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ABSTRACT

The monograph summarizes seven presentations made at a 1976 workshop on responsibility education, defined as a movement to establish and nourish an educational system that will develop and enhance the growth of responsible citizens. The first article describes social trends, such as the breakdown of the traditional family, which have increasingly shifted education for responsibility from the family and the community to the school. In the second article, the development of student responsibility in response to teacher values, school rules, and peer attitudes is described. The third article focuses on development of self-actualization and decision-making skills in children, followed by identification of the essentials of responsibility education in the fourth article. The fifth article discusses personal ethics in the world of work and identifies themes such as the good provider, independence, and success which have effected the work ethic in the past. Global issues of responsibility are identified in the sixth article, including international law, food and energy supply, and ecology. The concluding article suggests ways of incorporating responsibility education into the curriculum, including development of new courses, integration into existing courses, independent study, mini-courses, and special projects. (Author/DB)

esponsibility Education: oday and Tomorrow

ited by Arthur Aikman and Harry G. Miller

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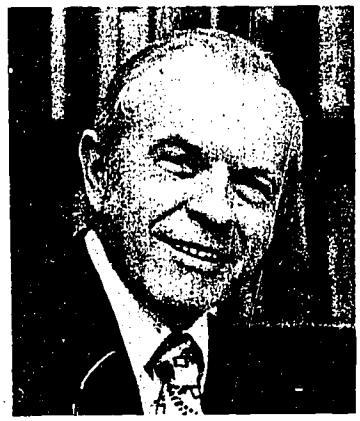


Responsibility education is a very timely and significant movement in our public schools today. There is much evidence to indicate that persons at all ages need to give more attention to matters of responsibility. Parents, churches, social agencies and the schools must work together if the youth are to obtain an understanding of and an appreciation for their responsibilities.

Three groups joined in presenting the workshops on responsibility education about which this brochure is written. The Illinois Office of Education, the Educational Council of 100, and the College of Education of Southern Illinois University at Carbondale worked together in planning, presenting, and evaluating the workshops. We received substantial help from the regional service superintendents and the community colleges of Southern Illinois. Such cooperation, in itself, is an example of the sharing of responsibilities.

This publication is an attempt to summarize the presentations which were made at the three workshops. While these contributions were excellent, it should be understood that the workshops could not have been successful without the extensive involvement and contributions of the participants. Laypersons, teachers, and administrators attended the sessions and gave much support to the movement.

We must assume that the next phase of this work is to implement the ideas and plans which were developed in the workshops. All of us have an obligation to give the same vigorous leadership to the implementation which we gave to the initial project. Success for the entire movement will be determined by whether or not we can improve our teaching about responsibility. There still is much work to be done by all of us.

Elmer J. Clark

Elmer J. Clark
Dean, College of Education

The Fourth R–Responsibility Education

Lyndon Wharton

Responsibility education, the fourth R, is an important educational movement endorsed and supported by the State Board of Education and by the state superintendent, Dr. Joseph Cronin.

Dr. Cronin has defined responsibility education as a movement to establish and nourish an educational system that would develop and enhance the growth of responsible citizens—people who can deal with reality, conflicts, and experiences; people who can identify and develop alternatives; people who can anticipate the consequences of each alternative, and who can make responsible choices. Responsibility education points the way for changes in schooling and education that require community involvement—the schools, business, labor, government, and all citizenry. To Dr. Cronin responsibility education is *not* a new, mandated program, a new set of books, or even a course of study. Responsibility education as a concept restructures and redefines schooling and education to emphasize the attitudes, dispositions, and habits which lead to the development of a *sense of responsibility* within each individual; and the knowledge, skills, judgments, standards, and commitments needed by an individual to *act responsibly*. Responsibility education can also be defined as "that process whereby the students have an enriched experience in the learning of how to become responsible citizens in our democratic society . . . while attending school."

Given the above definitions, responsibility education would seem to be simply another name for citizenship education, but it should be understood also that education for responsibility must be viewed as an educational movement with implications for citizenship reaching far beyond a body of knowledge reduced to ninth grade civics or twelfth grade American government. As Dr. Clint Bunke, ISU, explains, "The concept of responsibility education provides a valuable reference point for constructive controversy in the sense that we can be more task-oriented and purposeful . . . as we attempt to formulate new proposals for our schools." Dr. Bunke goes on to explain that responsibility education must concern itself with proposals which place special emphasis upon the following:

1. The total cooperation of all educative dimensions in society and schools.

2. The 3 "R's," basic disciplines, and moral development.

3. An extended curriculum development in areas like consumer education, law education, economic education, health education, political education, environmental education, community-based education, career education, and so on.

4. Interdisciplinary, multidisciplinary, and in general, integrated approaches to knowledge and learning.

Based upon the above definition of responsible citizenship and woven into the conceptual framework of responsibility education, the purposes of the fourth "R" include: (1) improving the quality of life within the schools and subsequently in the other social institutions in our society, (2) helping our children to realize that they should have a sense of responsibility to themselves as well as to all others, (3) emphasizing schooling and education which promote intellectual and moral growth and development of all citizens, (4) reexamining the nature of schooling and education through the involvement of all concerned and interested citizens, (5) and developing a partnership between the schools and the general community.

Any discussion of responsibility education would be incomplete without addressing the following questions: (1) why this increased emphasis upon education for responsibility? and (2) should the schools share with the family the primary responsibility for inculcating a sense of responsibility within our children?

The increased emphasis upon education for responsibility is especially apparent at the high school level. Since 1972 at least five national studies have been conducted on secondary education and the American high school. During 1976, dozens of articles and papers have been written by academicians and educational practitioners regarding the plight of secondary education in particular and public education in general.

In addition, there seems to be a general public feeling that our political, legal, and educational systems are out of control. There is a general feeling among our citizens that the "system" no longer works as it was intended, that as a society we have lost our sense of purpose, our sense of direction, and our futuristic vision.

In a recently published report on the education of adolescents, schools are described as "social 'aging vats' that have isolated adolescents and delayed their opportunity to learn adult roles, work habits and skills."

Gordon Hoke, an associate professor at the University of Illinois Center for Instructional Research and Curriculum Evaluation, contends that "high schools today are disaster areas for many of the students." In a yearlong study of student attitudes toward school, Hoke concludes that high schools have failed to keep pace with social changes and that consequently the high school does not provide students with an education that will prepare them for responsible membership in society.

It is apparent, at least from the results of the seventh and eighth "Annual Gallup Polls of the Public's Attitudes Toward the Public Schools," that the public regards lack of discipline, lack of moral development, and inability of children and young adults to make responsible decisions as part of the "something" that is wrong. This in turn has been interpreted by lay citizens and professional educators alike as a need for schools to place increasing emphasis upon the fourth R—education for responsibility.

The Breakdown of the Traditional Family Concept

Inherent in the obligations of the family has been the expectation that the home would reinforce the values of democracy, brotherhood, and responsible citizenship. Yet there are those who contend that based upon certain social trends, by the year 2000, the family concept as we now know it will drastically change. Dr. Michael Scriven makes this case when he predicts that probably 50 percent of the marriages now being contracted will end in divorce, that by the year 2000 twice as many adults will remain unmarried as do now, and that by the year 2000 twice as many children will be born out of wedlock as are now.

If the family of the future can no longer be relied upon to instill principles of citizenship and moral behavior within children and can no longer maintain the primary responsibility of inculcating global values and furthermore is unable to teach children that they should recognize a sense of responsibility to themselves as well as to the human family, the obvious question is with whom should the family share these responsibilities? Thomas Jefferson offers at least one acceptable answer when he writes: "I know of no safe depository of the ultimate power of the society but the people themselves, and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education."

Media Influence

Next to the family, perhaps television has the most influence upon the development of values among our children. This is not difficult to accept when one considers that the average child attends schools for about 11,000 hours, and by the end of high school that child will have watched television for about 15,000 hours. Also, by the time a child finishes junior high school he or she will have witnessed through the media as many as 12,000 acts of violence, murder, and mayhem.

Although the evidence regarding the effect of T.V. on the development of negative values among children is still inconclusive, perhaps the most important message here is that we can no longer ignore our responsibility to use the T.V. media as a powerful resource for teaching those positive values that lead to a more sensitive and responsible adulthood.

Increasing Crime Rate Among Young People

During the last few years there has emerged a trend of increasing violence and vandalism among school-age children. Educators, law-enforcement personnel, and the courts are pointing to discipline, suspension, increasing dissatisfaction with schools and schooling, absenteeism, and declining achievement as major factors contributing to the following statistics:

—31% of all crimes solved involve persons under 18.
—The peak age of arrests for violent crimes is 18, followed by 17, 16, and 19.
—The peak age for arrests for major property crime is 16, followed by 15 and 17.
—The rape expectation for women living in cities now is that one of every twenty women will suffer from this attack.

Miscellaneous Social Trends

Generally speaking and in conclusion to the negative reasons why the schools must become more actively and openly involved in education for responsibility, the following indicators are offered:

—The youth unemployment rate in this country is about 20%, three times as high as it was in 1974, and up 12% from ten years ago. For young black, Mexican, Puerto Rican, or American Indian youth the rate exceeds 40%.

—During the 1976 national elections, many of those citizens eligible to vote did not participate in the presidential election. Approximately 53% of those eligible to vote during the recent presidential election exercised their right to do so. The overall voting record is lower in the United States than in most other democracies of the world. Voters aged between 18 and 21 have the poorest voting record of any age group.

—The disgrace of Watergate politics and the resignations of no less than the vice-president and president of the U.S.—men charged with corruption, dishonesty, and crimes against the very system of government they were elected to protect—are indicators of a no-fault morality and venality among our first citizens.

—Many of our citizens are ignorant of the very system of values of which they are so much a part—i.e., the Declaration of Independence and the Bill of Rights.

Inherent in responsibility education is the belief that the schools should play (in cooperation with the family) an important role in teaching about responsibility and positive values that lead to the growth and development of citizens who are responsive and responsible members of the human race—the family, the community, the state, the nation, and the universe.

In a paper titled, "The Concept of Responsibility Education," Dr. Harry Broudy offers the following explanation as to why the schools are expected to play an ever-increasing role in teaching about rights and responsibilities and values:

> When institutional arrangements can no longer be relied upon to prevent or remedy the ills of society, there is a return to individual integrity and character as the only solution. We are in such a phase now.

There is a loss of reliance on social mechanisms and institutional procedures. People want less government, less red tape, fewer commissions and regulatory agencies, and they want more honesty in government officials, more dedication by individuals to their jobs and to their clients. They cannot see why "simple justice" requires that every law, every ordinance, every altercation be run up through many layers of law up to the Supreme Court. It is against this background that one can understand the current demand that the public schools stress education for responsibility, for character, for value, for citizenship. The public school presumably is the one institution that can change individuals in such a way as to reform all the other institutions.

The emphasis on education for responsibility builds on a long tradition that took for granted that the public schools would teach, preach, and practice the mores of the community and the virtues it professed. It would extol by word and deed honesty, industry, thrift, loyalty, fairness, concern for the common good, the accepted standards of decency in clothing, speech, and deportment. It would inculcate respect for our institutions, political and economic, and their functionaries. In our own culture it would teach and reinforce what Gunnar Myrdal called the American Creed—a set of high-level ideals common to all classes and parties.

Apparently in support of Dr. Broudy's explanation, Dr. B. Frank Brown believes that the schools should reemphasize one of the founding principles of public education. He writes:

> It was no accident that the Founding Fathers assigned to public education, a primarily political purpose—to provide the values, the ideas, the knowledge, and the obligations required of citizens in a democratic society. But the schools have avoided the clash of value systems and ideas which resound in society. They must now initiate new and dynamic programs designed to better prepare young people for responsibility. The race to innovate is over. We must now concentrate on ways to infuse new life and spirit in the past basic principle of education—training for morality and citizenship.

Dr. Cronin offered perhaps the simplest and most direct response to the question of whether or not schools should become more intensely involved with education for responsibility when he said,

> Education begins, of course, with basic literacy, the basic skills, but it must end with the development of responsible citizenship—people who vote, produce, and consume effectively, who know the law, who want to protect the environment, and also want to protect the health and safety not only of themselves, but of other persons—people who will make good and wise choices.
>
> We cannot afford to have a society that would be fully literate in terms of being able to read, write, compute, and calculate but would not have a sense of responsibility to the public order, would not vote, would not observe the laws or fight for justice; to have a truly literate society and not have a responsible society would be a hollow victory.

Finally, it is important to mention that responsibility education is not being offered as *the* answer to school and societal problems. Responsibility education does not promise character change, solutions to societal or world problems, or an ideal public school system. What it does offer is a challenge and an opportunity for educators, families, and communities to work together toward a gradual positive impact upon schooling and education.

Although there seem to be negative reasons enough for reemphasizing education for responsibility, as educators, parents, and citizens we should prefer to place equal emphasis upon the positive rationale for responsibility education. Educators and lay persons alike should be continuously about the work of improving the quality of education and life within our schools. As a concept, responsibility education provides the frame of reference and the opportunity to seek out and discover new and hopefully better paths to quality education.

In some instances, responsibility education may provide the first opportunity for school and lay persons alike to review the total educational experience within each school building. This opportunity would provide a poly-perceptual (to borrow a word from Dr. Leon Lessinger) view of the issues and problems confronting public education in general and those educational experiences facing their children specifically. Hopefully, activities like this would build stronger and more positive bridges of communication and understanding between educators and lay citizens.

James S. Coleman in *Youth: Transition to Adulthood* stresses other positive reasons for education for responsibility. He writes:

> —American society is now at a stage when its responsibilities toward youth go beyond those of providing free public schooling designed to increase cognitive skills.
> —The Nation's responsibility is not merely to provide more schooling but to assume that those opportunities for becoming mature do come to exist for American youth.
> —Our aim is a serious examination of the problem and the potential paths to solution.

In their report, *Youth: Transition to Adulthood*, the president's panel raises questions about schooling and education and how they help or hinder the transition of youth into adulthood. Surely a continuation of this kind of analysis and reporting at the local school building level is one of the positive steps educators and lay citizens alike can take toward formulating new proposals for the schools.

Finally, in a society that places such high value upon individual rights and freedom, it would seem that as educators we should take a leadership role in teaching that with rights come responsibility and with freedom comes accountability.

In this light, fashioning a new curriculum that would address itself to a more viable future-oriented educa-

tion that would inherently teach responsibility and accountability can lead to a greater appreciation and understanding of those rights and freedoms that are and always have been so important to improving the quality of life for all.

We hope that you will see this conference and others like it as a very first step toward educational improvement that is so necessary, so vital to a brighter, more intelligent, and sensitive future not only for this nation but also for this planet.

We do not have all of the details regarding responsibility education. We have a concept—a dream if you will. Will you share that dream with us? Will you work with us—Will you help us to make responsibility education a dynamic reality? Albert Shanker has stated that all educational innovations are doomed to success. We do not want that kind of fleeting success. We want a successful program that is reflected in the lives of the children in our schools today. It is not enough that we teach the 3 R's and not provide our boys and girls with a frame of reference—a fourth "R" from which they can use these skills to lead a happier and more productive life and contribute to the well-being of our country and of our people.

Lyndon Wharton is a native of Southern Illinois and attended public schools in that area. He has the B.S. degree in English, the M.S. in guidance and counseling, and is a candidate for the Ph.D. in secondary education. He has experience as an English teacher, a counselor, a high school principal, and a central office administrator. He is presently director of the Program Planning and Development Section in the Illinois Office of Education.

Responsibility Education and the Hidden Curriculum

William Eaton

The new interest in responsibility education should not make us forget that we have been teaching responsibility for as long as we have had American schools. The revitalization of interest in the concept of responsibility does provide us with the opportunity of generating new curricular materials and instructional strategies while at the same time evaluating what we already do to teach responsibility to school children. What is of special interest to me are those efforts we have traditionally used to inculcate a sense of responsibility within children that have not been associated with the standard curriculum but have been included in those aspects of going to school which constitute the "hidden" curriculum. Included in this hidden curriculum are at least three parts: the system and its maintenance; the teachers and their values; and those parts of the standard curriculum which we have not planned for or anticipated.

All of us who have taught and worked in the public schools know well that although the actual teaching-learning process is supposed to occupy center stage, there are a wide range of other activities that occupy the time and attention of student, teacher, and administrator. The school is an institution. Like other institutions, it operates with rules, regulations, and procedures quite apart from its central purpose. All of these processes, both explicit and tacit, comprise the "system" and a lot of energy is spent in its maintenance. For the child, learning to confront the system and the initiation into its mysteries may require more energy than that spent in learning, at least at the beginning. This is perfectly understandable when one considers that the coercion used to preserve the system is generally more severe than the coercion used in fostering learning. As an example of this, take the child who fails to quickly learn the system rule of no running in the halls as contrasted to his failure to learn that one and two equal three. Failure to learn the arithmetic probably means little to the child since the harshest penalty might be a mild scolding from teacher while violation of the mandate against running could range from severe reprimand to actual physical punishment.

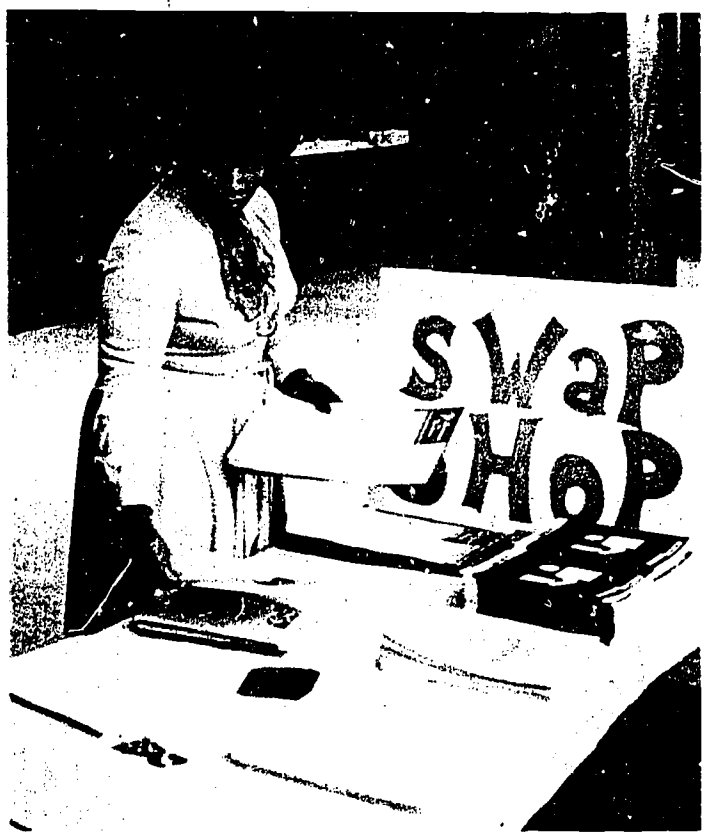
The maintenance of the system requiries committing a legion of regulations and procedures to memory that include such items as type A lunch lines are on the left side to a procedure limiting drinks to a five-second interval following recess.

Interestingly enough, a good number of such rules impinge directly upon the concept of responsibility. For most of these rules were implemented for reasons of health, safety, or efficiency which might address the issue of responsibility very nicely. By observing these rules the child is apparently becoming more responsible. Unfortunately, most of the time these rules, regulations, and procedures are handed down as mandates from on high with little understanding on the part of the students as to the why or reason. Valuable opportunities for discussion on the central concepts of responsibility are thus lost.

In addition to the system, the hidden curriculum also includes teacher values. Certainly all teachers have values. What is interesting is to note how these values are translated into teacher talk, behavior, and eventually into evaluations of students. Much of this is unconscious on the part of teachers and a good part of it might well relate to the idea of responsibility. Certainly the teacher who places a high value on punctuality, or sharing, or cooperation is valuing social processes that are highly related to responsibility. When a teacher believes strongly in something, he or she often enforces this belief by establishing rewards or punishments. Once these beliefs are ascertained and then followed by children, if for no other reason than to avoid punishment, then learning is taking place.

In addition to the system and teacher values are all of those unanticipated outcomes of the traditional curriculum. Many times teachers plan a series of learning activities for children that have surprising outcomes quite apart from those intended outcomes. Take, as an example, the teacher who tries to improve upon the normal drudgery of the spelling lesson by allowing the children to have a spelling bee. After captains are selected the children are picked by turns until the entire class is divided and standing against opposite walls ready for the opening salvo of words to spell.

This perfectly normal activity was designed by the teacher to improve spelling and she or he now sits back to pronounce the words and admire his innovative instructual methods. As this activity takes place, how-



ever, a variety of other phenomena are taking place. These can be suggested by entertaining the following kind of questions:

1. How does the last child selected feel?
2. What social psychological devices are being employed to help the children save face?
3. How does the first child who is eliminated feel?
4. Is rugged competition or cooperation being taught in this exercise?

The potential questions that could emerge are almost without limit. The point is, that an activity with one set of outcomes is being undertaken while a whole group of unanticipated outcomes may be flowing from the actual experience.

Similar occurrences that are more directly related to the possibilities of teaching responsibility also take place. A good number of the materials utilized in language arts or social studies are value laden and offer fabulous opportunities for class discussion but are too often ignored on the mistaken premise that all values are taboo in the public school. This belief stems from the confusion promulgated by many that values are religious and therefore out of the sphere of appropriate school interest. This overlooks the fact that a large number of values are social values—values that flow from the necessities of group living and not from Biblical tenet. And one of the chief social values is responsibility. What can we do then to become more sensitive to the hidden curriculum and to use its immense power more wisely?

For one thing we must analyze the system and its operation for yet new ways of promoting learning among children. One possibility is to start with all of those school rules and procedures previously alluded to.

A friend of mine is a very successful middle school principal. At the beginning of each school year he takes the students into the auditorium to hold a "community" meeting to establish the rules for the school year. The process generally takes a couple of hours and has to be a little tedious to my friend who has sat through dozens of these sessions. But he continues to do this because he believes that the children understand the meaning and spirit of the rules more clearly, because the rules made by the group seem to be more persuasive than those handed down, and because the process offers unlimited possibilities for meaningful discussion about social values—especially the idea of responsibility.

At another school I know of, the community meeting is between principal and teachers. Not the usual kind of a first faculty meeting where supplies are distributed, announcements are read, and apologies for commodity budgets are given but a meeting directed to such central concerns as (1) What are we supposed to be doing? (2) How can we improve? and (3) How can we evaluate our performance? Coming out of such discussions is not only a sense of re-vitalization of commitment, but a verbalization of values. Once stated, these values move from the realm of the unconscious to the realm of being debatable and evaluative.

If responsibility education ends at producing some new materials labeled "responsibility" and nothing else,

it would have failed. We're to the point where our poor curricular ship, if you'll permit the analogy, is so overloaded that it's sinking and we cannot think of taking anything new on board without jettisoning something currently occupying space. New materials are not the answer—better utilizing what we already have would be wiser. Certainly one of the things we can do is to more effectively use our current activities to bring out discussion and activities concerned with responsibility. The teacher who assigns the well known story of young Abraham Lincoln who accidently ruined the book he had borrowed as only a lesson in reading or social studies but fails to follow up with questions for discussion like:

(1) What options did Lincoln have?
(2) What would you have done?
(3) Did he do the right thing?

has missed a golden opportunity.

Dr. William Eaton is an associate professor in the Department of Educational Leadership in the College of Education at Southern Illinois University. He has had extensive teaching experience and holds memberships in several organizations including the Jackson County Historical Society and the American Educational Research Association. His publications have appeared in many journals including *Changing Education* and *Urban Education.*

Personal Decision-Making and Moral Education

Charles D. Jay

"Not only must we teach children to question without fear and to inquire into topics they don't understand [and even that their teachers may not understand], we must also take the next important step of teaching children decision-making and the ability to follow through on decisions."

William Glasser's observations in *Schools Without Failure* are part of a long tradition in American education—represented cogently in the Jeffersonian ideal of an enlightened citizenry, informed and articulate, engaged in a profoundly moral commitment both to themselves and the community of which they are members. The United States in the last quarter of the twentieth century seeks answers to a long list of moral questions which many citizens feel threaten the nation's very existence. Shrill voices all too often demand greater authoritarian control both in the classroom and in the broader society. But the price to be paid for such short-sighted repression is the negation of two centuries of American history—that "Great Experiment" in which the Founding Fathers had hoped that the average citizen, in conjunction with the efforts of other free men, might demonstrate responsible decision-making as the foundation and assurance of freedom.

To assist students in the acquisition of skills to think rationally on issues pertaining to "Personal Decision-Making and Moral Education" is a central theme for Responsibility Education programs in all schools. However, realization of this noble goal will be largely elusive until schools take a long and serious look at the community of learners which inhabits their classrooms and understand that the "world" for today's students is fundamentally different from that experienced by anyone who is today over age thirty. Indeed, the world of a ten-year-old child in 1950 may have had stronger affinities with the social, economic, and educational environment of a child in the Victorian era, than might be found between a learner's real world in 1977 and one in 1967. *It is our era of profound and rapid change that has had gargantuan impact on the task of building moral education programs through personal decision-making.*

One proponent of values clarification recently asked participants at a workshop to list stresses on children at this particular juncture in American history. Responses were many and varied: (1) growth and impersonality of corporate enterprise; (2) the ubiquitous impact of television; (3) the difficulty of relating school to life; (4) the civil rights movement; (5) equality of women; (6) social acceptance of divorce; (7) dishonesty in high government represented by the Agnew-Nixon resignations; (8) the economic triad of inflation-recession-unemployment; (9) increase in violent crimes and drug abuse; (10) a myriad of sexual lifestyles; on and on *ad infinitum*. This cacophony of despair, while not in harmony with the American dream, is not cause for surrender to the overwhelming problems of our day, but rather a challenge to find new solutions to both old and new problems. *It is also a warning that while the three R's may be important for our children, the school must do a great deal more than merely equip students with cognitive skills.*

Administrators, teachers, and all who are associated with "schools" must first of all re-examine the old premises of learning which they explored in numerous education courses while students at the Big U. It is once again time, for example, to dust off Dewey, to recognize the uniqueness of kids (yes, kindergarten through graduate school!) and recognize once more the role of experience in learning. The necessity to give more than lip service to time-honored learning theories is in itself not sufficient, however. Those who "preside" in our classrooms must read a wide range of writers—Glasser, Rogers, Silberman, Holt, Neill, Maslow, Bruner, Adler, the late George Counts, *et al.*, to understand the role of freedom and responsibility in the development of "self." *For it is the absence of this "self" in the classroom which precludes learning for millions of American youngsters.*

For the young child, self-actualization begins in the classroom with lots of opportunities for affirmation on a wide range of personal feelings which extend from "my favorite color" to "what I like to do with mommy and daddy." Without this experience, it is difficult for the learner to establish the necessary prerequisites for personal decision-making in his own life. It is fruitless, in short, to expect students to relate decision-making and morally responsible behavior to the learning process when few opportunities are provided in the classroom for enhancing the learner's self-respect, self-esteem, and

self-actualization. All too many teachers think these events occur through some process of osmosis whereby teacher modeling, an occasional smile, or a kind word here and there do the job—that is, encourage the student to develop a positive attitude toward learning and encourage him to "behave" properly in the learning environment. *Unfortunately, the task is more complex than these simplistic efforts would reveal.*

Piaget has written at length about cognitive moral development in children, and now the work of Lawrence Kohlberg provides new insights into how children grow "morally." Alas, more homework for teachers!—but the kind which may be very stimulating when applied to the classroom. Just as there appear to be levels of readiness at which learners acquire cognitive skills, Kohlberg now tells us there are six stages of moral development through which all human beings grow. This seems entirely reasonable, but it is a challenging and difficult concept for teachers who must ask themselves where their students are with regard to the various stages of moral development.

In any case, while space does not permit a discussion of Kohlberg's work, students *do* acquire a "moral" sense about themselves and the world of which they are a part only after engaging in multiple decision-making throughout the entire process of growing, from early childhood to adulthood. From the opportunities for self-affirmation mentioned earlier, the learner gradually moves into roles where decision-making is required as part of his emergent moral growth and development. It is horrendously disturbing for this writer to observe teenage students in high school carrying brightly color-coded paddles as they make trips to the restroom, the guidance office, the learning center, or the central office—disturbing because these students, to whom so little responsibility is now entrusted, will in the short span of only a few years, vote in federal elections and exercise all the "freedoms" associated with a democratic society.

The bureaucratically controlled school and teacher-dominated classroom are largely inconsistent, therefore, with the development and encouragement of personal decision-making and moral education among the students in our nation's schools. However, the stresses on children which were mentioned at the beginning of this paper, as well as the needs of a truly democratic and open lifestyle, cry out for strategies in the classroom which will equip students with the ability to make personal decisions about the moral issues of our time. The teacher should:

1. *Begin* efforts to encourage the child's abilities at self-affirmation at an early age, encouraging children to talk and write about themselves, those whom they love, and the world around them.

2. *Provide* opportunities for learners to defend personal beliefs, attitudes, and values without teacher dominance, acceptance, or rejection of these feelings. (The teacher should serve as a catalyst to encourage points of view that provide alternatives or challenges to those of the student, but the teacher's role is not to indoctrinate, i.e., "brainwash." The teacher's personal feelings may be made known *after* basic discussion has been completed by students themselves.)

3. *Structure* numerous activities around dilemma situations which require decision-making on the part of students. *Emphasize* that many questions do not have right

or wrong solutions because they fall in the realm of intensely relative and/or personal feelings.

4. *Impress* upon the students that a certain model will be followed in the handling of moral dilemma discussions and emphasize the manner (ground rules) in which a moral dilemma will be treated.

5. *Project* activities pertaining to handling an issue of moral education over an extended period of time. (The teacher should avoid statements like "We have ten minutes left. Let's talk about shoplifting!" The students will recognize that a hurried and unstructured endeavor on the part of the teacher may indicate that the effort is pretty superficial and not very important to the teacher.)

6. *Relate* personal decision-making on moral issues to the entire school curriculum, kindergarten through high school. Remember *that all subject areas provide opportunities for a discussion of dilemma situations that require personal decision-making.*

7. *Avoid* separate niches or time schedules for moral education and do not treat it separately from the work which is currently being done in vital skill areas—reading, writing, spelling, computing, etc.

8. *Involve* the school administration, parents, and members of the community in the goals of the program. Emphasize that personal decision-making and moral education should not be isolated responsibilities of the school alone.

9. *Assure* students that you recognize *their* motivation as an important part of *their* learning, and work with them to eliminate any teacher behaviors which may interfere with this vital part of the teaching-learning process. *Since it is all but impossible to foster personal decision-making in an atmosphere where students do not have feelings of confidence and trust for the teacher* it may be appropriate (necessary!) to construct a type of "Pupil-Teacher Relationship Inventory" to ascertain the feelings of students toward their teachers.

10. *Philosophize and demonstrate* with models the necessity for all human beings to assume ultimate responsibility for their behavior. In short, the consequences of avoiding decision-making on moral issues may be self-destructive for the individual as well as for his immediate world.

In conclusion, the "good old days" are gone forever—those days when learners could be "taught" morally acceptable behavior, without the decision-making process, through punishment, repression, or even denial of the very access to learning. In our world of complex and competing influences on the minds of children, it is important that learners internalize the ability to make personal decisions about the moral issues of their lives rather than to absorb a mandated "correctness" of behavior which typified the indoctrinative educational programs of the past.

Part of the struggle for a moral world—though certainly not all of it—must be waged in the classroom by dedicated administrators and teachers. If freedom is truly based upon responsibility, then it goes without saying that moral decision-making has a place in the schools of a free people.

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Responsibility Education– The First R

John Woods

Experience in learning clearly points out that a true education is an education in responsibility. Responsibility is requisite to the three R's which comprise the traditional school curriculum. Responsibility involves taking account for one's conduct and obligations. As much as it is the responsibility of the classroom teacher to provide instruction, it is equally the responsibility of the student to respond to this instruction.

Social order demands individual responsibility; all must take account for their actions. Accountability, a word often heard in educational circles today, is the key. Accountability in education requires that educators take the responsibility to provide instruction which meets the needs of students in a changing world. A curriculum which merely preserves the status quo fails to meet this criterion.

A second essential in teaching responsibility is to allow students to make responsible decisions. Electing a homecoming queen or a student council is not enough. Students must be given the opportunity to explore their world both in and out of the classroom. They must learn to make decisions and face the consequences of these decisions. Finally, these decisions and situations must be meaningful; they must be based on real life experiences, not on simulated experiences found only in the classroom.

Much has been said for open education, classrooms without walls, schools within schools, and back to the basics. These panaceas too often fail in teaching the first R . . . why else do we abandon them? This failure is evidenced in the rebellion against schools, in the rising crime rate among youth, and in the inability to make responsible choices for themselves upon leaving the schools. If the answer to responsibility education comes through "expanding schooling into the community to educate students to deal with problems," why then don't we see more of this? If the community is the educational environment, why are our youth wasting in classrooms? Is it possible that kids interrupt their education to go to school?

The central conflict in responsibility education is that you cannot create a new curriculum nor devise new ways of teaching children to be responsible and nonviolent without realizing that they will leave school and enter an oppressive society, a society which more and more shuns responsibility.

The notion that schools can change the shape of society is simply a notion. Schools are not catalysts of change. Rather, they reflect the current prejudices and biases of this particular culture. When students reject a curriculum they feel is meaningless in their lives, they are telling us a great deal about themselves. It is our responsibility to listen.

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Educating for Personal Ethics and the World of Work

Jack Huck

"Profit making is a rip off." "Young people won't work eight hours for eight hours pay." These two statements are heard all too often today. Do they represent change in the work ethic or are they statements heard each generation of mankind?

An ethic can be thought of as a code of conduct with respect to a set of human activities. The work ethic then is the set of attitudes and behaviors commonly agreed upon as acceptable with respect to working.

Work ethic most frequently brings to mind our ancestors and their approach to work, i.e., the hard working, blue collar, manually oriented stalwart. However, giants of industry, political leaders, scientists, and all who participate in the economy have a work ethic. Industry now must consider both profit and environment, political leaders must consider the use of the power their position affords, scientists consider whether technology should continue developing and how it should be channeled.

In an excellent treatise on the meaning of work, Mr. Daniel Yankelovich, (1974), posits four basic themes which have been widely held with respect to the work ethic.

> The Good Provider Theme—The breadwinner, the man who provides for his family, is the real man . . .
>
> The Independence Theme—To make a living by working is to "stand on one's own two feet" and avoid dependence on others . . .
>
> The Success Theme—"Hard work always pays off." Hard work leads to success, its form dependent on one's abilities, background and level of education. For the majority, the "pay off" comes in the form of a home of one's own, an ever rising standard of living, and a solid position in the community.
>
> The Self-Respect Theme—Hard work of any type has dignity; whether it be menial or exalted. A man's inherent worth is reflected in the act of working . . . (p. 22).

Five cultural trends are presented as influences on the work ethic. They are:

1. *The changing meaning of success.* Money, job status, possessions, and mobility of children has been and still is basic to the definition of success. However, "an increasing number of people are coming to feel that there is such a thing as enough money," and this is new. The majority, of course, don't hold this view, but the trend is moving away from them.

2. *Reduced fear of economic insecurity.* Economic security is still very important to people. Today society has support mechanisms which allow people to take some economic security and future employment for granted.

3. *Economic division of labor between the sexes.* Gradually, people are "accepting a more informed, less fixed separation of obligations, expectations, and responsibilities. The increase of the labor force participation rate of women, especially married women, reflects this change in attitude.

4. *The psychology of entitlement.* The psychological process whereby a person's wants or desires become converted into a set of presumed rights—from, I would like to have a secure retirement, to I have the right to a secure retirement.

5. *The adversary culture challenges the cult of efficiency.* The cult of efficiency revolves around what Max Weber, a founder of modern sociology, terms the process

of rationalization. An example is what a plant manager tries to do when he organizes it so that he can produce the most products at the greatest speed for the least amount at the lowest cost, with all the standardization and controls.

The counter culture sees the emphasis on efficiency, qualitative methods, and cost effectiveness as expressions of minds blinded by dogma, if not evil incarnate.

These trends are and will continue to affect the work ethic.

The Good Provider Theme

The change may be slow since there is deep resistance to the ideas that traditional sex-linked roles should be abandoned totally. Though gradual, this shift is already in motion: sex-linked roles in marriage are becoming more flexible, especially among our college-educated young people.

The Independence Theme

The link between paid work and autonomy is likely to grow even stronger in the future. In the past, it has been tied mainly to the male adult. In the future, it will be developed increasingly as an entitlement, a social right, appropriate to women as well as men, and to youth as well as the middle-aged.

The Success Theme

"In the past, the pay-off for hard work has come in the form of the extrinsic rewards of money and job security. In the future, as new ideas of success take hold, the definition of what success in work means will also change. There will be far more stress on the quality of working life, with the psychological qualification of work being given as much weight as the economic. The incentives to work hard if they prove effective, will have to include a self-fulfillment pay-off as well as a monetary one."

Yankelovich concludes his treatise, "We do not know what will happen in the work place of tomorrow under the influence of the new cultural trends. But one thing is sure: it is not likely to resemble the old grindstone so familiar to those of us who grew up stuck to it." (p. 19–47).

This conclusion is compatible with that of the report of a special task force to the Secretary of Health, Education and Welfare (1972) entitled *Work Is America.* The task force concludes: "Because work is central to the lives of so many Americans, either the absence of work or employment in meaningless work is creating an increasingly intolerable situation. The human costs of this state of affairs are manifested in worker alienation, alcoholism, drug addiction, and other symptoms of poor mental health." (p. 186).

The size of the impact of these possible changes might be put into perspective by considering who works. At the end of 1976 there were over 98 million people in the labor force; over 88 million of them were employed—more than ever before. Eighty percent of males over 20 years of age were participants in the labor force. Forty-seven percent of females over 20 years of age were participants in the labor force (U.S. Department of Labor, 1977). Any changes in the attitudes toward work then, affect most of us.

At this point, it may be well to emphasize that the changing of the work ethic is a gradual, somewhat elusive phenomenon. Observations are made of available evidence and implications are stated. At any point in time it is extremely difficult to assess the exact state of affairs. Perhaps the most accurate statements which can be made are along the line "Things are basically as they have been, but there seems to be growing evidence of a minority viewpoint which indicates possible changes for the future such as . . ."

Yankelovich, (1974), provided such statements as did *Work in America* (1972). Another source of "evidence" are statements from employers and unions.

Employers, when surveyed in Texas (Craven, 1977), gave the following reasons for terminating young employees:

1. Absenteeism
2. Lacks interest in job
3. Continuously makes costly mistakes
4. Does not follow instructions
5. Shows an unwillingness to learn (p. 33)

Among their reasons for rejecting young job applicants were:

1. Little interest in or poor reasons for wanting a job

2. Inability of applicant to communicate during interview
3. Immaturity (other than chronological age)
4. Manner and mannerisms
5. Lack of job related skills (p. 33)

Other frequently heard employer complaints include no concern for productivity, lack of pride in work, and lack of ambition, motivation, desire to get ahead.

Transferring these statements to the school setting, they sound very little different from common complaints made by teachers and administrators. Perhaps, then the root causes are more basic than changing elements of a work ethic. Perhaps education for responsibility permeates all phases of life. Perhaps a work ethnic is transmitted by all of us, however unwittingly.

If such is the case, all educators might consider what we believe and feel about work and how we might convey a concept of a work ethic.

When our society was based primarily upon an agrarian economy, young people first observed adults working, then imitated that work (4-H clubs), then participated actively. Theirs was a first hand knowledge of the world of work. Today's youth are not so fortunate. Their opportunities for observing adults at work are limited to a stereotype of a few service occupations which are hardly representative of the diversity of occupations available.

If observation is limited, imitation is further restricted and participation is for the very few.

If the schools are to be involved in developing a work ethic, a responsible adult, what should be taught and how can it be done? There are nearly as many opinions as there are people addressing the subject. On the one hand there are those who would have the schools hand on the work ethic as it was "in the old days." On the other hand, there are those who look to the future: " . . . several desirable trends: 1) the softening of the distinction between work and leisure; 2) a switch in society's needs from the production of goods to the delivery of services; 3) a decrease in the status of specialization and professionalism, allowing a broader base for work opportunities; and 4) a deemphasis upon the 'marketability' of a career while emphasizing its potential for social self-realization." (For example, how many career educators encourage field trips to study volunteer programs?) (Peterson and Park, 1975, p. 623)

From the standpoint of a student leaving school today, both of these viewpoints have merit. While the work ethic may be changing (Yankelovich, 1974, U.S. Department of Labor, 1972), it has not yet changed completely. The students *must* be prepared for what the world holds for them today with respect to work. They must also be aware that it probably will not always be as it is, and that it can be altered if that is desirable, and that the change can occur peaceably within the system.

The previously identified themes (Yankelovich, 1974) the complaints of employers and employees, the changes occurring (Yankelovich, 1974, U.S. Department of Labor, 1972), and the future possibilities (Peterson and Park, 1975) provide content upon which educators develop curricular changes.

Since most of the elements of content are not peculiar to nor require shops or labs, the means of incorporating them into the schools may not be as difficult, disruptive, or expensive as might appear. Perhaps the observation–imitation–participation sequence of your predecessors may serve as a framework for considering alternatives.

The most obvious example of adults in a working situation observed by all students is the teacher. The respect shown for our work in dispensing our responsibilities provides a powerful impact. Observation can occur directly through well structured field trips, and indirectly through various media presentations.

Imitation activities lend themselves to creative approaches. Role playing accommodates a range of ages. A contrived situation lends itself to limited space and available time. Responsibility discussions can be initiated using quotations, pictures without captions, song lyrics and many other vehicles (see Raths, Harmin and Simon, 1966 for further suggestions).

Participation provides a greater challenge. An old and effective vehicle is the student organization. Many of these are active today. Small scale businesses run by students in school provide opportunity to explore occupations, learn the work ethic and incorporate various subject matter in a single activity. Local businesses sponsor athletic teams; why not sponsor a student run

business (Junior Achievement in the school)?

Developing the work ethic in our young is no small responsibility and no small task. Identifying it may be at times like catching a moonbeam, but there are guideposts available to assist. If we are to prepare our students to participate fully as responsible citizens, we must consciously attempt to assist them to develop a sense of work for today and tomorrow.

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A Focus on Global Education

Morris L. Lamb

Concepts Related to Responsibility Education

Quote from John F. Kennedy:

> This nation was not founded solely on the principle of citizen rights. Equally important—though too often not discussed—is the citizen's responsibility. For our privileges can be no greater than our obligations. The protection of our rights can endure no longer than the performance of our responsibilities. Each can be neglected only at the peril of the other.

Quotes from the "Responsibility Education Newsletter":

> Responsibility education is, in a sense, a process for change in schooling and education that requires the involvement of the representative community, the schools, business, labor and government.
>
> Responsibility education seeks a direction in schooling and education that will allow greater opportunities for children, adolescents, and adults to more fully realize those qualities within each of us that stress the worth, dignity, and compassion of mankind.
>
> Responsibility education is an attempt to restructure and refine schooling and education through a learning process that stresses the growth and development of individuals so that they may acquire those skills that will allow them to develop acceptable and appropriate attitudes, dispositions, and habits toward social, political, economic, moral, and legal responsibilities.

Quote by Joseph M. Cronin:

> Responsibility is a concept embracing more than the notion of a "work ethic," although it includes the principle that one is accountable for one's own action. It also includes the discovery that a collection of people must often work together, collaboratively for an organization to work. Ideally, it would mean that public service involves helping others achieve their noble objectives as well as their mundane needs. For us to instill a measure of altruism along with skill in societal problem-solving would be to improve the environment in which government operates.

Quote by Clinton Burke:

> Responsibility education as a response could mean helping young people, or people of any age for that matter, become the adjusted recipients of the many services offered by the post-industrial society; or, it could mean helping young people learn to overcome the temptation to be carried by being more self-determining and self-sustaining.

Quote from Harry S. Broudy:

> Education for responsibility includes at least two kinds of outcomes. One is a cluster of attitudes, dispositions, habits that may be called a sense of responsibility. The other includes the knowledge, skill, judgment, standards, and commitments that make it possible for the individual to act responsibly in the various departments of life.

Quotes from John S. Gibson:

> Responsibility education should reach into all areas of the curriculum and not just the social studies or the humanities. Special education is responsibility education, as is driver education, and from both we can glean many lessons (e.g., note that driver education has a built-in accountability factor recognitive knowledge and psycho-motor behavior). But here as elsewhere, responsibility education should not be oversold or considered to be a panacea. It must permeate the curriculum on the one hand, but be specific on the other.
>
> Responsibility Education is identified as being something that must begin in kindergarten and be woven through the upward ladder of education. It does not burst forth like Venus on the half-shell in high school. If it is, at first, a matter of conscience, then the development of that conscience must begin at the beginning.
>
> Responsibility education is that substance and process of education which, among other things, helps students to know and to want to abide by the laws of governments under which they live (family, school, local, state, federal, etc.); participate in making or changing those laws or rules but to do so with intelligence ("the essence of democracy is to participate and the peril of democracy is to do so in ignorance"); *want* to exercise behaviors which do not prejudge and thus misjudge others who are different—to reduce personal areas of prejudice and to value and rejoice in the richness of our diverse society (again I stressed that this point was not in the speeches but was definitely in group discussions); *want* to exercise behaviors which assume personal responsibility with the knowledge that if this is not done, others, especially governments, will assume such responsibility); and enact behaviors which help those who—for one reason or another—cannot (not will not) help themselves. (Here I stated that altruism is a distinct feature of the American society and that self and societal responsibility are great

American virtues—among others—which should be stressed as part of the American civic and social culture—and thus a plea for saying something that is right about our society.)

Responsibility Education is wanting to be responsible and wanting to keep on learning how. As William James said, education is learning how to learn.

Concepts Related to Global Education*

The scope of global studies should include world-mindedness, the ability to sort out information about critical world issues, the value of change and the value of diversity in the world, and the recognition of certain basic realities of universal human conditions.

The possibility of change toward global education must have support from teachers, school boards and administrators, the community, federal and state governments, publishing houses, accreditation associations, and teacher-training institutions. The critical problems for such change are administrative, organizational, and political.

Schools should facilitate the learning process by focusing on certain organizing concepts such as interdependence, conflict, and diversity, through which a variety of international issues can be perceived and analyzed.

Social studies has evolved from the study of current events and other nations through a period when area studies were in vogue to the present. Numerous units are now appearing on topics such as peace, conflict, change, and world order. These trends are to be applauded.

Both cognitive and affective content are important in teaching. For example, the aggregation of a myriad of facts about the geography of a country is no more adequate for developing a global or international perspective than placing total emphasis on the teaching of sensitivity and empathy toward the country's culture.

It is more realistic and practical to infuse the curriculum with an international point of view by deliberately attempting to adapt what already exists rather than putting in new units or new subjects.

All students should have access to international or intercultural programs. Even though students will have varying needs, everyone should acquire some minimum level of international and intercultural understanding.

With careful planning and evaluation, it should be possible to utilize a variety of multicultural situations which are not necessarily international in content but which might provide students with broad perspectives of the similarities and differences between people.

The impact of the media on students' perceptions of global issues is uncertain. However, it is widely recognized that much of the information communicated from the mass media to the young is contradictory to the information which they receive in the classroom. This contradiction can serve as a valuable learning tool.

Mastery of another language is important, but it is not the only way of obtaining access to another culture. In light of the numbers of students who need access to international education, coupled with the limited quality of much language instruction, this approach to international understanding may not be the most realistic or practical method.

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*This information was taken from a report entitled "Global Education" which was prepared by William P. Shaw and published by the Charles F. Kettering Foundation.

Questions Educators Need to Answer Concerning Global Education

1. What knowledge and attitudes are young people acquiring about the world?

2. How can school experiences enable youth to function more effectively in a society facing new and complex global problems?

3. Are there better ways of teaching about the world so that the next generation will be equipped to deal with these issues more effectively than the present generation?

Developmental Outcomes for Students Related to Global Education

1. To acquire greater sensitivity and understanding of other people's cultures and values without judging their worthiness through preconceived lenses
2. To improve the data base for understanding international decision making and its implications
3. To learn the nature and importance of history in shaping contemporary societies

A Beginning List of Issues Related to Global Education

Production and Distribution of the World Food Supply
Distribution of the World's Energy Supply
International Understanding of Brotherhood
Third World Problems
International Education
World Responsibility for Improved Living Conditions of All People
International Ecology
Sharing of the Ocean's Resources
International Law
International Emergencies and Disasters

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Incorporating Responsibility Education Content Into the School Curriculum

Harry G. Miller & Arthur Aikman

Introduction

Secondary school administrators are constantly being barraged with suggestions as to what should be taught in the school. Teachers, students, and interest groups have at one time or another expressed opinions as to what content should be taught in the classroom. The purpose of this paper is to suggest ways in which recommended and approved content such as responsibility education may be represented and incorporated into the existing secondary school curriculum without disrupting the overall curriculum schedule. It is the intent of this presentation to propose practical means by which a school's curriculum may accommodate new content relative to responsibility education not previously taught. This paper will have been successful to the extent to which the following procedures may facilitate the inclusion of responsibility education and the adjustment of the school curriculum to this fulfilling the fourth R of education.

Incorporating Techniques

1. *The Development of New Courses in Responsibility Education.* One of the most frequent means suggested for the inclusion of new content into the curriculum is the addition of a new course on the topic. Typically, the teacher develops and sequences content on the basis of professional judgement and expertise with the course approach. Textbook selection, course requirements, and instructional procedures are all options which are normally delegated to the teacher. Naturally, certain administrative considerations must be viewed. Among these include the assignment of a faculty member, the decision as to making the course elective or required, semester or year in length, the enrollment of a sufficient number of students, and the assessment of needed classroom space. By utilizing a course approach on such a topic as responsibility education, a means is provided for integrating the content on equal basis with other subject matter areas present in the school curriculum.

2. *The Inclusion of Responsibility Education With Existing Course Topics.* When such new content as responsibility education is both less than extensive, as well as being closely related to existing courses, or course topics, one of the most convenient means of managing it is to introduce it into an established course. This provides for a degree of administrative convenience in that it minimizes scheduling and staffing decisions. The inclusion of responsibility education into a related course may be managed in one of three ways. For one, the new material may be taught in place of existing areas of study. Such a method would be most effectively utilized when some existing content has been deemed unessential. Secondly, responsibility education could be taught by limiting the time devoted to other course topics, thereby providing free time for the inclusion of a new emphasis. An obvious disadvantage here, is that existing topics must be shortened. Finally, responsibility education can be included by adding, or "tagging," it to an established topic of study. Of the three techniques, "tagging" generally entails less content restructuring than the others. Through the process of including additional content matter either by replacing one topic with another, by extending the number of topics covered, or by "tagging" the new content onto an existing topic of study, new material can be introduced into the curriculum to accommodate a changing content focus.

3. *The Development of Independent Study Course Programs with an Emphasis on Responsibility Education.* A program independent study emphasizing responsibility education allows students to register and receive course credit to pursue a topic of special interest and concern under the supervision of a faculty member. Although such programs may be implemented in a number of different ways, the typical approach is for a student to work in cooperation with a school faculty member to establish the means and products of the study. The more obvious advantages of such an approach in offering responsibility education in this fashion include the following: It minimizes course competition and thus is discouraging to low course enrollment: It increases the opportunities for exploring special individual interest in the area of responsibility education: It provides a minimum cost program in terms of faculty: And finally, it allows the student to have a part in planning his course of study. An independent study course program for covering responsibility education also has several limitations.

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either before or after school for credit. Mini-courses offer several distinct options. For one, it is practical in those instances when the material to be covered is of short duration. Beyond this, the mini-courses offer a degree of flexibility that might otherwise not be attained. For example, the course can be tailored to satisfy the time requirements demanded by the subject matter. Finally, the mini-course could be evaluated easily because it is an isolated experience. In some instances then, the mini-course might provide the best vehicle for bringing additional subject matter into the curriculum.

5. *The Designation of Specific Times in Existing Courses for Presenting Responsibility Education Content.* In many instances, school administrators may be satisfied with the existing curriculum and when the material is of short duration and yet still want to deal with additional subject matter when the material is of short duration and when it does relate directly to an existing course topic. One way to do this would be to establish regular periods of time in a course when attention could be turned toward studying responsibility education. Several means by which responsibility education may be introduced would include a certain day each week such as Wednesday or Friday, the allotment of ten to fifteen minutes at the beginning or end of the class period, or the use of school days just prior to holidays. This procedure would be utilized most effectively when content is of high student interest, somewhat related to emerging and contemporary issues, and may be treated in intervals. Ensuring that appropriate content regarding responsibility education will be adequately covered and learned must be left to the teacher which is frequently difficult to monitor especially when the proposed content is required of all students and must be presented in multiple sections of a course.

6. *The Use of Special Projects on Responsibility Education in Existing Courses.* On many occasions, the school administrator may endorse the addition of new content to the curriculum which would require coverage on a standardized basis by every student. However, some topics may be deemed inappropriate to any type of standardization. In such cases, individualized instruction may be necessary. Working on special projects with an emphasis on responsibility education as a part of an

existing course would be one possibility for dealing with such occasions. The use of special project assignments allows the student to follow his own interests and develop his unique capacities. The teacher plays the role of guiding and supervising student effort. Thus, the use of special projects is a very attractive and flexible alternative, that in some cases deserves serious consideration.

Conclusion

The incorporation of responsibility education into the school curriculum is often a difficult proposition. In order to cope successfully with arranging the curriculum to accommodate responsibility education, the school administrator must have several alternatives for reshaping the school curriculum. Options for change must be based upon the answers to such questions as: How long will it take to adequately cover the proposed content? Should the content be presented in the form of a separate course? Is the content to be required of all students or to be an elective course? To what extent are prerequisites necessary? Once such questions are answered the appropriate alternative(s) for incorporating responsibility education into the curriculum may be considered.

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