (or conform to) the warrant are presented

(b) Determine whether or not the student is inclined to employ the same appraisal or prescription to such phenomena.

Conclusion

In the preceding sections two models were proposed--one designed to assist the teacher in developing a value-oriented social studies curriculum and the other consisting of a set of instructional strategies for dealing with value judgments in a logical and hopefully productive manner. If value inquiry in the social studies is to become something more than a mere "fad" it will have to be grounded upon a sound rationale from which appropriate curricular designs and teaching strategies can be developed--designs and strategies which can be implemented in schools by practicing social studies teachers. It is hoped that the models herein suggested will serve as a stimulus or beginning point for serious thought and action with regard to making value inquiry an integral element of social studies education.

References and Notes

[1]Among the exceptions are the following: Donald W. Oliver and James P. Shaver, Teaching Public Issues in the High School (Boston: Houghton Mifflin Company, 1966); Maurice P. Hunt and Lawrence E. Metcalf, Teaching High School Social Studies (New York: Harper and Row, 1968); Byron G. Massialas and C. Benjamin Cox, Inquiry in Social Studies (New York: McGraw-Hill, 1966); Fred M. Newman, Clarifying Public Controversy (Boston: Little, Brown and Company, 1970); Lawrence E. Metcalf, ed., Values Education (Washington, D. C.: National Council for the Social Studies, 1971).

[2]Harry S. Broudy, Building a Philosophy of Education (2nd ed., Englewood Cliffs, New Jersey: Prentice-Hall, 1961), pp. 142-143.

[3]Louis E. Raths et al., Values and Teaching (Columbus, Ohio: Charles E. Merrill, 1966), p. 137.

[4]Marion Brady, "The Key Concept," Social Education, XXXI:601 (November, 1967).

[5]A more detailed version of this adaptation of Brady's model has been prepared by the writer for use in social studies methodology and curriculum courses on the Illinois State University campus. (See Appendix A).

[6]See in particular Chapters 6 and 7 of Philip G. Smith, Philosophy of Education (New York: Harper and Row, 1964), and Chapters 2,3, and 4 of Raths et al., op. cit.

[7]An expanded version of this model has been prepared by the writer for use in social studies methodology courses on the Illinois State University campus. (See Appendix B).

APPENDIX A: CURRICULAR MODEL

MODEL FOR THE ANALYSIS AND COMPARISON OF CULTURAL VALUE SYSTEMS*

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Model Categories	Sample Probing Questions
1) Identifying and clarifying dominant values (of culture and/or subgroups) This would include a thorough study and analysis of the culture for the purpose of determining those collectively held assumptions about and orientations toward the things that matter most. It should lead to the identification of a set of dominant value themes (perhaps not more than ten or twelve in number).	•What are the people of the culture willing to die for? •How are they oriented toward other peoples and toward the supernatural? •What are their heroes like, and how do they honor or reward respected individuals? •What kind of things do they accumulate and discard? •What do they laugh about and cry about? •What kind of things do they consider beautiful? •How are they oriented toward authority, nature, and causality?
2) Determining the factors that contributed to the creation of the dominant values This would include a study of the history and geography of the culture in order to identify and illuminate value-creating experiences and environments. The study of history should reveal the major ideas, individuals, and events which shaped the distinctive value pattern. The study of geography should make clear the impact of such things as resources, climate, and topography upon the value pattern of the culture.	•To what extent have the values of the culture changed over the years? •How can you account for the changes (or lack of change)? •To what extent have their values been influenced or shaped by historical events, the physical environment, or contacts with other peoples? •Are there certain ideas, individuals, or events which apparently gave rise to their pattern of values?
3) Determining the means by which dominant values are transmitted from generation to generation This would include a careful study of the culture's systems and techniques of value transmission; it would consist mainly of a study of institutions and various processes of socialization and social control.	•Who is responsible for the training of the children and young people in the culture? •How is it done, and what are they taught? •For what are young people punished, and how are they punished? •How can young people gain respect and rewards? •Are young people encouraged to have original ideas? •What kind of changes are most usually noted from generation to generation?

Model Categories	Sample Probing Questions
4) Determining the contemporary influences (or factors) tending to change the dominant values This would include a study of the instruments and techniques of value alteration in the culture; it would include a study of those institutions, folkways, and pressures which tend to create new values as well as those which alter or destroy traditional values. It would be hoped that students would come to understand that even though values tend to be static, a culture's value conflicts and inconsistencies and the pressures exerted by other cultures and by technological advances create change.	•Do most of the people in the culture seem to behave in a manner consistent with their professed major values? •Are there very many new ideas noted in the culture? •Do you note any new ideas that appear to conflict with any of the traditional ideas or values? •Is the culture threatened in any way by forces or ideas from the outside? If so, specify. •Is there very much difference between the values of the young and the values of adults? •Do young people do or believe very many things that their parents did not do or believe at the same age? Specify.
5) Formulating predictive hypotheses about patterns of behavior This would include practice in tracing the behavioral implications of value configurations in order to make predictions of possible patterns of behavior. It would be hoped that students would come to realize that a culture's behavior is usually reasonably consistent with its values; and therefore, a rough degree of prediction is possible.	•What might people in the culture find objectionable in culture B? In culture C? Why so? •What might people in the culture be likely to do if confronted with problem X? With problem Y? Why so? •If asked to select a new leader, what characteristics would the people of the culture look for in prospective leaders? Why so? •If given a choice between A, B, or C, which one would a person from the culture be more likely to choose? Why?
6) Analyzing the nature of value conflicts This would include a study of the major social problems of the culture in an effort to identify the values involved. It would be hoped that students would come to realize that what a culture defines as a social problem is indicative of its value system; and that social problems are difficult to solve because they are in essence nothing more than conflicts between things that are valued.	•What are the major problems facing the culture? •Are these recognized by the people of the culture as problems, or merely by you as an observer? •What are the most common kinds of disagreements noted among the people of the culture? •Are some people failing to conform to traditional ways of behavior? If so, who? Why so? •Are some people trying to introduce new ideas and ways of behaving? •How are they dealt with? •In what ways does the culture seem to be changing (if at all)? •Will such changes have any effect on traditional values? Specify.

Model Categories	Sample Probing Questions
7) Comparing cultural value systems (past and present) This would include practice in comparing different (or alternative) value systems in terms of their uniqueness and commonality with reference to: (a) dominant values, (b) origins, (c) modes of transmission, (d) stability and change, (e) predictive implications, and (f) conflicts and social problems.	•What beliefs do the two cultures have in common? •What differences do you note? •How can you account for these similarities and differences? •What problems does a culture A have that culture B does not have? Why the difference? •Why does culture A value X and culture B reject X? •Which culture is undergoing the greatest amount of change? Why do you think so? •Which of the two cultures would you prefer to live in? Explain the reasons for your choice.

* The original proposal for such a model was made by Marion Brady in an article entitled, "The Key Concept" (Social Education, November 1967, p. 601-604).

APPENDIX B: HEURISTIC MODEL

MODEL FOR THE ANALYSIS AND TESTING OF VALUE JUDGMENTS

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Illinois State University

Model Categories	Sample Probing Questions
1) Introduction and general identification of the object, person, event, behavior, policy, or state-of-affairs to be evaluated (hereafter referred to as the object) a) Focus upon prior learnings related to the object. b) Encourage a variety of responses reflecting both cognitive and affective frames-of-reference regarding the object. c) Make available a set of inconsistent and contradictory proposals, interpretations, and implications with reference to the object.	-What do you know about the object? -What have you heard others say about it? -Did you know that Mr. A had this to say about it?..... -What would Mr. B think of Mr. A's comment? -Do any of you approve of the object? Why so? -Who disagrees with that comment? Why? -Are we really talking about the same thing?
2) Descriptive and definitional analysis and clarification of the object a) Descriptive and contextual clarification of a singular, concrete, describable object 1. Descriptive information (i.e. relevant observed or recorded data) 2. Contextual information (i.e., clarification of special or unique circumstances or situational stipulations) 3. Subsumptive classification (i.e., object subsumed as an instance of a more general object) b) Definitional meaning of a general, abstract, definable object (e.g., terms, ideas, concepts) 1. Denotative meanings (e.g., specific instances or examples and operational definitions)	(Descriptive) -Who has actually seen the object? -What is it like? -Could it be described differently? -Why the difference? -Is it sometimes confused with object B? Why? -Are we agreed now as to which object we are talking about? -How might the object be classified or categorized? -What distinguishes it from other objects in this category? (Definitional) -Who can give an example of the object? -Are there others?

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2. Connotative meanings (e.g., defining attributes and characteristics) 3. Stipulated meaning (if necessary in order to proceed)	-What characteristics do these examples have in common? How do they differ? -Are we really interested in investigating all of the things that are sometimes classified as instances of the object? -Do we need a new term to identify what we are concerned with, perhaps an adjective modifier? Any suggestions? -For our purposes how moght we define the object? -Does this sound helpful? -Can we proceed?
3) Solicitation of the student reactions to the clarified and defined object. Presentation of alternative reactions when students are in essential agreement. Reactions to be classified in the following manner: a) Appraising reactions (e.g., approval-disapproval, ratings, like-dislike, preferential and derogatory comments, etc.) b) Prescriptive reactions (e.g., injunctions, admonitions; mainly oughts and ought-nots)	-Now, since we have defined (or described) the object, what are some of your reactions or feelings about it? -Do you approve, disapprove, or are you neutral? -Do you like or dislike it? -Does anyone have any strong feelings about what ought to be done (or believed) regarding such things? -How many differing viewpoints do we have? -Are there others that you have heard expressed elsewhere? -How about this quote from Mr. A?
4) Probing and questioning of students for the puepose of determining the reasons for their appraising and prescriptive reactions to the object. Reasons to be classified in the following manner: a) Reasons reflecting criterial judgments: When the reasons offered indicate that the initial reaction was prompted by the acceptance of specific rules or a set of criteria. b) Reasons reflecting consequential judgments: When the reasons offered indicate that the initial reaction was prompted by the belief that certain consequences would be likely to follow from (or be caused by) the object	-Who would like to defend position A? Position B? -Why did you react as you did; what are your reasons? -Do you like the object because you believe it will bring about something else? Explain your thinking. -Do you disapprove of the object because it is contrary to something else you believe? Explain your thinking. -Would you feel uncomfortable if you were asked to take a contrary point of view? Why? -How many different kinds of reasons have we had presented?

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c) Reasons reflecting preferential judgments: When the reasons offered indicate that the initial reaction was prompted by certain personal preferences or general attitudes, dispositions, and feelings which are activated when the student is confronted by the object.	-Can any of these be backed-up or proved? -How might you justify your position Bill?.....
5) Application of procedures appropriate for justifying and testing all instances of criterial, consequential, and preferential value judgments. a) Criterial Judgments: Justified on the basis of logical entailment. Such judgments are justified if it can be demonstrated that the object is consistent with or conforms to a given value, or explicit system or scheme of values (usually stated in the form of rules or criteria) accepted (and valued) by the individual or group making the judgment. Thus, criterial judgments are formally warranted, and therefore require a logical test involving steps such as the following: 1. Precise definition or description of the object being evaluated. 2. Explicit statement of the value(s), rules, or criteria serving as the formal warrant for the evaluation. 3. Determine, by means of logical inference, whether or not the object is logically implied by the warrant. 4. Formulate and apply generalized evaluation: a. Formulate generalized evaluation (a general statement of the evaluation which combines the appraisal or prescription and the	(Criterial) -Are you sure the object is consistent with A (the warrant)? -Can you define A? -Do you feel the same way about all things that are consistent with A? -Wouldn't B also be consistent with A? -Upon what basis do you accept A? -Are there any other factors upon which you might base your reaction to the object?

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Such as: "All objects warranted or justified in this way are to be appraised or prescribed in this way"). b. Apply generalized evaluation (where instances of other objects that fit the warrant are presented in order to determine whether or not students are inclined to employ the same appraisal or prescription to such objects). 5. Identify and analyze the value judgments (and justifications) that might be offered in support of the formal warrant employed in the evaluation. 6. Apply the appropriate test to the criterial, consequential, or preferential value judgments offered in support of the rules or criteria.	
b) Consequential Judgments: Justified on the basis of instrumental utility. Such judgments are justified if it can be demonstrated that the object will produce or be followed by a particular effect or state-of-affairs that is valued by the individual or group making the judgment. The object has extrinsic value for the judger(s). Thus, consequential judgments are factually warranted, and therefore require an empirical test involving steps such as the following:	(Consequential)
1. Precise definition or description of the object being evaluated. 2. Precise definition or description of the valued effect or state-of-affairs serving as the contingent factual warrant for the	-Are you sure the object will lead to A (the warrant)? -Can you clarify what you mean by A? -How might you go about proving the relationship?

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3. Determine, by means of experimental observation or historical verification, whether or not the object is likely to produce or be followed by the valued consequence.	-Wouldn't the object also lead to C and D? Are there other means of achieving A?
4. Formulate and apply generalized evaluation:	-Do you feel the same way about <u>all</u> things that lead to A?
a. Formulate generalized evaluation (a general statement of the evaluation which combines the appraisal or prescription and the tested warrant. Such as: "All objects warranted or justified in <u>this</u> way are to be appraised or prescribed in <u>this</u> way").	-Upon what basis can you justify the desirability of A?
b. Apply generalized evaluation (where instances of other objects that fit the warrant are presented in order to determine wether or not students are inclined to employ the same appraisal or prescription to such objects).	
5. Identify and analyze the value judgments (and justifications) that might be offered in support of the factual warrant (the consequential object) employed in the evaluation.	
6. Apply the appropriate test to the criterial, consequential, or preferential value judgments offered in support of the consequential object.	
c) <u>Preferential Judgments</u>: Justified on the basis of <u>affective worth</u> for the individual or group making the judgment. Such judgments are justified if it can be demonstrated that the object is consistent with and in harmony	

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with an individual's character, personality or self-concept; if it is integrally related to his philosophy of life to the extent that it is equated with "what he is" and "what he wants to be." The object has intrinsic value for the judger(s). Thus, preferential judgments are systemically warranted, and require a subjective test (i.e., introspective self-analysis) involving steps such as the following: 1. Precise definition or description of the object being evaluated 2. Explicit statement of a philosolphy of life to which one subscribes (and a commitment to behavior consistent with the philosophy). 3. Determine, by means of introspective self-analysis and logical inference whether or not the object is consistent with the stated philosophy of life (or with "what one is" and "what one wants to be."). 4. Formulate and apply generalized evaluation: a. Formulate generalized evaluation (a general statement of the evaluation which combines the appraisal or prescription and the tested warrant. Such as: "All objects warranted or justified in this way are to be appraised or prescribed in this way"). b. Apply generalized evaluation (where instances of other objects that fit the warrant are presented in order to determine whether or not students are inclined to employ the same ap-	(Preferential) -Clearly specify what you mean by the object. --Would you prefer the object over A, B, or C? -In what kind of circumstances would you reject the object and accept something else instead? -How would your life be different if you were to reject the object? -Do you feel the same way about all things that are consistent with your philosophy of life or life-style? -How do other people feel about the object? -Do other people accept or reject the object for reasons different from yours? -How do you feel about your positions? Why?

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5. Identify and analyze the value judgments (and justifications) of other individuals with reference to the object being evaluated. 6. Compare the criterial, consequential, or preferential value judgments of others with your own in an effort to understand alternative ways of value judging and structuring personality.	
6) Re-examination and re-assessment of initial and/or revised reactions, reasons, and judgments a) Summarize alternative ways of evaluating the object. b) Determine individual changes of position. c) Determine degree of consensus or agreement achieved: 1. To what extent is agreement necessary? 2. To what extent is it possible to agree to disagree? 3. To what extent are some values "better" than others? d) Individual assessment of value position: 1. Is my value position the result of free, thoughtful choice after the consideration of other possibilities or alternatives? 2. Am I satisfied with and proud of my value position? 3. Am I willing to repeatedly act in a manner consistent with my value position?	-How many different reactions do we have? -How many different kinds of justifications do we have? -Has anyone changed his position? Why? -Has anyone discovered an additional way to support his initial reaction? -Is anyone confused? How so? -Do we have to agree on everything with reference to the object? -Can we agree on some things and not on others? Any thoughts? -Is your thinking consistent? -Is your thinking consistent with your actions? -What prompts you to change? -Would you like to consider this object again after we have examined other related topics?

APPENDIX C: SAMPLE EVALUATIONS

(Keyed to: Evaluative Model)

Example #1:

(A) Giving of alms to the poor
(B) Good (i.e., appraised as a good act)
(C) Sample statements of specific warrants: (Why is it good?)

(a) It helps fulfill the needs of the poor (consequential warrant)
(b) It makes the giver happy (consequential warrant)
(c) It is consistent with a major tenet of the Judao-Christian system of ethical behavior (rule or criterial warrant)
(d) It is something I have consistently done throughout my adult life; I wouldn't feel happy with myself if I did otherwise whenever I encounter someone in need (preferential warrant)

(D) Sample generalized statements of evaluations (matched with a, b, c, d, above)

(a) Anything that helps fulfill the needs of the poor is good
(b) Anything that makes a giver happy is good
(c) Anything that is consistent with a major tenet of the Judao-Christian system of ethical behavior is good.
(d) Anything that I have consistently done throughout my adult life and wouldn't feel happy with myself if I didn't do is good.

Example #2:

(A) Legalization of Abortion
(B) Ought not to be done (i.e., negative prescription)
(C) Sample statements of specific warrants: (Why ought not to be done?)

(a) It would result in the termination of human life (consequential warrant)
(b) It would encourage sexual promiscuity (consequential warrant)
(c) It would be contrary to the dictates of my religion (criterial or rule warrant)
(d) It would upset me and make me sad to think that such a thing could go on around me. I wouldn't want to do it myself; I wouldn't want my friends to do it; and I wouldn't want my children to do it! It just goes against my grain. (preferential warrant)

(D) Sample generalized statements of evaluations (matched with a, b, c, d, above)

(a) Anything that would result in the termination of human life ought not to be allowed.
(b) Anything that would encourage sexual promiscuity ought not to be allowed.
(c) Anything that would be contrary to the dictates of my religion ought not to be allowed.
(d) Anything that I wouldn't do or want my friends or children to do, and that upsets and makes me sad ought not to be allowed.