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ABSTRACT
              Six value education methodologies for use on the
secondary level are described and recommendations for implementing
values/moral/civic education are presented. The first and second
sections describe Lawrence Kohlberg's six-stage moral development
approach to value education. The use of moral dilemma discussions to
develop moral reasoning is examined and a democratic educational
program in use at a large, urban high school in Cambridge,
Massachusetts is described. Section three focuses on a method termed
deliberate psychological education which combines changing the social
role of the student by providing opportunities for new kinds of
social interactions, developing personal skills, and reflecting on
new experiences. Section four provides insigh into a reflective,
ultimate life goals approach through description of a mini-course on
value theory. Values analysis is considered in section five through
presentation of the steps which should be taken in considering a
value issue before reaching a decision. The most widely practiced
approach to value education is described in section six, followed in
section seven by a discussion of action learning as exemplified by
the activities of Ralph Nadar. The six steps in the action learning
approach, including awareness, understanding, and implementing
strategies, are listed and a sample action learning project is
included. A list of references concludes the document. (Author/DB)

AN INTEGRATED APPROACH TO

MORAL, VALUE, AND CIVIC EDUCATION WITH ADOLESCENTS

An Analysis of Current Theory and Practice
and Recommendations for Program Implementation

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submitted to

THE ADOLESCENT EDUCATION COMMISSION
New Jersey Department of Education

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1. THE CASE FOR MORAL EDUCATION IN THE SCHOOLS

Consider the following statements, identifying, if you can, the source of each:

> I carried out my orders.

> I believed he had the authority to do it.

> Where would we have been if everyone had thought things out in those days?

> I was there to follow orders, not to think.

The first and third statements were made by Adolf Eichmann at his trial for war crimes in Nazi Germany; the second and fourth statements were made by Watergate defendants before the U.S. Senate Committee on Presidential Campaign activities.

Convincing people that moral or value education deserves a high place on the public school agenda is no longer an uphill battle. American advocates of moral education are surrounded by an embarrassment of supportive evidence. Fresh scandals break with numbing regularity, until the list grows almost too long to remember: Watergate, international sabotage by the CIA, domestic spying by the FBI, assorted corruption in Congress, routine bribery in big business, widespread fraud in Medicare, another rash of cheating at a military academy, reports of pre-med students destroying each other's lab work, steady increases in almost every category of crime.

The public schools, faithful to their role as microcosm of society, have reflected the moral malaise at large. For the last six years, the Gallup Poll of Attitudes toward Education has named discipline as the number one problem of the schools. Such a verdict is not merely the complaint of teachers or parents who want their kids to sit still and be quiet; an even higher percentage of high school juniors and seniors, tired of theft, classroom disruption, gang beatings, and shake-downs in the washrooms, ranked discipline as the most serious problem facing their schools. Testimony to the U.S. Senate Subcommittee on Violence and Vandalism in the Schools (Today's Child, 1975) suggests the dimensions of the problem:

* The cost of vandalism, arson, and theft in America's public schools is now estimated at 500 million dollars each year, a sum comparable to the entire national annual expenditure for textbooks.

* There were 100 murders in American schools during a three-year period in the 1970's; approximately 70,000 teachers are attacked each year during the course of their work, and hundreds of thousands of students are assaulted every year.

     * Students in some schools are operating flourishing
      narcotics, prostitution and extortion rings.

  All things considered, it is not surprising that two-thirds
of Americans recently told the Gallup Poll that they believe people
no longer "lead as honest and moral lives as they used to" (New
York Times, April 18, 1976). An even larger majority, 79% of
all respondents and fully 84% of parents with school-age children,
endorsed "instruction in the schools that would deal with morals
and moral behavior."

  That seeming consensus, however, masks a potentially divisive
question: What kind of "moral instruction" should the schools
perform? What should be its goals and how should it be carried out?

  A variety of approaches currently contend for the allegiance
of moral educators. Superka's excellent Values Education Sourcebook*
(1976) analyzes and compares several of these approaches and is must
reading for anyone who is considering making a serious effort in
this area. My intent here is to present six different value
education methodologies that I think have something important to
offer to secondary education. Taken together, they constitute an
integrated, comprehensive approach commensurate with the challenge
of supporting the adolescent's growth toward maturity. I will
also indicate how the groundwork for adolescent value education can
be laid in the elementary school, and how the total school
environment can -- and must -- be structured to undergird rather
than undercut what is happening in the classroom. And I'll suggest
what steps you might take if you wish to launch a program for value
education in your schools.

2.0. KOHLBERG'S MORAL DEVELOPMENT APPROACH

  How do people reason about moral issues? How do they decide
whether Nixon should have been pardoned, whether capital punishment is
ever justified, whether it's right to get an abortion, whether it's
okay to cheat on a test?

  The psychologist most concerned with questions like these is
Harvard's Lawrence Kohlberg. For the last two decades, Kohlberg has
interviewed the same 50 individuals, first studied as children and
young adolescents, in an effort to chart the changes in moral reasoning
that occur as people grow toward adulthood. On the basis of his 20
years of longitudinal research, Kohlberg has defined a sequence of
stages of moral reasoning that provides the basis for the "moral
development" approach to value education.

  Each stage of reasoning constitutes a kind of moral philosophy
or moral world view. The central assumption, awareness, and moral
motive for each of Kohlberg's six stages are presented in Table 1.

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* "Moral," "value," and "civic" education refer to overlapping but not
identical realms. "Moral education," for example, deals with personal
morality as well as civic responsibilities. "Values education" deals
with personal values such as life goals as well as with moral issues.

POSTCONVENTIONAL STAGES

(Concern for fidelity
to self-chosen moral
principles)

Stages
5
and
6

Motivator: Internal commit-
ment to principles of "con-
science": respect for the
rights, life, and dignity
of all persons.

Awareness Moral/social rules
are social contracts, arrived
at through reconciliation of
differing viewpoints, open
to change.

Assumption: Moral principles
have universal validity,
though specific values vary;
law derives from morality,
not vice versa.

CONVENTIONAL STAGES

(Concern for meeting
external social
expectations)

Stage
4

Motivator: Sense of duty or obligation to
live up to socially defined role and main-
tain existing social order.

Awareness: There is a larger social "system"
that regulates the behavior of individuals
within it.

Assumption: Authority or the social order is
the source of morality.

Stage
3

Motivator: Desire for social approval by living up to good
boy/good girl stereotype, meeting expectations of others.

Awareness: Need to consider intentions and feelings of others;
cooperation means ideal reciprocity (GOLDEN RULE).

Assumption: Good behavior = social conformity.

PRECONVENTIONAL STAGES

(Concern for external
concrete consequences
to self)

Stage
2

Motivator: Self-interest, what's-in-it-for-me; do "what's natural."

Awareness: Human relations are governed by concrete reciprocity: let's
make a deal, "you scratch my back, I'll scratch yours."

Assumption: Have to look out for self; you're obligated only to those who
help you; each person has own needs and viewpoint.

Stage
1

Motivator: Fear of getting caught, desire to avoid punishment by authority.

Awareness: There are rules and consequences of breaking them.

Assumption: Might makes right; what's rewarded by those in power is "good," what's
punished is "bad."

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(Figure by T. Lickona)

The six stages are perhaps best illustrated by successive views of justice, the central issue in Kohlberg's concept of morality. He holds that a person's view of justice permeates his approach to solving all moral conflicts and defining human rights and obligations. The concern for justice, like thinking about other moral issues, is giving a new and wider definition at each higher stage. At Stage 1, the conception of justice is a primitive "mechanical equivalence," an eye for an eye and a tooth for a tooth. At Stage 2, when the individual becomes conscious that he and others have different viewpoints and interests of which they are mutually aware, fairness takes on a positive dimension -- you help me and I'll help you, let's make a deal. At Stage 3, justice becomes ideal reciprocity, being a "nice guy," putting yourself in the other person's shoes regardless of what's in it for you.

At Stage 4, the relatively simple morality of interpersonal reciprocity is broadened: the person now thinks that getting along in a complex society and the just distribution of rights and duties require a social system of roles, authority, and law. At Stage 5 comes the recognition that the social-legal order does not dispense rights to individuals but exists by social contract between the governors and the governed to protect the inalienable rights of all and to settle conflict by democratic process (the heart of the morality of the American Constitution) (Kohlberg, 1975). Ideal justice, at Stage 6, is based on universal ethical principles: the equality of human rights and respect for the dignity of all human beings as individual persons. Stage 6 sees people everywhere as accountable to these moral principles, even if group norms (as in Watergate) or law (as in Nazi Germany) do not support these principles. Kohlberg frequently cites Martin Luther King as a model of the individual committed to Stage 6 justice.

To date, the findings on the moral Stages from Kohlberg's longitudinal research, as well as from extensive cross-cultural and experimental studies, have been these:

1. The order of the stages appears to be the same for all persons, regardless of social class or culture (though some people think all the evidence isn't in on this score); what varies widely is how quickly and how far people move through the stage sequence.

2. Stages can't be skipped, since one builds on another.

3. The full development of a new moral stage is a very gradual process, taking several years; a stage can't be directly instilled but must be constructed by the individual as he negotiates his way through his interpersonal world.

3. Although an individual's stage of moral reasoning is not the only factor influencing the way he actually behaves in a real moral situation, reasoning does play an important role: persons at higher stages, for example, are more likely to honor a commitment, less likely to cheat, more likely to intervene to help

another in an emergency.

4. Experience that provides opportunities for what Kohlberg
calls "role-taking" -- taking the viewpoints of others, put-
ing yourself in their shoes -- fosters development through
the stages. In the home, for example, parents who include
their children in family discussions and decision-making (an
opportunity for family members to take each other's point
of view) have children who are more advanced in their moral
reasoning than parents who do not provide such opportunities.

5. Stages 1 and 2 dominate in the primary school years, and
in many individuals persist long beyond that. (Most people
show a mix of stages even in adulthood.) Stage 3 gains ground
during the upper elementary years and typically remains the
major orientation through the end of high school. Some
adolescents move on to a Stage 4 understanding of what's
needed to make a society work. Perhaps the most-sobering
finding of Kohlberg's research is that presently only one
in four Americans moves beyond Stage 4 in late adolescence
or adulthood to Stage 5, the level of moral reasoning under-
lying the Bill of Rights and democratic institutions. There-
in lies a challenge for moral educators.

For Kohlberg, the primary objective of moral education is moral
development: stimulating students to (1) develop higher stages of moral
reasoning, and (2) apply their highest available stage to a wide range
of moral problems. How can this be done?

2.1. Using Moral Dilemma Discussions to Develop Moral Reasoning

People develop higher stages of moral thinking, Kohlberg maintains,
when they experience conflict or uncertainty in trying to solve a
problem at their present level of thinking, and when they are exposed
to reasoning one stage above their own. A way to create both of these
conditions is to involve a class (which almost always includes students
at different stages) in discussing a moral dilemma. For example:

Sharon's Dilemma

Sharon and her best friend Jill, walked into a department
store to shop. As they broused, Jill saw a sweater she
really liked and told Sharon she wanted to try the sweater
on. While Jill went to the dressing room, Sharon continued
to shop.

Soon Jill came out of the dressing room wearing her coat.
She caught Sharon's attention with her eyes and glanced

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down at the sweater under her coat. Without a word, Jill
turned and walked out of the store.

Moments later the store security officer , sales clerk,
and the store manager approached Sharon. "That's her, that's
one of the girls. Check her bags," blurted the clerk.
The security officer said he had the right to check bags,
and Sharon handed them over. "No sweater in here," he told
the manager. "Then I know the other girl has it," the clerk
said. "I saw them just as plain as anything. They were
together on this." The security officer then asked
the manager if he wanted to follow through on the case.
"Absolutely," he insisted. "Shoplifting is getting to be
a major expense in running a store like this. I can't
let shoplifters off the hook and expect to run a
successful business."

The security officer turned to Sharon. "What's the name
of the girl you were with?" he asked. Sharon looked up
at him silently. "Come on now, come clean," said the
security officer. "If you don't tell us, you can be
charged with the crime or with aiding the person who
committed the crime."

Question: Should Sharon tell Jill's name to the security
officer? Why, or why not?

The following (Beyer, 1976) is an excerpt from an actual eighth-
grade discussion of Sharon's dilemma:

George: Jill could say "I don't even know her. I just
          walked in the store off the street, and I don't
          even know where she lives. I just met her."

Teacher: So what she ought to do is lie for a friend.
          Right?

George: Yah.

Teacher: What is going to happen to all of us if every-
          one lies whenever they feel like it, whenever
          it suits their convenience? What kind of life
          are you going to have? Peter.

Peter: If everyone goes around shoplifting, if some-
          one goes and steals a whole bunch of things
          from somebody's store, then you go back to
          your store and see everything from your store
          missing, do you know what kind of life that
          would be? Everybody would just be walking

around stealing everybody else's stuff.

Teacher: Mary Lu, do you want to comment about what he
          said?

Mary Lu: Yah, but everybody doesn't steal and every-
          body wouldn't and the thing is that the store-
          owner probably has a large enough margin of
          profit anyway to cover some few ripoffs he might
          have.

George: But the store can't exist if everybody is
          stealing, there are so many people, and it is
          getting worse and worse every day. It said
          in the story, they can't afford to stay.

Mary Lu: I'm not sure I believe the storeowner.

Roland: I am saying so what? It is like stealing
          from the rich and giving to the poor. It
          just doesn't work, you know.

Teacher: Why doesn't it work, Roland?

Roland: Because it is exactly what Dan said. Mary
          Lu can say everybody does not do it, but the
          only thing that holds it together is the
          government, and you don't have government
          if everybody does not follow the rules.

    (After more discussion, the teacher utilized reports from
small groups which had developed reasons why Sharon should
or should not tell and had written them on the chalkboard.)

Teacher: Let's look over on the board for a minute where
          the chairpersons from the small groups wrote
          the best reasons the groups could think of for
          giving Jill's name and for not giving it. The
          first reason the "should not's" gave was friendship.
          Will you explain what you mean by friendship?

Irene: Friendship is like a person matters more than
          a rule and that you have someone's friendship.
          The rules are upstanding when you need them;
          they are there. But the thing is you are going
          to go by them most of the time. But you've got
          a friend, and I at least would value a lot higher
          a friend and somebody who I could talk to, a
          lot higher than a sweater, than something material.
          There is absolutely no comparison between emotions
          and material things.

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Teacher: I think you have explained what you mean by
             friendship very well. Let's get the other
             group to explain "Thou shalt not steal."
             Perry?

Perry: Well, you shouldn't steal. I said it once
             before; it is just not fair if everybody
             steals; you can't live if everybody is stealing.

Teacher: Perry, what about the whole matter of those two
             reasons. "Thou shalt not steal" is one reason,
             but your friendship is another one. Which is
             more important to you?

Perry: I say that if you steal and you don't tell
             on your friend, you will probably keep your
             crummy friend who left you in the store and
             is really a liar and all that, but even if you
             lose your friend and you tell, somewhere along
             the line you will get some other friends,
             because I am sure that one or two people in
             this world are straight.

        The teacher's job in this kind of moral discussion is to foster
the honest expression of opinion, probe for reasoning behind opinions,
encourage students to comment on and challenge each others' reason-
ing, and pose questions that focus on relevant moral issues.
Research (e.g., Blatt & Kohlberg, 1975; Colby, Kohlberg, Fenton,
Speicher-Dubin, & Lieberman, in press) shows that over a period
of several months such discussions are effective in stimulating
at least a sizable minority of students to increase the amount of
reasoning at the next-highest stage. The skill that separates
teachers who succeed in producing stage change in students from
those who do not turns out to be the ability to ask Socratic
questions (e.g., "Why is that important? Could you explain what
you mean by that?") that elicit moral reasoning.

        Galbraith and Jones (1976) have provided a valuable, step-by-
step teachers' guide to conducting moral dilemma discussions.
Formats vary, but usually include a combination of whole-group and
small-group discussion with individual students privately taking
positions on the dilemma both before and after interacting with
others. Moral dilemmas are available on almost every imaginable
topic (war, pacifism, voting, business practices, ecology,
slavery, bussing, women's rights, parent-child relations, relations
between the sexes, friendship, property rights, abortion, politics,
and censorship, among others -- see, for example, a sourcebook by
Blatt, Colby, and Speicher-Dubin, 1974), and in many curriculum
areas (e.g., Afro/Asian culture studies, European culture studies,
American history, and English -- see Jones, 1976)

Tom Jones' "Values Education Project for Responsible Citizenship and Decision-Making," now operating in Rochester, New York, secondary and elementary schools, is a good example of a program that uses the dilemma discussion as its central strategy. Jones says that he and project teachers have come to the conclusion that it's important not only for teachers to learn the skills of leading a moral discussion but also for students to learn the skills needed to participate in one. To that end, the project is testing out a procedure whereby students can "discuss their discussion" -- pinpointing ways they can improve the quality of their moral debate. Jones expects eventually to develop procedures for teaching students discussion skills like listening, expressing a point of view, and paraphasing and responding to the comment of another. Students who develop competencies like these would clearly be gaining something that would serve them well in broad range of life situations, not only those involving moral issues.

Even if students are taught the skills needed for a good moral discussion, however, other problems with the dilemma approach remain. For one thing, bombarding students with a steady stream of moral dilemmas will make them wish they'd never see another one. Moreover, hypothetical dilemmas, even ones that seem easy to identify with, sometimes just fail to grab hold. A colleague and I recently sat in on a 9th-grade English-class discussion of a dilemma drawn from a true short story about a 15-year-old boy who nearly fell to his death when he was forced by a gang of teenagers to climb out on a pipe laid from the roof of one building to another. The dilemma: Should he go to the police or keep quiet? Though all the students seem gripped by the story as the teacher read it, most failed to take it seriously in the disappointingly shallow discussion that followed. In talking with the teacher afterwards, we wondered whether these students wouldn't dig deeper into a real dilemma from their own lives, perhaps something having to do with school policy. In fact, the teacher said, one of his liveliest moral debates had occurred recently between smokers and non-smokers over whether school funds should be used to construct a sheltered outdoor smoking area.

The insight that the quality of moral thought may be better when the issues up for discussion are real-life concerns has been one of several factors underlying the development of a farther-reaching, more experiential application of Kohlberg's moral development theory: namely, the creation of "the just community school."

2.2 DEMOCRACY IN THE SCHOOL AS A METHOD FOR MORAL DEVELOPMENT

In 1932, calling for schools founded on cooperation and mutual respect, Jean Piaget wrote that, "It is unbelievable that at a time when democratic ideas enter into every phase of life, they should have been so little utilized as instruments of education." Forty years later, Kohlberg is sounding the same call:

> The school has a right and the mandate to develop an
> awareness of justice, of the rights of others, an awareness
> that is necessary for a citizen in a democracy

if democracy is to be an effective process. . . While
our political institutions are in principle Stage 5
vehicles (for maintaining universal rights through
the democratic process), our schools have traditionally
been Stage 4 institutions of convention and authority.
Today more than ever, democratic schools systematically
engaged in civic education are required (1975, pp. 674-675).

Just as the development of the individual (to higher stages) should
be the end of education, Kohlberg says, so should democracy be the
means of education.

Kohlberg's Center for Moral F   ⌐   ard is currently
testing the effectiveness of part⌐.   .mocracy as moral
and civic education within a large urban high school in Cambridge,
Massachusetts. Set up as a school within a school, the "Cluster
School" involves seven full or part-time staff and about 70 students,
black and white, working class and middle class, former drop-outs and
delinquents as well as "model students." The school attempts to
make moral education a living matter through five interweaving efforts:

1. A core curriculum in English and social studies that
frequently centers on moral discussions, role-taking,
communication, and experiences such as visiting and
studying the functioning of real-life communities like
churches, Alcoholics Anonymous, and prisons

2. Weekly "community meetings" of all students and staff
where everyone has one vote and the goal is to reach
fair decisions on issues that matter to students (e.g.,
drugs, stealing, disruptions, grading)

3. Small-group meetings that clarify issues to be raised
at the larger community meeting and provide an opportunity
for greater personal involvement in moral discussions

4. Weekly advisory or counseling groups, led by a staff
member, in which the focus is on providing peer support
regarding personal (rather than community) problems

5. A discipline committee, comprised of rotating student
represenatives from each advisory group, charged with the
responsibility of making decisions (which may be appealed
at the community meeting) about a fair way to resolve
conflicts involving rule violations.

School democracy on this scale attempts to foster moral growth
by enabling students to help create and maintain a just social
environment, where day-to-day human relations are characterized
by a concern for mutual respect and fairness, and where students'
moral reasoning is linked to moral actions that affect their world
in important ways. The recommendations that come from discussions

at Cluster School have real consequences: they get implemented as
school policy, to be further evaluated in the light of the students'
and staff's actual experience.

Formal research evaluation of the Cluster School experiment will
compare its students' moral reasoning advances and the students'
perceptions of the fairness of the school environment with similar
measures of a matched group of students in another school not operated
on a just community basis. Elsa Wasserman, Cluster School teacher,
guidance counselor, and sometimes director, gives the following
descriptive report of results thus far:

> The clearest signs of success in the Clu... School lie
> in an emerging sense of community and in high morale.
> Students have assumed increasing respons...ility for their
> own behavior and for the behavior of others. Many students
> have become competent at participating in community
> meetings, and a smaller number have learned to lead
> community meetings skillfully . . . . Friendships have
> formed among students of widely different backgrounds who
> might never have had an opportunity to interact in a
> traditional, tracked high school. The staff has also
> observed some positive changes in the behavior of students
> with long histories of difficulty in school. These students
> say that the changes in their behavior came about mainly
> because the Cluster School treats them fairly and gives
> them a forum in which they can protest unfair treatment
> (Wasserman, 1976, p. 207).

I can say from first-hand observation of Cluster School that
there is no dearth of real-life moral problems for students to
grapple with, and no difficulty in getting them to engage a moral
issue seriously. At the staff meeting I sat in on, the following
problem was raised by one of the teachers (call him Dick): a
disproportionately large number of students had chosen to be in
his "group" that semester. Since meeting all together had proved
unwieldy, they had tried to work out ways of splitting up the group,
half working with the teacher, for example, while half went to the
school library for independent study. That solution failed when
Dick's students go thrown out of the library for creating a disturbance
there, making the size of this teacher's class an issue for the
whole Cluster School community (since the library disturbance had
potential of giving Cluster a bad name). The question: What would
be a fair way to reduce the size of Dick's group?

On the following morning, each advisory group met with its staff
advisor to discuss the problem and formulate a recommendation to
be presented at the larger community meeting at noon. In the
advisory group I observed, students quickly agreed that trying
to decide who were the troublemakers in Dick's group would be
practically impossible and would cause a lot of bad feeling even
if it could be done. Several students leaned toward drawing straws

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as the lesser of the evils. The staff advisor asked how this problem
had become a community issue in the first place. One student said
he thought the community really had no business dismantling Dick's
group if the group could find a way to prevent further disruptions
like the library incident.

After all 70 students and staff had assembled in one classroom
for the community meeting, each advisory group made its recommenda-
tion. Debate began. Most students seemed to favor drawing straws
as a way of determining who would have to leave Dick's group. One
girl objected strenuously; as a member of Dick's group who had not
been involved in the library disturbance, she thought it unfair
that she be penalized and that the persons who had been goofing off
should be the ones to go. Another student argued that all of
Dick's students should be al' `d to stay with him, since they had
chosen him in the first pl` `cause they thought his style
of teaching matched the` `ty. learning -- a freedom of
choice that the communit `` `ed upon.

Someone then asked Dick what he felt: Was the group just too
big to handle? Were people being fair to him? He in turn
asked students why they had really chosen his class. Someone not
in Dick's group broke in loudly from across the room and offered
his explanation: "I was with you guys last year and all you
wanted to do was fool around and talk about basketball and you
didn't care nothin' about learning ! That's why I got out."
Voices rose, and the meeting moderator jumped in to restore order.

The discussion was still going strong at the end of the regularly
scheduled hour and was extended by special vote into the next
period so that a decision could be reached. The meeting finally
voted to allow Dick's group to stay together provided they come up
with a proposal acceptable to the community for how they were going
to create a situation conducive to learning and orderly behavior.

It should come as no surprise that running a democratic school
like Cluster is hard work. More is demanded of students as well
as staff. Teachers I talked to echoed Tom Jones' conclusion from
the Rochester experience that many students need training in
basic human relations skills in order to participate effectively in
discussions of moral problems. Some students, one teacher said, also
need to feel better about themselves as persons before they would be
ready to be fair in their dealings with others. In short, the "whole
student" demanded attention, not just his moral development.
That awareness has provided the impetus for a further broadening
of the developmental approach to values education, one that marches
under the banner of "Deliberate Psychological Education."

3.0 DELIBERATE PSYCHOLOGICAL EDUCATION

Deliberate Psychological Education (DPE) combines three strategies: (1) changing the social role of the student -- providing opportunities for new kinds of social interactions and responsibilities; (2) teaching students the personal skills they need to be effective in these new roles; and (3) guided reflection, through seminar discussion, that analyzes the meaning and larger implications of the students' new experiences. The goal of Diliberate Psychological Education is to support the full psychological development of the student, including value development and the formation of personal identity.

The orginators of DPE have applied their approach with adolescents in a number of ingenious ways. In one high school course (Mosher & Sprinthall, 1971), student⌐ learned counseling techniques and listening skills and used th⌐⌐ ⌐⌐⌐ with each other to disc⌐⌐ss personally meaningful iss⌐ ⌐ ⌐⌐⌐s. Not only did they develop these observable interp⌐⌐⌐unal competencies, but they also showed average gains of about one-third to half a stage in measured moral reasoning -- without any involvement in a formal curriculum for moral thinking. Initially surprised by this outcome, the course instructors reflected that counseling had after all involved the students in two processes that are at the heart of moral stage development: developing a more complex understanding of the principle of justice in resolving conflict in human relationships, and developing the capacity to empathize with or take the role of another.

Something like the same processes appear to have been at work in a half-semester course in "The Psychology of Women" (Erickson, 1975). This course trained its female students in listening and Piaget-style questioning in preparation for doing field interviews of girls and women across the life span. In their interviews they as⌐ questions like, "What is one thing in life that you really value?" ⌐nd probed for reasons that would enable them ⌐o characterize the ⌐⌐ ⌐ motiva- tional and value position of their female subjects. In s ⌐inar sessions, the st⌐⌐dents examined their interview data fo⌐ ⌐lexity of thought and ⌐⌐eling and were able gradually to constr⌐ ⌐ rough stages of female development throughout the life cycle. ⌐he seminar was also used to discuss current and historical literature about sexual stereotypes, inequality, and the rights and roles of women -- frequently searching for parallels between the behavior or reasoning of a female figure in literature and the processes they had found in their field interviews of women. Finally, course participants began to make connections between the interviews and the reading and their own emerging life choices and patterns of personal growth.

By the end of the quarter, students involved in this imaginative curriculum had shifted a third of a moral stage, from Kohlberg's Stage 3 (other-directed conformity as a basis for moral judgment) toward Stage 4 (judgment based on general rules, rights, and duties). Moreover, they kept right on developing -- showing an additional gain, equal to the experimental-phase advance, on a follow-up assessment

one year later. Finally, they made significant gains in complexity
of thinking about self and others as measured by the Loevinger Sentence
Completion Test of ego development (Loevinger & Wessler, 1970).

Programs like the ones just described, in addition to treating
moral reasoning development as only one objective embedded in a broader
program for personal growth, demonstrate that the readily available
high school course can be powerful vehicle for developmental values
education. Another notable venture along these same lines (P. Sullivan,
1975) stimulated a half-stage change in moral reasoning in Boston high
school students and an advance of one full stage on Loevinger's ego
development scale. The catalyst in this case was a course lasting
an entire year, with four segments: (1) moral discussions,
making heavy use of popular contemporary films (e.g., "The Godfather,"
"Serpico," "Judgment at Nuremburg," "On the Waterfront") that
dramatize ethical dilemmas; (2) training in and application of
counseling skills; (3) comparative moral philosophy and developmental
psychology; and (4) a two-part moral practicum which involved
students in leading moral dilemma discussions among 6th-graders and
in setting up a high school Board of Appeals to handle their own
discipline problems. The students' new social responsibilities and
their sense of having an impact on their social-moral environment,
Sullivan observed, stimulated the greatest interest during the course
and may have been largely responsible for their substantial develop-
mental change.

4.0 THE REFLECTIVE, ULTIMATE LIFE-GOALS APPROACH TO VALUES EDUCATION

Clive Beck of the Ontario Institute for Studies in Education
has developed a strongly philosophical approach to values education
that, like the developmental approach, sees reflection as vital to
the valuing process and views all students as capable of a significant
degree of reflection, even at the lower developmental levels. Beck's
approach begins with the observation that almost all people in one
way or another pursue certain fundamental values or life goals: survival,
happiness, health, friendship, wisdom, fulfillment, freedom, a
sense of meaning or purpose in life, and so on. The two most
important goals of value education, Beck maintains, are (1) determining
what one's values, including one's life goals, should be; and (2)
coming to live in accordance with these values.

It's commonly observed that we don't live as if we really
value what we say we value. A simple values exercise usually
bears this out. Assume you had only six months to live. How would
you spend the time? Why would you spend it in those ways -- what
values are reflected by your choice? Does your present pattern of
living reflect those same values? Why not?

Value education needs to cover a lot of ground, Beck says,
if it's going to help students make an informed choice of values
by which to live their lives. It's not enough to develop a certain
stage of reasoning or a grasp of an abstract moral principle such
as "Respect all persons." Students need experience in applying

the process of their reasoning to many different value topics. Here are some of the topics included in a "mini-course" on Value Theory that Beck developed for high school students (Beck, 1971):

1. The purpose of morality

2. The difference between moral and nonmoral values

3. Diversity in moral codes and the problem of objectivity

4. The self and others

5. The tendency to favor an inner group

6. Morality and compromise

7. Stages of moral development

8. Moral character and personality traits

9. Elements in moral decision-making

10. Politics, law, and morality

Discussion of the topic "diversity in moral codes" might begin, for example, by presenting students with the following facts:

* While police usually see the maintenance of public order as a morally valuable end in itself, many students sometimes pursue personal or "idealistic" goals at the expense of public order.

* In some countries suicide is seen as a crime and a sin; in others it is considered to be a supreme act of spirituality or heroism.

* In some communities old people are highly respected and given considerable power: in others they are sent out into the country by themselves to die.

Following examples like these, the teacher poses questions such as:

Why do people both within our society and around the world have such different moral beliefs? Is it because morality is just a matter of opinion, or because of something else?

Can we ever say that other people are wrong in their moral beliefs or practices? On what grounds?

Can we be mistaken or wrong in our own moral beliefs? Would it make sense to say something like, "I was wrong to think that I should never break a promise?" (Beck, 1972).

The teacher can get students to examine their deepest values or life goals by pressing the question "Why?" Suppose students say that you should keep promises "because people need to be able to trust each other." Why? "Because if they can't trust each other, they won't be able to live together or get along." Why is that important? "Because getting along is necessary for people to be happy." Why is happiness an important value? And so on. Such an activity not only develops students' capacity for moral reflection, Beck says, but may lead them to important discoveries: that the pursuit of one life goal (e.g., material success) tends to get in the way of another that they consider much more important in the long run (e.g., peace of mind), or that one life goal (e.g., helping others) can serve another (e.g., personal happiness).

The experience of Beck and his colleagues in working with Canadian schools has led them to make a strong pitch for using the existing curriculum as a vehicle for doing reflective values education. Their advice is to take the courses that are on the books, sit down, and find the connections between the subject matter and value issues. Teachers who view their dicipline through this kind of a moral lens start to see all kinds of possibilities that never before came into view.
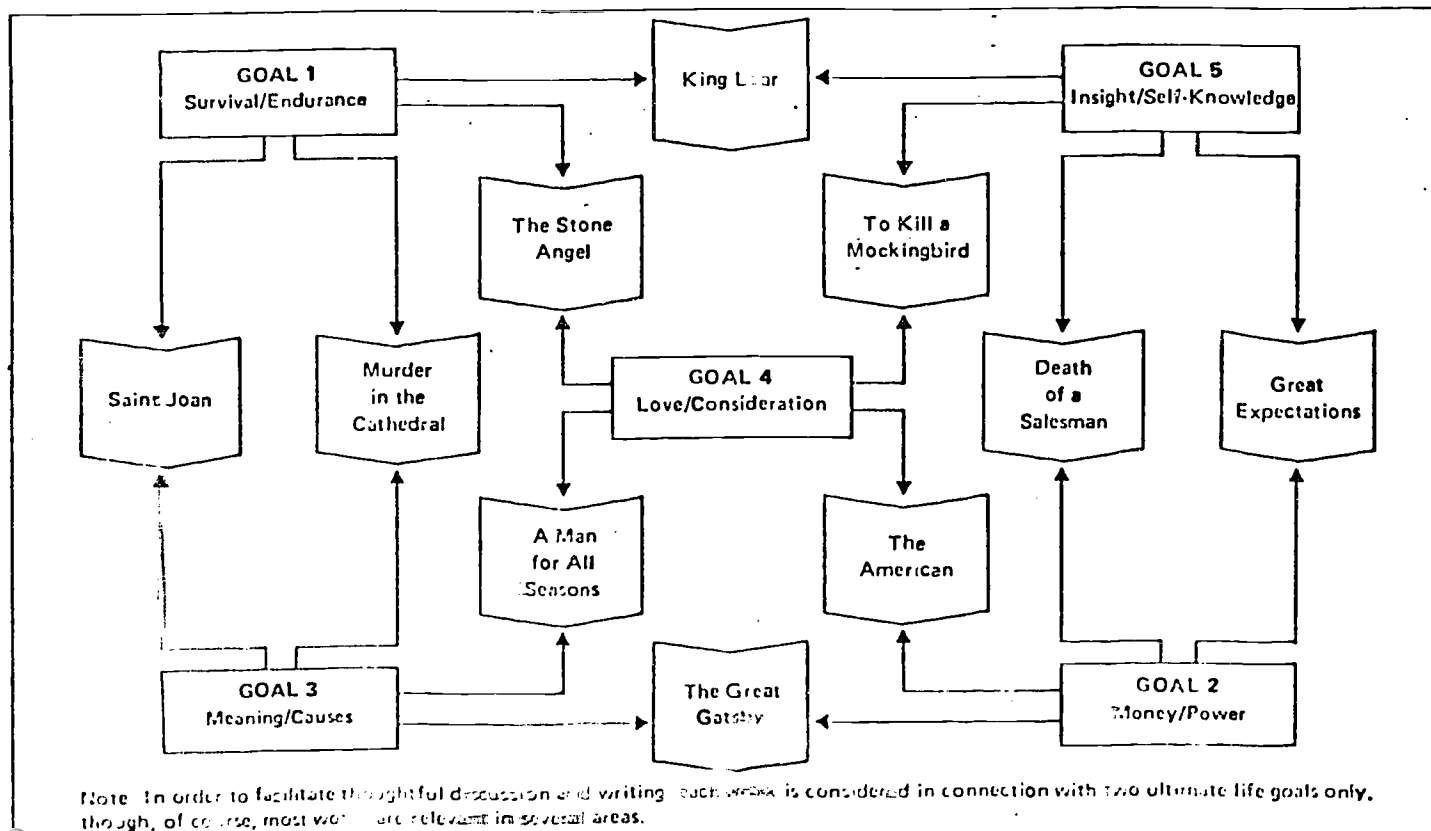
An example of how to do this with a high school literature course is spelled out in the splendid little booklet English and Ethics by Johan Aitken (1976). The author describes a values-focused course that uses five novels -- Great Expectations, The American, The Great Gatsby, To Kill a Mockingbird, and The Stone Angel, as well as five plays -- King Lear, Saint Joan, A Man for All Seasons, Murder in the Cathedral, and Death of a Salesman. Charts 1 and 2 (next page) indicate the points of contact between English and ethics in such a course, Chart 2 identifying some of the life goals that could be examined through the above pieces of literature. "Love and Consideration," for example, are paramount in several works. "In To Kill a Mockingbird, the inner group expands to include those who happen to cross our paths. Atticus does not seek the difficulties he gets into through defending Tom. In A Man for All Seasons, love and consideration of family and friends is an ultimate life goal throughout. More cries desperately, 'May I see my family?'" (Aitken, pp. 24-25, 1976).

The opportunities for developing moral awareness through the existing curriculum are limited, as the saying goes, only by the teacher's imagination. The social studies instructor can discuss the pros and cons of bussing, the biology teacher the conflict between ecological and economic values, the history teacher the wrenching moral dilemmas faced by American presidents. Should Truman have dropped the atomic bomb? Was Lincoln right to violate the Constitution he was sworn to uphold in order to free the slaves? Dealing with the moral dimensions of traditional courses can, with time and practice, become second nature for the subject matter teacher. I watched a Cluster School English teacher move deftly from a psychological analysis of the doctor in Farewell to Arms into a spirited exchange of views about whether a doctor should try to save lives in a war he feels is unjust

CHART 1   17

ENGLISH		ETHICS
1 Objectivity in the study of literature	The American Murder in the Cathedral	Objectivity in the study of Ethics
2 Morality and literature	Saint Joan A Man for All Seasons	Literature and morality
3 Point of view *(angle of narration)*	The Great Gatsby Great Expectations	Individual differences — *the place of conscience and feeling in moral decision*
4 inner group relationships in the plays and novels	King Lear Death of a Salesman	Inner group considerations in life
5 Mythology in literature	To Kill a Mockingbird The Stone Angel	Mythology of 20th-century North America — *and the need for examining it in a larger context*

Taken from <u>English and Ethics</u> by Johan Aitken (1976).

Chart 2: Ultimate Life Goals and Literature

Note: In order to facilitate thoughtful discussion and writing each work is considered in connection with two ultimate life goals only, though, of course, most works are relevant in several areas.

or refuse to cooperate with the war effort in any way.

One clear advantage of the going the work-with-what-you've-got route is that you can begin tomorrow to do values education. A disadvantage is that values may end up getting short shrift, less than the attention they deserve and less than they would receive if a new course in ethics were established or an effort made to practice the democratic values we preach in the way we run our schc.

5.0 THE VALUES ANALYSIS OR COGNITIVE-DECISION-MAKING APPROACH

Another approach to value education with a strong philosophical bent is values analysis, sometimes called cognitive decision-making. This approach is clearly presented by Robert Hall and John Davis in their recent book, Moral Education in Theory and Practice (1975). The main objective of values analysis is to help people learn a rational, step-by-step process for making moral decisions.

Hall and Davis contrast values analysis with the moral dilemma approach, which typically tries to get a group to divide over which of two courses of action should be followed and then to debate the reasons for and against the opposing positions. While acknowledging that this "conflict strategy" may spark interest and animated discussion, Hall and Davis worry that such an approach may give students the impression that moral decisions are something people argue about rather than reason through. "Philosophers do not normally recommend adopting moral positions first and defending them later; they usually suggest that all possible consideration should be given to an issue prior to making a decision" (Hall and Davis, 1976, p. 144).

The steps involved in "giving all possible consideration" to a value issue before reaching a decision are illustrated by the following example from Hall and Davis' book:

1. Statement of the case. The owner of a store catches a group of young boys stealing candy from his store. They admit they have been stealing for quite a while. What should he do and why?

2. Finding the alternatives. In pairs, small groups, or as a whole class, students list all possible courses of action open to the protagonist. One eighth-grade class, for example, said that the store owner could tell the boys' parents, call the police, ask them to work for what they had taken, threaten to tell their parents if they do it again, or spank them and send them home.

3. Calculating the consequences. Students next try to answer questions such as: What is likely to happen as a result of each possible course of action? How will all the parties in the situation be affected? In the storekeeper story, what is likely to happen if the boys' parents are told? If the police are told? And so on. The goal here is to help students develop a moral point of view by

considering the short and long-range implications of their moral decisions.

4. <u>Socratic inquiry.</u>   ..age of the analysi   teach .
asks -- or the students   r ves -- question   as:

      * What are the best <u>reasons</u> or and against the various
       courses of action? Why are these the best reasons?

      * Is the proposed course of action one that the student
       would think best regardless of who he was in the story?
       For example, if he thinks the store-keeper should go to the
       police, would he consider that solution best if he were a
       parent of one of the boys?

      * What is the <u>principle</u> underlying a proposed decision, and
       would the student apply the principle in a consistent way
       in a slightly different situation? What if the storekeeper
       knew the parents personally? What if the stolen goods were
       more valuable than candy?

      * Is the recommended action consistent with the student's
       ideals -- both for himself and society? In the stealing
       story, Hall and Davis suggest, one might consider the
       difference between a storekeeper who would take the time to
       talk to the boys' parents about the problem and one who
       would deal with it as quickly as possible by calling the
       police. Which kind of world would students rather live in?

      * Is the students' decision about this moral problem going to
       be consistent with other values they hold?

5. <u>Making the decision.</u> Only after considering all possible courses of action, their consequences, and the values implicit in each alternative, does the student finally write down his personal decision about how the problem should be solved.

Hall and Davis also recommend "moral concept analysis" -- a way of sharpening students' rational thinking skills by exploring in depth the meaning of notions such as "lies," "loyality," "responsibility," "courage," "cheating," and "conscience." They give an example of an actual discussion with a group of junior high-school students that began with the question, "What is a lie?" The ensuing analysis of that concept lasted for three periods, raising questions such as, What is a "white lie"? Why are white lies considered okay? Is it all right for parents to lie to their young children about things like Santa Claus and the Easter Bunny? Is withholding information -- not telling an adopted child that he is adopted, for example -- the same as lying? Is it a lie to give wrong information that you honestly think is true? Would it be wrong for a girl to make up an excuse for why she couldn't go to a dance with one boy because she really hopes to be asked by another? Would the United States govern-

ment be justified in lying to Congress about the existence of an
American missle base outside another country because the base would
be useless if it became public knowledge?

The values analysis or cognitive decision-making approach clearly
has much to recommend it. A certain depth of moral reasoning is
built right into the task; hence getting good-quality thinking is
less of a hit-or-miss proposition. Another appealing characteristic
of values analysis is the ease with which it can be incorporated
into other approaches to value education. Tom Jones, for example,
has developed a battery of moral dilemmas that use the values analysis
strategy of considering all possible options open to the protagonist
and the consequences of each before making a decision as to how he
should act. Community meetings in democratically run schools might
achieve a more consistent quality of group decision-making by using
some form of the values analysis approach -- insuring that a good
range of proposals get on the floor and get a full and fair hearing.

6.0 VALUES CLARIFICATION

The most widely practiced approach to value education in this
country is values clarification. Most commonly identified with
the work of Louis Raths (1966) and Sidney Simon (1972),values
clarification is also the approach taken by dozens of other published
materials (see Superka, 1976, for some of these).

The starting point for values clarification is the belief that
most people don't think very much about what they value, and that
they would lead more satisfying lives if they did. Like every other
approach I've described, values clarification comes down strongly on
the side of more thinking about values. Values clarification
also gives high priority to closing the gap between values and action.
It recommends a 7-step valuing process:

1. Choosing from alternatives -- discovering, examining, and
    choosing your values from available alternatives.

2. Choosing thoughtfully -- weighing alternatives before choosing
    by reflecting on the consequences of each.

3. Choosing freely -- rather than choosing because of fear of
    pressure from external forces.

4. Prizing -- cherishing the values one has chosen.

5. Affirming -- making public statements that let others
    know what you value.
6. Acting -- living in accordance with your chosen values.

7. Acting repeatedly over time -- establishing consistent
    patterns of behavior based on your chosen values.

One values clarification exercise asks students to use these
7 steps as criteria for evaluating a value position they hold. Take,
for example, the recent presidential election. A class of students
could have been asked if they selected their preferred candidate
from a range of alternatives, choosing freely and weighing the
consequences of each choice. Did they prize their choice? Affirm
it publicly? Act upon it consistently?

Another well-known values clarification activities asks students
to divide a diagram of a coat of arms into six large spaces and
make the following entries:

1. Something you are very good at and are struggling to
    get better at

2. A value about which you would never budge

3. Your most significant material possession

4. Your greatest achievement of the last year and your
    greatest setback

5. What you would do for a year if you were guaranteed
    success in any undertaking

6. Three words you'd like people to say about you if your
    life ended today.

Students then gather in small groups to share their coats of
arms with each other.

There are dozens of other values clarification strategies --
values continua, listening techniques, rank ordering, sentence
completions, interviews, personal journals, small-group games,
self-contracts for personal improvements, to mention only some of
them. The VC people deserve credit for bringing variety and imagination
to values education methodology. They also point to "over 35
studies which indicate that values clarification can lessen apathy,
enhance self-esteem, reduce drug abuse, improve student learning, and
contribute to other laudable goals" (H. Kirschenbaum, in Moral
Education Forum, 1976 -- for a review of the research see Kirschenbaum's
Current Research in Values Education, 1975).

Why, then, has values clarification caused such a stir in some
communities and academic circles? Most of the controversy stems
from the charge that the approach is relativistic. In rejecting
traditional moralizing, Simon has said that "values are relative,
personal, and situational." To a lot of people, that means "Any
values are okay as long as you clarify them." Howard Kirschenbaum,
a colleague of Simon, has rejected this charge, pointing out that
there are non-relative moral principles implicit in the values
clarification process. My right to value my property limits your
right to value stealing it. If all persons are free to choose their

values, then all persons are thereby restricted to values that do not infringe on the values of others.

A Kohlbergian would say that people's values will inevitably conflict in a pluralistic society, and that students need to develop increasingly adequate ways of thinking (moral stages) about how to resolve such conflicts fairly. Recently Anne Colby, on staff at Kohlberg's Center for Moral Education, has made an effort to build some bridges across the well-publicized gap between the moral development and values clarification camps. In a thoughtful article for the Harvard Educational Review, (1975), she points out both the similarities and the differences between the two approaches:

Similarities:

1. Both values clarification an moral development are cognitive approaches, focusing on the student's thinking about values.

2. Both are concerned with increasing the adequacy of students' thinking about value issues.

3. Both are concerned with promoting consistency between value judgments and action.

Differences:

1. The two approaches evaluate adequate thinking differently: Values clarification regards valuing that considers alternatives and consequences as better than valuing that does not, while Kohlberg goes beyond that to say that moral reasoning at higher stages is better than reasoning at lower stages.

2. Kohlberg deals only with moral issues, whereas values clarification frequently deals with non-moral values as well (e.g., "What do you like to do on a Saturday?").

3. Whereas values clarification asks "would" questions (e.g., "What would you do if your best friend were pushing heroin and asked you to keep quiet?), the moral development approach asks "should" questions as well (e.g., "What should you do if your friend is pushing dope?").

4. Whereas values clarification advises against asking students to justify their chosen values (beyond meeting the seven criteria), the Kohlberg approach asks students to justify their position in order to stimulate the development of their moral reasoning.

My own view is that the values clarification and moral development approaches meet different needs and can profitably be used by the same teacher. Values clarification is aimed largely at helping students know themselves and communicate who they are to others. It has much potential for both increasing self-esteem and building a sense of community in the classroom -- a good foundation for any

other kind of moral education. Kohlberg's strategies are aimed at helping students not only clarify but also <u>develop</u> their values -- by examining them critically from a moral perspective. Values clarification, like Beck's ultimate life-goals approach, will do more than Kohlberg's approach to help a student get his or her life in order and chart a meaningful course for the future. Kohlberg's methods will do more to equip a student for moral problem-solving in the social arena.

7.0 ACTION LEARNING

> There can be no daily democracy without daily citizen-
> ship. If we do not exercise our civic rights, who will?
> If we do not perform our civic duties, who can? The
> fiber of a just society in the pursuit of happiness is
> a thinking, active citizenry. That means you.
>
> -Ralph Nader

I like to call this last approach to value education the Ralph Nader approach. Like some of the other approaches, "action learning" emphasizes that learners need to act upon their values. Unlike some of the other approaches, action learning doesn't leave this to chance. It builds the action in. Moreover, it is unique in making use of the community outside the school -- the real world -- to give students the opportunity to become the kind of activist citizens that Nader correctly says a healthy democracy demands.

The six steps in the action learning approach (developed by Anna Achoa and Patricia Johnson, described in Superka, 1976) are as follows:

1) <u>Becoming aware of a problem or issue</u>: Help students become conscious of a problem troubling others or themselves.

2) <u>Understanding the problem or issue and taking a position</u>: Help students to gather and analyze information and to take a personal value position on the issue.

3) <u>Deciding whether to act</u>: Help students to clarify values about taking action and to make a decision about personal involvement.

4) <u>Planning strategies and action steps</u>: Help students to brainstorm and organize possible actions; provide skill practice and anticipatory rehearsal.

5) <u>Implementing strategies and taking action</u>: Provide specific opportunities for carrying out plans either as individuals working alone or as members of a group.

6) <u>Reflecting on actions taken and considering next steps</u>: Guide students into considering the consequences of the actions for others, for themselves, and in relation to the problem. Also, guide students into thinking about possible next steps.

Superka describes the application of these steps in an illustrative action learning project:

> In a discussion of community problems, assume that students have expressed a concern about living costs for the poor. The teacher guides students in converting their expressed concern into a workable action problem by encouraging actual diagnosis of the real-life situation of the poor in their own community. For example, students might be asked to gather data through field research on the similarities and differences in merchandise and credit costs between low-income and middle-income neighborhoods. (See accompanying chart.)
>
> After comparing and contrasting differences on specific items such as radios and vacuum cleaners, the students discuss their results and formulate value questions. (Consider that, at this phase in the valuing process, learners are employing the methods of value analysis.) Once value questions have been generated, students employ value clarification techniques to discover their own positions on those questions.
>
> Next the teacher assists students in devising feasible action projects consistent with the value positions they have taken. For example, if students decide after investigation that price and credit differences in different neighborhoods are wrong, they might be encouraged to consider possible action alternatives to alter the situation. They might come up with alternatives such as these: (1) write and distribute a community "Buyer's Guide" describing product values and the cost of credit; (2) inform the neighborhood of legal assistance office and inquire about the procedure for filing a class action suit against the store or finance agent; (3) write letters of complaint to local news media and government officials. They would then judge these action alternatives according to their feasibility and appropriateness -- a process requiring further value judgments. Once an action alternative is selected, students could proceed with planning and implementation.

Are action learning projects like this really feasible? Let me give you some real-life examples, taken from the book <u>The Greening of the High School</u> (1973):

> Last year, high school students throughout the state of Connecticut made a study of food prices. They developed questionnaire and survey techniques, taught housewives and others how to use them, got the information, keypunched data cards, ran th   a computer (with help of programmers at the Yale   enter), and published the results. The work was don   r the auspices of the

Chart 3: Sample Action Learning Project

Credit Practices*

To compare credit practices in the two neighborhoods, decide on a specific item (such as a color TV) and "shop" for it at a store in each neighborhood. Request to take home an unsigned contract or information about the store's credit program or finance company contract.

Evaluate the contract or information to determine what happens if you fail to make a payment. Place a check mark in the appropriate column if the answer is yes.

	Store in Low Income Area	Store in Middle Income Area
Will the item be taken from you?		
Must you pay the return charge?		
Will you forfeit all payments made up to that time?		
Will you be responsible for the unpaid balance?		
If the item is resold for more than the unpaid balance, can the store refuse to give your money back?		
Will you be responsible for any defect or damage to the item?		
Could the seller collect part of your wages?		
If the contract requires a co-signer, will he be liable for the debt?		
Could your property, or that of your co-signer, be taken and sold to pay toward the obligation?		
If a second item were added to the first contract, could the first item be taken if you miss payment on the second?		
If you complete payment before the due date can the store refuse to refund part of the finance charge?		
Does the contract contain a confession clause?		

*From Jones 1971, p. 27. Reprinted I

Connecticut Ci.... :n Group, the first state group
to be affiliated w⁴ .ph Nader's national Center for
the Study of Re.... Law.

In another ma. :ivity of the past year, 500
students from .... 's cities and rural areas came
together and .... wanted to do something about
the environment: simply water and air pollution, but
the urban en. and occupational health and safety.
After three ... regional workshops, they wound up
with a repor. r... Connecticut high school students --
an "Earth Pla. ...." demanding that election candidates
address themselve it. Their "Platform " in fact
became a subje. ate in the campaign.

This year, ... lave chosen to focus on getting
bills through he legislature. One such bill
calls for impe. posit on throwaway containers,
in order to pu. eturnables and reduce the solid
waste problem. r calls for the use of highway
funds for the ..... .ment of state-wide bicycle paths.

These activ. e self-initiated. Students select
the issues they .... o focus on and work with adults as
advisors and reso. persons. But they call the shots.
They locate the .... ce people, they decide who their
adult advisors w .., and they take it from there.

Superka recommends .... lewmann's new book, Education for
Citizen Action, to any .... o takes the idea of civic respon-
sibility seriously eno. ... jive students the chance to develop
some. Let me state my cow. ... viction that some kind of action
learning component, ta..llo. to the local situation, is a vita
component of moral and c.. education in a democracy.

8.0 RECOMMENDATIONS

I would make the .... ng recommendations to any school ready
to go forward with sc. of program in values/moral/civic education.

1. Go slow. Get .. .... oup of people together to study the options.
   Get Superka's Sourcebook and some of the other resources
   I've mentioned here. Involve administrators, teachers,
   parents and students -- if possible in an ongoing study
   group. Find out how people feel about moving ahead in
   this area -- where does the strongest felt need lie?
   Start there. What do people feel most ambivalent
   about? Postpone those approaches for later, if at all.

2. If possible, bring in people who have worked with one or
   another approach for an introductory workshop. If you

can, find local resource people with practical experience in
this are . Involve students and parents in these sessions
as we l as teachers and administrators.

3. For a task Force for Value and Civic Education" in your
school that will take the leadership responsibility for
de elop ng and implementing a program (It's important to
ch se a title for your effort that is both honest and least
li e to arouse unnecessary anxieties).

4. Allow for individual differences among teaching staff.
Don't expect everyone to get involved in the same way or to
the same nt. Provide for different forms of involvement.
Some people may wish to experiment with fleshing the
impliciti et ical dimensions of a course they teach others
to use for ts like moral dilemma discussion or values
analysis hers to team up and launch an action learning
project Try to draw the boundaries wide enough to allow
for diversity and autonomy on the part of participating

5. Steer clear of highly controversial material, especially
in the beginning stages. Value education can be relevant
without taking on abortion, sex, or mercy-killing Build
a base of support and understanding first.

6. Build a "support system" for teachers and other staff
undertaking value education. This is crucial. A good
support system includes:

   - Ongoing inservice training.

   * People working in pairs or four's -- planning together,
     visiting each other's classroom, giving each other
     feedback, comparing experiences, and so on. This kind
     of teaming is vital for morale, sustained interest, and
     development of teachers' new skills.

   * Time to talk about what's happening. Look at the school
     schedule. When can teachers sit down to talk about
     what they're doing? How can people be freed up to
     visit each other's classes? Can the week's schedule
     be arranged more efficiently to allow more time for
     planning, sharing of ideas, and inservice training?
     I know of one high school that, by consolidating teachers'
     free periods, worked out a schedule such that each
     school department is free for a different full day
     each week. Do teachers have to play cop at study
     hall? One school, moving in the direction of
     greater student responsibility, has adopted an open-
     campus policy during study hall time -- students are
     free to go where they choose. Can faculty meetings

periodically be used for small and large-group discussion
of value education? The importance a school attaches to
this area students' development will show clearly in
tim sper king about it, and this will be reflected
jus as im the effort that teachers invest in
the class

7. Don t get locked into one approach. Students aren't one-
dimensional, and no one theory or method will meet all of
their needs. Students should be able to debate moral
dilemmas. They need to be able to make moral decisions
based on rational values analysis. They need to be able to
clarify their personal values and life goals. They need to
be able to participate in democratic group decision-making.
They need to be competent and caring enough to take action
to help remedy real social problems. And to do all this
they need basic human relations skills like communicating
effectively. Students need all of these things, and no
single approach will do it all. While I would urge schools
to start small and initially adopt strategies that seem
likely to gain the widest acceptance, I would urge them
just as strongly to map out long-range goals that call for
a comprehensive, integrated approach to moral, value, and
civic education that responds to the true scope of the
challenge before us. To do less will simply fail to meet
the need.

8. Emphasize the "non-debatable." In this movement, as
in others, people tend to focus on what divides
them rather than on what unites them. Despite our
country's pluralism, there are plenty of values that cut
across ideological differences and afford a broad base for
doing what I've been talking about. Everybody wants
students to be able to think rationally about moral issues.
Everybody wants students to be able to communicate their
views to others. Everybody wants people who know what it
means to be just and who can solve problems in such a way
that everybody feels they've had a fair shake. Everybody
wants people who act on what they value instead of saying
one thing and doing another. Everybody wants people who
care enough about other people to do something to make the
community a better place to live for all its citizens.
Certainly there are differences over particular ways of
translating these broad values into specific educational
programs, but the common ground is real enough. As a
practical working strategy, it's time to emphasize the shared,
bedrock values that provide the legitimizing foundation
for public education in this area.

9. Avoid hypocrisy. Don't ask students to discuss a fair
way to settle a hypothetical moral problem and then
ride roughshod over their rights the rest of the time.
If you're a principal, don't ask your teachers to do
serious value education inside their classrooms while

_..u run your school like a boot camp. It's the c   ry
c? practicing what you preach. Students should b   ,o'ved
in helping to make classroom and school rules, i-   :ing
input into the curriculum, and in setting educat-   ::als.
Teachers should be involved in democratic decisio. :   -g
about matters of school policy, and should be trea :
by the chief administrator of the school with as - :
respect for their rights and dignity as persons a: :-:
are expected to show to their students. Kohlberg '' ..uin:
that he couldn't change inmates in New England pris-ons
by holding isolated moral dilemma discussions. Th: w:y :he
prison was run, the way it functioned as a social ! ,:5'::ution₀,
had to be changed. The total moral climate is cri'ic: .
So it is with schools, if we want the moral lessons ::.:-:
students learn to be more than sterile academic exc:-:-- ::s.

8. My final plea is not to wait until secondary sc::::: :-
   start value education. Later is always better :han ::-eve-,
   but sooner is better than later. In our own wo:-:- a:
   Project Change (see Lickona, 1977, a & b), we have fc:-:::d
   on seven strategies teachers can use to promote ---ora-
   development in the elementary classroom: creat:-:- : : :se
   of comr-unity among students, conducting daily c:..::- :: :ings,
   fostering cooperative learning, giving students   :-l
   responsibilities (including some responsibilitie.. ?o:- :ach
   other's learning), using a fairness approach to :sc:::-ine,
   teaching the specific interpersonal skills neces:ary f:r
   positive social interactions, and observing and ..:.u:-:enting
   individual children's social-moral growth. It s::..::-:- like
   a tall order, and it is. But teachers who take :.:: :.m say
   they'd never go back to the old way. For one t:-:n::,
   education for moral development can make classr:::::: ::::er
   places for everybody to be. Teachers and kids a:-: o:n the
   same side, pulling together toward common goals. D:::::pl:ne,
   for.example, becomes the accepted responsibility :- :ne :-hole .
   class, not the monkey on the teacher's back.

To paraphrase the old saw, where there's a way, there's : :ill. I hope
I've convinced you that there are many sound ways to go abou: :-iucating people
who can lead personally fulfilling lives and help build a goc: :nd dec:nt
society. All we really need, it seems to me, is the will to :: the jc::.

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