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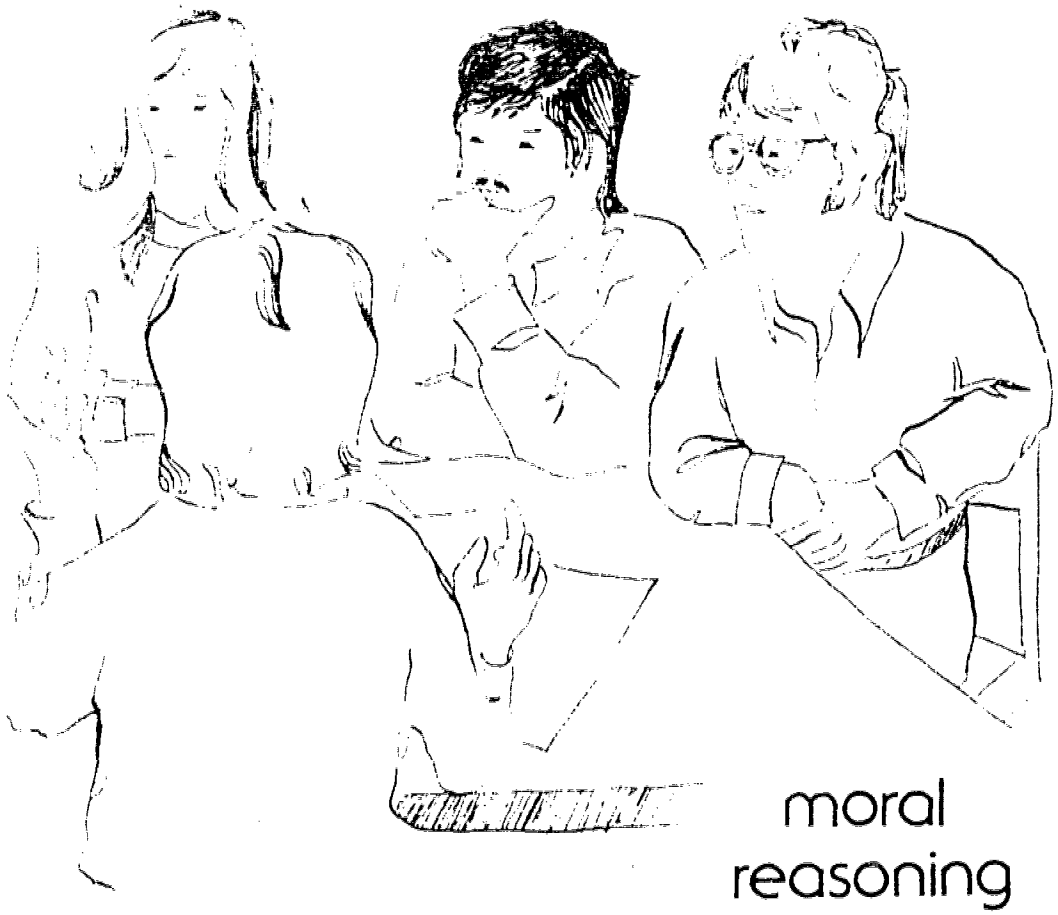
ABSTRACT

It is suggested that the schools cannot avoid questions of morality and values. This manual will help administrators reflect on these questions in the context of their own schools. The manual reviews several of the most popular forms of moral education--inculcation, values analysis, and values clarification; presents a rationale and process for a program of moral reasoning; suggests some ways to deal with the administrative requirements involved in implementing a moral reasoning approach to moral education; and notes some places to find more information and resources. The moral reasoning materials and processes described in this manual were created and tested as part of the Responsible Citizenship Project. Over the past two years the project has helped social studies teachers of 11 school districts in the suburban Pittsburgh area work with their students to deal with social and moral issues. (Author/IRT)



moral reasoning

A SCHOOL ADMINISTRATOR'S HANDBOOK

Prepared By
The Responsible Citizenship Project
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M O R A L R E A S O N I N G

A School Administrator's Handbook

The Responsible Citizenship Project

Daniel R. Nicholes, Director

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INTRODUCTION

There exists in the United States a concern for American's competence in making social decisions. While a segment of observers has always occupied itself with the morality of others, in the last few years, this concern has spread to the general population.

Americans needn't search far to find evidence of questionable social decisions. The nation ended its longest war with a reexamination of the rationale for its entry. The rate of crime against persons and property has risen dramatically. Leading corporations admit bribing foreign officials and illegal contributions to American election campaigns to ensure preferential treatment in the market place.

On a more personal level, Americans find the institutions and rules on which they have based their interpersonal relations threatened. Many see the rising rates of divorce and abortion as fundamental threats to the family. They fear that their youth have become cynical and some have turned to radical violence for social change.

Education much share the blame for this state of affairs. Public education probably reflects its society to a greater degree than it creates that society. But to suggest that public education has no responsibility to foster the growth of social responsibility among its students would constitute negligence. We must admit that the public-school system of post-World War II America has not altogether achieved the success in creating the well-educated, responsive citizens it promised in the 1950's.

Those who would correct this inadequacy of public education have suggested remedies more varied than the problems. In general, however, they share the expectation that an educated adult can make reasoned judgments governing his or her own actions and those of his or her society.

One segment of American educators finds that the schools have taken too little action to help their students become moral and responsible citizens. They believe that the schools can and should contribute to the development of their students' values and morals. This group has suggested direct intervention through moral education programs. The Seventh Annual Gallup Poll of Public Attitudes toward Education suggests that somewhat more than three-fourths of American adults agree with this position. (Phi Delta Kappan, December, 1975) Programs vary widely in objectives and strategy. The fourth chapter of this manual reviews several of the more popular programs.

Another segment of the education community suggests that schools should not take direct action to explore student morality and values. These professional educators and, to an increasing extent, interested citizens' groups, submit that a child's moral development should not be entrusted to the schools for two reasons: the school represents an inadequate moral authority; and moral education programs clutter the curriculum, detracting from more appropriate school concerns.

Recently, the citizens of Kanawha County, West Virginia, employed the former reason to justify their removal of certain textbooks. The supposedly "anti-Christian" implications of the texts brought them into conflict with local perceptions of community morality. The court's ruling which allowed the schools to continue using the text has not laid this issue to rest. Citizens will continue to view certain non-school organizations, as higher moral authorities than the schools. Few educators will argue with this position. Those who are charged with decisions on school issues and curriculum content must deal with such centers of moral authority in their communities.

The "back to basics" movement has adopted the second attitude toward moral education programs. This group has expressed indignation over the low abilities of high school graduates in such basic curricular areas as arithmetic, reading, and simple written communication. They assign responsibility for these deficiencies to schools' willingness to adopt affective education programs and other special programs which do not adopt these basic skills as their principle objectives.

It is not the purpose of this manual to resolve the choices and problems suggested above. Rather it will suggest that the schools cannot avoid questions or morality and values. This manual will help you reflect upon these questions in the context of your school system. It reviews several of the most popular forms of moral education. It represents a rationale and process for one such program moral reasoning. It suggests some ways to deal with the administrative requirements involved in implementing a moral reasoning approach to moral education in your school system. And it contains some places to find more information and resources.

The moral reasoning materials and processes described in this manual were created and tested as part of the Responsible Citizenship Project, a Title III project, funded by the Department of Health, Education and Welfare through the Pennsylvania Department of Education. Over the past

two years the Responsible Citizenship Project has helped social studies teachers of eleven school districts in the suburban Pittsburgh area work with their students to deal with social and moral issues.

The project has been based at the Allegheny Intermediate Unit; Allegheny Center, Pittsburgh, PA 15212. The Allegheny Intermediate Unit, one of 29 such units in the Commonwealth of Pennsylvania, is a regional educational services organization occupying aposition between the Pennsylvania Department of Education and 46 school districts in Allegheny County.

In the course of two years, the project has created curriculum materials, trained teachers, and evaluated their impact on ninth and tenth grade social studies students. This manual for school administrators has been created to facilitate the dissemination of the project's products. It further reflects the recognition of the project staff that the educational administrator faces somewhat different considerations in implementing innovations than does the teacher. This manual seeks to help the administrator deal with those considerations in such a way the students in his or her district may receive a better education.

CHAPTER 1

THE MORAL REASONING PROCESS IN THE CLASSROOM

If we were to sit in on a 10th grade social studies class in which the teacher used the moral reasoning process, we would hear something like the following:

Ms. Wright: How many of you own cameras?

About two thirds of the class raise their hands.

Ms. Wright: You all have seen instamatic-type cameras, and probably most of you have used them. Can anyone describe the more expensive, 35 mm cameras?

John: They are better quality cameras. They have a lot of settings on them and the lenses are a lot better than most of the instamatic types.

Ms. Wright: What makes them so expensive?

Rhonda: They are so complicated. They take a long time to build and are made from expensive materials.

Ms. Wright: I want you to read a story involving this kind of camera. At the end of the story is a question. Answer the question on the card I'll hand out to you.

Ms. Wright gives each student a copy of the following story.

On Wednesday, March 24, someone broke the lens of my 35 mm camera, which was sitting on Mr. Melbourne's desk in the drama office. A new lens will cost me $75. Any person with information on this incident, please contact me. I will keep all responses confidential.

Lee Johnson - 321-0696

On Monday afternoon, as Jamine read the notice on the bulletin board, she felt her stomach tie in a knot. She knew a lot about the incident.

Last Wednesday after school, Jamine and a friend, Bob, were hanging around the drama office. They were waiting for the late bus which left at 4:30 p.m.

Acting silly, Jamine had picked up a cape from the last drama club play, and with a flouish, threw it around her shoulders. "Isn't this just too too dahling?" She cooed to Bob.

Bob laughed and responded, "Simply ravishing, my dear. Do model some more."

Jamine moved about the room freezing in exaggerated poses. Bob picked up the 35 mm camera on the desk and assumed the role of photographer, moving with Jamine as if he were snapping pictures of her.

Unfortunately, Bob was not an accomplished photographer. He could not talk and take pictures at the same time. As he swung around to simulate another shot, he banged the lens of the camera on a half-open closet door. The front lens element fell to the floor in a shower of glass.

Both Bob and Jamine sobered immediately and stood silently looking at the broken glass on the floor. Then the bus honked.

"There's the 4:30 bus", Bob said. "I'll talk to Lee tomarrow and settle up with her about her camera. So don't say anything about this. I wouldn't want Lee to find out from someone else that I broke her camera."

On Friday, Jamine had lunch with Bob in the school cafeteria. She casually asked if he had talked to Lee.

"Yes. I took care of everything," Bob replied, "but to tell you the truth, I'm kind of embarrassed over the whole thing. I would appreciate it if you didn't mention what happened."

"Sure Bob. I understand," Jamine agreed. "It was just an accident anyway."

The notice on the bulletin board tells Jamine that Bob did not settle the matter with Lee. And it appears that he does not intend to admit that he broke the camera. This angers Jamine. She and Lee have been friends since elementary school. Jamine knows how hard Lee worked to save her own money for that camera.

SHOULD JAMINE TELL LEE THAT BOB BROKE HER CAMERA?

As the students read the story, Ms. Wright hands out 3" X 5" cards for their answers to the question at the end of the story.

Ms. Wright: Has everyone had a chance to read the dilemma story and answer the question? Good. Now, who can tell me what this story is about?

Jim: These two people, Jamine and Bob, are waiting for the bus and they break a girl's camera.

Margaret: They were playing like she was a model and he was a photographer. Bob picked up a camera that was on a desk and pretended that he was taking

Jamine's picture. But he wasn't careful and bumped a door with the camera and broke its lens.

Ms. Wright: So what is the problem that Jamine faces?

Terry: Bob said that he would tell Lee that he broke her camera but he didn't.

Ms. Wright: Why is that a problem for Jamine?

Terry: Because Jamine told Bob that she wouldn't tell anyone what he did. This was so Bob could be the first one to tell Lee what happened. But Bob did not tell Lee, so Jamine thinks maybe she should tell Lee.

Ms. Wright: Is that the way the rest of you see the problem?

Jim: Yes. Jamine is friends with Lee, too.

Ms. Wright: What do you think? Should Jamine tell Lee that Bob broke her camera? Who wants to share how they feel about this?

Dan: I don't think Jamine should tell. She promised Bob that she wouldn't...

Jane: Wait a minute. The only reason that Jamine promised not to say anything was because Bob wanted to be the first one to tell Lee what happened. Now Bob is not going to tell Lee that he broke her camera and wants Jamine to cover for him. I don't think that's fair of him.

Ms. Wright: What do the rest of you think? Should Jamine tell Lee that Bob broke her camera? How many believe she should?

Three or four hands go up.

Ms. Wright: How many feel that Jamine should not tell Lee that Bob broke her camera?

About twenty hands go up.

Ms. Wright: Okay. Now I want to change something in the story. Suppose that Lee is Jamine's sister. Since Lee is Jamine's sister, should Jamine tell Lee that Bob broke her camera? How many think she should?

About ten students raise their hands.

Ms. Wright: How many feel that Jamine should not tell Lee that Bob broke her camera?

About 15 hands go up.

Ms. Wright: What might be a good reason for Jamine to tell Lee who broke her camera?

Larry: She should tell Lee because they are sisters, and sisters should confide in each other.

Ms. Wright: Why should they, Larry?

Larry: Because they are family. Family members need to know that they can trust each other.

Therese: Yeah, and if their mother ever finds out that Jamine knew who broke that expensive camera and didn't tell, Jamine would be in big trouble.

Ms. Wright: Those of you who thought that Jamine should not tell Lee - do you think that these are persuasive reasons?

Faith: No. Jamine cannot tell because she promised Bob that she wouldn't.

Ms. Wright: Why is that important?

Faith: Because she promised. You can't just promise someone and then not do it.

Jane: But Bob said he would tell Lee but didn't. Bob just wants Jamine to keep the secret so he won't get in trouble.

Faith: She still promised.

Ms. Wright: Why is it important that Jamine keep this promise, Faith?

Faith: Because you have to keep your promised. If you don't , people won't trust you.

Ms. Wright: So being trusted is important.

Faith: Right. If you can't trust your friends, who can you trust?

Ms. Wright: We have heard some reasons for Jamine to tell and not to tell. I want you now to get into small groups and discuss these reasons and come up with some more. All of you who thought that Jamine should tell Lee, form two groups of about five people each in this corner *(points)* and this corner over here *(points)*. Those of you who thought that Jamine should not tell Lee who broke her camera, form three groups - one here in front, one in that corner, and one in the rear corner.

General movement and rumbling as students move their chairs to form five small groups.

Ms. Wright: I want you to do three things in your groups. I want you to come up with four reasons why Jamine should or should not tell Lee who broke the camera. Then I want you to rank order your reasons with the best reason first. Then I want you to determine why you think your first reason if the best one.

On the chalkboard Ms. Wright writes:

Four reasons
Rank Order
Why #1 is best

As the students accomplish their group tasks, Ms. Wright circulates among the groups, listening quietly, answering questions, and occasionally commenting on what she hears. As the groups approach completion of the three tasks, she asks one member of each group to write on the chalkboard that group's best reason and why the group considered it best. The reasons follow:

-Jamine should tell Lee that Bob broke the camera because it is so expensive and because Bob won't tell her himself. It is not fair that Lee cannot have her camera and Bob can get away with breaking it.

-Jamine should tell Lee that Bob broke the camera because they are sisters. Family members have to trust each other and so they should not keep secrets from each other.

-Jamine should not tell Lee because she promised Bob she would not. You can't break a promise to a friend.

-Jamine should not tell Lee because she was involved in the incident when the camera was broken. Jamine could get in as much trouble as Bob.

-Jamine should not tell Lee. If Jamine is really Bob's friend , she should help keep him out of trouble, not get him into trouble.

Ms. Wright: Let's talk about some of the reasons on the chalkboard. This one says that you shouldn't break a promise to a friend. Richard, your group put that on the chalkboard. Why did you think that was important?

Richard: If you make a promise, you should keep it. Your friend will be let down if you don't do what you promised.

Ms. Wright: So you wouldn't want a friend to feel let down?

Richard: That's right. If it gets out that you don't keep your word, people won't trust you. You won't have many friends, that's for sure.

Marion: But this case is different. Bob made Jamine promise just so he wouldn't get in trouble. That's taking advantage of Jamine. I wouldn't call a person a friend who did that.

Ms. Wright: Well, let me ask you this: How much do we owe a friend?

Richard: You should help your friend. You shouldn't get a friend in trouble. He would do the same for you.

Linda: A true friend would help get Bob out of trouble, but she wouldn't just cover up for him. Somebody has to pay to fix the camera.

Larry: But don't forget that Jamine and Lee are sisters. Jamine has a stronger obligation to her family than to a friend. Blood is thicker than water. Jamine owes it to her sister to tell what happened.

John: But just remember, if Jamine tells, she will get in trouble, too. She started it all by playing with the cape.

Lee: And if Jamine tells, Bob won't be her friend anymore. No one likes a tattle-tale.

Ms. Wright: Okay, I hear a lot of different reasons. We have just a few minutes left and I want to focus on something a little different. Go back to your groups and decide what you think is the most important issue at stake in this dilemma.

After consultation and discussion, the class decided that the following constituted the most important issues in this dilemma:

-Should you ever break a promise to a friend?
-Which obligations are greater: friendships or family?
-Should you ever cover for a friend when you know what he has done is wrong?

Strategies for Teaching Moral Reasoning

The first part of this chapter represents a classroom discussion of the moral reasoning process. The teacher facilitated discussion in which the students met the needs which Kohlberg's research suggests are necessary to foster moral dilemmas.

The student confronted a moral dilemma. They encountered conflict among themselves in choosing a course of action. The students examined the reasoning they used in making a decision. And in doing so, they have an opportunity to apply their current level of thought. They heard reasons at several stages of reasoning, giving them an opportunity to "try on" other students' reasons to determine if they are satisfying. They confronted some inconsistencies in the future as they work through more dilemmas.

Though the process that Ms. Wright pursued was an open-ended one, she followed a structure in her class discussion. The structure enabled her students to work through a moral dilemma. It did not hamper open class discussion. And it did not suggest a right and wrong answer.

The moral dilemma story presents students with a situation in which they must make a hard moral choice. Ms. Wright used a dilemma story about a broken camera. There are several sample dilemmas at the end of this manual. A dilemma story should contain several elements to present an effective dilemma.

First it should focus on a social or moral issue. In this case, the problem consists of whether to tell on a friend. It focuses on the moral issue of one's obligation to a friend.

The dilemma story should contain one or two characters which the reader can easily follow. And the story should end with a question. The question asks what the central character SHOULD do in the stated circumstances. Asking "should" focuses the question on its moral dimensions. Should Jamine tell Lee that Bob broke her camera? What is right or wrong about telling or not telling? Why? Asking a "would" question is asking for a prediction. We cannot know what Jamine (or we) would do because we do not have enough information or we are not really in Jamine's position.

A moral dilemma story need not be written. The resource chapter suggests several films which present moral dilemmas. Commercial sound filmstrips featuring moral dilemma stories are becoming available. Creative teachers have used their

students to put together moral dilemma stories. They have done slide shows, videotapes, class plays and role taking.

The teaching process which utilizes the dilemma story comprises four principal parts. The teacher presents the dilemma to the students. The students choose a course of action. They examine the reasoning which they used in deciding. Finally, the students reflect upon the decisions which they made.

Ms. Wright introduced the dilemma story with a short discussion of the camera. In this way, she ensured that the students would understand the terms in the story which they would read. She could have as easily presented the story first and then dealt with the camera terms.

As the students read the story, Ms. Wright handed out 3" X 5" cards. By writing their answers to the "should" question on the card, the students could privately arrive at the tentative decision on the course of Jamine's action. Before examining the reasoning behind students decisions, Ms. Wright ensured that the class understood the circumstances of the stories. Ms. Wright focused class attention on the discussion by asking several students to state the problem which the central character faced.

In the second phase of the teaching process, the teacher developed a split in the class position on the dilemma question. To conduct a discussion in which the student effectively examines their reasoning usually requires 1/3 of the class on each side of the issue. If everyone agrees on the action which Jamine should take, there is no dilemma - no hard choice.

At first Ms. Wright did not achieve this split in her class, so she changed the story slightly to make the choice harder for her students. When Lee became a sister instead of a friend, more students decided that Jamine should tell Lee who broke her camera. This gave Ms. Wright the opportunity to explore the issues of obligation to friends and family.

These questions are all preparation for the most important part of the process - the examination of reasoning. Here the teacher helps the students determine the reasons he or she used in arriving at a decision. The teacher helps the students explore why those reasons seem to be the best ones. The teacher uses probe questions to focus a discussion on the "why" behind the issues. The most effective probe question is simply "why".

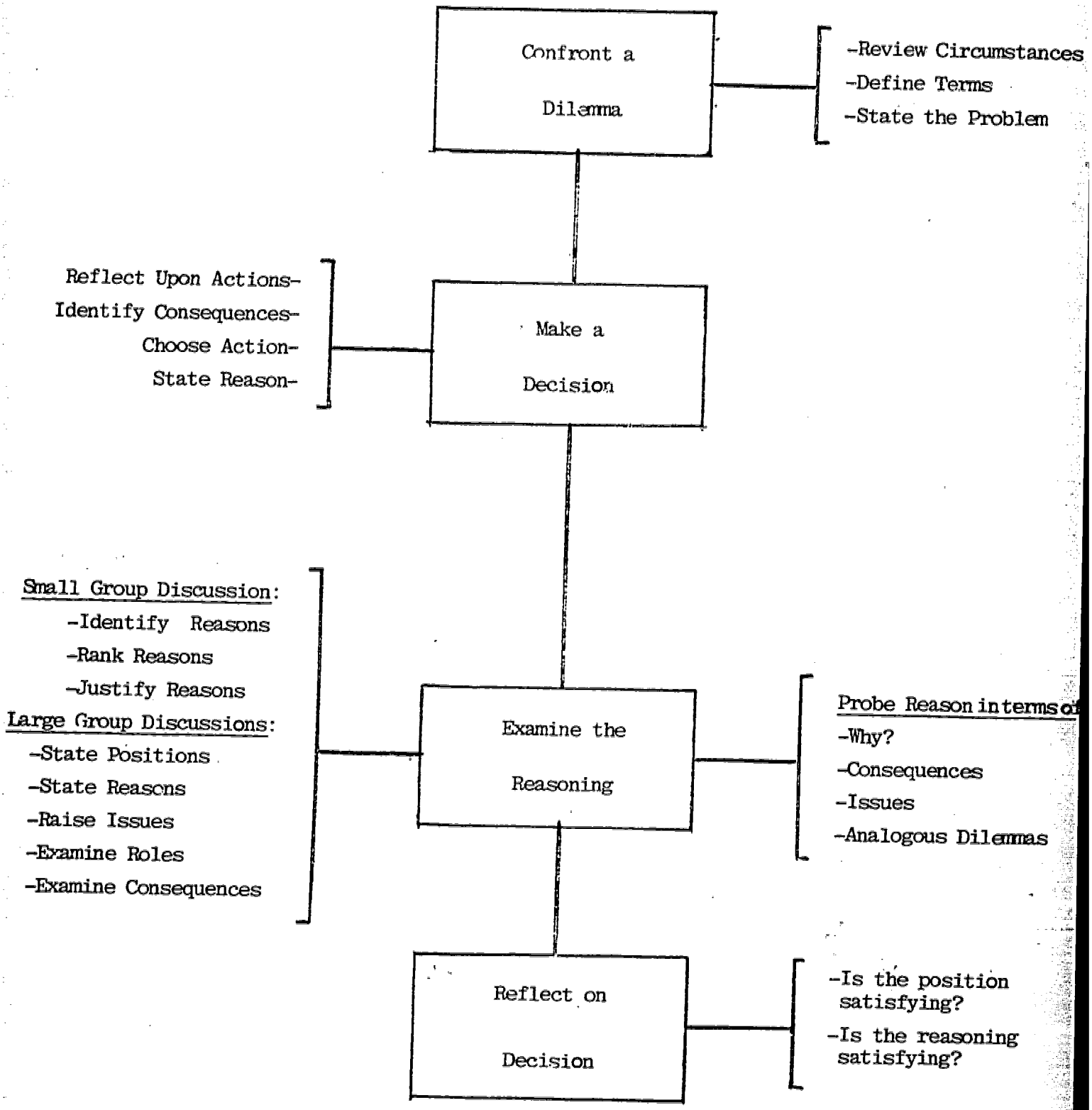
Ms. Wright also asked probe questions which focused on a particular issue. For example, she asked "How much do we owe our friends?" She could have also asked such questions as: "Is it ever alright to tell on a friend?" or "From Lee's point of view, what should Jamine do?" These questions help the students explore the social and moral issues which underly the dilemma story.

Small group activity gives each student another opportunity to re-examine his or her reasoning. In Ms. Wright's class, groups of five students chose four good reasons for their decisions, ranked them in order of importance, and determined why the best reason was best. When the group had completed these tasks, Ms. Wright helped the students examine reasoning a third time through the use of more probe questions.

As a closing activity, Ms. Wright asked each group to decide the most important issue at stake in the dilemma. This helped the students reflect upon their decisions. It allows them to close the discussion providing a structure of closure without insisting on a right or wrong answer.

The diagram on the next page illustrates the moral dilemma teaching process. It provides a handy reference for a teacher presenting a dilemma the first time. The moral reasoning process is a structure which the teacher brings to the students. Students will gladly discuss social and moral problems such as those in the moral dilemma story, but without guidance their discussion tends to wander. Structure helps them to focus on the central issue of the dilemma. Examination of reasoning contributes to their development. With a few hours of training, a competent teacher should be able to use this process in his or her classroom.

THE DILEMMA DISCUSSION PROCESS



CHAPTER 2

AN INTRODUCTION TO COGNITIVE MORAL DEVELOPMEMT

For about the past 20 years Lawrence Kohlberg has studied the way that peole make decisions about social and moral problems. He has found that as people grow from childhood to adulthood the manner through which they approach moral and social problems changes. While it is obvious that an adult deals with social problems differently than a young child, Kohlberg's research suggests that all people pass through a specific pattern of changes. In other words, the ways in which they reason about social and moral problems are part of a developmental process.

Others before Kohlberg had suspected this. In 1908 John Dewey, in his classic Ethics, suggested that the ethical development of child to adult might follow a developmental pattern. Similiarly, Jean Piaget in his 1932 work, The Moral Judgment of the Child, suggested that moral reasoning might follow a pattern of development like that of cognitive reasoning.

Kohlberg's hierarchy of development follows a pattern similar to that of Piaget. As Piaget suggests that children pass from pre-operational thought to concrete operations and formal operations. Kohlberg defines a pre-conventional level of reasoning, conventional reasoning and principled levels of reasoning.

Within these three levels of reasoning, Kohlberg defines six stages which represent an invarient sequence. Although everyone starts at the first stage, one may stop at any of the stages. Each stage comprises an organized system of reasoning. The six stages and three levels are approached as follows:

Pre-Conventional Level of Moral Reasoning

At this level of Moral Reasoning, a child adopts an "I-me" orientation toward social and moral problems. He or she is motivated by expectation of reward or punishment.

STAGE ONE - Stage one is characterized as the punishment/reward stage. The morally good act is that which produces a reward. The morally bad act is that which results in punishment. This represents a totally inward focus. Consideration of others is in terms of what they will do for and to the actor.

STAGE TWO - Stage two represents a reciprocity stage of reasoning. This stage is often characterized as "you stratch my back, I'll stratch yours". The actor rationalizes moral decisions on the expectation of another person making a moral decision favorable to the actor. At this stage the focus of moral decision making expands to include other persons. But motivation is still based on personal reward or punishment.

Conventional Level of Moral Reasoning

This level of moral reasoning recognizes the needs of others and the existance of a society. People reasoning at this level adopt a "we-us" orientation. Their motivation derives from the approval of others and a desire for maintenance of the social order. Most adults reason at the conventional level.

STAGE THREE - Stage three is the approval stage. It is often characterized as "good boy-good girl". A morally good act is one that is approved by those who are important to the actor. A morally bad act is one that results in disapproval of the actor. This is typically the stage that most adolescents have achieved. A typical adolescent's response to a common social problem might be "you don't rat on a friend". This reflects the stage three desire for peer approval.

STAGE FOUR - Stage four is the societal maintenance stage is often characterized by a "law and order" orientation. Through identification of a society the actor recognizes the existance of a social body greater than himself or herself and others. A person who has achieved this stage of moral reasoning must also have achieved a sophisticated way of thinking. A person reasoning at stage four must be able to conceptualize a society. At this stage morally good actors are those that preserve society and contribute to its stability. Reasoning at stage four might be exemplified by responses such as "rules are rules" or "the law of the jungle".

Principled Level of Moral Reasoning

Persons who reason at the principled level adopt a "they-them" orientation. They are motivated by a recognition and application to human

rights and universal moral principals.

STAGE FIVE - Stage five is characterized as the social contract stage of moral reasoning. Persons reasoning at stage five recognize the existance of human rights outside the structure of any particular authority. They see authority existing within all people. By mutual agreement people pool this authority to create a governing structure and they agree upon laws and rules to maintain the structure. Thus, the source of the authority vested in the laws and rules derives from the individual. Within reasoned reflection, they can change these laws and rules and even the structure itself.

STAGE SIX - Stage six is the universal principles stage. Persons reasoning at stage six recognize the existence of universal moral principles. Kohlberg suggests that these principles exist in all culture, as such broad concepts as justice, dignity of humanity, and dearness of life. These universal principles dictate right and wrong moral actions with comprehensiveness and consistency and without regard to the system. Very few people ever reach this stage. An example of reasoning on stage six may be found in Martin Luther King's conception of universal justice. This concept required him to take action without regard for the consequences to himself.

People develop from the first to the highest stage one stage at a time. They proceed in the order of the stages. They cannot skip stages and they will not regress in reasoning. In some situations, however, they may be forced to regress in action.

As a person progresses through the stages of development, he or she can understand reasoning at all those stages which he or she has achieved. In addition, the person can understand reasoning at one stage above the stage he or she has achieved. For example, a tenth grade student may reason on stage three most of the time. He or she will be motivated primarily by the approval of peers and important other persons. But this tenth grader can understand reasoning on the societal maintenance stage - stage four. He or she may not often use reasoning which reflects this stage, but reasoning at stage four will be meaningful.

A person reasons at a stage because he or she finds the system of reasoning meaningful and satisfying. He or she will probably find action based on that reasoning satisfying. To work through a stage of reasoning, one must face a situation which requires a decision on a moral issue. If the decision is a difficult one, we call the situation a dilemma. When a person confronts a dilemma he or she must make a decision and must justify the decision through reasons which are understandable and personally satisfying. In the process of deciding, one "tries on" many reasons. We adopt those that are satisfying and reject those that are not. Reasons which correspond to one's present stage of reasoning are most satisfying.

In addition, we are also attracted by reasoning on the stage above our normal stage of reasoning and one stage below. For the tenth grade stage three person mentioned above, reasons which emphasize peer approval would be most attractive. But, he or she would also be attracted by reasoning which emphasized reciprocity such as "you don't rat on a friend because that friend wouldn't rat on you". That tenth grader would also be attracted by reasoning on stage four "you don't rat on a friend because trust is the most important part of friendship".

As one works through many decisions, trying many reasons, reasoning at the next higher stage grows in attraction. Reasoning at the stage below our normal stage of reasoning tends to lose its satisfaction. This represents transition to the next higher stage of moral reasoning. The person will begin to use more and more reasons at this next stage. Reasons at the stage beyond will begin to come into focus as well and will become more attractive.

If in fact this represents the process through which people develop their reasoning about social and moral issues, it suggests some implications for educators.

Students need to consider genuine moral problems. To grow in reasoning one must confront situations which require a choice. Educators can provide these situations in a safe setting. Students can examine the consequences of proposed actions without suffering their consequences. While the consequences of one's actions may be a most effective teacher, they may also be the harshest and least forgiving.

Students need to experience geniune cognitive conflict in confronting a social or moral problem. The choice must be a hard one.

Students need to apply their current level of thought. Educators can

provide opportunities for students to "try on" reasons. One must work through his or her present level of reasoning to develop for the next stage to grow in attraction.

Students need exposure to the next higher level of thought. They need many opportunties to "try on" higher reasoning and to accept or reject it.

Students need to confront their inconsistancies over the long term. While students should have the opportunity to "try on" reasoning which seems satisfying, they also need to examine their own and peers' reasoning critically and openly.

Teachers require a structure to serve the above needs in their students. In addition to the needs implicit in Kohlberg's work, there are some very real considerations which must be met as well.

The structure should emphasize what teachers and students do. It should de-emphasize Kohlbergian theory. Teachers want to know how to work with their students. They want to know that a dependable background reinforces their work. But they hold little interest in working through the theoretical underpinnings of their work. This does not detract from teachers but reflects the practical orientation of their work.

The Place of Moral Reasoning in Values Education

The process of cognitive moral development suggests the strategies of moral reasoning around which this manual has found its basis. Many schools are now using moral reasoning strategies to help their students develop the skills which people need in dealing with social and moral problems. But moral reasoning is only one approach in a growing field of education which has been categorized as "moral education" or "values education". Before an administrator commits his or her schools to a particular approach, he or she should consider how that approach compares to the other approaches of values education.

This section will review the rationale for adopting a values education program. It will summarize several of the most popular programs now in use in schools. And it will compare the advantages and disadvantages of moral reasoning to these other approaches. The reader can thus contemplate the adoption of a moral reasoning program in the wider context of values education.

Every human act reflects those things which the actor holds dear. Thus, the school cannot avoid value interaction. This has presented problems for public schools which have found themselves serving communities with heterogeneous value systems. Some schools have adopted no values education program suggesting to its community that the schools have remained value neutral.

Students recognize that their schools hold certain values dear. Although these values do not constitute a part of the regular curriculum, they are apparent in what some call the hidden curriculum. Prominent among these values is compulsory school attendance. With the exception of a minority in the educational community who wish to "de-school" society, compulsory schooling represents the most commonly accepted value regarding American education.

The 25-minute lunch hour has become another convention of school life that reflects the values of educators. One might ask if this reflects the true time a student needs for lunch. Or perhaps it reflects the requirements of scheduling 1500 students into a cafeteria with only 500 seats. If classes are 50 minutes long, maybe a 25-minute lunch period means that lunch is half as important as social studies. Whatever absurd construction one superimposes on this simple example, the 25-minute lunch reflects different values to different observers.

If we cannot avoid values, we must ask ourselves what values our school reflects, and what values we as persons hold hear. We must ask ourselves some hard questions. If we choose to confront the values which our school implies and which our students are developing, we must choose a structure which will help us examine these values, reflect upon them, and nurture them.

Several values education programs have developed in the last ten years. Each program helps students to deal with the kinds of questions suggested above, but each program pursues somewhat different objectives through different activities. Three of the most popular programs are reviewed here.

INCULCATION

Inculcation represents the oldest and most widely used form of values education. Its principal objective consists of internalization of predetermined values by the student. Although a number of teaching methods are used to inculcate values, the most prevelent is reinforcement.

This system of values education has the advantage of simplicity. The objectives are obvious. The values to be inculcated are identified. The student outcome can be easily stated, although outcomes are difficult to measure.

The moral dilemma story in the first chapter can be easily adapted to an inculcation exercise. If one wishes to inculcate a value for others' property, the story could end with Bob receiving some punishment for breaking the camera.

Other methods of inculcation include modeling, role playing, and so-called discovery learning. All share an element of reinforcement, however, as the student learns that the desired value will be positively reinforced through approval, reward, or the seemingly successful accomplishment of a rational process.

The principal disadvantage of the inculcation approach resides in the necessity for strong moral authority to act as inculcators. Schools have become less willing to accept this role than in the past. Parents especially have suggested that home and church, among other institutions, represent more appropriate sources of moral authority than the school.

Many educators have succeeded in inculcating values without the moral authority of the school by turning their attention to universally accepted values. The students, however, do not necessarily accept the same values as universal that the teacher does. If they did, the teacher would feel no need to inculcate them. The teacher then finds himself or herself in the position of reinforcing a value by representing it as universal.

These shortcomings are not to suggest that inculcation is an ineffective method of values education. It can work quite well, especially with young children. On the whole, it probably represents an approach better adapted to those institutions of strong moral authority in the eyes of the students.

VALUES ANALYSIS

Rational investigation and verifiable evidence characterize the values analysis approach. Focusing on social issues and the concerns of the social sciences, values analysis is the favored approach to values of many prominent social studies educators.

Lawrence Metcalf provides the best guide to the values analysis process in his 41st yearbook of the National Council for the Social Studies in 1971. Metcalf suggests a six-step process which bears close resemblance to the inquiry process of the new social studies.

1. Identify and clarify the value question
2. Assemble purported facts
3. Assess the truth of purported facts
4. Clarify the relevance of facts
5. Arrive at a tentative value decision
6. Test the value principal implied in the decision

Values analysis provides a very useful structure to help students rationally examine complex and emotional social issues. Students can use this process to "take apart" such explosive issues as community goals or busing and use criteria to separate fact from opinion and assumption. Social studies teachers are attracted to values analysis because it develops the skills in working with social data which are among social studies objectives.

Values analysis does not lend itself to examination of personal or moral problems, however. While issues of racial harmony have implications for the student, they do not have the personal relevance of the problems of interaction between a white person and a black person. Most upper level secondary students can recognize the implications of a social problem with some guidance. Elementary and middle school students can examine such problems more easily when stated in personalized terms.

VALUES CLARIFICATION

Values clarification is probably the most popular in-school approach to values education to come out of the humanistic education movement. Sidney Simon and his associates have produced dozens of easily implemented strategies to help students clarify and actualize their values through both rational thinking and emotional awareness.

The process of values clarification stems from the mid-1950's work of Louis Raths, Merrill Harmin and Sidney Simon. Their Values and Teaching suggests that a "value indicator" must meet seven criteria to be called a value:

1. Choosing from alternatives
2. Choosing thoughtfully
3. Choosing freely
4. Prizing one's choice
5. Affirming one's choice
6. Acting upon one's choice
7. Acting repeatedly

A great advantage of the values clarification process consists of its ability to help students articulate attitudes and values in a safe setting. This requires a teacher of greater than average acceptance of the feelings of others.

Some very simple values clarification exercises can be accomplished easily and with little teacher training. Values voting represents one of the simplest. The teacher reads a list of questions such as, "Who likes to go for a walk early in the morning?" and others with value implications to them. Students affirm these value indicators by raising their hands.

Rank order is an exercise in values clarification which has been adapted to many values education programs. The teacher might ask students to name five things that each likes to do on a warm sunny morning and rank them in order of preference. Then the teacher might ask the students to form into groups of three, and each student would tell why he or she chose one thing as most important.

A frequent criticism of values clarification is that of value relativism. The emphasis of values clarification is upon identification and affirmation of values without considering whether the values themselves are acceptable. While this ensures that the student will have the opportunity to articulate his or her values, many feel that teacher silence constitutes acceptance and approval of the values as the student articulates them. Unfortunately, the alternative often suggested, that of clarifying only acceptable values, is not values clarification but inculcation.

Values clarification constitutes a very important approach among the alternatives of values education and one that can be implemented in varying degrees. This approach probably works best when combined with strategies which allow the student to go beyond identification of values to explore their implications for one's life style and interaction with others.

MORAL REASONING IN MORAL EDUCATION

The difference between moral reasoning and some of the other popular approaches to values education should be becoming clear at this point. While the other approaches to values education emphasize identification and exploration of values, moral reasoning has as its principal objective the development of more complex forms of reasoning within a hierarchy of cognitive moral development. Thus, reasoning at stage four is better than reasoning at stage two or stage three.

Moral reasoning, like values analysis, assumes that more rational reasoning is better reasoning. But unlike values analysis, moral reasoning strategies utilize issues which individuals face rather than public policy issues. While this is advantageous in helping students with personal problems, moral reasoning strategies are somewhat more difficult to apply to traditional curriculum objectives than are values analysis strategies.

On the other hand, moral reasoning dilemma stories can be adapted to a wider range of students than can values analysis. Analysis requires such sophisticated reasoning that it finds little application below high school. Moral reasoning has been used successfully with second and third grade students as well as graduate students and other adults.

Kohlberg's suggestion that moral reasoning is based on the application of universal moral principles indicates a major difference between moral reasoning and values clarification. In addition, the processes of values clarification tend to be more emotional and less rational than those of moral reasoning.

The comparison of approaches to values education comprising this section is not presented to sell moral reasoning or denigrate the other programs. Rather, a good affective educational element in the school curriculum will draw from the available approaches as needed and as they will best serve the school's objectives. This chapter hardly scratches the surface of the approaches described and other approaches are presently maturing.

For those interested in exploring values education programs and available materials, an excellent place to start is the Values Education Sourcebook by Douglas P. Superka and others. This excellent work, from which much of the information in this chapter is drawn, describes the popular approaches to values education and evaluates available student and teacher materials. It is available from the Social Science Education Consortium: 855 Broadway; Boulder, Colorado, 80302. Any professional library with a section on affective education or values education should include it.

CHAPTER 3

RESOURCES AND IMPLEMENTATION

Sources of Dilemma Stories

The sources of dilemma stories are as varied as the human experiences which produce dilemmas. The experience of the project has suggested that three kinds of dilemma stories produce the most animated discussion and best contribute to course objectives.

The camera dilemma story in the first chapter represents a dilemma which flows from the lives of students. This kind of dilemma is very popular among students because of its personal relevance. Unfortunately, these dilemmas are also the most difficult to relate to course content objectives. Among the sample dilemma stories which follow this essay, the first, "It's My Party", represents another dilemma story which finds its source in the lives of students.

Contemporary American life is another source of dilemma stories. "The House", a dilemma on open housing and the rising prices of houses, represents two problems that many young Americans now face. While dilemmas which focus on contemporary life may not represent problems of student life, they present adult situations which most students consider important. Such dilemma stories are more easily integrated into the content of the curriculum than those which focus on student lives.

The third type of dilemma story takes its ideas from the content of the curriculum. Hence, it most easily fits the flow of course work. For this reason, many teachers are most comfortable using this kind of dilemma. "The Dam" is a content-oriented dilemma story designed for use in a world history course.

The content dilemma is also the most difficult to compose. For a dilemma discussion to be effective, it must present a problem which the student finds genuine. In many course content areas this proves difficult. In social studies, for example, historical dilemmas abound. But Lincoln's decision to free the slaves or Truman's decision to bomb Hiroshima do not represent genuine dilemmas to eleventh grade American history students. The students do not face a hard moral choice when reviewing the decisions of these historical characters.

To be relevant to students, historical or content data must find its presentation in a manner that will have a personal impact on the student. National Geographic's film series on the American revolution, Decades of Decision, represents one of the most successful attempts to achieve this blend of historical course content and personal relevance for students. The two-part teaching plan on "Song of Molasses", the first of this series, gives teachers guidance in using this film for dilemma discussions.

Following the sample dilemma stories and their teaching plans, is a short guide to some other resources. These commercially available materials will help you establish your own moral reasoning program.

IT'S MY PARTY

"Damn it Mother!" Terry screamed through her tears, "The party is for me. I don't see why I can't dress like I want to! It's my party !"

"Young lady, you are not going anywhere until you change out of those jeans and into a dress." Terry's mother tried to control her voice, but she could feel her face turning red with anger. The door to Terry's room slammed. "And change that tone of voice while you are in there!" She knew that she should not have said this as soon as it came out.

"How do these squabbles happen?" Terry's mother asked herself. The family had celebrated Terry's sixteenth birthday this afternoon and they all had felt very close. This evening Terry's Aunt Betty will give a party in Terry's honor for relatives and friends. While Terry's father was outside starting the car to go to the party, Terry and her mother began to argue. Terry had come downstairs dressed in bluejeans.

"Terry, don't you think that jeans are inappropriate? I think that a dress would be so much nicer," her mother had suggested.

Terry hates the condescending tone her mother uses for such "suggestions", and she feels that her mother is too concerned with "appropriate" dress. "Oh Mother," Terry shot back, "You are so foolish. These people know me. They are family. They accept me for what I am. I don't have to impress them with clothes."

"We do not have time to discuss it. Your father is getting the car. Go change your clothes." Her mother had put on her coat as if to suggest that the problem was solved. Then terry exploded and she and her mother exchanged the words related earlier.

"IT'S MY PARTY"
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In a few minutes, Terry came down the stairs. She still wore her jeans. She carried her backpack, obviously stuffed with clothes. Before her mother could say anything, Terry shouted, "I have had enough of this, Mother! I'm leaving!" She ran out of the house and down the street.

What should Terry's mother do?

TEACHING PLAN: 'IT'S MY PARTY"

PART I

Distribute the dilemma story to the class. Ask students to describe the dilemma which Terry's mother faces.

A. On the chalkboard, draw two columns. Head the columns "ACTION" and "CONSEQUENCES".

B. Under the ACTION column, list all those things which the students suggest that Terry's mother should do after Terry leaves the house.

C. Under the CONSEQUENCES column, list what would happen if Terry's mother took each corresponding action.

D. Ask students to choose the best action which Terry's mother could take and give a reason why that is best.

E. Choose a small group strategy and proceed to the dilemma discussion.

PART II: ALTERNATIVE DILEMMAS

1. After Terry leaves, what should she do?

2. Suppose that Terry's father walks in when Terry is about to leave. What should he do?

PART III: PROBE QUESTIONS

1. What would be the best thing for Terry's mother to do? Why is that best?

2. Is this a serious enough fight for Terry to leave home? Why?

3. Should Terry have the right to decide for herself what she will wear?

4. Isn't it a parent's responsibility to see that his or her child is appropriately dressed?

5. Would it make a difference if Terry's jeans were old, faded, and had appliques covering holes in the knees? Why?

6. Would it make a difference if Terry's jeans were a denim leisure suit? Why?

7. What obligations has a daughter to her mother in a situation like this?

8. What obligations has a mother to her daughter in such situations?

9. Is it ever all right for a 16 year old daughter to run away from home?

THE HOUSE

Dale and Betty McGrew have been looking for a house to buy for two years. As with many young people like them, the rising prices of houses has made the McGrews' prospects look hopeless. Since their first child was born about a year and a half ago, their income available for housing has gone down - Betty left her job when the baby came - while house prices have spiraled. The houses they have seen have all been too expensive, too small, or required too many repairs.

This morning their realtor called. She offered to show Dale and Betty the house that they have been looking for. It has four large bedrooms, is in a good neighborhood, in good condition and at a price they can afford. Dale and Betty have heard this before and are skeptical.

Dale and Betty look at the house with their realtor and find that it is all the realtor said. It is roomy, in good condition and Dale knows that they can get a mortgage for the $20,000 asking price. The neighbors seemed quite friendly. Several waved to them as they looked around the back yard and one, Bob Johnson, introduced himself.

While Dale and Betty are at a loss to explain the low price, they certainly like the house. Dale told the realtor that they will seriously consider buying the house. The realtor suggested that they should make up their mind quickly. The house will sell easily at this price. And she added quietly, "Please do not mention that this house is for sale. This is a private listing not open to the public."

Dale and Betty drove around the neighborhood discussing the house. They found the low price and private listing puzzling. As they circled the block, Betty saw Bob Johnson, the neighbor whom they had met at the house. They stopped to talk to him. Bob suggested that the house had been well kept and was in good

condition. "We in the neighborhood would really like to see young folks like you move in there. We know that you would like living there and would feel right at home in the neighborhood. You are our kind of folks."

As they drove off Dale said, "What does he know about what kind of people we are? That guy is strange."

They drove north a few blocks and crossed a main thoroughfare. This marked the division between one neighborhood and the next. Betty pointed out the car window and said to Dale, "I think I understand what Bob Johnson meant by 'our kind of people'. The people in this neighborhood are black."

"So they want to sell only to white people like us," Dale added.

"But doesn't the open housing law require a realtor to sell to anyone who can get the money together?" Betty asked.

"They get around that through the private listing. Supposedly, the owners have not offered the house for sale to the general public," Dale plained.

"That sounds shady to me." Betty frowned. "And that explains the low price. They will sell low to the right kind of people."

Should Betty and Dale buy the house?

TEACHING PLAN: "THE HOUSE"

PART I

Distribute the dilemma story to the class. Review the story with the students, asking them to state the issues which Dale and Betty face. By a show of hands or some other means, ask students to take a position on whether Betty and Dale should buy the house.

If the class divides with at least one-third on each side of the issue, choose a small-group strategy and proceed.

If more than two-thirds of the class chooses one side of the question, present one of the following alternative dilemmas.

PART II: ALTERNATIVE DILLEMMAS

If the class agrees that Betty and Dale SHOULD buy the house, use one of the following alternatives:

A. Suppose that the city's open housing law prohibited private listing. Dale, Betty, and the realtor could be fined if they buy the house.

B. Suppose that Betty and Dale had supported the passing of an open housing ordinance in their city. They had worked for the political candidate for city council who took a stand in favor of open housing.

If the class agrees that Betty and Dale SHOULD NOT buy the house, use one of the following alternatives:

A. Suppose that they explain their dilemma to a trusted friend who advises that they buy the house anyway. "Listen, you guys," she says. "People have faced this kind of discrimination forever. Just because the realtor and the sellers of the house are racists, you do not automatically become racists when you deal with them."

B. Suppose the owners of the house lower the price to $18,000.

PART III: PROBE QUESTIONS

1. What is the best reason for Dale and Betty to buy the house? Not to buy the house?

2. Even if the realtor is not violating the letter of the law, isn't she violating its spirit? Why?

3. What obligation has the seller of a house to the people in the neighborhood?

TEACHING PLAN: "THE HOUSE"
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4. What obligation has the seller of a house to the community?

5. Realtors are licensed by the state. Doesn't this give them some obligation to all the people of the state? Why or why not?

6. In a free enterprise economy, isn't it the buyer's right to buy at the lowest price, no matter what the circumstances? Why or why not?

7. Suppose that Dale and Betty buy the house and that the deal proves illegal. Should anyone be punished? Who? What kind of punishment? Why?

THE DAM

The village of Bashkiri is in northeast India. Like many agricultural villages of India, Bashkiri's people are always hungry. Bashkiri suffers from a large population, compounded in the last few years by refugees from Bangladesh, and inadequate agricultural technology. To aid the people of Bashkiri, the United States government has sent Peace Corps volunteer Ron Jackson. While Ron is not a trained agricultural expert, he knows something about farming. He grew up on a farm in southwest Pennsylvania.

After a few weeks of observation and talking to the older farmers of Bashkiri, Ron discovered why there was a shortage of food. While the land was capable of producing a good harvest of grain, there was rarely enough rain for a crop to grow to maturity. Thus, each year the village harvested a stunted, dry crop. Some experimentation with irrigation had been tried, but was unsuccessful. The small stream which flowed through the village would not provide enough water to irrigate all the land. Upstream about ten miles, however, the stream ran through a small valley. Ron recognized that the end of the valley could be easily dammed, creating a small lake. The lake, which would grow during the rainy season, could provide enough water for irrigation during the dry season.

Ron took his idea to his Peace Corps administrator in the city of Shillong. He agreed to supply materials from the U.S. The Indian authorities also agreed to Ron's project. But to complete the project, Ron must use the labor of the people of Bashkiri. Ron returned to Bashkiri with an Indian government official to recruit labor for the project.

At a village meeting, Ron presented his plan. About 100 men from the village would set up an encampment in the valley during the coming dry season. In about two months they could build a dam and return to Bashkiri in time for the harvest. The farmers nodded approval of the plan, but some others raised questions. One person rose and spoke: "I am a craftsman and can accomplish the tasks you propose. But where are we to find a hundred more? To complete the project which you propose requires that even untouchables participate. I cannot work with those below my caste."

Another rose and began to leave saying: "This meeting is of no interest to me. I am of the warrior caste. We do not engage in manual labor." And he and his wife left.

A woman asked, "If you take the untouchables away for two months, who will wash my clothes?"

A rumble of noise broke out among the people at the meeting as they discussed the impact of the project on their daily lives. Many left. Ron looked at the Indian official. He had a broad smile on his face. "These are simple people." he said. "They do not yield to the old ways easily. But do not worry. If you wish to build your dam, I and the police will ensure that labor is available for you."

Should Ron ask the Indian official to force the people of Bashkiri to participate in his project?

-World Cultures

TEACHING PLAN: "THE DAM"

PART I: "THE DAM"

Distribute the dilemma story to the class and ensure that the students understand the dilemma which Ron Jackson faces. Determine by a show of hands or in some other way, how the class feels about whether Ron should force the villagers to build the dam. If the class divides over the issue with not less than one-third of the students on each side, skip the alternative dilemmas and proceed with the discussion.

PART II: ALTERNATIVE DILEMMAS

If the class agrees that Ron Jackson SHOULD force the villages to build the dam, one of the following alternative dilemmas may provoke disagreement.

A. Suppose that regulation of the Peace Corps prohibits its representatives from interfering with the culture or traditions of the peoples served by the Corps.

B. Suppose that Ron Jackson were a Vista volunteer trying to accomplish the same project in Appalachian West Virginia. The successful completion of the dam would require that the people of the small West Virginia hamlet work on Sunday, a practice strictly forbidden by their church.

If the class agrees that Ron Jackson SHOULD NOT force the villagers to build the dam, use one of the following alternatives:

A. Suppose that a population expert tells Ron that if food production is not increased by 50% in the next five years in this village, 100 of its 300 residents will die.

B. Suppose that Ron's Peace Corps administrator in Shillong tells him that they have encountered such resistance in other places. While they do not like to use force, they and the Indian government agree that it is more important and beneficial for the greatest numbers to see that the public improvement projects are completed.

PART III: PROBE QUESTIONS

1. Why should Ron force the people of Bashkiri to build a dam?
2. What obligation has Ron to the people of Bashkiri?
3. What obligation has Ron to the Indian government?
4. From the point of view of a farmer from Bashkiri, what should Ron do? Why?
5. From the point of view of a village Brahmin, what should Ron do? Why?
6. Is it ever all right for a person to force others to violate the traditions of their society?

-American Cultures
-Economics
-Revolution

TEACHING PLAN: "Song of Molasses": Part I

Class Preparation

Students should read the chronology and factual background in the teacher's guide before coming to class.

Presentation of Dilemma

The students will view the film over two days. This Teaching Plan reviews activities to be accomplished on the first day. You should preview the film at least once to become familiar with the points at which you must stop the film for discussion.

Introduce the film with a brief description of its historical setting.

-The time is 1765.

-This is two years after the end of the French and Indian War.

-Colonial commerce is recovering from the war.

-Job Smith's ship is part of the notorious "triangular trade pattern: molasses for rum for slaves.

Begin film.

STOP FILM - When Nicholas says: "Job, I don't think that you're the kind of man who is loyal to his government only when it does his will".

-Should Job pay the full duty?

Probe Questions:

1. What obligation has Nicholas to his friend Job?
2. What obligation has Job to obey the law?
3. What should Nicholas do to Job if he refuses to pay?
4. Is it ever all right to refuse to pay your taxes?
5. What is the best reason for Job to pay? --not to pay?

RESUME FILM.

Job, required to pay full tax on molasses, seeks to borrow money from his friend Elijah.

STOP FILM. - When Job, Jr. says: 'Don't do it, Pa! Please!"

-Should Job refuse to pay the tax and hide his ship and the molasses?

Probe Questions:

1. What is the best reason for Job to hide his ship and the molasses?
2. Should Job hide his ship and molasses for his son's sake?
3. What has his son to say about it anyway?
4. If Job decides to pay the tax, does Elijah have an obligation as a friend to lend Job the money? Why? Why not?
5. Isn't Elijah taking a big risk involving himself in Job's activities which may be illegal?

Alternative Dilemmas:

1. Suppose that Job's molasses trade is part of the system of commerce in which molasses is converted to rum; rum traded for slaves in Africa; slaves traded for molasses, and so on.
   a. Should the government overtax the trade of molasses in this case? Why?
   b. Is it ever all right for a government to tax a legal activity out of existence?
2. Cigarette smoking is harmful to one's health. Is it ok to tax them so much that people cannot afford them?

TEACHING PLAN: "Song of Molasses", Part II

The following teaching plan may provide a guide for a lesson following Teaching Plan: "Song of Molasses", Part I or you may wish to use this teaching plan alone. If this teaching plan represents the second of two days' discussion of "Song of Molasses", resume projection of the film where you stopped in Part I, i.e. when Job, Jr., says, "Don't do it, Pa! Please!" during the conversation between Job and Elijah. If you intend to use this teaching plan alone, show the film from the beginning. In addition, if you utilize this teaching plan alone, have the students read the Chronology and Factual Background from the teacher's guide accompanying the film.

Students view the film through the section in which Job and Job, Jr., return to the ship to find John Robinson and the Royal Marines aboard.

STOP FILM - when Robinson says, "as a matter of fact sir, you are carrying nearly twice the cargo you declared".

-What should Robinson do?

1. On the chalkboard, draw three columns. At the head of the left column place the word ACTION. Ask the students to brainstorm all the actions which Robinson might pursue. List these in the ACTION column.

2. At the head of the middle column write CONSEQUENCES, and at the head of the right column write TO WHOM. Ask students to determine the consequences of each action. List these in the CONSEQUENCES column. Under the TO WHOM column, list the persons who would be most affected by each consequence.

3. Ask students to rank order their actions and compose two reasons why they selected one as the best action for Robinson to pursue.

4. Ask students to share their reasons for the best actions which Robinson could take, and discuss with the class:

    a. Reasons why a particular action might or might not be the best action.

    b. Why some actions are better than others.

Probe Questions:

1. Hasn't Job broken the law? Should he be punished?

2. Does Robinson, as His Majesty's Customs Collector, have a responsibility to uphold the law?

RESUME projection of the film through the section in which Job speaks to Robinson and Nicholas Lechmere in the tavern.

STOP - When Job says, "I'm not a child who needs spanking, Nicholas! You hear?"

- Should Job turn his ship and cargo over to Robinson?

Probe Questions:

1. Does Robinson's 1/3 "cut" of the value of Job's ship make it all right to hide the ship and cargo?

2. How should Job consider the threat of violence by the mob outside the tavern? Should he yield his ship to avoid bloodshed?

3. What obligation has Robinson to maintain order in this threat of violence?

4. If Job has broken the law, isn't it his duty as a good citizen to take the consequences?

Conclusions:

CONCLUSION 1. Do not show the end of the film. Ask students to write one or two paragraphs on the best course of action for Job to take and the reasons why this represents the best action.

CONCLUSION 2. Show the film to the end. Ask students to write one or two paragraphs on the question, "Should Job be punished for hiding the molasses and scuttling the ship?" Students should cite reasons for their positions.

Curriculum Series

Edwin Fenton, general editor; Carnegie-Mellon Social Studies Curriculum; Helt, Rinehart, and Winston. (Each volume included a series of dilemma stories which fit within the flow of the curriculum.) 1975.

Judith Gillespie, Stuart Lazarus, and John Patrick, Comparing Political Experiences. Social Studies Development Center, Indiana University, Bloomington, Indiana (Contains curriculum-oriented dilemma stories. Although this text will not reach publication until 1979, interested districts may obtain field test copies from the Social Studies Development Center through thier National Science Foundation dissemination program. Text is part of the High School Political Science Curriculum Project by Howard Mellinger, Judith Gillespie, and John Patrick.)

The Theory of Cognitive Moral Development

Lawrence Kohlberg, "Moral Stages and Moralization: The Cognitive Developmental Approach," in Thomas Lickona, editor, Moral Development and Behavior: Theory, Research, and Social Issues. Hold, Rinehart, and Winston, 1976.

Lawrence Kohlberg, Collected Papers on Moral Development and Moral Education. Cambridge, Massachusetts: The Center for Moral Education, Harvard University, 1973.

Edwin Fenton, "Moral Education: The Research Findings," Social Education, vol. 40, No. 4, April 1976, pp. 188-193.

Jack R. Fraenkel, "The Kohlberg Bandwagon: Some Reservations, Social Education, vol. 40, No. 4, April 1976, pp. 216-222.

Moral Reasoning: It's Place in Values Education

Douglas P. Superka, and others, Values Education Sourcebook; Conceptual Approaches, Materilas Analyses, and an Annotated Bibliography. Social Science Education Consortium, Boulder, Colorado, 1976.

On Teaching Moral Dilemmas

Barry K. Beyer, "Conducting Moral Discussions in the Classroom," Social Education, vol. 40, No. 4, April 1976, pp. 194-202.

"First Things: A Strategy for Teaching Social Reasoning," Guidance Associates sound filmstrip 319234

Ronald E. Galbraith and Thomas M. Jones, Moral Reasoning: A Teaching Handbook for Adapting Kohlberg to the Classroom. Greenhaven Press, Inc., Anoka, Minnesota, 1976.

Curriculum Materials Presenting Moral Dilemmas

Elementary:

Films: Encyclopedia Britannica Educational Corporation:
"Only Benjy Knows: Should He Tell?"
"Late for Dinner: Was Dawn Right?"
"The Lemonade Stand: What's Fair?"
"Who Needs Rules?"
"Where's Your Loyalty?"
"What's Your Authority?"

Filmstrips: Guidance Associates:
"First Things: Values" (Five sets of sound-filmstrips dealing with specific moral issue. A sixth set outlines a teaching strategy for fostering social reasoning.)

Secondary:

Films; CRM Educational Films:
"It's My Hobby"

Learning Corporation of America:
"Trouble with the Law"
"Right to Live - Who Decides?"
"Politics, Power, and the Public Good"
"Love to Kill"
"Spaces Between People"

National Geographic Society Educational Film Series, Decades of Decision:
"Song of Molasses"
"Cry Riot"
"In All Cases Whatsoever"
"George Washington: The Making of a Rebel"
"Look Back in Sorrow"
"Equally Free"
"Black Winter"
"Mary Kate's War"
"Not Worth a Continental"
"King's Mountain"
"The People vs. Job Shattuck"
"To Form a More Perfect Union"

Alan Lockwood, Moral Reasoning; The Value of Life , Xerox Educational Publications, 1972.

Implementing a Moral Reasoning Program in Your School

The strategies for fostering moral reasoning presented in this manual are simple enough that a competent and motivated teacher should be able to conduct a moral dilemma discussion after an afternoon's preparation. This may be the place to start.

The minimum investment for the first attempt might consist of 30 spirit-master copies of one of the sample dilemma stories included in this manual. The teacher can use the teaching plan in this manual. If he or she wishes further information on the teaching process, the Beyer article in April, 1976, Social Education should be available in most libraries.

If after this trial you wish to train other members of your staff, the resource guide in chapter six suggests a manual for training teachers. For those who may prefer to hire a consultant to accomplish staff development training, a list of a few persons who have provided this service in the past is included at the end of this chapter.

It is difficult to predict the dollar cost of implementing a program such as this. The constantly rising costs of commerical curriculum materials, supplies, and services would make an estimate obsolete from the beginning. The Responsible Cititzenship Project composed and reproduced its own curriculum materials within the Allegheny Intermediate Unit. The teachers who participated in the project found that copies of dilemma stories could be used three or four times with careful handling. They were reproduced on paper of the same quality as this manual.

As an administrator considering the adoption of a moral reasoning program or any other values education program it is important to remember that some teachers will feel uncomfortable with this approach. It requires a person who can openly discuss social issues, who enjoys open student discussion, and who can tolerate open-ended problems. While this sounds like typical educational virtues, there are many good teachers whose methods will not fit this system. These reasons and the experience of the project suggest that the most effective teachers were those who undertook the moral reasoning approach voluntarily.

The staff of the Responsible Citizenship Project and the Allegheny Intermediate Unit hope that this manual will help you in your consideration of a moral reasoning program in your schools. If you desire further information not provided by this manual, please contact:

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The following list of persons who have provided consultation on moral reasoning processes is provided for your information only. Inclusion on this list does not constitute a recommendation for their services by the Allegheny Intermediate Unit or the Pennsylvania Department of Education:

Dr. Barry K. Beyer
Department of History and Philosophy
Carnegie-Mellon University
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Joseph Blanco
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Dr. Gerald M. Clarke
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308 Western Avenue
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52 Pinecrest Drive
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Dr. Stuart Lazarus
Social Studies Development Center
1129 Atwater Avenue
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