DOCUMENT RESUME

ED 129 718 95 SP 010 430

AUTHOR Stahl, Robert J.
TITLE Values/Moral Education: A Synthesis Model. Special Current Issues Publication: No. 7.
INSTITUTION ERIC Clearinghouse on Teacher Education, Washington, D.C.
SPONS AGENCY National Inst. of Education (DHEW), Washington, D.C.
PUB DATE Oct 76
NOTE 57p.
AVAILABLE FROM ERIC Clearinghouse on Teacher Education, Suite 616, One Dupont Circle, Washington, D.C. 20036 ($0.65)

EDRS PRICE MF-$0.83 HC-$3.50 Plus Postage.
DESCRIPTORS Affective Behavior; *Behavioral Objectives; *Cognitive Development; *Decision Making; Learning Activities; *Models; *Moral Development; *Moral Values; Student Behavior; Values; Verbal Communication
IDENTIFIERS *Values Education

ABSTRACT

To assist teachers, teacher educators, and researchers to plan instructional objectives in values education, a model is presented that synthesizes the values clarification and cognitive moral development approaches. An explanation is provided of the process and verbal approaches to values clarification, as well as a detailed explication of Kohlberg's cognitive development approach. Among its chief characteristics, the model: (1) describes what occurs during instructional activities in regard to values clarification and moral reasoning behavior as aspects of affective development; (2) extracts and describes internal cognitive process operations in terms of observable patterns of student verbal behavior; and (3) focuses on the appropriate categories and patterns of language consistent with the reasoning processes used in clarifying values and in the development and use of moral reasoning, rather than on the substance or content of a value or moral choice. Examples are given of two theoretical moral dilemmas for classroom presentation with suggestions for teacher preparation activities, "discussion starter" questions, and criteria for decision-making. (MM/PBS)

CURRENT
ISSUES
PUBLICATION

Values/Moral Education:
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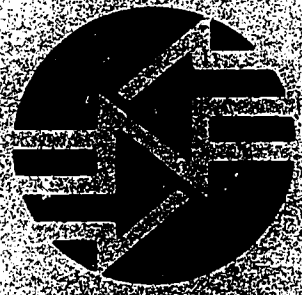

ERIC CLEARINGHOUSE ON TEACHER EDUCATION

Values/Moral Education:

A Synthesis Model

Robert J. Stahl

Assistant Professor of Education
Mississippi University for Women
Columbus, Mississippi

Published by:

ERIC Clearinghouse on Teacher Education
Suite 616, One Dupont Circle
Washington, D.C. 20036

October 1976

SP 010 430

The Clearinghouse is funded by the
National Institute of Education,
in cooperation with the following
associations:

American Association of Colleges for Teacher Education
American Alliance for Health, Physical Education, and Recreation
Association of Teacher Educators
National Education Association

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FOREWORD

With the recent revival of concern among educators and parents for the teaching of values in the schools, teachers have been searching for a coherent distillation of the philosophical bases of current approaches to values and moral education, as well as effective methods and techniques for implementing these theories in the classroom.

According to Robert Stahl, two major approaches have arisen, and practitioners have felt obliged to choose sides between what appear to be conflicting theories. He describes the values clarification approach, originally expounded by Louis Raths, Sidney Simon, and their associates, as holding that students need to learn to identify--to clarify--the values that influence their behavior, and to understand the process of valuing, that is, the choices they make in arriving at the values they hold.

Proponents of the cognitive moral development approach developed by Lawrence Kohlberg, however, feel that values clarification stops short with self-awareness and leads students to believe in ethical relativity--that one person's values are as "good" as another's. The Kohlbergians propose, rather, to stimulate students to move toward higher stages of moral reasoning, and to convey to them the idea that some reasons or ways of reasoning are indeed more adequate than others.

The author contends here that the separation between the two philosophies is more apparent than real; that the two approaches focus basically on identical processes in values/moral decision making; and that a synthesis of the two approaches into a practical instructional strategy would be a welcome aid to teachers. It is his purpose, in this seventh in the series of Special Current Issues Publications (SCIP), to present a synthesis model for values/moral education within the classroom after an examination of the similarities in the theoretical constructs.

The Clearinghouse expresses its appreciation to Dr. Stahl for his contribution, and welcomes any comments or suggestions from readers.

Karl Massanari
Director, ERIC Clearinghouse
on Teacher Education

ABSTRACT

To assist teachers, teacher educators, and researchers to plan instructional objectives in values education, a model is presented that synthesizes the values clarification and cognitive moral development approaches. An explanation is provided of the process and verbal approaches to values clarification, as well as a detailed explication of Kohlberg's cognitive development approach. Among its chief characteristics, the model: (1) describes what occurs during instructional activities in regard to values clarification and moral reasoning behavior as aspects of affective development; (2) extracts and describes internal cognitive process operations in terms of observable patterns of student verbal behavior; and (3) focuses on the appropriate categories and patterns of language consistent with the reasoning processes used in clarifying values and in the development and use of moral reasoning, rather than on the substance or content of a value or moral choice. Examples are given of two theoretical moral dilemmas for classroom presentation with suggestions for teacher preparation activities, "discussion starter" questions, and criteria for decision-making.

HISTORICAL PERSPECTIVE

Values education--more specifically, values clarification and moral development--is one of the most popular movements in contemporary American education. However, some form of values education has always been included within the curricula of this nation's schools. Prior to this century, American school children were constantly confronted with values-laden experiences through such books as The Holy Bible, The Horn Book, The New England Primer, and McGuffey's Reader--all of which stressed values and moral teachings. Until the late 1800's, the study of moral philosophy and logic was expected of many secondary school students. And today, as in schools everywhere, the teaching of "good" citizenship, the stress on obeying societal laws and mores, and the enforcement of teacher and school rules and procedures are not-so-subtle efforts to impose value standards upon and instill these values within the nation's youth. Schools cannot escape from "teaching" values, whether overtly or as part of the "hidden" curriculum. For most of our history, the primary way in which schools have dealt with their values education role has been through using the values/moral inculcation-indoctrination approach.

In the first third of this century, the philosophy of John Dewey introduced the seedlings of ideas which were later to revolutionize the world of values education. For it is on the foundation of Dewey's work that the work of Louis Raths, Sidney Simon, and Lawrence Kohlberg was built. In fact, the current emphasis in this area of education is largely the result of the efforts of Raths and his associates (in values clarification) and Kohlberg (in cognitive moral development). Moreover, since the publication of Values and Teaching (Raths et al., 1966), values education has been a predominant force for change at all levels of formal education in America. It is doubtful that the present acceptance of moral reasoning and moral development objectives and materials would have been possible without the pioneering efforts of Raths and his colleagues in the domain of values education.[1]

DEFINING THE TERMS

As might be expected, there is virtually no agreement among various authors concerning the definition of terms and concepts used in values education. Values and morals have been defined as beliefs about the goodness or worth of an entity, moral emotions, standards or criteria of worth, external ideals, implementation of

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[1] Rather than present and include lengthy citations within the text, this monograph provides selected appropriate references in the bibliography for the reader who wants to examine in greater detail the works of those individuals cited.

justice and right, and behavioral activities. As a general rule, most of these definitions incorporate some notion that values or morals serve the function of specifying or determining criteria for goodness, badness, worth, rightness, and justice, or the function of assigning relative ratings or priorities to ideas, decisions, emotions, consequences, and behaviors.

Valuing and moral development, as processes, have also been defined in several ways. Among the definitions most widely used are: the act of making value or moral judgments; the process of choosing, prizing, affirming, and acting; the process of assigning a value rating to an entity; the process of analyzing value questions or moral dilemmas; the act of verbalizing values and preferences; the act of acquiring and adhering to moral standards or value choices; the act of using a criterion to determine the goodness or worth of an entity or phenomenon. This paper will not make any attempt to define these terms once and for all, but will present them within the context of the various approaches to values education currently available to the teacher educator and the classroom teacher.

PURPOSE

Questions have been raised as to the compatability and overlapping of values clarification and moral development objectives. Can the teacher who seeks to achieve the objectives of one of these approaches escape moving toward the objectives of the other approach? Is moral development likely to result from values clarification instructional strategies? What is the proper relationship between values and moral education? This monograph will attempt to answer these questions and others in the domain of values education. First, an explanation of two approaches to values clarification will be provided, as will a detailed explication of the cognitive moral development approach suggested by Kohlberg. Then a model will be offered which attempts to synthesize the values clarification and cognitive moral development approaches into a practical, workable instructional theory. Thus the purpose of this monograph is to present a synthesis model for achieving values education instructional objectives within content-centered classrooms after first examining the current theories from which the model is abstracted.

VALUES CLARIFICATION AND COGNITIVE MORAL DEVELOPMENT: A REVIEW

The two most prominent theoretical constructs in values education today are values clarification and cognitive moral development. Since they are the bases upon which the "synthesis model" to be presented later in this monograph is framed, both of these approaches are discussed in some depth.

VALUES CLARIFICATION: TWO APPROACHES TO THIS ONE APPROACH

A Process Approach to Values Clarification

The late Louis Raths coined the term "values clarification" during the 1950's as a result of his work with the philosophical ideas of John Dewey. Dewey's two most important works in this area, Moral Principles in Education (1909) and Theory of Valuation (1939), provided much of the foundation for Raths' approach to values education. Raths devoted years to clarifying, expanding, and extending Dewey's ideas on the process of valuing into a workable, practical theory for classroom instruction.

The Theoretical Framework. According to Raths and his associates (1966), a number of problem behaviors that students exhibit are caused by values--or, more precisely, by a lack of values. In other words, students who have certain types of behavioral problems tend to decrease the frequency and intensity of these behaviors after they have encountered certain types of value experiences. Hence, values or the lack of values must be included as one viable explanation for the behavior of all students. Because they can be affected within educational settings, schools should help students develop and clarify their values.

Understandably, all individuals vary in the degree to which they relate to or perceive their relationship to their society. To Raths, persons who live their lives with a clear understanding of their relationship to society are characterized by such terms as positive, purposeful, enthusiastic, and proud. By the same token, persons who are unclear or have difficulty in relating to their environment and society are characterized by behavioral patterns congruent with such terms as apathetic, flighty, very uncertain, very inconsistent, drifty, overconforming, irrational over-dissenters, and role players. In this second group, the patterns of behavior compensate for not knowing how to cope with the world. Hence, if "values" are those elements that indicate how one has decided to use life, then the first group would be characterized as individuals who know what they value (in other words, have clarified values), while the second group would be described as people who possess unclear values (who are confused in their values).

As defined by Raths et al. (1966), the "values" with which we ought to be concerned deal more with the process of valuing than with the actual content of these values. To these theoreticians, all persons have to develop their own values from the entire range of values open to them. Values are personal and are the result of personal choice. For this reason, Raths and his colleagues stress the process of making value-related decisions rather than the acquisition of the content of what one ought to value. Helping students to develop a process of valuing, then, is giving them something that should serve them throughout their lifetimes. Hence, this theory postulates that individuals can arrive at values as a result of an intellectual process involving choosing, prizing, and behaving. Furthermore, one can assume that students involved in this intellectual process will arrive at something--this something they choose to label a "value."

At the same time, not all behaviors or expressions are values or the product of values. By this definition of value and valuing, few behaviors are ever really values. Individuals frequently have inclinations or predispositions to act in certain ways. These inclinations and predispositions, according to Raths, are most accurately referred to as values indicators. These values indicators do not meet all the criteria for a value, but do suggest a tendency toward a value position. Eight distinct categories of behavior which have a significant relationship to valuing and which make up the values indicators are: goals and/or purposes; aspirations; attitudes; interests; feelings; beliefs and convictions; activities; and worries, problems, and obstacles. Ideally, one should move from values indicators to the level of values with each of these inclinations through the seven valuing subprocesses described below.

The Process of Valuing. Unless a series of events satisfies all seven of the criteria identified as being involved in the process of valuing, then, by definition, this series of events cannot result in a value. In other words, for a value to result, an individual must successfully engage in and complete all seven of the behaviors specified as making up the process of valuing. The seven required criteria collectively constituting the process of valuing are:

1. to choose freely;
2. to choose among alternatives;
3. to choose after thoughtful consideration has been given to the consequences of each alternative;
4. to select, cherish, and be satisfied with the choice;
5. to willingly affirm the choice publicly;
6. to act upon the choice; and
7. to repeat the behavior(s) resulting from the choice.

As these seven criteria suggest, this approach is not concerned with the content of an individual's values but with the way one operates

toward arriving at a value. The focus is on how people arrive at certain beliefs and how one may assist students to examine and clarify the beliefs and values they already hold.

Simon, an associate of Raths and one of the leaders in the field of values education, reiterates that the values clarification approach does not seek to instill any particular set of values (Simon et al., 1972). Instead, the objective of the approach is to help students apply behaviors consistent with the seven criteria of valuing to already formulated values and beliefs as well as to those in the process of emerging. Thus, the teacher who follows this approach to values education plans, guides, and encourages student behaviors consistent with these seven subprocesses.

Ideally, when strategies and activities are followed according to the theory-implementation procedures advocated by Raths and Simon, students are engaged in processes likely to develop new values and clarify existing ones.

A Verbal Approach to Values Clarification

While values clarification as defined by Raths and Simon is primarily a personal and internal process, the activities and events surrounding this process may take the form of external, objective behaviors. Casteel and Stahl (1973, 1975) have defined one approach to values clarification as involving patterns of observable student performance criteria. These authors have defined the process of valuing as involving patterns of language which students use and from which the teacher or an observer may reasonably infer that internal valuing processes are occurring. Specifically, values clarification refers to desired patterns of student verbal statements, the occurrence of which can be used as a basis for inferring that students are engaged in comprehending, conceptualizing, and clarifying values and are involved actively in the process of valuing. To these authors, teachers who posit values clarification as an instructional objective should design and guide student activities to elicit these verbal behaviors from their students.

Four Phases of Values Clarification. According to this approach, a values clarification strategy consists of four distinct but interrelated phases: the Comprehension Phase, the Relational Phase, the Valuation Phase, and the Reflective Phase. While the four phases are presented here in sequence, during actual classroom discussion students may move among these phases, especially the first three, as necessary in order to clarify their values.

1. The Comprehension Phase stresses student understanding of the situation or resource serving as the focus of the valuing episode. The resources may be a poem, a contrived situation, a reading, a cartoon, etc. Students are encouraged to identify and recall substantive data found in the learning resource or from past studies. They are called upon to

demonstrate their understanding of the resource and other relevant, available data. The five categories of student verbal statements associated with this phase of values clarification are topical, empirical, interpretive, defining, and clarifying statements.

2. The Relational Phase stresses the integration of the values clarification episode with the content subject matter being studied in the ongoing classroom unit, and emphasizes student understanding of the data in light of the focus of the lesson. Students search for and identify connections between the instructional resource, available data, and the focus of the inquiry lesson. They may also identify and establish relationships between the data and interpretations being presented within the resource or the inquiry discussion. The six categories of student statements identified with this phase are topical, empirical, interpretive, defining, clarifying, and criterial statements.

3. The Valuation Phase stresses personal reactions of students to the learning resource and/or the situation presented in the resource. Students express their preferences for and against certain ideas, behaviors, decisions, and entities. They identify the options available in given situations, the criteria by which they considered and made value choices, and the consequences which may be or should be considered prior to a decision. They may even express their emotional reactions in the form of personal feelings. The valuation phase is associated with five categories of student verbal behavior: preferential, consequential, criterial, imperative, and emotive. When these verbal behaviors occur in configurational patterns of language, then the teacher may reasonably infer that students are using valuing skills.

4. In the Reflective Phase, internal consistency is a highly valued behavior. This phase is designed to enable students to examine the consistency with which they valued and assigned value ratings as well as the consistency of their use of these assigned value choices. Therefore, the data used during this phase of values clarification are taken from previous activities incorporating phases one through three. Once students have completed at least three values clarification exercises containing the first three phases and all three are related to the same instructional focus, then they are ready to begin the Reflective Phase. During this phase, students examine how they formed relationships, how they obtained their knowledge and understandings, how they determined relevance, how they assigned values, and how they used these value ratings. An exploration of these critical areas helps students to reflect upon and reconsider their understandings, relationships, and assigned preferences. Instruction designed to enable students to

achieve successful completion of the Reflective Phase is appropriately labeled a "values clarification strategy."

The Value Sheet. The instructional resource stressed by Casteel and Stahl in their approach to values clarification is called the "value sheet." To them, value sheets are carefully planned and written activities designed to elicit desirable patterns of verbal statements from students. Furthermore, in this approach, value sheets must be planned and used in conjunction with an ongoing unit of subject matter instruction and must be an integral part of that unit. Thus, the teacher does not have to break from teaching subject matter understanding in order to take time to help students to learn valuing skills and to clarify their values.

The approach advocated by Casteel and Stahl attempts to provide classroom teachers with the specifics of how to carefully plan for, develop, implement, monitor, and assess instructional activities to meet their values clarification objectives.

Currently, these two approaches, the Raths-Simon and Casteel-Stahl approaches, are the most clearly stated and widely used programs designed to assist students in clarifying their values.

COGNITIVE MORAL DEVELOPMENT

To Lawrence Kohlberg, "values clarification" is a step in the right direction in terms of a rational approach to moral education--values clarification elicits from students their own judgments and preferences in situations where value choices are needed. Furthermore, values clarification student responses are not dictated by the teacher but are the student's own personal views and reactions. But Kohlberg believes that, for the most part, values clarification does not go beyond self-awareness of one's own values and tends to lead to a belief in ethical relativity. That is, students come to believe that the ways they themselves define a situation, select values, and make value choices within a situation are sufficient to make and justify a value position. Thus, they come to believe that their personal criteria and values are as "good" as anyone else's.

The cognitive moral development approach to moral education developed by Kohlberg stresses many of the same procedures and methodologies advocated by values clarifiers. However, rather than helping students merely become "aware" of their own value positions, this approach has as its aim the stimulation of movement toward higher stages of moral reasoning. Corollary aims include: changing the ways in which students reason morally rather than changing the particular beliefs and values involved; assisting the entire class to develop toward the next higher stages rather than to converge on one pattern of thought or type of solution; and conveying to students the idea that some reasons or ways of reasoning are better than others by the very fact that they are more adequate ways

of reasoning. Finally, besides having more definite aims than values clarification approaches, the cognitive moral development approach restricts values education to that which is moral or, more specifically, to justice.

The Contributions of Dewey

Like the values clarification approach suggested by Raths, the cognitive moral development theory has its roots in the philosophical-theoretical ideas of Dewey (1909, 1939, 1964). It was Dewey who stated the cognitive-developmental approach for the first time. For Dewey, the aim of education was individual growth and development in both the cognitive and moral domains. Furthermore, educators must have an understanding of the order and connection of the stages in psychological development in order to ensure this development. Thus, educators must provide the conditions which will enable these developmental functions to mature (i.e., develop) in the freest way and to the fullest extent possible.

Not only did Dewey conceive of the idea of developmental stages, he also identified and described the general levels of moral development. According to his theoretical perspective, educators ought to assist individuals to attain the highest level of moral operation possible, but to do so means to stimulate the active thinking of the individual to produce growth toward the next higher level of moral thinking.

The Contributions of Piaget

Piaget made the first real effort to define specifically the stages and levels of moral reasoning (and development) in children through actual interviews and through observations of children involved in rule-governed games. In The Moral Judgment of the Child (1965), Piaget extended his earlier theoretical framework of child-cognitive development into the area of moral development and moral decision making. As a result of his analysis of child behavior, Piaget postulated three clearly distinct moral-related levels of behavior. These are:

1. The pre-moral stage. At this stage, the individual has no sense of obligation to rules.

2. The heteronomous stage. At this stage, the individual obeys the rules and equates obligations to rules with submission to power and punishment. The individual at this stage cannot differentiate between internal standards and adult regulations and restrictions. Hence, the individual does not realize alternative forms of behavior are unacceptable (and, in some cases, acceptable). Further, the individual sees rules as unilaterally set and obligatory for all persons.

3. The autonomous stage. At this stage, the individual considers the purpose and consequences of following rules, with the obligation to follow the rules based upon reciprocity and exchange. The individual perceives rules as being the product of social interaction in which reciprocity and mutual agreement are essential. Rules, being socially agreed upon, may be altered. The authority for rules and rule enforcement develop from the society or social group.

To Piaget, the movement from one stage of moral reasoning to another depends upon general cognitive development and the individual's sustained interactions with peers or adults in social settings requiring mutual decisions.

The Kohlbergian Approach

In 1955, Kohlberg began to further define and expand upon the work of Dewey and Piaget toward validating the levels and stages they proposed. Out of this effort came the theory of cognitive moral development. This approach is cognitive in that it stresses organized thought processes, moral in that it involves values, situations, and issues identified as being distinctively "moral" in nature, and developmental in that it suggests that patterns of thinking about moral issues improve qualitatively and sequentially over time.

Developmental Stages. According to Kohlberg's approach, individuals reason about moral issues in six qualitatively different stages arranged in three levels of two stages each (see Figure 1). Each stage represents a specific way of reasoning about moral issues toward making moral judgments. With moral reasoning being developmental in nature, an individual's reasoning changes or matures through the invariant sequence described by the six stages. This movement from the lower stages toward the higher, more mature stages of moral reasoning involves the formation of value and reasoning patterns toward which the individual is already tending. These higher moral stages are better than lower ones because they are more mature, that is, they represent inherently better "ways" of reasoning about moral issues. The stimulation of the development of moral reasoning toward higher stages lies at the heart of this approach as it relates to teacher education. Figure 2 illustrates the major assumptions of this theory in regard to stages and stage development.

The cognitive moral developmentalists state that each higher stage involves a higher order of logical structure that incorporates all lower level logical structures and is characterized by greater "cognitive difficulty." Judgments at the higher stages represent advanced moral sophistication (maturity) on the basis of their hierarchical integration, discriminatory ability, explanatory power for resolving complex moral conflicts, universality, and consistency with criteria for developmentally advanced structures.

Figure 1

LEVELS AND STAGES OF MORAL DEVELOPMENT

LEVEL I: THE PRECONVENTIONAL LEVEL

At this level, the individual responds to and interprets rules and labels in terms of the perceived power of the authority (figure) to establish and enforce these rules and labels or in terms of the physical or pain-pleasure consequences of an action or decision (i.e., punishment, reward, exchange of favor).

STAGE 1: The Punishment-and-Obedience Orientation

At this stage, the individual responds from a blind obedience to power or authority and/or in a direct effort to avoid punishment or earn rewards. Decisions here are frequently made in terms of the direct physical consequences likely to result, and these consequences dictate what is good or right regardless of the human meaning or value of these consequences. Here, unquestioning obedience to power and the avoidance of punishment are valued in their own right.

STAGE 2: The Instrumentalist-Relativist Orientation

At this stage, the individual responds from an inner desire to meet and satisfy personal needs and occasionally the needs of others. Interpersonal relations are viewed and treated in terms similar to those which exist in the marketplace. One considers such elements as fairness, equal sharing, and reciprocity, but these are always interpreted within the physical, pragmatic perspective inherent in this stage of reasoning. Reciprocity, a key element in this stage, is a "you scratch my back and I'll scratch yours" affair without regard to loyalty, gratitude, or justice.

LEVEL II: THE CONVENTIONAL LEVEL

At this level, the individual values the maintenance and rightness of the expectations and social order of family, group, community, or nation for their own sake without regard to immediate and obvious consequences. One not only accepts and conforms to personal expectations and the existing social order, but actively seeks to maintain, support, defend, and justify them as well.

Figure 1

LEVELS AND STAGES OF MORAL DEVELOPMENT

(Continued)

Here the interests of others are considered in terms of the guidelines established by the social order and group norms. Furthermore, the person identifies with the group or groups involved with establishing the social order and demonstrates loyalty to this order and group(s).

STAGE 3: The Interpersonal or "Good Boy-Nice Girl" Orientation

At this stage, the individual responds from a desire to help and please others so that the response meets with their approval. Individuals frequently equate good (and bad) behavior in terms of what pleases (or displeases) others or what meets with the approval of others. Here a person attempts to conform to stereotypic behavior based upon what is considered normal or natural behavior for the particular group. For the first time, the judgment of behavior based upon intentions (judging that a person "meant well") becomes important. And one can earn approval by just being "good" or "nice."

STAGE 4: The Societal Maintenance or "Law and Order" Orientation

At this stage, the individual responds from direct desire to maintain the existing social order, rules, and authority. Here, one becomes oriented toward established authority, fixed rules and laws, and maintaining and preserving the given social order. The right behavior is doing one's duty as defined by the existing social order and expectations, showing respect for the established authority, and maintaining the existing social order and norms for their own sake.

LEVEL III: THE POSTCONVENTIONAL, AUTONOMOUS, OR PRINCIPLED ORIENTATION

At this level, the individual responds according to moral principles and values which have validity and application apart from and beyond the authority or social order of the group to which the individual belongs. Here, the individual reasons and responds using moral principles which are more comprehensive and integrative than those operating within the social order and community.

Figure 1

LEVELS AND STAGES OF MORAL DEVELOPMENT

(Continued)

STAGE 5: The Social Contract, Human Rights, and Welfare Orientation

At this stage, the individual responds in terms of having recognized general individual rights and privileges which have been examined critically and agreed upon by the entire society adhering to the principles inherent in the "social contract." Individuals emphasize and advocate the legal point of view while maintaining the right to change the laws after rational consideration of the welfare of the community or society. Here, there is a clear awareness of the relativism of personal values and opinions and a corresponding emphasis upon procedural rules for reaching consensus and agreement. Where no laws or rules exist, free agreement and contract bind people together and determine matters of obligation. Hence, right action or behavior is defined in terms of criteria agreed upon by the society operating upon the principles of the social contract.

STAGE 6: The Universal Ethical Principle Orientation

At this stage, the individual responds in terms of a self-determined obligation to universal ethical principles that apply to all humankind. Individuals define the right by employing self-chosen ethical concepts and principles such as equality, justice, or the dignity of the individual. Here, as a result of the decision of conscience, the individual determines what is right in accord with ethical principles appealing to logical comprehensiveness, universality, and consistency. Here, there are no concrete laws or rules, but only abstract ethical principles.

Figure 2

MAJOR ASSUMPTIONS OF STAGE DEVELOPMENT
AS DEFINED BY THE KOHLBERGIAN APPROACH

1. Each stage is a "structured whole" or organized system of thought.
2. Stages are "hierarchical integrations" since each stage includes or comprehends within it all lower-stage reasoning.
3. Stages are natural steps in ethical development and are not invented or artificial.
4. Stages differ qualitatively rather than quantitatively from one another.
5. Each stage has a different concept of rules, of utility, of fairness, and of a good or ideal.
6. Stages are "culture-free" and "content-free" in that they are not defined from the perspective of any specific culture, content, or philosophic system.
7. More than 50% of an individual's thinking is always at one stage with the remainder at the next adjacent stage (the stage being left or the stage being moved toward).
8. A stage is neither a type of behavior nor a type of person; it is a way of thinking or reasoning.
9. Individuals move through these stages sequentially.
10. Each individual must go through all the preceding stages before moving on to a higher stage of moral reasoning.
11. Movement through the stages is always to (toward) the next higher stage.
12. Under all conditions, except extreme trauma, movement through the stages is always forward (toward higher stages) and never backward; in other words, stage movement is irreversible.
13. Stages cannot be skipped.
14. Individuals understand the moral reasoning at all levels lower than their present level and only the next higher level of reasoning.

Figure 2

MAJOR ASSUMPTIONS OF STAGE DEVELOPMENT
AS DEFINED BY THE KOHLBERGIAN APPROACH

(Continued)

15. Individuals translate moral reasoning several stages higher than their present level into a form congruent with their existing stage-related level of reasoning.

16. Individuals at the same stage of reasoning do not necessarily respond to a situation in the same way since it is the underlying structure of moral thought and not the content of their responses that makes them of the same stage.

17. Individuals operating at a stage tend to demonstrate a high degree of consistency in their use of moral reasoning, with a slight tendency to employ reasoning at the next higher level or stage.

18. Individuals become attracted to and prefer moral reasoning at the next higher stage because it appears more adequate, consistent, and integrated in helping to resolve additional and more complex dilemmas.

19. Higher stages are "better" than lower ones because they represent more "mature" levels of moral reasoning.

20. Movement from one stage to another involves the formation of value patterns and reasoning toward which the individual is already tending and does not represent the acceptance of an external value position.

21. Movement from one stage to the next, however, is <u>not</u> automatic; individuals may become "frozen" at any level.

22. Movement through the stages is a long-term process.

23. Individuals may stimulate movement toward the next higher level when they encounter situations which create moral-related cognitive dissonance and which require moral reasoning.

Moral Philosophy's Relationship to Moral Psychology. Kohlberg believes moral education and moral psychology must include moral philosophy which strives to reveal what moral development ideally "ought to be." Within this approach to moral development, the highest level of moral reasoning, the Principled Level, is morally better by the fact that it is principled. In other words, moral judgments are made in terms of universal ethical principles applicable to all people throughout all ages. Principles are clearly distinguishable from rules in that rules are developed by people and are prescriptions of kinds of actions. Principles, however, are universal guides to making moral decisions. They are not defined or supported by social authority but are freely chosen by the individual because of their intrinsic moral validity; that is, they are "good" in their own right.

This approach accepts the conception of a mature moral choice as one made in terms of moral principles as defined by liberal moral philosophy, which argues that moral principles are ultimately principles of "justice." In essence, moral conflicts are conflicts between the claims of individuals; and the principles for resolving these claims are principles of justice--"to give each her/his own due." Within this philosophic perspective, justice is viewed in terms of liberty, equality, and reciprocity. All truly moral or just resolutions of conflicts require the use of principles which are universal, inclusive, consistent, and grounded on objective, impersonal, or ideal grounds. For Kohlberg, not only are these principles the basis for morally better reasoning, but they are inherent in the basic structure of all moral reasoning. It is not that he values the liberal moral philosophic perspective as such, but that this orientation has described the highest level of moral reasoning one can ever attain, the Principled Level. Hence, the cognitive moral development approach uses liberal moral philosophy in order to better define the natural principled stages in the stage-related model of moral reasoning and moral development. If this body of philosophy had not already existed, then he would have had to write it. Rather than reinvent the wheel, Kohlberg used liberal moral philosophy to better define the stages which he postulates all individuals have the opportunity to move through as they develop morally.

Moral Reasoning and Moral Choices. In any case, this philosophy neither dictates nor determines the content or the structure of one's moral judgments. According to this approach, a moral choice involves the process of selecting between two or more of the following ten moral values or issues as they conflict within a situation which demands a choice:

1. Law
2. Liberty
3. Life
4. Distributive justice
5. Roles and concerns of justice
6. Roles and concerns of authority
7. Sex
8. Punishment
9. Truth
10. Property

The choice endorsed by an individual in such a situation constitutes the content of the moral judgment in that situation. The moral stage upon which the individual reasoned in arriving at a choice is the structure of the moral judgment or moral reasoning. The stage or structure of a person's moral judgment defines: (a) what one finds valuable in each of the ten moral issues (how the person defines the issue or value); and (b) why one finds them valuable (what reasons are given to support or justify preferences for different issues or qualities found to be of value). The content of a moral judgment is very different from the structure of a moral judgment. The choice made is the content while the reasoning behind the choice represents the structure of a moral judgment. And while the content of moral judgments may vary widely within and among individuals, the structure (reasoning) behind such judgments is always centered on the ten universal moral values or issues.

The reasoning used to make moral judgments cannot be separated from intellectual or cognitive development. Since a person must possess the logical thought processes congruent with the ability to reason at a particular moral stage, cognitive development in the stage sense is important for moral development. The higher stages of reasoning involve a higher order logical structure that incorporates all lower level logical structures and is characterized by greater cognitive difficulty. Because moral reasoning is clearly reasoning, advancement toward higher moral stages is contingent upon the previous progress of the individual. Therefore, the individual must be able to cognitively comprehend higher stage content, concepts, and reasoning before being able to move toward this stage. Even so, logical reasoning and cognitive comprehension are only necessary preconditions for and are not the determinants of mature moral judgments or stage advancement. Thus, the level of logical reasoning abilities determines only the highest level of moral reasoning that one can attain. Most individuals reason at lower stages of moral reasoning than they do in logical cognitive-oriented reasoning.

Four Prerequisites for Stage Change. To promote movement toward the next higher stage of moral reasoning, the teacher must devise a learning environment which stimulates such change. Four prerequisites for stage change are:

1. Social interaction. Interaction provides an avenue for the articulation of the student's own reasoning and a mechanism for feedback concerning that reasoning. It also offers a means for receiving the input of others as to their reasoning. Interaction here must be oral and, ideally, should involve role-taking experiences. Finally, social interaction forces students to encounter other perspectives through the generation of numerous and varied social experiences and group dialogue.

2. Cognitive dissonance. Situations must be designed which deliberately create a state of cognitive conflict or disequilibrium for the individual student to resolve. In other words, students must confront situations and data which cause them to question the adequacies of their existing structure and reasoning. While types of situations may vary, they must create internal cognitive conflict if they are to stimulate growth.

3. Stage plus one reasoning. Students need the opportunity to comprehend, consider, and test the reasoning represented by the moral structure contained in their present stage of reasoning and that contained in the next higher stage, toward which they are already tending. The presentation of stage plus one reasoning may create cognitive conflict within the person during attempts to find and use the most adequate reasons possible to resolve the conflict. An individual's present structure must be challenged by new experiences, data, and reasoning which force the recognition of the inadequacies and inconsistencies of the present stage perspective and the recognition of the adequacies presented in the next higher stage.

4. Restructuring. Students must have the opportunity to reflect upon and build cognitive-moral structures out of their own experiences. These structures of moral reasoning are created by individuals in their own mind out of their unique interactions with the environment. The modes of thinking are reactions of the individual to social and environmental experiences, reactions which attempt to organize this experience and adapt to it. If optimal growth is to occur, then the individual's tendency to build structures must be allowed to pursue its own ends freely and fully. An environment which allows such self-structuring processes to go on--which avoids ready-made solutions that preempt these processes, and which actively promotes these processes--fosters the completion of equilibrium development.

Thus, a classroom teacher interested in promoting moral development using the Kohlberg approach must create an environment that nurtures change and must encourage students to engage in oral interaction activities designed to meet all four prerequisites.

Good group discussion likely to lead to higher level moral reasoning depends on at least three other teacher-controlled factors: (a) the presentation of a moral dilemma recognized as such by students; (b) a group discussion which maintains focus on the moral issues while promoting the participation of all members of the group via Socratic procedures; and (c) a climate that encourages open, free, articulate expression among all participants. Within such discussions, after several students have recommended different ways of

resolving a dilemma, the teacher focuses the dialogue on consideration and analysis of the reasons behind the various solutions (in other words, the reasons for these various judgments). Hence, the discussion moves from a focus on moral judgments to an analysis of moral reasons.

Assumptions About Teachers and Their Skills. While the role of the teacher in this approach may appear to be rather uncomplicated and somewhat casual, that is not really the case. In order to be effective, the classroom teacher must:

1. Know the theoretical and philosophical assumptions of the cognitive moral developmental approach, not just be interested in moral education and/or in using some moral dilemmas in the classroom

2. Know and use some of the basic principles of logical reasoning and conditional logic

3. Facilitate students' development toward higher stages

4. Keep students' moral reasoning processes fluid and prevent fixation at a given stage

5. Assist development and refinement of moral reasoning within as well as between these different stages of development, that is, "horizontal" as well as "vertical" development

6. Possess skill in facilitating group discussions along the lines suggested by the Socratic method

7. Ignore lower stage reasoning while encouraging and reinforcing reasoning at the higher stages

8. Present to students cognitively novel reasons (higher stages of reasoning) which are not presented or viewed as the right reasons

9. Prevent students from using compromise, consensus, or democratic voting procedures in reaching a decision

10. Be conscious of the fact that interrogation of a student or students is not appropriate behavior

11. Help students in confronting the moral issues or problems presented in a moral dilemma

12. Help students state clearly their respective positions or judgments on a particular issue or situation

13. Assist students in testing their reasoning or the criteria behind their positions or judgment

14. Provide students with the data and the time to reflect upon their judgments and reasoning as well as those presented by other students

15. Be familiar with the types of reasons students will most likely give in response to moral dilemmas, and with the types of reasons at the next higher stages, in order to present these higher, "novel" reasons to the class during the discussion

16. Be able to use functionally at least five types of probing behaviors: the clarifying probe, the issue-specific probe, the inter-issue probe, the role-switch probe, and the universal consequence probe

17. Be able to present alternatives to the moral issues or dilemma in case the one being considered by students does not create or generate enough divergence of reaction among them.

Teachers need to be able to perform these tasks at the skill level and not just be familiar with them as a list of things they "ought to do" in moral developmental learning situations.

The Moral Dilemma Defined. The major instructional resource advocated by moral developmentalists is the moral dilemma. A moral dilemma is an activity which describes a problem-solving situation concerning two or more moral issues or positions. A dilemma most often involves a situation or story in which a central figure or character is forced to make a decision or has just made a decision. These situations are moral because they confront the rightness or wrongness of various alternatives, actions, or judgments. The objective operational criteria for a moral dilemma are:

1. It presents a real conflict for the central character.

2. It must include a number of moral issues or conflicts for consideration.

3. It should generate a number of differences among the students regarding the appropriate response of the central character.

4. It generates student responses in terms of what the character should do or what the character should have done in the situation.

5. It must create cognitive conflict within the students such that it stimulates their need to seek higher stage reasons to resolve the conflict.

Moral dilemma activities which do not meet all these criteria either must be altered by the teacher in order to create conditions consistent with the criteria, or must be abandoned as a dilemma inappropriate for this group of students at this particular time.

Because a moral dimemma must meet the criteria in order to work, the designers of instructional materials for this approach and those who train teachers to implement moral developmental activities place great emphasis on the ability of the teacher to develop alternative moral dilemmas. The teacher who is familar with this approach and who has had experience with moral dilemmas in the classroom is more easily able to generate alternative dilemmas than less knowledgeable and experienced teachers.

A Sequential Strategy To Implement Moral Dilemmas in the Classroom. For the teacher to be most effective in helping students to develop more mature levels of moral reasoning, the cognitive moral developmentalists suggest a four-phased sequential model to implement their approach in the classroom. These four phases are briefly described here.

1. The Confrontation Phase stresses student awareness and understanding of the conflict which is faced by the central character in the moral dilemma. It introduces the student to the moral dilemma and to the moral conflict being confronted by the central character. Students consider relevant data concerning the situation, define relevant terms and concepts, identify the specific problem(s) presented in the moral dilemma, and state the exact nature of the moral issues being represented by and presented in the moral dilemma. They develop some understanding of the central character so that they are more easily able to "take the role" of this individual should they be called upon to do so during later phases.

2. The Moral Position Phase stresses student statements relating to the exact position taken or the choice made in the situation presented in the moral dilemma. Students are helped to objectify and articulate the positions or judgments they made about the situation they have studied and the actions of the characters within the situation. They discuss what should or must be done or have been done within the situation; and they establish their individual positions on the actions that were taken or should have been taken by the central character. They establish the criteria or reasons for their own positions and decisions, and determine where others in the group stand in

regard to the situation and the particular moral issues being examined. It is during this phase that the teacher determines whether there is enough conflict among the students or whether there is need to introduce alternative dilemmas.

3. The Moral Reasoning Testing Phase stresses student "testing" or challenging of the reasoning used in arriving at positions on the moral dilemma. At this point, the large class may be split into smaller discussion groups using maximum-mix procedures to ensure greater divergence of responses. This practice enables more students to participate actively in group interaction--and personal involvement of this nature is a necessary prerequisite for moral growth. It also helps individual students to examine their own responses within a social environment. Students share their judgments and reasons with others, explore other facets of the dilemma which may need to be examined further, and consider other reasons for their own choice and other choices in the same situation. In other words, students test the adequacy of their thinking and moral reasoning while confronting more adequate reasoning presented by stage plus one thinking. This phase helps to create the conditions in which students continue to reject lower and present level reasoning in favor of higher stage reasoning. The teacher incorporates different forms of probing behaviors to identify, describe, and consider additional reasons not previously discussed in order to foster cognitive conflict and present stage plus one reasoning. Finally, the focus here is on testing moral reasoning and criteria while avoiding the effort to determine which or whose solution is best or more adequate.

4. In the Reflection-Restructuring Phase, students summarize the different reasons which have been presented, select the reasons which best represent the most suitable response for the particular dilemma, and consider additional reasons which might also be taken into account as plausible. They are given time to think about various other solutions and reasons in order to arrive at their own choice of the most adequate reason for their solution. The teacher must avoid telling students how they should reason and must prevent students from deciding whose reasons are best. By doing this, the teacher allows students to "restructure" their own moral reasoning outlooks and avoids dictating what these outlooks ought to be.

As a result of instructional episodes which include these four phases, students are likely to move toward higher stages of moral reasoning. Movement toward Stage 5 and Stage 6 reasoning also ensures human behavior which is more consistent with one's moral judgments.

Transforming Moral Judgments into Moral Behavior. Kohlberg argues that moral judgments are a necessary precondition for but are not a guarantee of mature moral actions. In other words, if individuals don't understand moral principles, then they cannot be expected to follow them. Furthermore, even if they do understand such principles, they may not automatically follow them. However, some data exist which suggest that principled moral reasoning is more likely to result in behavior consistent with the moral judgment than is moral reasoning represented in lower levels of moral thinking. One of the major reasons this relationship between the level of reasoning and the resultant behavior exists is the nature of the stages themselves. For example, at the preconventional and conventional levels, it is quite possible for individuals using the same stage reasoning to recommend two very different solutions to the same moral problem. Thus knowledge of a person's stage of moral reasoning does not guarantee behavior, nor does it allow one to predict reliably how another person will behave in a given situation. But at the highest level--the principled level--because of the nature of this level of reasoning, individuals are not likely to offer different solutions to the same problem. Hence, the behavior of persons at this level becomes somewhat more predictable.

Even with such data concerning a person's moral stage, a number of other factors influence the ability to implement moral judgments into appropriate moral behavior. The most important of these factors appear to be:

1. The nature of the situation and its pressures; that is, the situational stress
2. The individual's motives
3. The emotional state of the individual
4. The complexity of the moral issues involved
5. The level of personal conflict and accountability inherent in the situation
6. The general sense of will, purpose, or "ego-strength" of the individual.

Taking these factors into consideration, it is apparent why the level of maturity of moral reasoning is only one of the factors in determining moral behavior. However, according to Kohlberg, the stage of moral reasoning is the single most important factor in determining moral action and is the only distinctive moral factor in moral behavior.

In Summary. Although people develop naturally through these various stages, proponents of the cognitive moral development approach state very clearly that schools should try to facilitate this natural development because large numbers of people reason at moral stages well below those at which they have the ability to reason. To enable individuals to achieve what they are capable of is a

fundamental principle and objective of all education. Besides, schools are going to continue to "teach" values and morals.

The cognitive moral development approach is much more positive in that it advocates that educators should intervene and stimulate growth toward higher stages of moral reasoning. To intervene in this way and affect moral stage change is to make students more self-adequate. In fact, intervention techniques designed to facilitate cognitive moral growth have met with success as measured by instruments based upon this approach. Because higher stages are better, such stimulation is also beneficial to society: individuals who reason at higher moral stages reason better and act more often in accordance with their judgments than less morally mature persons. Also, this approach asserts that, since it is not indoctrination and does not violate civil rights or liberties, such intervention is constitutional. For the cognitive moral developmentalists, we have every reason to stimulate moral development through educational intervention and no reason to avoid it.

THE SYNTHESIS MODEL

Although these approaches to values education appear to be quite different, basically they focus on identical processes, the processes of values/moral decision making. An approach which synthesizes these different approaches by extracting their points of similarity and converting them into a well defined instructional strategy would be invaluable to the classroom teacher. Furthermore, there is a need for a model which would:

1. Tie values clarification, values analysis, and cognitive moral reasoning together rather than keeping them artificially separated as they are now

2. Focus more sharply on the processes common to these different decision making approaches rather than on the "cosmetic" differences among them

3. Be more practical for planning, monitoring, and assessing ongoing classroom instruction; in other words, provide a more functional approach.

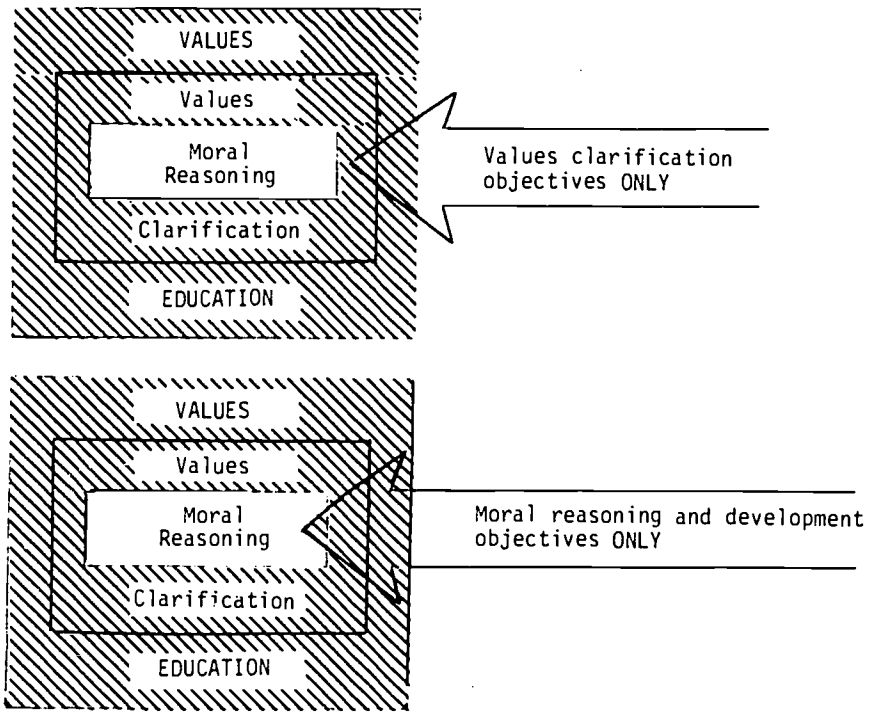
It is with these aims in mind that the synthesis model is proposed.

Because the development and refinement of moral criteria and of moral reasoning skills is a more specialized form of values education, and because the patterns of language congruent with moral reasoning are more specific than those congruent with values clarification, while still incorporating the behaviors of the values clarification approach, a model emphasizing the processes and patterns of behavior related to moral decision making and moral reasoning would be useful to persons seeking either one or both of these objectives. From the perspective of such a model, persons engaged in clarifying their values would not necessarily be employing moral reasoning processes or criteria, although persons involved in moral reasoning processes could not escape being involved in clarifying their values. The nature of this relationship is illustrated in Figure 3.

Teachers who stress only values clarification objectives have no guarantee that they will assist their students in the realm of moral reasoning. As illustrated, teachers who attain their moral reasoning objectives are assured of helping students to clarify their values as well as refine the moral criteria by which moral decisions are made. In addition, because moral reasoning objectives assume higher levels of logical reasoning abilities, those teachers who follow the model to be proposed will also be assisting students to acquire the logical reasoning and decision-making skills by which they can make more effective moral decisions.

In an effort to assist teachers, teacher educators, and researchers, the model presented in this monograph describes an attempt to synthesize the major components of the various approaches to values clarification and moral development being presented in the literature.

Figure 3



This synthesis model also ties these two areas of affective processes to the cognitive components of subject matter content of classroom learning experiences. Among its more important characteristics, the model:

1. Is a theoretical construct which describes what occurs during instructional activities in regard to values clarification and moral reasoning behavior as aspects of affective development

2. Extracts and describes internal cognitive process operations in terms of observable patterns of student verbal behavior which can be planned for, elicited, monitored, measured

3. Is content-free, in that it does not specify the substance or content of a value or moral choice or criterion, but stresses only the appropriate categories and patterns of language consistent with the reasoning processes used in clarifying values and in the development and use of moral reasoning

4. Is discipline-free by the very nature of its content-free status and its emphasis on the reasoning processes in decision making

5. Is a process model in the sense that it not only attempts to abstract and define the patterns of language congruent with internal reasoning processes, but also because it describes these internal processes in terms of observable patterns of language used during classroom interaction (such behavior is labeled a "process variable" by Dunkin and Biddle, 1974)

6. Aids teachers to develop classroom materials appropriate to their subject matter content and affectively-oriented instructional units

7. Allows educational researchers to monitor, describe, and assess ongoing classroom instruction (verbal interaction) to determine the appropriateness of these behaviors in light of expected values clarification moral reasoning behaviors and objectives.

This last characteristic is among the most important features of the model. Persons involved in the affective aspects of curriculum implementation have relied most often upon one of three methods of assessing the degree of affective change or "growth" in students. The most popular method is to locate and use commercially-produced values- and moral-related materials and activities and then assume change has been effected merely by the use of these materials. A second method is that of testing students following affective-oriented units to determine whether or not what was done "improved" the level of affective functioning of students. Another approach has been to adopt questioning strategies believed to evoke positive change on the part of students.

The model described here provides a systematized procedure that could be used to plan for, guide, monitor, and assess ongoing classroom interaction in directions and ways consistent with one's affectively-oriented instructional goals without losing the cognitive thrust and content understandings teachers also value and students need. The model is also useful to teacher educators and researchers concerned with values clarification and/or moral reasoning instructional objectives.

A VERBAL APPROACH TO MORAL REASONING

Regardless of the approach used in attempting to plan for, transact, and assess values clarification or moral reasoning instructional units, teachers are actively involved in affecting internal cognitive processes and content structures within their students. The degree to which students engage in these processes and utilize this content to make moral and value decisions or the degree to

which students accurately employ these processes is open to speculation. Unless teachers know the external forms or patterns of behaviors which are congruent with these internal processes, they have no way of assessing existing behaviors to determine whether their instructional unit is affecting these internal processes; whether the unit is really assisting students to clarify their values, refine the moral criteria they use, or engage in moral reasoning activities. Hence, such teachers are limited in their ability to collect and assess immediately available evidence by which they could reasonably infer they are indeed affecting the internal processes of their students. Teachers who posit values and/or moral objectives must have ways of knowing what patterns of student language are consistent with these particular internal values- and moral-related processes. Second, they should have ways to plan for, guide, and monitor ongoing verbal interaction in order to ensur that these patterns of language and the internal processes they result from are employed by their students.

Moral Reasoning Defined

Moral decisions or judgments are those imperative statements one makes or arrives at which indicate that a decision has been reached--a choice made. Such decisions often use such terms as "ought to," "must," "have to," "will do," and "should." These decisions imply that the deliberative phase of the decision-making process has ended and the course of action has been decided or agreed upon. However, it is important to note that a decision or judgment also is made whenever one selects:

1. The criterion that is the most important or appropriate one to use as a basis for another choice
2. The consequence(s) that is to be assured, protected, or sought
3. The course of action or policy that is to be followed, advocated, or pursued
4. The rank or rating that is to be assigned to a given entity, action, or behavior
5. The facts that are to be considered, accepted, or sought
6. The problem that is to be confronted, avoided, or resolved
7. The emotion that is to be encouraged, expressed, or considered appropriate
8. The perspective or role that is to be used in examining a problem or in dealing with a situation in which a decision is needed.

All of these behaviors are forms of judgments. They become moral judgments only when the problem, the content considered, and/or the possible solution are related to moral issues, criteria, or substance. Moral decisions or judgments are the results of moral reasoning. Moral reasoning then is the process one employs in reaching a moral judgment.[2]

As defined by this model, moral reasoning involves specific patterns of language which individuals use and from which an observer may reasonably infer that internal moral reasoning is occurring or has occurred. By definition, as these patterns are being employed, the individual is simultaneously clarifying values. This approach stresses the configurational patterns of verbal responses which are indicative of internal moral reasoning decision-making processes. Given these objective criteria, this approach is verbal (and most frequently oral) and enables the classroom teacher to plan, transact, monitor, and asses moral reasoning according to the verbal performance of students. In this way, teachers who posit the development of moral reasoning as an instructional goal may design and guide learning activities toward eliciting these desired verbal behaviors from their students.

A Strategy Toward Developing Moral Reasoning

A moral reasoning strategy consists of four distinct yet interrelated phases. In other words, if one wants to engage students in moral reasoning activities and episodes by which they can develop valuing skills and moral reasoning, then they should be guided through the entire moral reasoning strategy described in this model. Should one wish to engage students only in the reasoning form of the moral development model, then only one phase (phase three) is appropriate to this objective. Should one desire to assist students to engage in moral reasoning in light of understanding the situation in which they are to make a moral judgment and employ moral criteria, then phases one through three are required in moral-related episodes that students are to respond to within the classroom. Thus, the model allows teachers to convert their values- and moral-related objectives into appropriate phases of this four-phased approach to developing moral reasoning.

This strategy for the refinement or development of moral reasoning criteria and skills consists of four phases: (a) the Conceptual Phase, (b) the Relational Phase, (c) the Moral Reasoning Phase, and

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[2] Moral reasoning as a process is distinguishable from moral rationalization as a process according to the time in the decision-making process that moral criteria are used to determine, defend, or justify a choice. If moral criteria or reasons are selected first, then moral reasoning has taken place. When moral criteria are considered and ultimately decided upon following a decision, then moral rationalization has occurred.

(d) the Moral Reflective Phase. While these phases are presented in sequence here, during actual moral reasoning situations individuals may move among the first three phases as necessary within the context of the ongoing discussion. Phase four, the Moral Reflective Phase, is possible only after the first three phases have been completed and repeated within several different but related moral dilemmas.

1. The Conceptual Phase. When moral issues or problems are being examined and decisions are being considered, there is a "focus of moralization." This focus may be a personal situation or dilemma (deciding whether or not to steal, cheat, or lie); a social situation (deciding whether or not to support the food stamp program over prison reform); an environmental issue (deciding whether or not to continue to use aerosol spray cans despite possible damage to future generations); or a combination of personal, social, and environmentally-related situations. By the same token, the focus of moralization may involve a legal issue (pardon Richard Nixon while allowing his co-conspirators to serve their respective prison terms); a problem-solving situation related to Constitutionally-guaranteed rights (deciding whether or not a movie or book deserves to be censored); or a situation where scientific knowledge may be used (or misused) in order to cope with a given problem (deciding whether or not to use the atomic bomb as opposed to invading the homeland of an enemy). In yet other cases, the focus of moralization may be a deliberately contrived situation whereby a moral dilemma is created, forcing students to consider simultaneously a number of possible conflicting moral-related issues, criteria, and/or perspectives. If such conditions, situations, or problems are to be assessed accurately, examined objectively, and considered rationally in light of their moral perspective, then it is imperative that the focus of moralization be comprehended.

During the Conceptual Phase, students use patterns of descriptive language to denote the level of their understanding (that is, their conceptualization) of the situation, problem, or dilemma serving as the focus of moralization. They identify the exact nature of the problem or dilemma. They identify the specific moral issues and the moral substance involved in the problem or situation. They demonstrate their understanding of the situation or problem in terms of the available data. They retrieve and collect relevant data not immediately provided in the given situation. They demonstrate their conceptual understanding of relevant terminology (for example, honesty, justice, right, and truth). They take time to explain relevant information.

When used in combination with one another, such categories of statements provide verbal evidence that the focus of moralization has been comprehended by students. Statements similar to these provide the teacher with data suggesting that students have adequately understood and conceptualized the focus of their study (dilemma) around which they are to engage in moral reasoning toward making moral judgments.

Five categories of student verbal statements are associated with this phase of moral reasoning. These five categories are topical, empirical, interpretive, defining, and clarifying. Figure 4 provides an expansion of these five categories of student verbal behaviors.

If students are to "take" the role of another rather than merely "play" the role of another, then they must know more than some casual facts about the situation and conditions which affect this other person. They must conceptualize the factors which influence the individual's decision and behaviors. In other words, they must come to understand and be able to adopt the perspectives and consider the situation as the other person knows, understands, and feels them. Hence, students must comprehend cognitive information by which they are able to develop an awareness of the person so that they are more receptive and sensitive to another's needs, feelings, and perspectives. Only when these conditions are met can one reasonably assume or "take" the role of another. By focusing on the cognitive, conceptual tools for making the transition toward "role taking" the Conceptual Phase enhances the likelihood that the student can take this role.

2. The Relational Phase. Being content-oriented, this approach integrates the processes of moral reasoning and moral decision making with the subject matter being studied through the Relational Phase. This phase focuses on ways the classroom teacher may help students to engage in moral reasoning behaviors within the context and content provided by the subject matter being studied. In this way, students make moral judgments while simultaneously understanding and applying subject matter content being studied in their ongoing unit of instruction. For the teacher to fail to integrate moral reasoning processes and content-oriented learnings may suggest to students that there is no relationship between in-school subject matter learnings and the moral issues and situations they encounter and the moral judgments they make outside--and within--the classroom environment.

During the Relational Phase, students connect the focus of moralization they have conceptualized to the ideas, content, concepts, and understandings they have learned or are studying. They explain how the context of the problem or dilemma is related to the focus of their ongoing unit of study. They identify and explain how components of the problem or situation described in the focus of moralization are connected or related. They identify, explain, and clarify relationships existing between components included in the problem they are considering. They explain how the information presented in the problem situation or dilemma is related to other data they have previously learned. They explain why data and interpretations are relevant or irrelevant to the situation being studied. They identify and examine the consistency or inconsistency of relationships existing within a given problem or expressed by other participants. They justify relationships which have been identified or established. They explain the connection between certain moral terms (such as justice, fairness, truth, and right) and aspects of the moral dilemma at hand. This integration of understanding moral terms simultaneously

Figure 4

CATEGORIES OF STUDENT STATEMENTS CONGRUENT WITH COMPONENTS OF THE MODEL

Category of Student Verbal Statements	Function of the Particular Category of Statement
1. Topical	Identifying the focus of the unit of instruction Identifying the moral issue, problem, or conflict Maintaining focus on the issue or problem being studied
2. Empirical	Providing verifiable facts and information Stating empirical information and data Stating information given within the context Stating what is known about a situation or given problem
3. Interpretive	Identifying and specifying relationships Stating comparative relationships Assigning meaning to relevant data and/or statements Specifying the relevancy of information and statements Identifying the consistency between two statements
4. Defining	Explaining the meaning of concepts, words, or phrases Identifying the relevant attributes of a phenomenon Clarifying what is meant by a certain term or concept Avoiding semantical-vocabulary confusion
5. Clarifying	Restating previously stated ideas to make them more clear Expanding upon a statement for the purpose of clarity Paraphrasing a previously made comment or statement Elaborating upon previously stated ideas or statements

Figure 4

CATEGORIES OF STUDENT STATEMENTS CONGRUENT WITH COMPONENTS OF THE MODEL

(Continued)

Category of Student Verbal Statements	Function of the Particular Category of Statement
6. Preferential	Stating a value rating or ranking of a given entity Identifying a preferred or favored choice Assigning a priority position to an entity Specifying a like or dislike, a good or bad, etc.
7. Consequential	Identifying known or expected effects or results Stating anticipated consequences or possible reactions Specifying probable responses or results Speculating as to what will happen following a decision Stating what one expects to happen or expects will result
8. Criterial	Identifying the grounds or basis upon which a decision was made or will be made Specifying the reasons or justification for a decision Stipulating the conditions from which a choice is or was made Identifying the normative or moral basis or criterion for a judgment or decision Providing a table of specifications from which an entity can be, is to be, or was measured
9. Imperative	Identifying what alternatives are available Specifying what ought to, must, should, will, can, and/or might be done in a given situation Stating a final decision or judgment
10. Emotive	Expressing personal feelings and emotions Stating one's emotional response or condition

with the study of subject matter content ensures greater conceptualization of the issues or situation being examined within the moral-oriented activity. In addition, it aids students in understanding the relevance (relatedness) of the moral situation being studied to content previously studied or being studied within the classroom.

One other benefit is derived through the use of the Relational Phase. Oftentimes students are overly cautious about revealing their personal moral beliefs and values. Through the use of the Relational Phase, students can begin to engage openly in moral reasoning and make moral judgments within the context of the subject matter content they are studying. While the ultimate goal may be to free students to make their own moral judgments based upon their own moral criteria, the teacher may find that moral problem-solving situations related to subject matter content can serve as a vehicle to facilitate growth toward this freedom (and responsibility). In many cases and for many students, content-related moral dilemmas may be the only practical way the teacher has to engage students in prolonged, worthwhile moral reasoning activities.

Four categories of student verbal statements are congruent with this phase of the moral reasoning strategy. These categories are topical, empirical, interpretive, and criterial statements (see Figure 4).

3. The Moral Reasoning Phase. When students engage in the process of moral reasoning, they employ moral criteria in considering and selecting which consequences they desire to attain or protect; which criteria are to be used and how such criteria are to be used; which policy will be, ought to be, or must be followed; which situations are moral ones; and whether or not a particular course of action can, should, must, will, or ought to be carried out. Frequently, they designate behaviors or policies as being moral, amoral, immoral, just, truthful, or right. Not only do students assign moral labels to behaviors or decisions, but they often consider them in terms of degrees (more just, less just, unjust, etc.). In other words, students rate these behaviors or decisions along a continuum which allows them to contrast similar or related behaviors or decisions in light of the same criteria. Hence, a given moral criterion may be assigned different levels of importance according to the level of moral reasoning involved in the assignment of the rating, the adequacy of the criterion to deal with the situation, and the individual's preference for certain moral criteria in the situation being considered.

In all cases, the choice of policies from among a group of options and the moral criteria used to select such policies are the results of individual preferences within a particular moral situation. Consequences of decision, of policies, of suggested courses of action are examined in relation to their moral basis. Students may react emotively to, in, and as part of the moral-related situation. Ideally, within classroom learning situations, students will empathize with individuals who are or may be affected by judgments based upon moral criteria.

During the Moral Reasoning Phase, students utilize moral criteria in making decisions or judgments. They consider possible or known consequences of a moral judgment as well as whether or not these consequences are themselves moral. They consider moral criteria and possible applications of such criteria within the situation being studied. They consider which moral criteria are appropriate and which are to be used in a given moral dilemma. They identify and select from among alternative choices that choice which is the most moral. They justify previous decisions or behaviors on moral grounds. They express their preferences for different moral criteria and for policies consistent with these criteria. They express their own emotive feelings or their interpretations of how others feel within the situation. They demonstrate their awareness of the feelings held and the situation faced by others involved in and affected by a moral dilemma. They justify and explain their selection of moral criteria, moral judgments, and level of empathy within the context of the situation being examined. When students express statements such as these, the teacher has ample data to infer that students are actively engaging in moral reasoning processes. When several such statements are used in combination, the teacher has evidence that students are refining moral criteria and acquiring and employing moral decision-making skills.

Four categories of student verbal behavior are primarily associated with this phase of moral reasoning. These categories are consequential, criterial, imperative, and emotive. Again, Figure 4 provides more information on these categories of student responses.

To be most effective, the Moral Reasoning Phase assumes students have already engaged in or are currently engaged in Conceptual and Relational Phase behaviors. Such experiences ensure that students are using moral reasoning and values clarification processes in light of adequate comprehension of the moral problem or dilemma and an understanding of its relationship to the ongoing unit of content-area instruction. Each successful moral reasoning episode requires the interactive use of these three phases of moral reasoning. The completion of these three phases within one moral reasoning activity or dilemma generates personal and substantive data which may be used during the Moral Reflective Phase, the fourth phase of this moral reasoning strategy. However, only when three moral dilemmas have been discussed along the three phases of moral reasoning just described is the Moral Reflective Phase attained. In this model, the moral-related data which are to be "reflected upon" during this fourth phase are generated by these three earlier phases.

4. The Moral Reflective Phase. In order to assure that moral reasoning is not replaced by moral rationalization (in other words, that moral criteria are used as the basis for a decision rather than considered only to defend or justify a decision originally based on non-moral grounds), the teacher must provide students with the opportunity to contemplate and review their use of moral criteria and their moral judgments. If one of the more valued goals of values/moral

education is to help students refine and articulate (or to develop more "mature" levels of) moral criteria while employing these criteria in consistent ways, then students must take part in the cognitive consideration of the criteria they do employ and how they use such criteria. Unless provisions are made to guarantee that students reflect upon the consistency of their use of moral criteria or of their moral judgments, it is highly unlikely the consistent use of the same moral criteria will develop on its own. (For those who value the "stage plus one" approach to developing moral reasoning, this phase provides the basis by which students can continue to examine their use of stage and "stage plus one" levels of moral reasoning in determining the adequacy of each within several similar moral situations.)

The Moral Reflective Phase is designed to enable students to examine the consistency of how they used moral criteria and how they made moral judgments. Because they now have personal data upon which they can reflect, they are now able to study the usefulness and adequacy of their own moral criteria and their existing moral reasoning skills. The data used during this phase are taken from previous activities incorporating phases one through three which students have already completed.

Once students have completed at least three moral dilemmas containing the first three phases and all three dilemmas related to the same instructional focus, they are ready to commence the Moral Reflective Phase of moral reasoning. During this phase, students study how they:

1. Determined whether or not a problem or dilemma was a moral one
2. Determined which moral criteria were appropriate within each moral situation
3. Determined which moral criteria were to be used in confronting a moral problem or in resolving a problem situation
4. Considered available alternative choices and possible consequences of these choices in light of identified moral criteria
5. Reasoned through the use of criteria, alternatives, and consequences in arriving at their moral judgments
6. Justified their decisions and judgments using various moral and non-moral criteria
7. Empathized with other individuals described within the context of the various moral dilemmas
8. Collected and assessed empirical data and information relevant to the moral dilemmas or their final moral judgment

9. Employed and maintained consistent use of moral criteria over a series of related moral dilemmas.

Such reflective deliberation enables students to examine their use of moral criteria and their moral reasoning from the perspective of their own personal data and behaviors. If warranted, students may modify or adjust their level of moral criteria or the moral judgments they made previously. Instructional activities deliberately designed to assist students in achieving successful completion of the Moral Reflective Phase are appropriately labeled a "moral reasoning strategy."

Eight categories of student verbal behavior are particularly relevant to this phase of moral reasoning. These eight categories are empirical, interpretive, clarifying, preferential, consequential, criterial, imperative, and emotive statements (see Figure 4).

In Summary. The moral reasoning strategy model consists of four distinct yet interrelated phases: the Conceptual, Relational, Moral Reasoning, and Moral Reflective Phases. Phases 1 through 3 can be abstracted and defined in terms of specific categories of student verbal behaviors that can be used configurationally by students to evolve understanding of the moral criteria they use and to develop moral decision-making skills. The fourth phase focuses on active deliberation of how students understood and used moral criteria and how they reasoned toward reaching their moral judgments.

THE MORAL DILEMMA

Definition of a Moral Dilemma

One way of securing moral reasoning behaviors from students is to locate and/or to develop and assign moral dilemmas. Moral dilemmas are carefully planned (and most frequently written) learning episodes deliberately designed to elicit patterns of verbal responses related to moral reasoning from students. As defined by this model, the teacher plans and uses each moral dilemma in conjunction with an ongoing unit of content instruction, to avoid the danger that students will perceive moral criteria and moral/value decision making as separate from and unrelated to the cognitive tasks in which they are currently engaged or to the environment outside the classroom. Such moral dilemmas also allow the teacher to continue to carry out subject matter instruction rather than interrupting content-oriented classroom activities for isolated, nonrelated moral reasoning/values clarification learning experiences.

Moral dilemmas based upon the model may be written in several different formats (Casteel and Stahl, 1975; Galbraith and Jones, 1976; Social Education, 1976). Each format stresses different decision-making and moral reasoning procedures the teacher may use in order to engage students in developing moral reasoning skills. While related to values clarification, the formats proposed by Casteel and Stahl (1973, 1975) are also applicable to this moral reasoning model. Their work

also suggests more different types of formats for moral dilemmas than those discussed and described elsewhere. Materials consistent with two of these formats, the Standard Format and the Classical Format, are provided on the following pages as examples.

Elements of a Moral Dilemma

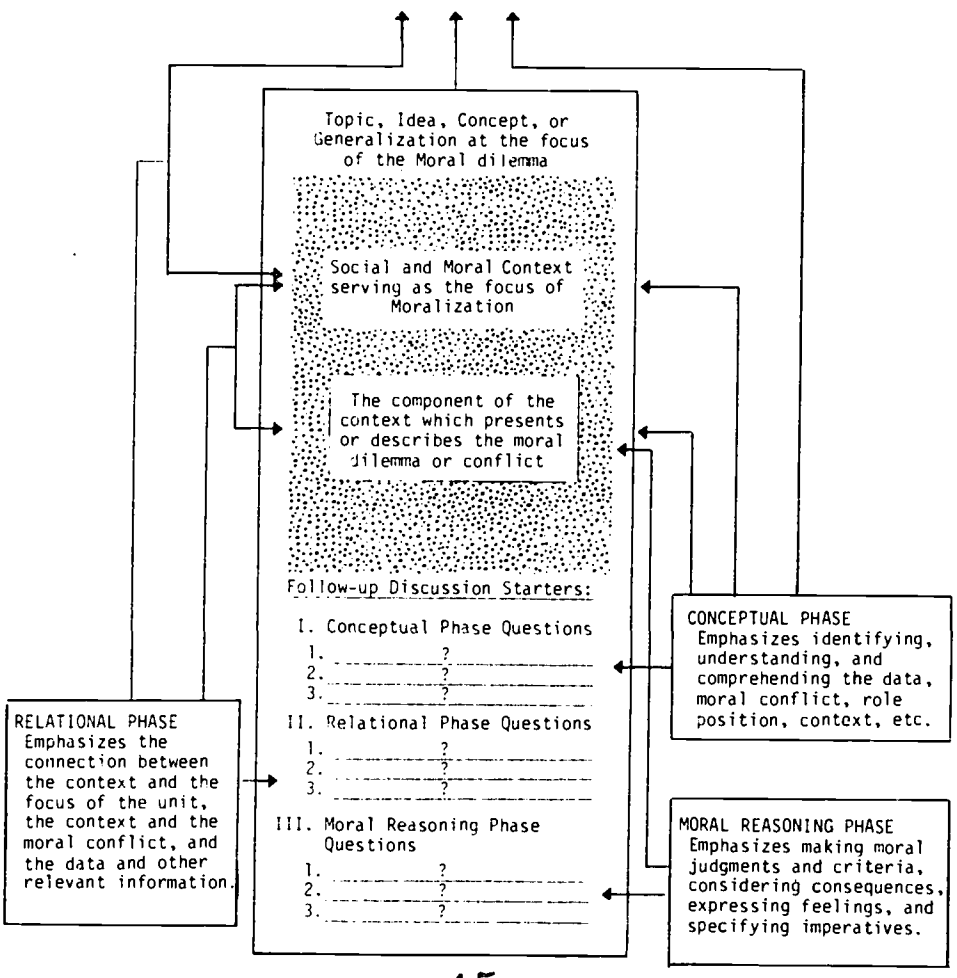
Every moral dilemma contains at least three elements. First, there is the social and moral context which provides the focus of moralization, by establishing the context in which students are to respond. This context may describe: (a) a situation or problem related to a moral issue or a moral condition that has occurred or may occur, or (b) a contrived or hypothetical situation which places students in roles, in which they must respond as though actually in the situation.

Second, there is the moral dilemma itself. This element is that specific section of the social and moral context which actually presents the individual described in the context or the student with a problem that requires a choice between two or more moral criteria or positions in order to resolve the problem. The dilemma is that aspect of the total situation where two or more moral criteria or positions conflict and when the student is aware of this conflict. Until the student is aware of the conflict (that is, until the students conceptualize the conflict and the nature of the moral dilemma contained within the given situation), a moral dilemma has only been described but has not been "achieved." Student awareness of this moral-based conflict is only the first phase of this element of the moral dilemma. The second phase is the requirement that the student (individually or as an individual within the social and moral context being studied) make a decision based upon a personal choice between the different moral criteria or positions which have been identified. Thus, students either study or are confronted by a situation which demands they make a judgment based upon some moral grounds. They make the decisions either for themselves or for some individual whose role they have "taken."

Third, there is a set of follow-up questions in the form of discussion starters. These discussion starters provide the teacher with examples of the types of questions which should be used to guide students toward adequately understanding: (a) the focus of moralization (the social and moral context), (b) the relationship of the context being studied to the content of the unit currently being examined, (c) the moral issues involved in the context and the moral criteria and positions presented in response to the situation in the context, and (d) the ways moral judgments were made and justified. Although prepared in advance, these questions are not to be rigidly adhered to or followed in the sequence listed, but rather are representative of the types of questions that should be asked during moral dilemma learning episodes. In order to be effective, the teacher should employ questions similar to those provided in the materials. These questions are designed to make sure that the Conceptual, Relational, and Moral Reasoning Phases have been successfully completed.

Figure 5

A SCHEMATIC ILLUSTRATION OF A MORAL REASONING LEARNING ACTIVITY (MORAL DILEMMA) CONTAINING THE FIRST THREE PHASES OF MORAL REASONING AS DESCRIBED BY THE MODEL



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A schematic illustration of these three elements of the moral dilemma is presented in Figure 5. Note the interrelationship among the three elements of the moral dilemma and the three phases of moral reasoning. As mentioned earlier, when three or more moral dilemmas similar to the model described have been completed, then the Moral Reflective Phase is ready to be begun. Two examples of moral dilemmas which follow this model are given here.[3]

STANDARD FORMAT OF THE MORAL DILEMMA

"The Druggist"

Teacher Preparation
(Teacher decisions before using this particular moral dilemma)

1. Decide what background information about stages in scientific investigation and the rights of scientists in regard to their own discoveries students will need prior to this activity so that they can respond to the situation.

2. Help students develop definitions for terms such as "right," "justice," "property," etc. (whichever concepts and terms are relevant to the specific aspect of this social and moral situation or context to which they are to respond).

3. Prepare a list of discussion starters, including questions related to each of the first three phases of moral reasoning as identified in the model. Relational questions should focus on tying the activity to the information on science methods and property rights and/or to the terms defined earlier by the class.

Social and Moral Context

"The Druggist"

In the town of Tilden, a druggist had spent years trying to develop a cure for a certain kind of cancer. During the day, he spent hours operating his community-oriented drugstore. While he never made a lot of money, the profits from the store allowed him to take care of his normal living and business expenses and provided

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[3] For other examples and methodology for formulating additional moral dilemmas, See: J. D. Casteel and R. J. Stahl, Value Clarification in the Classroom: A Primer, 1975.

enough to support his research efforts. He spent his nights and most weekends searching for the miracle cure--the drug which would cure people from one specific type of cancer.

After several years of experimental testing and investigation, the druggist developed the drug. He was able to secure animals from the local animal shelter in order to field test his drug. All the animals survived. Doctors at the local hospital allowed him to test his drug on those human patients who volunteered to take the drug. No negative results were obtained. After more than ten years of research, the druggist had at last discovered the drug he had long sought. He now owned a "miracle" drug.

It cost the druggist $300 to produce enough of the drug for one patient. However, he said he would sell the dosage for $3,000.

Doctors at the local hospital urged him to give away the drug--to give his secret to the entire world. But the druggist said, "NO!!! I discovered the drug. I'm going to make money from it! I've spent years developing the drug and I'm not going to sell those years cheaply!"

As people began to hear of the drug and its success, the druggist had requests from all over the world for the drug. People and hospitals were paying the $3,000.

One day a man walked into the druggist's store. He said his wife was dying in the local hospital of the type of cancer the miracle drug could cure, but that he could not raise the $3,000 the druggist demanded for the drug.

The druggist informed the man that the selling price was firm; that unless the man had the full $3,000, he would not receive any of the drug. The man left deeply disappointed and upset. He was desperate. His wife did not have much longer to live.

Follow-up Discussion Starters
(Samples of the types of questions the teacher asks students as a follow-up to this dilemma)

1. According to the story, how long did it take the druggist to invent his miracle drug?

2. How did the druggist get the money to finance his research efforts?

3. How much profit did the druggist make from each dose of drug he sold?

4. In considering your answer to the preceding question, how did you define the term profit?

5. Did the druggist "invent" or "discover" his miracle cure?

6. In what ways might the druggist consider the drug his "property"?

7. Suppose you were the druggist and had spent years of your life trying to develop the drug. If the druggist in the story had been you, would you have sold the drug for less than $3,000?

8. At what price would the druggist be justified in selling his drug?

9. How is this story related to the rights of scientists in regard to their own discoveries?

10. In what ways would the druggist be justified in selling his drug at such a high price?

11. Suppose the man who could not pay for the drug decided to break into the drugstore to steal the drug. What reasons could you give to justify his actions?

12. In the situation presented in the story where the man asked the druggist for a reduced price for his drug, what should the druggist have done in response to the man's request?

13. If you had been the druggist and had been asked to reduce your price for the drug, how would you have responded?

14. As the purchaser of the drug, what "right" did the man have even to ask for a reduced price for the drug?

15. What would have been the most "just" way of solving the conflict between the price of the drug and the man's need for the drug to save his wife?

16. If you were the man's wife, what would be your feelings toward scientists who make discoveries and refuse to share them with the rest of humanity?

17. Suppose you were the druggist's wife. If your husband gave his drug away or sold it cheaply to everyone who came in with a sad story, what would be your feelings toward your husband? Toward those who took advantage of your husband's generosity?

(These questions serve only as examples of the types of questions that need to be asked. They are not intended to suggest the number of questions the teacher would use. The actual number and types of question rest upon the teacher's comprehension of student responses to the questions already asked as well as on the objective of the particular moral dilemma learning episode.)

CLASSICAL FORMAT OF THE MORAL DILEMMA

"Mr. Moore"

Teacher Preparation

1. Decide whether students will study and make decisions about the various moral criteria before or after their selection or choice of what Mr. Moore should do in the situation described. This choice is critical. To select the moral criteria following a decision assumes that these were the criteria considered before the choice, and the selection of criteria serves as a justification for the decision as to what should be done. To consider these criteria first requires that students live with their choice of criteria in a situation which demands that they apply the criteria to make a decision.

2. Decide what background information is needed by students in order to assist them in understanding the story.

3. Help students to develop definitions of important terms such as "justice," "law," "life," "property," etc. (whichever concepts and terms are relevant to the unit of instruction and/or to this moral dilemma).

4. Provide copies of the moral dilemma and the "Criteria for Decision Making" for each student in the class.

Social and Moral Context

"Mr. Moore"

Marian Moore was near death from a certain kind of cancer. The doctors at Tilden General Hospital knew of only one drug which could possible cure her and save her life. They informed her husband that the drug had only recently been discovered. Fortunately, the druggist who discovered the miracle drug lived in Tilden. The doctors also said that the drug was expensive to make and that the druggist had been accused of overcharging customers who purchased the drug. According to the hospital officials, the druggist charged $3,000 for a small dose of a drug that cost only $300 to make.

Mr. Moore could not afford the $3,000. He went to everyone he knew to try to borrow the money. Unfortunately, he could collect only about $1,500, half of what he needed. He told the druggist that his wife was dying and asked the druggist to sell the drug cheaper or to let him pay for it later at a higher rate.

But the druggist said, "NO!!! I discovered the drug and I'm going to make money from it! I've spent years developing the drug and I'm not going to sell those years cheaply!"

Mr. Moore was desperate. He began to think about breaking into the druggist's store and stealing the drug for his wife.

What should Mr. Moore do--

____Steal the drug?
____Not steal the drug?
____Undecided about what he should do?

The best reason(s) Mr. Moore should do what I stated is_____

Criteria for Decision Making

Directions
(If these are to be examined before working with the social and moral context)

Below are listed 12 statements. They are important since they are points of view you may hold about persons making decisions regarding whether or not they should break the law. You are to study these statements before deciding:

--How you would want people to decide what to do in such a situation

or

--How people should behave in situations where breaking the law might be necessary in order to get something they want.

Place an "X" to the left of the three (3) statements that most accurately reflect the position you hold concerning people and their right to break the law and their relationship to obeying the law. Place an "O" to the left of the three (3) statements that you believe are the weakest reasons someone could give in a situation where obeying or breaking the law was the issue.

Directions
(If these are to be examined after working with the social and moral context)

Below are listed 12 statements. They are important since they are points of view you may have held or considered in making a decision as to what Mr. Moore should have done in the situation.

--How would you want people to decide what to do in such situations?

or

--On what basis should people make decisions about breaking or obeying the law in situations similar to that faced by Mr. Moore in the story?

Place an "X" to the left of the three (3) statements that most accurately reflect those you considered and used in justifying and reasoning your choice as to what Mr. Moore should have done in the situation just described. Place an "O" to the left of the three (3) statements that you believe are the weakest reasons for justifying or defending your choice of action for Mr. Moore in the situation.

____a) A person must obey the laws of the community or else there is no need for laws.

____b) A person who really cares for another person may steal in order to save the life of the other person.

____c) A person who willingly disobeys the law must be willing to accept the consequences when caught.

____d) A person who steals for someone else is better than a person who steals for personal gain.

____e) A person who is greedy and seeks a profit for profit's sake deserves to be robbed.

____f) A person has the right to property and to protect his/her property.

____g) A person must preserve the life of the living at all costs even if it brings personal harm.

____h) A person has the right to use the law to protect property even when doing so endangers the life of another person.

____i) A person who violates the law to save the life of another person brings good into the total community and is a good model to follow.

____j) A person who takes the law into his/her own hands deserves to be punished to the full extent of the law regardless of the intention.

____k) A person has no right to use the law to protect property when the matter of saving a life is concerned.

____l) A person who decides for himself or herself whether a particular act is good or bad must be taught to do what society says is the best thing to do.

Follow-up Discussion Starters

1. According to the story, if Mrs. Moore fails to receive the drug, what will happen to her?

2. Why did the druggist refuse to let Mr. Moore buy the drug at a cheaper price?

3. How much money did Mr. Moore still need to collect in order to purchase the drug?

4. What is the major problem faced by Mr. Moore immediately before he makes his decision about breaking into the store?

5. How is the situation presented in the story related to the concept of justice (or fairness, or life, or sanctity of property) that we have been studying?

6. Regardless of what Mr. Moore does in this situation, how would justice be "served" by his decision?

7. In what ways might the druggist be justified in selling his drug at such a high price?

8. If you were the druggist, at what price would you have sold the drug?

9. What courses of action could Mr. Moore take in order to acquire the drug?

10. What gave Mr. Moore the right to break the law in order to get the drug?

11. Suppose you were Mr. Moore and you decided to obey the law. Then suppose your wife died because she failed to get the drug needed to save her life. If that occurred, how would you feel about your decision to remain a "law-abiding" citizen?

12. Suppose Mr. Moore got caught while he was trying to steal the drug. What would be the best reason he could give to justify his actions?

13. If you were the druggist and you discovered Mr. Moore had stolen the drug from your store, what would be your reaction to his theft?

14. Hospitals and doctors are encouraged to save lives. On what grounds would the hospital be justified in not providing Mr. Moore the funds to purchase the drug he needed to save his wife?

15. Suppose Mr. Moore stole the drug and it still didn't save his wife's life. On what ground would you argue that Mr. Moore was justified in stealing the drug?

16. If the saving of a life is more important than obeying the law, then why do you support laws that require the taking of a life (capital punishment, abortion, wartime draft, "living will," etc.)?

Educational Importance of the Model

The model has potential value in the areas of teacher education, educational research, and curriculum design and implementation because:

1. Teachers need not abandon content-oriented learning objectives in order to pursue affective instructional objectives.

2. Teachers may simultaneously engage students in values clarification and moral reasoning (development) process activities.

3. Teachers may plan, develop, and implement these activities to fit their own unique instructional settings and student populations.

4. Teachers may incorporate the model into a wide variety of disciplines.

5. Teachers at all grade levels can utilize the model.

6. Teachers need not continue to purchase expensive commercially-prepared materials for separate values clarification and moral development objectives.

7. Researchers have available objective and behaviorally-oriented criteria according to which they can observe and measure values and moral process utilization and change in students during the time the processes are actually being used.

REVIEW

While the content and instructional strategies of the various approaches to values education are different, the cognitive decision-making processes inherent in each are basically the same. There is no need for teachers who posit affective objectives to preserve the artificial boundaries which have tended to separate these various values approaches. There was a need to identify the common element

in these different approaches, and convert them into a well-defined instructional strategy. The synthesis model described is an effort to meet this need.

Specifically, the proposed model:

1. Ties the various approaches to values clarification and moral development together by extracting their common elements

2. Focuses on the decision-making processes common to these different approaches and describes the nature of these common processes

3. Describes a practical and functional strategy for planning, monitoring, and assessing ongoing classroom instruction consistent with the various values clarification and cognitive moral reasoning approaches--and, even more important, with the model itself.

For those who formulate values education instructional objectives, the proposed model should have "value."

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