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ABSTRACT

As the educational community works together to improve academic achievement, the importance of character traits such as honesty, trustworthiness, self discipline, kindness, empathy, respect, responsibility, and courage must not be neglected. This guide has been designed to help educators and families in Massachusetts link character development and civic responsibility with the school curriculum. The guide's first section, excerpted from "Building Character in Schools" (Kevin Ryan; Karen Bohlin), presents an introduction to principles of character education. The second section presents selected learning standards from the Massachusetts "Curriculum Frameworks" that reflect these principles. The final section offers an annotated list of books and Internet sites as a resource for educators and families. (BT)

Character, Civility, and the Massachusetts Curriculum Frameworks

Massachusetts

"We help children learn."

Department of Education

December, 1999

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One day my dream is that my children . . . will be judged
not by the color of their skin, but by the content of their character.
Intelligence plus character—that is the true goal of education.

Martin Luther King, Jr.

Great learning and superior abilities . . .
will be of little value and small estimation
unless virtue, honor, truth and integrity are added to them.

Abigail Adams to her son, John Quincy Adams

The big questions, those asked by Gauguin and written in his famous triptych,
are the essence of what the humanities try to fathom for us,
through poems and stories and plays and essays and factual narratives:
where do we come from, and
what are we, and
where are we going?
Such questions have to do with "the meaning of life,"
a phrase once summoned commonly, but these days all too sadly left unused.

Robert Coles,
"A Vision of the Humanities for the Young"

We are all part of a larger stream of events, past, present, and future.
We are all the beneficiaries of those who went before us—who built the cathedrals,
braved the unknown, who gave of their time and service,
who kept faith with the possibilities of the mind and the human spirit.
. . . History teaches us that character counts.
Character above all.

David McCullough, Commencement Address
University of Massachusetts, Boston
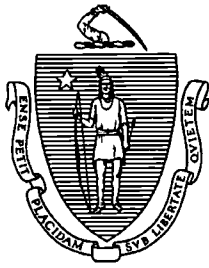
The Commonwealth of Massachusetts
Department of Education

350 Main Street, Malden, Massachusetts 02148-5023   Telephone: (781) 338-3000

David P. Driscoll
Commissioner of Education

December 1, 1999

Dear Colleagues and Family Members,

Classrooms in Massachusetts have seen great changes since the passage of the Massachusetts Education Reform Act of 1993. Educators have responded to the demands of the Massachusetts Curriculum Frameworks and have made great strides in providing challenging curricula to all students. We have also benefited from the support and involvement of families and citizens across the state.

As we work together to improve academic achievement, however, we must not neglect the importance of character traits such as honesty, trustworthiness, self-discipline, kindness, empathy, respect, responsibility, and courage. Young children learn about these universally-accepted values first at home and practice them among their families and friends. In their classrooms, students learn from experience how individual acts of honesty, kindness, and respect can contribute to building a school community unified by a common belief in the dignity of each of its members.

This guide has been designed to help educators and families link character development and civic responsibility with the school curriculum. The first section, excerpted from *Building Character in Schools,* by Kevin Ryan and Karen Bohlin of Boston University's Center for the Advancement of Character and Ethics, presents an introduction to principles of character education. The second section presents selected Learning Standards from the Massachusetts *Curriculum Frameworks* that reflect these principles. The final section offers an annotated list of books and Internet sites as a resource for educators and families.

We hope that you will find these resources useful in your teaching.

Sincerely,

David P. Driscoll
Commissioner of Education

James A. Peyser
Chairman, Board of Education

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From the Constitution of Massachusetts, 1780

Wisdom, and knowledge, as well as virtue, diffused generally among the body of the people, being necessary for the preservation of their rights and liberties; and as these depend on spreading the opportunities and advantages of education in the various parts of the country, and among the different orders of the people, it shall be the duty of legislatures and magistrates, in all future periods of this Commonwealth, to cherish the interests of literature and the sciences, and all seminaries of them; especially at the university at Cambridge, public schools and grammar schools in the towns; to encourage private societies and public institutions, rewards and immunities, for the promotion of agriculture, arts, sciences, commerce, trades, manufactures, and a natural history of the country; to countenance and inculcate the principles of humanity and general benevolence, public and private charity, industry and frugality, honesty and punctuality in their dealings; sincerity, good humor, and all social affections, and generous sentiments among the people.

Part the second, Chapter V, Section II

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Character Education:
What Is It and Why Is It Important?[1]

The same week in 1997 that the world mourned the deaths of Princess Diana and Mother Teresa, a lesser-known individual quietly died in his sleep. Viktor Frankl, the author of *Man's Search for Meaning* and thirty-one other books, was ninety-three when he died. *Man's Search for Meaning,* which was translated into twenty-six languages and sold over two million copies, was one of the most influential books of the last half of the twentieth century. It is a personal account of one of humanity's darkest moments, when the Nazi death camps of World War II metastasized across Europe.

Frankl was a young, rising Austrian academic when the Nazis gained power. His novel insights had brought him to the attention of Sigmund Freud and other leading psychiatrists of the day. When the war broke out, he was just completing an important manuscript. Being Jewish, and concerned about the Nazis' takeover of Austria, he obtained a visa to America, where he planned to take his young bride until things settled down in Europe. However, concerned about his parents' safety, he hesitated too long, and when the Germans gained control of Austria, Frankl, his young wife, and his parents were swept up and sent to the dreaded Auschwitz. Early on, he was separated from his wife and parents. It was not until after the war that he discovered that they, too, had been murdered, along with millions of his fellow Jews.

His book is an unforgettable account of man's inhumanity to man, but it also portrays the human spirit's dignity and capacity to endure. We travel with Frankl in the packed railway cars filled with desperate, confused people. We feel their panic when they discover they are pulling into Auschwitz. We drudge along with him as he approaches the SS officer who, with a flick of his index finger, assigns each man, woman, and child his or her bitter fate, either the gas chamber or—for most merely a longer death—the work camp. After a long glance at Frankl, the officer waved him to the work camp line.

The Nazis took his manuscript, which he had been hiding on his person. They unceremoniously stripped him and his fellow prisoners and shaved them from head to toe, all in a systematic effort to dehumanize them. Without their family, friends, or possessions, the prisoners were left degraded and lonely. Viktor Frankl, promising scholar, beloved son and husband, became Number 119,104, a number he wore on his arm to his death. They did not strip him of his character, however.

His book describes his struggle to survive—first physically and then spiritually. Early he came to understand that his captors could maim, torture, or destroy him at their whim. But they could not control his mind. Even in the midst of such great suffering, his mind and spirit could take him away, out of Auschwitz. Frankl tells how at the darkest moments he fought off despair by focusing his mind on his beloved wife. They had already taken her life, but his image of her nevertheless sustained him. Eventually, Frankl returned to civilized life and used the strength he had gained from his experiences to counsel patients, showing them how to find meaning in their lives through loving another person, through their work, through their suffering, and by serving God.

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[1] This chapter is reprinted with permission of the publisher from *Building Character in Schools* by Kevin Ryan and Karen Bohlin (San Francisco: Jossey-Bass, 1999), 350 Sansome Street, San Francisco, CA 94104 (800) 956-7739.

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Frankl's response to the extraordinary cruelty he endured reveals the remarkable strength of the human spirit. His example and work are truly a moral inheritance—a powerful lesson in character. Frankl's own words poignantly illustrate what it means to respond well to the challenges of life: "We must never forget that we may also find meaning in life even when confronted with a hopeless situation, when facing a fate that cannot be changed. For what then matters is to bear witness to the uniquely human potential at its best, which is to transform a personal tragedy into a triumph, to turn one's predicament into a human achievement. When we are no longer able to change a situation—we are challenged to change ourselves."[2]

Another true story that illustrates the power of character is of Osceola McCarty, a recently retired laundress. McCarty became rather famous in 1995, at the age of eighty-seven, when someone at the University of Southern Mississippi at Hattiesburg told her secret. This aged and poor black woman had given the university her life's savings, some $150,000, to support scholarships for local African-American students. She had saved the nickels and dimes from a lifetime of washing clothes for the local gentry, and she wanted to help the young people of her community. She told the university officials, "I'm giving my savings to the young generation . . . . I want them to have an education."[3]

McCarty did not have much of an education—not much of a formal education, that is. When an aunt became ill, she left the sixth grade to care for her. She also helped her mother and grand-mother with their backyard laundry business. When her aunt was back on her feet, Osceola was convinced that too much time had gone by for her to return to school. She would be much bigger than the rest of her class. So she became a full-time helper in the business, getting up with the sun and washing, drying, starching, and ironing until the sun went down. Her world was her three tubs, her scrub board, and her Bible.

Never having married, without children of her own, and crippled with arthritis, Osceola decided to let the young have what she couldn't have. "I had to work hard all my life," she said. "They can have the chance that I didn't have." Osceola McCarty Scholarships are now given to high school graduates who would otherwise be unable to attend college. McCarty's gift has inspired many others to perform acts of generosity but it has confused some. She is regularly asked, "Why didn't you spend the money on yourself?" She answers simply, "I am spending on myself."

These two people—one a distinguished scholar and writer and the other a poor scrubwoman with a fifth-grade education—responded nobly to the different challenges and opportunities presented to them. They chose to do what they believed was the right thing to do. One endured a living hell and chose to hold on to and deepen his sense of self as a consequence. He transformed his own experiences into something helpful to others. The other committed herself steadily and patiently over the years—indeed, decades—as she scrubbed and wrung out other people's clothes. Frankl's story shows how devastating consequences can bring out what a person is really made of. Frankl chose to meet adversity heroically rather than cave in to despair or cowardice. McCarty's story illustrates, by contrast, a person of character consciously choosing to give all of herself to others. She was free to do whatever she wanted with her hard-earned money, and she chose to support others. But regard-less of the challenges they faced, these individuals each lived the kind of life and became the kind of person that made their admirable response possible. Because of their strength of character, both were able to meet with hardship and remain focused on what was most worthwhile for themselves and for others.

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[2] Frankl, V. E. *Man's Search for Meaning*. New York: Washington Square Press, 1984, p.135. (Originally published in 1959.)

[3] "Saving Grace," *People*, August 28, 1995, pp. 40-41.

Viktor Frankl's and Osceola McCarty's stories are extraordinary but not unique. The world is filled with individuals who are likewise ready to respond with character, though their challenge hasn't yet come. We all know dozens of people whose character is disclosed in quieter, more hidden ways. There is the father struggling with an alcoholic wife, his own dreary job, and a very uncertain future who never complains and always has a good word or deed for others. There is the promising high school athlete who in a freak accident severs her spinal cord, but never succumbs to self-pity and instead spends her free time working with handicapped children from her wheelchair. And then there are the myriad ordinary people who have never done anything particularly dramatic, but have gotten out of bed every day and done the very best they could at school, at work, in their families, and in their communities. They are ready for what life brings them. They have good character.

DEFINING CHARACTER

As Antoine de Saint Exupéry puts it in *The Little Prince*, "It is only with the heart that one sees rightly; what is essential is invisible to the eye." Character is one of those essentials. *Character* is one of those familiar words that often turns out difficult to pin down. Like all abstractions, you can't see character; you can't touch it; you can't taste it. Tom Wolfe titled his 1979 book about the daring and skill of the young men who pioneered our space program *The Right Stuff*. When we are around individuals who have the right stuff—that is, who have good character—we know it.

The English word *character* comes from the Greek word *charassein,* which means, "to engrave" such as on a wax tablet, a gemstone, or a metal surface. From that root evolved the meaning of character, a distinctive mark or sign, and from there grew our conception of character as "an individual's pattern of behavior . . . his moral constitution." After the toddler stage, all of us have a character, a predictable way of behaving that those around us can discern. Each of us is marked by our own individual mix of negativity, patience, tardiness, thoughtlessness, kindness, and the like; however, a developed character—that is, good character—is much more than established patterns of behavior or habits of acting.

Good character is about *knowing* the good, *loving* the good, and *doing* the good. These three ideals are intimately connected. We are born both self-centered and ignorant, with our primitive impulses reigning over reason. The point of a nurturing upbringing and education is to bring our inclinations, feelings, and passions into harmony with reason.

Knowing the good includes coming to understand good and evil. It means developing the ability to sum up a situation, deliberate, chose the right thing to do, and then do it. Aristotle called this *practical wisdom.*[4] Having practical wisdom means knowing what a situation calls for. For example, it means knowing not to get into a car when the person behind the wheel has been drinking. It is about students' ability to plan their weekend in such a way that they can get their homework done, spend time with their family and friends, complete their paper route, and get the lawn mowed or the basement cleaned. But practical wisdom is not just about time management; it is about prioritizing and choosing well in all spheres of life. It is about the ability to make wise commitments and keep them.

Loving the good means developing a full range of moral feelings and emotions, including a love for the good and contempt for evil, as well as a capacity to empathize with others. It is about wanting to do what's right. Loving the good enables us to respect and love people even when we know their actions are wrong. In other words, it allows us to "love the sinner but hate the sin."

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4 [Ryan and Bohlin] have used David Ross' translation of Aristotle's *Nichomachean Ethics* (New York: Oxford University Press, 1925) for all [their] Aristotle references.

Doing the good means that after thoughtful consideration of all the circumstances and relevant facts, we have the *will* to act. The world is full of people who know what the right thing to do is but lack the will to carry it out. They know the good but can't bring themselves to do the good.

What is "the good"? Cultures differ somewhat in how they define it, but there is a huge overlap of common understandings. Some form of the Golden Rule, for example, exists in almost every culture. Clearly, respect for the dignity of others is a fundamental good. Additionally, in the world's literature, religions, philosophy, and art we find a huge deposit of shared moral values. The good, then, is a cross-cultural composite of moral imperatives and ideals that hold us together both as individuals and societies.

Those ideals that tend to cut across history and cultures and show up most frequently are the Greek and cardinal virtues; wisdom, justice, self-mastery, and courage. They are called *cardinal*, from the Latin, *cardo*, or "hinge, that on which something turns or depends," because most of the other virtues are related to one or more of them. Wisdom is the virtue that enables us to exercise sound judgment, engage in careful consideration, and maintain intellectual honesty. It also enables us to plan and take the right course of action in our pursuit of the good. Justice is an outward or social virtue, concerned with our personal, professional, and legal obligations and commitments to others. A sense of justice enables us to be fair and to give each person what he or she rightly deserves. Self-mastery, by contrast, is an inner, or individual virtue. It gives people intelligent control over their impulses and fosters moral autonomy. A ten-year-old who throws frequent temper tantrums or a teenager who spends six hours a day in front of the television and cannot complete his homework are examples of individuals who lack self-mastery. Lastly, courage is not simply bravery but also the steadfastness to commit ourselves to what is good and right and actively pursue it, even when it is not convenient or popular.

Knowing the good, loving the good, and doing the good involve the head, the heart, and the hand, in an integrated way. We are all too familiar with the cerebral moral theorist, who can cite Aristotle, Kant, Confucius, and the Bible chapter and verse but is too busy to console his crying four-year-old by reading her a bedtime story or to run an errand for a neighbor recovering from back surgery. We may also have met the bleeding-heart moralist, who sees injustice and victimization at every turn but is too paralyzed by the dark side of humanity to take the first step to do anything about it. Then there are those who only mechanically fulfill moral "obligations." We may find students, for example, who meet service requirements—ten hours of volunteer work at a hospital or twenty hours organizing an annual clothing drive—yet fail to reflect on, care about, or truly commit themselves to an ethic of service. Some students will even admit to such mechanical participation in service clubs and programs, saying, "It's just a requirement" or "I need it for my resume."

Character demands more from us than merely an intellectual commitment, a heartfelt desire, or a mechanical fulfillment of responsibilities. As our friend James Stenson has put it, a person of character is a person with integrity, someone who says what she means, means what she says, and keeps her word. This link between our character and daily actions is reflected in Lord Macaulay's remark that "the measure of a man's real character is what he would do if he knew he would never be found out." Another measure of character, we would add, is what a person does under pressure—for example, the pressure to cheat to keep a certain grade point average. When we spend time with people, their integrity and character are revealed to us, and often these are quite contrary to what they would like us to think. There is a story about a man who traveled high into the Tibetan Mountains to gain wisdom from a famous guru. After sitting at the guru's feet for ten minutes and listening to him describe how wise he was, the man finally broke in and, and turning away, said, "I must leave you, for what you are speaks so loudly that I cannot hear your words!" As the fox in *The Little Prince* said, what is essential is often invisible to the eye, but eventually it becomes evident to the heart.

We may be too close to ourselves to see our own character, but those who are around us for any length of time usually have no trouble at all perceiving it. Samuel Johnson captured this uncomfortable truth in one of his "Rambler" essays: "More knowledge may be gained of a man's real character by a short conversation with one of his servants than from a formal and studied narrative." Our character is our way of acting or manner of being—who we are. We all have patterns in our behavior, and often we are quite unaware of them. Some of us are like the student in our classroom who is totally unaware that he compulsively smoothes his hair and says "like" as every other word.

Character, then, is very simply the sum of our intellectual and moral habits. That is, character is the composite of our good habits, or virtues, and our bad habits, or vices, the habits that make us the kind of person we are. These good and bad habits mark us and continually affect the way in which we respond to life's events and challenges. If we have the virtue of honesty, for example, when we find someone's wallet on the pavement, we are characteristically disposed to track down its owner and return it. If we possess the bad habit, or vice, of dishonesty, again our path is clear: we pick it up, look to the right and left, and head for Tower Records or the Gap.

Our habits and dispositions, this mix of our virtues and vices, inform the way we respond to the myriad, unfolding events of life. In turn, they determine whether others come to trust us or mistrust us. When people come to know us, they come to know our character. Thus when Socrates urged us, "Know thyself," among other things he was directing us to come to know our habitual ways of responding to the world around us. But he was not suggesting that self-awareness be an end in itself. He, and most of the world's great thinkers who followed him, wanted more from us than mere knowledge of the habits that make up our character. They have called on us to be aggressively reflective and to acquire the right habits, to sharpen our intelligence and engrave strong, moral characters on ourselves.

Human beings are different from other life forms. Plants respond to the sun. Sunflowers even lean their heads to follow the sun during the course of the day. Salmon perform an astounding feat: after spending several years wandering around the ocean, they swim hundreds of miles upstream to the exact place of their conception. Certain species of birds fly a third of the way around the globe to a particular spot and, months later, turn around and come back to the spot from which they left. But they are all reacting instinctively. Human beings in contrast, have relatively few instincts. Unlike the rest of the fauna and flora with which we share the earth, we have fewer hard-wired responses to events. Nor are we *tabulae rasae,* or blank slates, as was once the view of some psychologists and philosophers. More and more we are becoming aware that certain personality traits, such as shyness, are part of our genetic inheritance. Most of what we need to function well in the world, however, is acquired through learning. And fortunately, we possess a huge capacity for learning.

Although there is much for human beings to learn, nothing is more important for our personal happiness and the health of society than the dispositions and habits that constitute good character. Throughout history, it has been recognized that personal character counts. The scholar consumed by self-interest and the financial wizard on his third wife are by now cultural cliches. In contrast to such figures stand people of generosity and perseverance, such as Osceola McCarty or the widowed father who quietly, carefully, and against great odds raises three marvelous children. Their stories warm our hearts. Mother Teresa and the fortitude of a Viktor Frankl loom large in our collective memory. Serious people agree with Heraclitus' short, arresting sentence, "Character is destiny." If we are each to be fully human, then, we need to form a strong moral character. Our success or failure in this task will determine our destiny—and that of our nation.

The purpose of [the book, *Building Character in Schools*] is to attempt to answer the question, "How is good character formed or achieved?" Primarily within the context of schools, the task of all of us—rich or poor, bold or shy, young or old—is to engrave on our essence the strong marks that constitute good character. We are the architects and artisans of our own character. We don't enter the world with habits, good or bad. Sadly, bad habits, such as selfishness, laziness, dishonesty, and irresponsibility, are easy to pick up. We slip into our vices effortlessly, like a comfortable pair of shoes. Acquiring good habits takes work! But it is the most essential work for each of us. The nineteenth-century British writer William Makepeace Thackeray captured much about the nature of this process in four lines:

> Sow a thought and you reap an act;
> Sow an act and you reap a habit;
> Sow a habit and you reap a character;
> Sow a character and you reap a destiny.

The central theme of this book is captured not so much by this agricultural metaphor, however, as by our engraving metaphor: we all actively engrave our own character on ourselves. Like a craftsman etching a metal plate or a sculptor shaping a stone into a fine statue, so, too, each of us is called to make our life into a work of art. Each of us, then, must consciously decide to act to acquire particular habits and gradually, through time and effort, to make deeper and deeper marks on our hearts and minds.

The choice to become an artist is a personal decision, one that sets us up on a journey to become skilled and competent at our craft. Our will, our determination, to follow through with that journey is critical. Although natural talent plays a part in the flowering of a great painter or pianist, dedication and hard work are key ingredients as well. Abilities need to be developed and honed; flaws must be identified and systematically reduced. Amid the wild cheers and flood of bouquets at a great soprano's crowning moment, only she is aware of the thousands of hours she spent practicing scales and endlessly rehearsing. There is an old saw about a tourist in New York City who asks a native, "How do you get to Carnegie Hall?" The hurried New Yorker yells back over his shoulder, "Practice! Practice! Practice!"

Effort and practice alone don't make a fine artist, though. The artist needs a vision, a standard of perfection toward which he or she aims all this effort. An artist needs a vision of the good. The parallel here, of course, is between becoming a person of sound, moral character. In each journey of becoming there are events: a conscious choice, some kind of deliberation and action, the elimination of those things that keep us from achieving, (usually) a long period of practice, and finally competency and achievement.

TAKING RESPONSIBILITY FOR CHARACTER DEVELOPMENT

Becoming a great artist or a person of character is the individual's responsibility. No one can do it for someone else. But although there are here and there a few self-taught artists, we know of few people of character who are totally self-taught. Developing one's character is a social act. We exist and are raised within a social milieu—within a web of human connections. Indeed, human beings require the support and love of others just to stay alive, at the very least in our early years. Having few instincts, we rely on others for food and shelter and to learn the survival skills we need to maintain our lives. Character, too, needs to be nurtured, and the people with whom we enter into this human web play a key part in our learning to become flourishing people of character.

Although the importance of others in the acquisition of character may seem utterly obvious, there are advocates of various approaches to character education who downplay the importance of other people. Some educators, drawing on the powerful (but largely discredited) views of the French philosopher Jean Jacques Rousseau, would go so far as to eliminate contact with adults, since adults infect children with their corrupt morality. Others see efforts by adults to mold children's character as no more than pernicious indoctrination. One leading text in the field refers disparagingly to "the cold hand of orthodoxy," referring to the imposition of one generation's moral values on the next. Although we acknowledge the existence of negative influences and the capacity of individuals (and entire societies, for that matter) to thwart their children's development of character, we disagree with this anti-adult view. Children need the help of adults for more than food and shelter. They need adult tutelage not simply in algebra and agriculture. And they especially need it to understand and acquire the strong moral habits that contribute to good character.

Young children come into the world as bundles of joy for their parents and bundles of potentiality for themselves. Infants are their own suns, with the rest of us whirling around them. Their first tasks are to understand what it is that is whirling around them and to learn how to get their solar system to serve their own ends: to obtain food when they are hungry, get changed when they are wet, be held when they want to be held, and be comforted when they are hurting. Even though they are delightfully innocent and curious about the world around them, infants and toddlers are thoroughly self-absorbed. Growing up means learning that those other beings out there have desires and needs as well. Children need to discover the balance between concern for self and concern for others. Clearly, children need help to see this and to act on it.

Earlier we offered the image of character development as the engraving upon oneself of one's own moral essence, often with the help of others. The individual becomes the sculptor of his or her own best possible self. Becoming an artist or a person of character is a developmental process. It takes knowledge. It takes effort and practice. It takes support, example (both good and bad), encouragement, and sometimes inspiration. In short, it takes what we are calling *character education*.

Most complex learning takes time and much guidance from a teacher. The teacher can be any one of a number of people in a person's life. Using our metaphor of the artist, the teacher often needs to encourage the young artist to pick up the engraving tool. At times she needs to actually hold the child's hand and guide his movements. She needs to be there to explain and encourage, to nudge and correct and rejoice with the child when he makes progress. Gradually, the young artist becomes able to perform on his own, often with the teacher watching from the back of the studio. Later the artist has true independence. At that point, the seasoned artist is ready to take his turn as a teacher. The route of the artist to maturity is the same as an individual's path to moral maturity. It is not merely an individual achievement; it is a social achievement.

Who, then, is responsible for the character education of the young? Without a doubt, a child's family has the primary responsibility. So, too, do neighbors and friends. "But character and competence," Mary Ann Glendon explains, "have conditions residing in nurture and education. The American version of the democratic experience leaves it primarily up to families, local governments, schools, and religious and workplace associations, and a host of other voluntary groups to teach and transmit republican virtues and skills from one generation to the next."[5] So despite the fact that some modern educational theorists and practicing teachers and administrators may disagree, we believe that character education is a central mission of our schools.

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[5] Glendon, M. A., "Forgotten Questions" in D. Blankenhorn and M. A. Glendon (eds.), *Seedbeds of Virtue: Sources of Character, Competence, and Citizenship.* Lanham, MD: Madison Books, 1995, p. 2.

Many critics and educators are convinced that character education must be avoided because, at its base, it is nothing more than brainwashing. Critics of our conception of character education claim that it amounts to imposing particular values or personality traits on young people or crude manipulation of children by the dominant powers in their lives. They see it as top-down education or, worse, "indoctrination"—and there are a few words in the English language that can send a chill through an American administrator or teacher like the term *indoctrination*.

In his record of a conversation with John Thelwall on July 27, 1830, Samuel Taylor Coleridge captures the absurdity of not indoctrinating a child to act virtuously:

> Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it should have come to years of discretion, and be able to choose for itself. I showed him my garden, and told him it was my botanical garden.
>
> "How so?" said he, "it is covered with weeds." "Oh," I replied, "that is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair of me to prejudice the soil towards roses and strawberries."[6]

For several decades now educators have been fearful about indoctrinating students rather than educating them. They believe that the leading teaching methodologies, such as the inquiry approach, discovery method, and cooperative learning, add value to our schools because they "don't indoctrinate." Also, much of the sharp criticism of the public schools as "tools of the state" and "manipulators of the young" that was so prevalent in the late 1960s and 1970s is still alive today in our education textbooks and teachers' programs. Certainly, there is a real danger that schools can be used to miseducate children and even manipulate their moral values, but this criticism needs a fuller examination than it has received.

First of all, educators cannot teach children everything, from pre-Socratic philosophy to the latest conspiracy theories pulled from the Internet. Our efforts must be guided by an examination of what is most important for students to learn during their school years. This is the ultimate curricular question and one that places very strong obligations on our school boards and educators. Because of the limited time available to them, teachers must select from a universe of knowledge only a small portion and then grapple with finding the most effective ways to help students understand and appreciate it. And then, they must indoctrinate, or "instruct in doctrines, theories, beliefs, or principles," as *Webster's* puts it.

It is each school board's duty to identify the knowledge base and moral values its students will learn. To decline this responsibility is to put not only students at risk but ultimately our entire society. It is our firm belief, however, that fear of indoctrinating students with moral values and principles is a major reason why so many educators and schools are reluctant to embrace character education. There is an implicit hope that somebody else—the home, the church, the Boy Scouts or Girl Scouts, someone!—will do this teaching. However, as we shall see, for educators the responsibility to teach our core virtues and moral values simply comes with the territory.

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[6] See *Specimens of Table Talk of Samuel Taylor Coleridge*. Jotted down after evenings with Coleridge, these records of his conversations were published one year after his death by his nephew, Henry Nelson Coleridge. *The Collected Works of Samuel Taylor Coleridge: Table Talk*. Vol. 14. Princeton, NJ: Princeton University Press, 1990. (Original edition 1836.)

All cultures, including our own, recognize the need to help children become members of society. To do so means that we must instruct them in doctrines, theories, beliefs, and principles—*Webster's* very definition of *indoctrination.* Down through the ages, we have been aware not only that children will die without adult protection and care but also that children need education and training before they can take their place in society. A mother sternly telling her three-year-old not to play so roughly with his baby sister is clearly engaging in top-down education. A seventh-grade teacher who puts a stop to a wolf pack's taunting of a new student is instructing her students about the moral values of civility and charity. A church that engages its high school youth groups as cooks and servers in a homeless shelter is indoctrinating the young in an ethic of service. Indeed, every act of education by one person of another can be conceived of as top-down education. This simple fact of life needs to be understood and appreciated.

Clearly though, indoctrination is currently misconceived of as the force feeding of the ruling classes' most self-serving ideas and values, such as racial or gender superiority, to impressionable minds. The word also implies to some the use of irrational means to pass on certain ideas to impressionable minds. This is not what we mean here. And it should be pointed out that the most seemingly "progressive" classrooms, where students are led to do projects on "less repressive forms of government than democratic capitalism" or on "more humanistic alternatives to surviving than by eating our fellow creatures (birds, beasts, and fish)" can, in fact, be deeply indoctrinating. Teachers and entire schools can be guilty of wrongly teaching certain moral values. We know of teachers who have inappropriately used their classrooms to gather disciples for their pet political causes. The novel and film versions of *The Prime of Miss Jean Brodie* give brilliant portraits of this pedagogical perversion, as the teacher, Miss Brodie, uses her strong and commanding personality to intellectually seduce her impressionable students with all her views, from politics to music. Checking such abuse is a key responsibility of educational supervisors. Long ago, Plato wrote in *The Republic* about our responsibilities to foster character in our children. "We don't allow them [children] to be free until we establish a constitution in them, just as a city, and—by fostering their best part with our own— equip them with a guardian and ruler similar to our own to take our place. Then, and only then, we set them free."

The art of educating, whether within the family, a school, or a corporation, is to find balance between not giving the learner enough guidance and holding his engraving hand so tightly that he becomes frustrated or discouraged. Clearly, too, education is a joint responsibility, of both the teacher and the learner. Each partner's overall responsibility shifts with the increasing age and experience of the learner. The mother must take a firm hand with the three-year-old bopping his sister with her dolly. The seventh-grade teacher must win the hearts of her wolf pack by teaching them empathy. And the church youth group's leaders must rely primarily on their good example to encourage their high schoolers to serve those who are less fortunate than they.

THE CASE FOR CHARACTER EDUCATION IN THE SCHOOLS

Before getting into the issue of the school's—particularly the public school's—place in character education, we need to set that issue in context. First, the primary responsibility for each child's character education lies with his or her parents. History, law, and common sense affirm that parents are first in the line of accountability. Family members, both immediate and extended, have varying degrees of responsibility to help young people develop good habits and a sense of right and wrong. Traditionally, neighbors and community members have had a responsibility to watch over and help the children and young people in their neighborhood. One of the most pernicious features of modern American life, however, is the attenuation of this sense of moral connection and, therefore, moral responsibility among people living in the same community. Nevertheless, the connections are still there.

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Religious groups, too, have traditionally played a major part in ethical training and in helping their members shed vices and acquire virtues. For example, in a recent survey 90% of the national sample answered the question about their religious affiliation by naming the particular group to which they belong. Clearly, religious groups are stakeholders in their members' character education. Then there is the government—local, state, and federal. Government is highly invested in promoting a citizenry of character as opposed to a citizenry of moral disasters and weaklings. A citizenry without character leads to two inevitable alternatives: social chaos or a policeman at every corner. There are many stakeholders, then, who bear responsibility for educating the young in the community's highest ideals. Why, then, should our public schools have to get involved? What is the case for character education in the schools?

It may seem odd to some that a case has to be made for developing our children's characters in school. However, having labored long in the educational vineyard with teachers, district leaders, and parents, and drawing on our own studies and surveys as well as those of others, we know that many teachers and administrators are quite ambivalent about getting the schools involved in character education. In fact, many are vehemently opposed to it. Thus the need to make our case.

The first argument in favor of character education in the schools can be called the argument from intellectual authorities. The world's great thinkers from the West, including Plato, Aristotle, Kant, and Dewey, and from the East, including Confucius, Laotzu, and Buddha, have all been strong advocates of giving conscious attention to character formation and focusing our human energies on living worthy lives. Even a casual dipping into these sources confirms their deep preoccupation with questions such as "What is a good and noble life?" "What do people need to be truly happy?" and "What do people need to keep from self-destruction?" Broadly speaking, their answer to these questions is to know what a good life is and to work to confirm oneself to that ideal—an educational project.

Socrates long ago stated that the mission of education is to help people become both smart and good. In recent decades the second part of that definition has suffered in American schools and colleges. In the midst of what has been called a knowledge explosion, and faced with increasing questions about what in this noisy, modern world is the good, educators have blinked. They have argued that, given this overload of information, the best the schools can do is to teach students how to access it all. The focus, then, has turned to process skills—reading, writing, and data storage retrieval. Although these skills are important, this emphasis on process has left to others the teaching of our culture's core moral values. That part of the educator's mission has been taken up by some enormously talented and persuasive "teachers"—the popular media and the hard-sellers of our consumer society. Meanwhile, educators have too often left students adrift in a swampy sea of moral relativism and ethical anesthesia. In contrast, great educators of the past, from the ancients to Maria Montessori, knew that people need to learn to be good and that their schooling must therefore contribute to their becoming so. Thomas Huxley wrote in the nineteenth century, "Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned." This is not all there is to character education, but it is a good start—training our will. Such demanding messages do not fit well with the feel-good theories in vogue in many school systems today, however.

The second argument in favor of character education is that of our nation's founders. This, too, is a reasoned argument from authority. Those who carved out the United States from the British crown risked their lives, their families, and their fortunes with their seditious rebellion. Most of them were classically educated in philosophy and political science, so they knew that history's great thinkers had generally held democracy in low regard. Democracy contains within itself the seeds of its own destruction, they had said; allowing people to, in effect, be their own rulers would lead to

corruptions such as mobocracy, with the many preying on the few and political leaders pandering to the citizenry's hunger for bread and circus. The founders' writings, particularly those of Thomas Jefferson, James Madison, John and Abigail Adams, and Benjamin Franklin, are filled with admonitions that the new republic must make education a high priority. They stressed education was not merely for economic reasons but also because the form of government they were adopting was (and remains) at heart a moral compact among people. To work as it should, democracy demands a virtuous people. Jefferson wrote about the need for education in order to raise "the mass of people to the high ground of moral responsibility necessary for their own safety and orderly government"— to give them the ability to participate in a democratic society. The founders called for schools where the citizens would learn the civic virtues needed to maintain this intriguing but fragile human invention called democracy. In 1832—a time when some of the founders were still alive—Lincoln wrote, "I desire to see a time when education, and by its means, morality, sobriety, enterprise and industry, shall become much more general than at present." Then as now, the educational requirements of our system of government were still aborning.

The third argument is the law-based argument. In fact, however, this is more of a "reminder" than an argument since the state codes of education clearly direct schools to teach the moral values that support democratic life. Still, though, some educators are nervous about character education because they fear it may run contrary to students' rights to free expression and religion, and therefore schools could be sued for their efforts. Visions of subpoena-waving lawyers dance in their heads. There is little or no basis for such worries. The current nervousness among school administrators appears to have resulted from community uproars and a few suits in the 1970s over value-free moral education programs. Still, the state codes of education, which direct the operations of our schools, overwhelmingly support actively teaching the core moral values that provide the social glue of civic life. Currently, all fifty states have revised or are in the process of revising their curricular standards, which dictate what is to be taught and when. Recent research by Lynn Nelson at the University of Northern Iowa found that although only a few states have educational standards that address character education directly (Alabama, Connecticut, Hawaii, Indiana, North Dakota, Oregon, Tennessee, and Utah), forty-six states report addressing character education indirectly. By "indirectly" they mean though outcomes and standards that focus on the responsibilities of democratic citizenship or on particular attributes of civility. No state codes of education or standards outlaw, forbid, or in any way discourage character education.

Fourth is the *vox populi* argument. In addition to the world's great thinkers, our nation's founders, and the law, we have another source of guidance in American society: public opinion. We are clearly the most polled people on the face of the earth. We are polled about everything from the popularity of TV personalities to the sex lives of politicians, from the plight of Bosnia to the guilt of nannies. But though polling can get out of hand, it does give politicians and other decision makers a way to understand what we, the little people, are thinking.

For many years now, the Gallup organization and other polling companies have been asking the American people about our views on the performance of the public schools and related topics. Our answers do not paint a pretty picture. Americans are not pleased with American schools. Polls reveal major dissatisfaction with the lack of discipline in our classrooms. Apparently, people believe the schools are disordered and make relatively few demands on our children. Against this is the 90 percent or more of adults who support our public schools' teaching honesty (97%), democracy (93%), acceptance of people of different races and ethnic backgrounds (91%), patriotism (91%), caring for friends and family members (91%), moral courage (91%), and the Golden Rule (90%).[7] This voice of

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[7] "Emerging Trends." Princeton Religious Research Center, Dec. 1993.

the people, added to the support provided by the wisdom of the past and our laws, should provide educators with the confidence and public trust they need to energetically engage in character education.

The fifth and final argument in favor of character education is the inevitability argument. Simply stated, this argument asserts that children cannot enter the educational system at age four and stay until the age of sixteen or seventeen without having their character and their moral values profoundly affected by the experience. Children are impressionable, and the events of life in school affect what they think, feel, believe, and do. All sorts of questions bubble up in children's lives: Who is a good person and who isn't? What is a worthy life? What should I do in this or that situation? Sometimes their questions are never even asked out loud. Clearly, the answers children arrive at are heavily influenced by their experiences in school, with their teachers, their peers, and the material they study.

Further, schools place great demands on children. Children are expected to treat one another with civility, to put aside their playthings or television viewing or sports to do schoolwork, and not just to go through the motions of doing schoolwork but to do it to the best of their ability. Becoming a good student (that is, doing one's work to the best of one's abilities) is one of the great ethical challenges the majority of our children face during their youth. How they respond to this challenge has a huge effect on their character formation. Therefore, both the events of one's school years and the self-confrontation that being a student provokes will inevitably have an impact on a child's character.

We are witnessing the schools' reawakening to what was historically one of their most essential tasks, the formation of character among children in its care. There are many signs of this reawakening and many reasons for it. Among them is our increasingly clear need to build a society shaped by citizens who know, are committed to, and can act on the key moral values and principles on which our democracy is based. Another reason is the frightening statistics about crime, poor academic achievement, promiscuity, substance abuse, and sheer unhappiness among the young. Another is the very real unpleasantness of running schools without a positive ethical environment. Schools that are mere sites of training and information transfer, where students know they are simply compelled to attend, are barren and sterile places. Teachers and administrators who chose a career in education to help young people get a good start in life regularly report feeling burnt out and disillusioned by the hassle and bureaucratic drudgery of it all. The answer to these ills is, we believe, character education. Although this is a bold promise, we must hastily add that we are not talking about superficial changes or quickie workshops or purchasing new curricula. There's no such thing as character-education-in-a-box. True character education means an approach to schooling that is fundamentally different from what currently exists in most of our schools. It means, as Steven Tigner puts it, *taking our students seriously as persons* and helping them to become informed and responsible moral agents.[8] What we attempt to lay out in this book is a very different mission from what is presently dominant in our schools, an educational mission that focuses on helping students know the good, love the good, and do the good.

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[8] Tigner, S. "Character Education: Outline of a Seven-Point Program." *Journal of Education,* 1993, 175 (2), p. 15.

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Character Education and the
Massachusetts Curriculum Frameworks

The central principle underlying the education reform movement in Massachusetts and throughout the United States is that students, teachers, and parents should be held to high standards and expectations. During the 1990s educators in many states turned their attention to defining academic standards—such as those in the Massachusetts *Curriculum Frameworks*. A concurrent movement in American education, exemplified by the preceding essay by Kevin Ryan and Karen Bohlin, has focused on defining expectations for personal and civic responsibility—the formation of character traits such as honesty, trustworthiness, self-discipline, kindness, empathy, respect, and courage. Yet another idea that has gained prominence is the importance of parents' involvement in schools. The National Parent Teacher Association's *National Standards for Parent/ Family Involvement* calls for two-way communication between home and school; promotion and support of parenting skills; parental assistance in student learning at home and in the school; parental involvement in school decision making; and community collaboration.

These three initiatives are natural partners. As teachers and parents promote intellectual curiosity and self-discipline in learning, they can also demonstrate that ideals of behavior are valued at home and in the school community. Designed as guides for curriculum development, the Massachusetts *Curriculum Frameworks* contain many references to the ethical as well as the academic dimensions of education.

SELECTED GUIDING PRINCIPLES FOR PreK–12 PROGRAM DEVELOPMENT

Guiding Principles from three of the *Curriculum Frameworks*, for example, are explicit about how classroom curriculum is linked to ideals of school and society.

English Language Arts

Guiding Principle X
While encouraging respect for differences in home backgrounds, an effective English language arts curriculum nurtures students' sense of their common ground in order to prepare them for responsible participation in our civic life.

History and Social Science

Guiding Principle IV
An effective history and social science curriculum recognizes each person as an individual, encourages respect for the human and civil rights of all people, and also emphasizes students' shared heritage as citizens, residents, and future citizens of the United States.

Comprehensive Health

Guiding Principle IV
Comprehensive health education contributes to the capacity of students to work in a positive manner with families, school staff, peers, and community members to enhance personal health and create a safe and supportive environment where individual similarities and differences are acknowledged.

Standards in the Curriculum Frameworks describe what students should know and be able to do at different levels of their schooling. This section presents in **bold type** selected standards that refer to expectations for PreK-12 students. Included with them *in italics* are Learning Standards for particular grade levels in order to show how some ideas are introduced, then revisited, to allow students' learning about ethical issues to deepen over time.

The majority of the Standards relevant to the development of ethical conduct and civic responsibility are found in the *English Language Arts, History and Social Science,* and *Comprehensive Health Curriculum Frameworks.* Standards in the *Foreign Languages* and *Arts Curriculum Frameworks* also touch on these ideas. In practice, teachers will often design a unit that draws on Standards from several of the frameworks. Parents can also find the Standards useful as they help their children with homework, confer with teachers, or plan family activities.

The full texts of the Massachusetts *Curriculum Frameworks* are available on the Massachusetts Department of Education website, **http://www.doe.mass.edu.** All of these frameworks are periodically reviewed and updated. The English Language Arts and History and Social Science Frameworks, published in 1997, will be reviewed in 2000. While the essential content of these frameworks will remain the same, the wording of some of the Standards may be revised.

English Language Arts: Selected Standards

In English language arts, students learn how to reason and use language purposefully as they comprehend, construct, and convey meaning. The development of reflective intelligence is important for both readers and writers. "A curriculum focused on developing reflective intelligence . . . addresses matters of logic, inference, and truth. Moral questions drawn from literature; imaginary situations in which students are asked to defend a point of view; classroom discussions that draw out the underlying argument of an advertising campaign, poem, or editorial—all can be invitations to teach students directly about the elements of persuasion, propositional reasoning, the distinction between form and content, and the features of ethical, logical, and effective arguments."[9]

The Standards most relevant to the formation of character are found in the Language and Literature Strands. Learning Standards 1 and 2 of the Language Strand focus on civility in class-room discussion, including the skills of listening respectfully, contributing thoughtful ideas, and summarizing points of view in a systematic and fair manner.

1. DISCUSSION. Students will use agreed-upon rules for informal and formal discussions in small and large groups.

PreK–4:   *Students will follow agreed-upon rules for class discussion and carry out assigned roles in self-run small discussion groups.*
For example, students participate in a self-run small-group discussion, taking turns assuming different roles (such as leader, recorder, or timekeeper).

Grades 5–8:   *Students will apply understanding of agreed-upon rules and individual roles in a variety of discussion formats.*
For example, students practice summarizing the previous speaker's main point before responding to it.

Grades 9–10:   *Students will identify and practice techniques such as setting time limits for speakers and deadlines for decision-making to improve the productivity of group discussions.*
For example, in preparation for a student council meeting, students plan an agenda for discussion, including how long they will allow each speaker to present a point of view, and how much time they will need for making decisions.

Grades 11–12: *Drawing upon one of the widely-used professional evaluation forms for group discussion, students will evaluate how well students and others engage in group discussions.*
For example, using evaluation guidelines developed by the National Issues Forum, students identify, analyze, and evaluate the rules used in formal or informal government meetings or on a television news discussion program.

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[9] *Massachusetts English Language Arts Curriculum Framework* (Malden, MA: Massachusetts Department of Education, 1997) 5.

2. **QUESTIONING, LISTENING, AND RESPONDING.**

     Students will pose questions, listen to the ideas of others, and contribute their own information or ideas in group discussions and interviews in order to acquire new knowledge.

PreK–4:   *Students will contribute knowledge in class discussion to develop the framework for a class project.*
     For example, second graders contribute to a list of the people they know about who are community helpers and decide whom they wish to invite to class to talk about the work they do.

Grades 5–8: *Students will gather relevant information for a research project or composition through interview techniques.*
     For example, as part of a unit on emigration to this country, students brainstorm questions with which to interview elderly relatives, neighbors, or immediate family members.

Grades 9–10: *Students will summarize in an organized way what they have learned from a focused discussion.*
     For example, after discussing similarities and differences in the social and political contexts for the views of Thoreau, Gandhi, and Martin Luther King, Jr. on non-violent disobedience, students summarize what they have learned from the discussion, noting similarities and differences in the political and social contexts.

Grades 11–12: *Students will analyze differences in their responses to focused group discussion in an organized and systematic way.*
     For example, after reading and discussing "The Prison," by Bernard Malamud, as an example of single character point of view, students analyze how the author's choice of literary narrator made a difference in their own responses to the work.

English Language Arts: Selected Standards

Standards 11, 16, and 17 deal with the interpretation of meaning in literary works from ancient myths to modern fiction, nonfiction, poetry, and drama. The *English Language Arts Curriculum Framework* recommends that literature chosen for the classroom have characteristics such as:

■ themes that provoke thinking and provide insight into universal human emotions and dilemmas;

■ authenticity in the depiction of human emotions and experiences of diverse cultures;

■ excellence in the use of language (e.g., rich and challenging vocabulary, style, skillful use of literary devices); and

■ exploration of the complexity and ambiguity of the human condition.[10]

11. THEME IN LITERATURE.
Students will identify, analyze, and apply knowledge of theme in literature and provide evidence from the text to support their understanding.

PreK–4: *Students will identify themes in fictional and nonfictional works, and relate them to personal experience or the experiences of others.*
For example, PreK-2 students explore the theme "a true friend helps us when we are in trouble" in poems, pictures, and stories. They compare their own experiences with friendship and create original stories, poems, and artwork on the theme.

Grades 5–8: *Students will apply knowledge of the concept that theme refers to the main idea and meaning of a selection, whether it is implied or stated directly, and analyze and evaluate similar themes across a variety of selections, distinguishing theme from topic.*
For example, students explore the theme that heroism demands unusual courage and risk-taking.

Grades 9–10: *Students will apply knowledge of the concept that the theme or meaning of a selection may involve several ideas and compare works that express a universal theme, providing evidence to support their ideas.*
For example, students analyze and compare selections from Russell Baker's *Growing Up,* and Ed McClanahan's *Natural Man* as variations on a theme.

Grades 11–12: *Students will apply knowledge of the concept that the theme or meaning of a selection represents a view of life or a comment on life and locate evidence to support their understanding of a theme.*
For example, students compare Sophocles' play, *Antigone,* and Robert Bolt's play about Thomas More, *A Man for All Seasons,* as cross-cultural examples of a single theme.

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[10] Ibid., 33.

16. MYTH AND NARRATIVE.

Students will compare and contrast similar myths and narratives from different cultures and geographic regions.

PreK–4:   *Students will compare tales from different cultures by tracing the exploits of one character type or by observing the use of such natural phenomena as the seasons, constellations, land formations, or animal behaviors.*
For example, students listen to and compare trickster tales across cultures, such as the Anansi tales from Africa, the Iktomi tales of the Plains Indians, the Br'er Rabbit tales, and the *Merry Pranks of Till Eulenspiegel.*

Grades 5–8:   *Students will compare variants of complex folktales and develop theories to account for the presence of similar tales in diverse cultures, even where there is no evidence for direct contact among these cultures.*
For example, students read complex tales from the Grimm collection and study their equivalent forms in Japan, Russia, India, Polynesia, and/or the United States. They identify the beliefs and values highlighted in each culture's retelling of the same story and develop theories to account for the presence of similar stories across the world.

Grades 9–10:   *Students will analyze and compare the role of such elements as journeys, supernatural helpers, magical objects, tests, and/or marvelous creatures in myths, epics, or literary works that draw upon motifs and themes from the oral tradition.*
For example, students learn about the journey to the underworld as a basic story pattern in the myth of Cupid and Psyche, Homer's *Odyssey,* Dante's *Inferno,* Vergil's *Aeneid,* or Shakespeare's *Winter's Tale.*

Grades 11–12: *Students will analyze and evaluate how authors over the centuries have used archetypes drawn from myth and tradition in literature, film, religious writings, political speeches, advertising, and/or propaganda.*
For example, students study the archetype of universal destruction as reflected in myth and literature. They explain how the archetype of "the flood" may be used to interpret such works as John Hersey's *Hiroshima,* Rachel Carson's *Silent Spring,* Albert Camus' *Plague,* the socialist tracts of Jack London, or the drawings, prints, and poetry of William Blake.

17. INTERPRETATION OF LITERARY WORKS.

Students will interpret the meaning of literary works, non-fiction, films, and media by using different critical lenses and analytic techniques.

PreK–4:   *Students will interpret the meaning of different selections of literary works and non-fiction, noting how different uses of language shape the reader's expectation of how to read and interpret texts.*

For example, third graders read Carl Sandburg's "Fog," and discuss how the rich figurative language makes them feel. They consider what makes literature different from other forms of writing.

Grades 5–8:   *Students will analyze how a short story, poem, film, or essay can be shown to reflect the author's personal history, attitudes, and beliefs; or how a film or work of literature can be shown to reflect the period, ideas, customs, and outlooks of a people living in a particular time in history.*

For example, students read a biography of Helen Keller or Maya Angelou and prepare a paper or project demonstrating how the author's experiences and beliefs can be used to interpret her writings.

Grades 9–10:   *Students will analyze the aesthetic qualities of works of poetry, drama, fiction, or film; conduct close readings of texts using the terminology of literary criticism; and present interpretations based on specific evidence from the text.*

For example, following a discussion how connotation and denotation differ, students read Samuel Taylor Coleridge's "Rime of the Ancient Mariner," and Charles Henry Dana's *Two Years Before the Mast,* and use their knowledge of connotation and denotation to interpret what each writer is trying to say.

Grades 11–12:Students will analyze the moral and philosophical arguments presented in novels, films, plays, essays, or poems; an author's political ideology, as portrayed in a selected work or collections of works, or archetypal patterns found in works of literature and non-fiction.

For example, students read Herman Melville's "Billy Budd," Richard Wright's *Native Son,* or Dostoyevsky's *Crime and Punishment* and as a class debate whether any one work offers a defensible argument about capital punishment.

In the systematic study of history and social science, students "acquire the knowledge, skill, and judgment to continue to learn for themselves, to participate intelligently, justly, and responsibly in civic life, . . . and to avail themselves of historical and cultural resources . . .".[11] Like its counterpart in English Language Arts, the *Massachusetts History and Social Science Curriculum Framework* emphasizes how the ability to reason shapes inquiry, discourse, and research. The *Framework* recommends that teachers give sustained, consistent attention to distinctions among the following:

■ knowledge (judgment verified, proven, demonstrated, or confirmed by evidence);

■ informed opinion (judgment supported by evidence);

■ uninformed, or mere opinion (belief without evidence);

■ bias and prejudice (belief in spite of contravening evidence);

■ scapegoating and stereotyping (prejudice based on radical and unfair simplification);

■ open mindedness (receptiveness to new information);

■ narrow mindedness (receptiveness only to evidence in favor of one's opinions, special pleading); and

■ closed mindedness (unwillingness to seek, heed, or listen to evidence).[12]

The Standards most relevant to the exploration of the role of character in history are found in the History and Civics and Government Strands. As students study different periods and cultures in world and United States history, they have many opportunities to learn how philosophers and social, political, and religious leaders defined personal and civic virtue, and how ideals of human conduct provide the foundation for forms of government.

History

1. CHRONOLOGY AND CAUSE.
Students will understand the chronological order of historical events and recognize the complexity of historical cause and effect, including the interaction of forces from different spheres of human activity, the importance of ideas, and of individual choices, actions, and character.

PreK–4:   *Students will grasp the importance of individual action and character.*

Grades 5–8: *Students will understand the power of ideas behind important events. They will recognize the importance of individual choices, action, and character.*

Grades 9–10: *Students will recognize the role of chance, accident, or confusion in important events, when seemingly minor acts bring forth enormous consequences.*

Grades 11–12: *Students will recognize the occasions in which the collaboration of different kinds of people, often with different motives, has accomplished important changes.*

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[11] *Massachusetts History and Social Science Curriculum Framework* (Malden, MA: Massachusetts Department of Education, 1997) 7.
[12] Ibid., 11.

History

4. SOCIETY, DIVERSITY, COMMONALITY, AND THE INDIVIDUAL.

As a vast nation, the overwhelming majority of whose population derives from waves of immigration from many lands, the United States has a citizenry that exhibits a broad diversity in terms of race, ethnic traditions, and religious beliefs. The history of the United States exhibits perhaps the most important endeavor to establish a civilization founded on the principles that all people are created equal, that it is the purpose of government to secure the inalienable rights of all individuals, and that government derives "its just powers from the consent of the governed." It is also true, however, that federal, state, and local governments as well as the people themselves have often fallen short in practice of actualizing these high ideals, the most egregious violation being the acceptance of slavery in some states until the Civil War. Students should be expected to learn of the complex interplay that has existed from the beginning of our country between American ideals and American practice in the pursuit of realizing the goals of the Declaration of Independence for all people. While attending to the distinct contributions that immigrants from various lands and of various creeds, along with Native Americans, have made to our nationhood, students should be taught above all the importance of our common citizenship and the imperative to treat all individuals with the respect for their dignity called for by the Declaration of Independence.

PreK–4: *Students will learn about the contributions of all parts of the American population to the nation's economic and political development and to its cultural store. They will learn that their school is a community in which they are equals, and that they must be considerate of others for the school to be a good place to play, work, and learn.*

Grades 5–8: *Students will learn the nature of stereotyping, commonly from racial, ethnic, religious identifications; they will learn the reasons stereotypes are logically and factually mistaken, and the reasons stereotyping is morally wrong. They will consider the capacity of determined individuals sometimes to achieve success even amidst adversity and in the face of unjust treatment.*

Grades 9–10: *Students will understand the rights of individuals in conjunction with the ideals of community participation and public service. They will examine the influences of religions in law, education, the arts, and social norms.*

Grades 11–12:Students will consider how the cardinal American principles of respect for the rights of all individuals and constitutionally limited government can coexist fruitfully with the flourishing of particular religious and ethnic traditions among our population.

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History

5. INTERDISCIPLINARY LEARNING: RELIGION, ETHICS, PHILOSOPHY, AND LITERATURE IN HISTORY.
Students will describe and explain fundamental tenets of major world religions; basic ideals of ethics, including justice, consideration for others, and respect for human rights; differing conceptions of human nature; and influences over time of religion, ethics, and ideas of human nature in the arts, political and economic theories and ideologies, societal norms, education of the public, and conduct of individual lives.

PreK–4: *Students will learn formulations of the Golden Rule as expressed in major religions and ethical teachings; they practice applying them in their treatment of others.*

Grades 5–8: *Students will learn and compare basic tenets of world religions and their influence on individual and public life as well as the course of history.*

Grades 9–10: *Students will contrast accounts of human nature given in defense of tyranny with accounts of human nature that underlie government by consent of the governed.*

Grades 11–12: Students will recognize limits to the pursuit of individual happiness and gratification implicit in the ideals of justice and respect for the human dignity and rights of others. They will understand and use the principles of justice and human dignity in identifying forms of conduct as right and wrong, and as tolerable or intolerable. They will distinguish toleration from respect and assess alternatives for addressing, through law, policy, and personal engagement, persistent but intolerable conditions, circumstances, practices, and behaviors.

Civics and Government

16. AUTHORITY, RESPONSIBILITY, AND POWER.

Students will explain forms of authority in government and other institutions; explain purposes of authority and distinguish authority from mere power, as in "a government of laws, but not of men"; and describe responsible and irresponsible exercise of both authority and power.

PreK–4: *Students will learn school and classroom rules and individual responsibilities: who makes rules, reasons for specific rules, comparisons with rules at home and in going to and from schools, and why rules apply to all.*

Grades 5–8: *Students will describe and compare legitimate exercise of authority, abuse of office and power, historical effects of and public responses to each.*

Grades 9–10: *Students will compare democracy with tyranny, describe and appraise government by the one, the few, and the many, and their consequences. They will describe relations among governmental authority, social justice, individual liberty, and public safety.*

Grades 11–12:Students will distinguish right from power and assess the assertion "might makes right."

Civics and Government

17. THE FOUNDING DOCUMENTS.

Students will learn in progressively greater detail the contents and the history of the Founding Documents of the United States—The Declaration of Independence, The United States Constitution, and selected Federalist papers (as required by the Massachusetts Education Reform Act of 1993). They will assess the reasoning, purposes, and effectiveness of the documents; and, similarly, elements of the Constitution of the Commonwealth of Massachusetts.

PreK–4:   *Students will learn appropriate classroom conduct, such as sharing, taking turns and related habits that implicitly involve treating others as equals, irrespective of individual differences.*

For example, students read biographies of men and women who have contributed to the cause of equal rights.

Grades 5–8:   *Students will explain the meaning of "all men are created equal," the differences between granting rights and securing them, the relations between "just powers" and "the consent of the governed," and the principle of separation of powers and checks and balances.*

For example, as students memorize the Preamble, they explain the meaning of each reason given for ordaining and establishing the Constitution.

Grades 9–10:   *Students will describe influences of the Founding Documents on other declarations of rights and constitutions since 1789. They will learn of differing views of human nature, legitimate authority, purposes of government, and regard for human rights in world history and contemporary nations.*

For example, they compare the Preamble and selected portions of the Charter of the United Nations, and one or more twentieth century constitutions, to the United States Constitution. In studying world history and current events, they write essays on the extent to which human rights are secure in specific places.

Grades 11–12:Students will explain the ideals of human dignity and the rights of individuals fundamental to the arguments of the Declaration of Independence.

For example, students describe in detail relationships between the arguments of the Declaration of Independence and the content of Lincoln's Gettysburg Address.

Civics and Government

18. PRINCIPLES AND PRACTICES OF AMERICAN GOVERNMENT.

Students will describe how the United States government functions at the local, state, national, and international levels, with attention to the Constitution of the Commonwealth of Massachusetts, its Declaration of the Rights of the Inhabitants, and the basic elements of its Frame of Government; analyze the background and evolution of constitutional and democratic government in the United States to the present day; and explain the place of institutions of government in securing the rights of citizens.

PreK–4:   *Students will identify patriotic symbols, pledges, portions of speeches and documents, and poetry, such as:*

- *American and Massachusetts flags;*

- *the Pledge of Allegiance;*

- *"The Star Spangled Banner."*

They will explain the meanings of the words, symbols, and ideas in songs, pledges, and texts.

Grades 5–8:   *Students will describe how the ideals expressed in key documents relate to the structures, functions, and powers of national, state, and local governments, including:*

- *the division of powers among levels of government;*

- *the units of Massachusetts government—cities, towns, counties, and regional authorities;*

- *the election and appointment of officials; and*

- *the history and practice of the town meeting form of government.*

Grades 9–10:   *Drawing on world history, students will trace the origins and shaping of western democracy.*

Grades 11–12: *Students will analyze and compare primary source documents such as the Magna Carta, English Bill of Rights, Mayflower Compact, Declaration of Independence, Articles of Confederation, and the Constitutions of the United States and Massachusetts.*

Civics and Government

19. CITIZENSHIP. Students will learn the rights and duties of citizens and the principle of equal rights for all; consider the nature of civic virtue in a school, a community, a nation; and identify major obstacles and threats to civil rights.

PreK–4: *Students will learn that they are citizens of their school and the school's expectations of its citizens: how to give consideration to others, fairness, courage as distinguished from needlessly taking dangerous risks or exposing others to harm; self-control and patience with oneself and others; how to work effectively alone and in cooperation with others. They will recognize and explain individual conduct that makes life better for everyone, and learn of people whose contributions deserve to be admired.*

Grades 5–8: *Students will learn the ways in which individuals participate in the political process and in civic life. They will understand the relationship between rights and responsibilities in a democratic society.*

Grades 9–10: *Students will identify contributions of citizens and civic groups to public policy, legal reform, justice, and public safety.*

Grades 11–12: Drawing on history, students will describe and appraise the current condition of democracy and human and civil rights in selected nations, including the United States.

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Comprehensive Health: Selected Standards

The comprehensive health education curriculum deals directly with the concept of character, identifying exemplary character traits, and explaining their importance in establishing and maintaining healthy and safe school communities. "Students work with families, school staff, and community members to determine steps they can take to build a strong social fabric that fosters positive growth and development."[13] Standards 5, 6, and 7 deal with mental health, family life, and interpersonal relationships; Standard 11 addresses violence prevention.

5. MENTAL HEALTH.
Students will acquire knowledge about emotions and physical health, the management of emotions, personality and character development, and social awareness; and will learn skills to promote self-acceptance, make decisions, and cope with stress, including suicide prevention.

PreK–5: *Students will define character traits such as honesty, trustworthiness, self-discipline, respectfulness, and kindness and describe their contribution to identity, self-concept, decision-making, and interpersonal relationships.*

Grades 6–8: *Students will identify and describe the experience of different feelings (such as elation, joy, grief, and rage) and how feelings affect daily functioning.*

Grades 9–12: *Students will identify ways in which decision making is influenced by sound character, family, and personal beliefs.*

6. FAMILY LIFE. Students will gain knowledge about the significance of family on individuals and society, and will learn skills to support the family, balance work and family life, be an effective parent, and nurture the development of children.

PreK–5: *Students will describe factors, such as character traits of individuals and life events, that can strengthen families.*

Grades 6–8: *Students will describe those whom one can trust or turn to for help when needed, such as a support system that can include relatives, friends, neighbors, community organizations, and faith-based groups.*

Grades 9–12: *Students will identify the traits of a healthy family (such as responsibility, communication, trust, loyalty, respect, commitment, love, affirmation, and self-reliance) and explain the interdependence and dependence of family members. They will identify desirable character traits (such as love, respectfulness, generosity, kindness, and forgiveness) and describe the development of good character, including the role of parents and family in the moral development of children.*

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[13] *Massachusetts Comprehensive Health Curriculum Framework* (Malden, MA: Massachusetts Department of Education, September, 1993) 3.

7. **INTERPERSONAL RELATIONSHIPS.**

Students will learn that relationships with others are an integral part of the human life experience and the factors that contribute to healthy interpersonal relationships, and will acquire skills to enhance and make many of these relationships more fulfilling through commitment and communication.

PreK–5:   *Students will describe the concept of friendship and contrast qualities that strengthen or weaken a friendship, including the importance of sound character in interacting with others.*

Grades 6–8:   *Students will recognize the positive contribution of character traits such as tolerance, honesty, self-discipline, respectfulness, and kindness to relationships, the benefit of understanding and respecting individual differences to relationships, and the detrimental effect of prejudice (such as prejudice on the basis of race, gender, sexual orientation, class, or religion) on individual relationships and society as a whole.*

Grades 9–12:   *Students will describe the influence of the larger social group on individual conduct (such as giving comfort, solving problems, and controlling deviant behavior through enforcing laws) and the development of good character in the members of a society.*

11. **VIOLENCE PREVENTION.**

Students will learn how their actions affect others, will understand the power that positive character traits can have in violence prevention, will gain skills to report incidents of violence and hurtful behavior to adults in the school community, will avoid engaging in violence, and will identify constructive alternatives to violence, including how to discourage others from engaging in violence.

PreK–5:   *Students will identify factors (such as internal character and personality attributes and forces external to individuals, such as media or society) related to both violent and non-violent attitudes. They will differentiate between one's personal rights and those of others and use communication and problem solving to set personal boundaries, resolve conflicts, and develop positive relationships.*

Grades 5–8:   *Students will define intolerance and explain how it can contribute to violence. They will describe the power of the individual in reducing violence and identify situations where individuals can become active in violence prevention.*

Grades 9–12:   *Students will identify those character traits that are connected with peaceful living in a society, such as respectfulness, tolerance, honesty, self-discipline, kindness, and empathy. They will describe the responsibility of the family in teaching children non-violent attitudes and conduct.*

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Foreign Languages: Selected Standards

Learning a second language can exert a profound influence on students' understanding of themselves and of others. When students study a modern or classical foreign language, they also learn about culture, defined as "the distinctive customs, achievements, products, outlook . . . of a society or group."[14] In learning about the proverbs, myths, folktales, literature, religions, arts, and history of a culture other than their own, students and teachers have the opportunity to compare ideals of human conduct, and to discuss the idea of human commonalities.

The study of classical civilizations and their languages provides an important link between the moral ideas of the present and the past. The study of Latin, the most commonly taught classical language, offers rich opportunities for learning how the intellectual heritage of classical Greece and Rome has shaped the formation of social and civic institutions in Western civilization. Standards 2, 4, and 6 are most relevant to a character education curriculum.

2. **INTERPRETIVE COMMUNICATION.**
> Students will understand and interpret ideas and information written or spoken in a language other than English.

Stage 1 of Language Study:
> *Using the target language, students will read or listen to and interpret simple stories and poems.*
> For example, students listen to the teacher read Tomi Ungerer's story, *Crictor,* in French, discuss the qualities that made Crictor a hero, and how his heroism was celebrated.

Stage 2 of Language Study:
> *Using the target language, students will identify themes in fictional and nonfictional works and relate them to personal experiences.*

Stage 3 of Language Study:
> *Using the target language, students will read a literary text and understand the theme, characters, and setting. They will identify feelings and emotions.*
> For example, students read selections from Vergil's *Aeneid* and identify its settings and the emotions and motivations of the characters. They discuss how the *Aeneid* expresses the religious thought and patriotism of the Romans. They also examine the core theme of "pietas" and how it compares to the value modern society places on responsibility, duty, and devotion to family, country, and religion.

Stage 4 of Language Study:
> *Using the target language, students will interpret literature based on evidence from the text. They will analyze moral and philosophical points presented in literary texts.*

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[14] *Massachusetts Foreign Languages Curriculum Framework* (Malden, MA: Massachusetts Department of Education, 1999) 37.

4. **CULTURES.** Students will demonstrate an understanding of the traditions, perspectives, practices, and products of the culture studied, including human commonalities as reflected in history, literature, and the visual and performing arts.

Stage 1 of Language Study:
> *Using the target language, students will interact appropriately in group cultural activities such as games, storytelling, celebrations, and dramatizations.*

Stage 2 of Language Study:
> *Using the target language, students will identify patterns of social behavior that are typical of the target culture. They will interact appropriately in social and cultural activities.*
> For example, students in a Latin class learn how the alphabet used in English today is based on the Roman alphabet that itself derived from Greek and Phoenician sources. They consider how the invention of the alphabet and the practice of writing shaped the ways in which ideas were passed from one generation to the next, and how the presence of written language affected societies.

Stage 3 of Language Study:
> *Using the target language, students will identify interactions, patterns of social behavior, social norms, customs, holidays, and special events that are typical of the target culture, and discuss how they reflect language and cultural perspectives. They will describe the relationship between social establishments such as schools, religions, governments, and the perspectives of the target culture.*

Stage 4 of Language Study:
> *Using the target language, students will describe conflicts in points of view within and among cultures and their possible resolutions; and discuss how the conflicts and proposed resolutions reflect cultural and individual perspectives. They will distinguish among knowledge, informed opinions, uninformed opinions, stereotypes, prejudices, biases, open mindedness, narrow mindedness, and closed mindedness in literature, primary source documents, mass media, and multimedia presentations about or from a culture; and discuss how these presentations reflect cultural and individual perspectives. They will analyze how participants' accounts of the same events can differ; how historians' interpretations of events can change over time; and how participants' and historians' interpretations of events can reflect individual and cultural perspectives.*
> For example, students read a variety of primary source documents about the conflicts between the Basques and the Spanish government. They discuss the reasons for the Basques' desire for independence and Spain's denial of their wish, and how both represent basic human values.

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6. **CULTURAL COMPARISONS.**

Students will demonstrate an understanding of the concept of culture through comparison of the target culture with their own.

Stage 1 of Language Study:

Students will describe patterns of behavior of the target culture such as celebrations and compare and contrast them with those of their own culture. They will describe some cultural beliefs and perspectives relating to family, school, and play in both target culture and their own.

For example, students learn about the ancient Roman family from passages in translation describing family relationships such as Cicero's letters on the death of his daughter, the description of Agricola's mother by Tacitus, and letters between family members discovered at Vinolanda. Students read short Latin stories that depict the household in everyday situations, identify the meanings of terms such as "paterfamilias" and "matrona," and compare ancient families in Rome and contemporary families in the United States.

Stage 2 of Language Study:

Students will compare and contrast examples of music, visual arts, dance, and theatre from the target culture with examples from their own culture. They will compare, contrast, and report on cultural traditions and celebrations. They will compare folktales from the target culture with those from the students' own culture.
For example, students read or listen to several of Grimms' fairy tales in German as well as versions of the same tales written in English. They compare and contrast the human commonalities represented by the characters and how the consequences of their actions differ.

Stage 3 of Language Study:

Students will compare, contrast, and exchange opinions on issues that are of contemporary or historical interest in the target culture and the students' own culture. They will compare, contrast, and present the treatment of controversial issues in both the target culture and their own culture.

Stage 4 of Language Study:

Students will compare, contrast, and discuss how a social issue is treated in primary sources in both English and the target language.

Arts: Selected Standards

In dance, music, theatre, and the visual arts, people express ideas and emotions that cannot be expressed in language alone. By creating and performing themselves, students learn that excellence in any artistic field requires imagination, perseverance, self-discipline, and the courage to perform or exhibit one's work in public. As students study the history of the arts, particularly visual arts and theatre, they will find that many works of art portray themes such as compassion, courage, respect for others, trustworthiness, good and evil, and cooperation and conflict. The *Arts Curriculum Framework* recommends that teachers emphasize:

- works of art that are historically or culturally significant because they embody a particular style, or represent an important "turning point" in the history of the discipline;

- works of aesthetic significance that display imaginative skill and whose formal elements and content are highly unified;

- works whose themes provoke thinking and insights into universal human emotions and dilemmas, and that explore the complexity of the human condition; and

- performances or works that display a high degree of technical virtuosity and craftsmanship from a variety of cultures and historical periods.[15]

The *Framework* includes a list of important artists and styles from world cultures.

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[15] Massachusetts Arts Curriculum Framework (Malden, MA: Massachusetts Department of Education, October, 1999) 93.

Arts: Selected Standards

Visual Arts

3. OBSERVATION, ABSTRACTION, INVENTION, AND EXPRESSION.
> Students will demonstrate their powers of observation, abstraction, invention, and expression in a variety of media, materials, and techniques.

PreK–4: *Students will create 2D and 3D artwork from memory or imagination to tell a story or embody an idea or fantasy.*
For example, students draw members of a family from memory, illustrate a character in a folktale or play, build a clay model of an ideal place to play, or make images that convey ideas about friendship.

Grades 5–8: *Students will create artwork that employs the use of free form symbolic imagery that demonstrates personal invention, and/or conveys ideas and emotions.*
For example, students create works that convey paired concepts such as conflict and cooperation, happiness and grief, or excitement and repose.

Grades 9–12, Basic Study: Students will create 2D and 3D images that explore the abstraction of ideas and representations.
For example, students make images that represent abstract concepts such as respect for human rights, empathy, solitude, community, justice, or injustice.

Grade 9–12, Extended Study: Students will demonstrate the ability to use representation, abstraction, or symbolism to create 2D and 3D artwork that conveys a personal point of view about issues and ideas.
For example, students create visual metaphors for topics such as memories of childhood, feelings about growing up, or hopes for the future.

6. **PURPOSES AND MEANINGS IN THE ARTS.**

> Students will describe the purposes for which works of dance, music, theatre, visual arts, and architecture were and are created, and when appropriate, interpret their meanings.

PreK–4:   *When viewing or listening to examples of the arts, students will ask and answer questions such as, "What is the artist trying to say?" "Who made this and why?" "How does this work make me feel?"*
For example, as they learn to sing African-American spirituals, students learn about their context, talk about the multiple meanings of the lyrics, and how the music makes them feel.

Grades 5–8:   *Students will interpret the meanings of artistic works by explaining how the subject matter and/or form reflect the events, ideas, religions, and customs of people living at a particular time in history.*
For example, students view Edward Hicks' painting, *The Peaceable Kingdom,* describe what they see in the painting, and research the Biblical and historical references Hicks used. They consider the meaning of the title, and make images or write poems that show their own interpretations of the theme of a peaceable kingdom in their own time.

Grades 9–12, Basic Study: Students will interpret the meanings of artistic works based on evidence from artists' biographies, autobiographies, or videotaped or written interviews.
For example, students view a performance of the ballet *Appalachian Spring,* research the lives of the choreographer, Martha Graham, and the composer, Aaron Copeland, and discuss how the dance and music reflect the artists' ideas about America.

Grades 9–12, Extended Study: Students will compare examples of works in one arts domain from several periods or cultures and explain the extent to which each reflects function, customs, religious beliefs, social philosophies, aesthetic theories, economic conditions, or political events. They will compare examples of works from several arts domains within a culture or period and explain the extent to which each reflects function, customs, religious beliefs, social philosophies, aesthetic theories, economic conditions, or political events.
For example, as they study Elizabethan theatre, students prepare scenes from Shakespeare's *Henry IV* and *Henry V,* and view portraits of royalty from the period. What do these theatrical and visual works reveal about concepts of leadership, power, and authority?

Selected Resources for Educators and Parents

The following bibliography and list of Internet resources is designed for those wishing to learn more about character education and civic education.

PHILOSOPHY AND THEORY OF CHARACTER EDUCATION

Benninga, Jacques S., ed. (1991). *Moral, Character and Civic Education in the Elementary School.* New York: Teachers College Press.
    This book presents both sides of the cognitive developmental and character education debate. The book also describes practices in exemplary schools written, in most cases, by their building principals. The last part of this book presents overviews of curricular programs stressing democratic values and including chapters by representatives of the Center for Civic Education and the Constitutional Rights Foundation.

Bolman, Lee G. and Deal, Terrence E. (1995). *Leading With Soul: An Uncommon Journey of the Spirit.* San Francisco: Jossey-Bass.
    This book offers a dialogue on leadership by two business consultants. Their advice includes a reminder that leadership is the offering of oneself and one's spirit; that personal responsibility for work done allows employees to experience the "satisfactions of creativity, craftsmanship, and a job well done."

Carter, Stephen L. (1996). *Integrity.* New York: Harper Collins.
    Carter defines integrity as having three elements: discerning right from wrong, acting on what one discerns, and saying what one is doing and why. He then applies these criteria to a wide variety of examples from literature, history, politics, philosophy, and law.

Coles, Robert (1986). *The Moral Life of Children.* Boston: Houghton Mifflin.
    The author, a child psychiatrist, interviews children about their lives in a continually conflicted society. The chapters focus on moral energy, moral purpose and vulnerability, character, idealism, and social class.

____ (1989). *The Call of Stories: Teaching and the Moral Imagination.* Boston: Houghton Mifflin.
    This book explores using literature to help students think about themselves and their world.

Damon, William (1996). *Greater Expectations: Overcoming the Culture of Indulgence in America's Homes and Schools.* New York: Free Press.
    Damon argues that children need "responsible, effective, inspiring" guidance, and that the home, the school, and the community provide the best settings to help them make the most of their natural strengths.

Edelman, Marian Wright (1992). *The Measure of Our Success: A Letter to My Children and Yours.* Boston, MA: Beacon Press
    In a letter to her three sons, the author offers words of inspiration to young people, discussing work, education, failure, confidence, self-esteem, and more.

Fine, Melinda (1995). *Habits of Mind: Struggling over Values in America's Classrooms.* San Francisco: Jossey-Bass.
    Melinda Fine explores the politics and practice of programs that foster moral thinking and civic responsibility, combining thoughtful analyses of theoretical and policy debates with lively portraits of adolescents grappling with their differences.

Frymier, Jack, et. al. (1995). *Values on Which We Agree.* Bloomington, IN: Phi Delta Kappa.
> This booklet summarizes the findings of a Phi Delta Kappa study on core values. The questions provide a good basis for discussions about what communities want for their children.

Goleman, Daniel (1995). *Emotional Intelligence: Why It Can Matter More Than IQ.* New York: Bantam.
> The primary thesis of Goleman's book is that emotional intelligence may be more critical to success in life than brainpower as measured by traditional IQ and standardized achievement tests.

Gough, Russell (1997). *Character Is Everything: Promoting Ethical Excellence in Sports.* Fort Worth, TX: Harcourt Brace.
> This book addresses the erosion of moral and ethical standards in sports and society. It emphasizes the importance of fundamental values that cause one to do the right thing, on and off the playing field.

Himmelfarb, Gertrude (1995). *The Demoralization of Society: From Victorian Virtues to Modern Values.* New York: Alfred A. Knopf.
> This book presents the thesis that commonly shared virtues helped stimulate a variety of social and humanitarian reforms in Victorian England.

Kidder, Rushworth M. *Shared Values for a Troubled World.* San Francisco: Jossey-Bass.
> Focusing on influential thinkers such as Reuben Snake, Oscar Arias, Jill Kerr Conway, John W. Gardner, and Jeanne Kirkpatrick, Rushworth Kidder presents 24 highly personal testimonies that advocate a universal quest for love, freedom, truth, and respect.

Kilpatrick, William (1992). *Why Johnny Can't Tell Right From Wrong: Moral Literacy and the Case for Character Education.* New York: Simon and Schuster.
> The author indicts the educational establishment and current society for the failure to promote the character of children. He also includes an annotated guide of over 100 books for children and young adults.

Kohlberg, Lawrence (1981, 1984). *Essays on Moral Development: The Psychology of Moral Development, Volumes I and II.* New York: Harper and Row.
> The author focuses on fundamental theoretical issues, including relevant ideas of Plato, Kant, Dewey, Piaget, and Rawls and presents his own hierarchy of the six stages of moral development.

Leming, James S. (1993). *Character Education: Lessons From the Past, Models for the Future.* Camden, ME: The Institute for Global Ethics.
> The author reviews research on both moral and character education in relation to improving the moral thinking and behavior of students.

Lickona, Thomas, ed. (1976). *Moral Development and Behavior: Theory, Research and Social Issues.* New York: Holt, Rinehart and Winston.
> Topics include the cognitive-developmental approach to moral development, the formation of traits such as empathy, honesty, and dishonesty, and the role of parents and peers.

Lightfoot, Sara Lawrence (1999). *Respect.* Reading, MA: Perseus Books.
> The author considers six aspects of respect through case studies of six individuals who actively practice respect in their professional lives.

Molnar, Alex, ed.(1997). *The Construction of Children's Character: The Ninety-sixth Yearbook of the National Society for the Study of Education.* Chicago: University of Chicago Press.
> This book presents a current overview and critical assessment of the theory and practice of contemporary approaches to character education in the schools.

Piaget, Jean (1965). *The Moral Judgment of the Child.* New York: The Free Press.
> Piaget gives detailed observations, with commentaries and examples, of how children at different ages and stages understand rules and play games, and how they interpret moral dilemmas. He discusses topics such as children's perspectives on stealing, lying, justice, and authority.

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Reimer, Joseph, D. R. Paolitto, and R. H. Hersh (1983). *Promoting Moral Growth: From Piaget to Kohlberg*. New York: Longman.
> *This book is an introduction to the cognitive-developmental approach of Piaget and Lawrence Kohlberg.*

Sizer, Theodore and Nancy Faust Sizer.(1999). *The Students Are Watching: Schools and the Moral Contract*. Boston: Beacon Press.
> *This book makes the case for resetting the moral compass of American education and creating academic institutions "which will nurture our humanity."*

Wilson, James Q. (1995). *On Character*. Washington, DC: The AEI Press.
> *This book includes provocative essays related to character development and character policy.*

_____ (1993). *The Moral Sense*. New York: Free Press.
> *Wilson argues for the universality of what he calls a shared moral sense and elaborates with examples: sympathy, fairness, self-control, and duty.*

CHARACTER EDUCATION IN SCHOOLS

Albert, Gail, ed. (1994). *Service Learning Reader: Reflections and Perspectives on Service*. Raleigh, NC: National Society for Experiential Education.
> *An interdisciplinary anthology for students, interns, and volunteers, this book includes chapters on community, ethics, decision making, social justice, and global awareness.*

Berman, Sheldon and Phyllis LaFarge, eds. (1993). *Promising Practices in Teaching Social Responsibility*. New York: State University of New York Press.
> *This book highlights aspects of social responsibility and innovative practices teachers have found effective.*

Boyer, Ernest (1995). *The Basic School: A Community of Learning*. Carnegie Center for the Advancement of Teaching.
> *Boyer's book proposes a comprehensive plan for elementary schooling that emphasizes the ethical and moral dimensions of a child's life.*

Brooks, David and Frank G. Goble (1997). *The Case for Character Education: The Role of the School in Teaching Values and Virtues*. Northridge, CA: Studio 4 Productions.
> *This book addresses parents' and teachers' involvement in character education in California schools.*

DeRoche, Edward F. and Mary Williams (1997). *Educating Hearts and Minds: A Comprehensive Character Education Framework*. Corwin Press.
> *The guide describes components of a comprehensive character education program: vision, standards, expectations, criteria for program development, leadership, resources, training, partnerships, and assessment.*

Edwards, Carolyn Pope (1986). *Promoting Social and Moral Development in Young Children*. New York: Teachers College Press.
> *This book, for teachers of children from 2-6 years, explains young children's intellectual development and focuses on their attainment of social and moral knowledge.*

Gauld, Joseph W. (1993). *Character First: The Hyde School Difference*. San Francisco: ICS Press.
> *The story of Maine's Hyde School, especially its emphasis on a rigorous curriculum that stresses parental involvement and family issues.*

Goodlad, John, Roger Soder, and Kenneth Strotnik, eds. (1990). *The Moral Dimensions of Teaching*. San Francisco: Jossey-Bass.
> *This book deals in detail with such issues as improving the professional development of teachers, the moral responsibility of public schools, school accountability, and ethical codes of practice.*

Huffman, Henry A. (1994). *Developing A Character Education Program: One School District's Experience.*
    Washington, DC: Association for Supervision and Curriculum Development/ Character Education Partnership.
        *This book, by the leader of a district character education effort, provides a rich picture of one district's
        planning and implementation of the program.*

Jackson, Philip W., Robert E . Boostrom,, and David T. Hansen (1993). *The Moral Life of Schools.* San Francisco:
    Jossey-Bass.
        *A discussion of observations of 18 elementary and secondary classrooms in public, independent, and
        parochial schools in the Midwest.*

Lickona, Thomas (1991). *Educating for Character: How Our Schools Can Teach Respect and Responsibility.* New
    York: Bantam.
        *In this book for teachers, Lickona states that good character has three interrelated parts—moral knowing,
        moral feeling, and moral behavior.*

Massachusetts Department of Education (1994). The *Common Core of Learning.* Malden, MA: Massachusetts
    Department of Education

Murphy, Madonna M. (1998). *Character Education in America's Blue Ribbon Schools: Best Practices for Meeting the
    Challenge.* Lancaster, PA: Technomic Publishing.
        *A study of character education programs in schools that received national Blue Ribbon Awards from 1985
        to 1994.*

Noddings, Nel (1992). *The Challenge to Care in Schools: An Alternative Approach to Education.* New York: Teachers
    College Press.
        *In this book about the importance of caring, the author explores themes such as caring for the self, family,
        and friends; for strangers and distant others; for animals, plants, and the Earth; for the human-made world;
        and for the world of ideas.*

Ryan, Kevin and Karen E. Bohlin (1999). *Building Character in Schools.* San Francisco: Jossey-Bass.
        *The authors define character education, describe how it may be integrated in the academic curriculum, and
        present ways of organizing school programs and involving parents.*

Ryan, Kevin and Edward A. Wynne (1993). *Reclaiming Our Schools: A Handbook on Teaching Character,
    Academics, and Discipline.* New York: Macmillan.
        *The book outlines philosophical arguments for establishing classrooms and schools as sources of moral
        instruction, as well as exploring pertinent theories of how to accomplish this goal.*

Sergiovanni, Thomas (1994). *Building Community in Schools.* San Francisco: Jossey-Bass.
        The author explains how teachers, parents and administrators can build a sense of community in schools.

_____1996. *Leadership for the School House.* San Francisco: Jossey-Bass.
        *This book provides school administrators and reform activists a comprehensive framework for creating
        leadership for a more democratic school community responsive to the ways students learn and develop.*

Sockett, Hugh (1993). *The Moral Base for Teacher Professionalism.* New York: Teachers College Press.
        The author makes a case for professional ethics as a pervasive theme in teaching.

Strike, Kenneth A. and P. Lance Ternasky, eds. (1993). *Ethics for Professionals in Education: Perspectives for
    Preparation and Practice.* New York: Teachers College Press.
        *Directed to educators seeking to understand the context for their ethical responsibilities, this book is
        designed to clarify professional ethical issues.*

Vincent, Philip Fitch (1996). *Promising Practices in Character Education: Nine Success Stories From Around the
    Country.* Chapel Hill, N.C.: Character Development Group.
        *A collection of testimonials from school districts around the country describing their efforts at instituting
        character education programs.*

_____ (1994). *Developing Character in Students*. Chapel Hill, NC: New View.
> This book outlines a comprehensive, balanced approach to character education, emphasizing both moral reasoning and the development of virtuous habits. It gives practical guidelines and numerous examples for building character education programs.

_____ (1997). *Rules and Procedures—A First Step Toward School Civility*. Chapel Hill, NC: New View.
> This book deals with topics such as how to develop rules based on good character, how to motivate students to do well, how to develop fair and consistent consequences to disobeying rules, and how to involve the entire school staff in the work of school civility.

Wiley, Lori Sandford (1997). *Comprehensive Character-building Classroom: A Handbook for Teachers*. Manchester, NH: Character Development Foundation.
> The author provides a basis for developing a program and information on curriculum strategies for building positive classroom climate, a moral community, and classroom discipline.

Wynne, Edward and Ryan, Kevin (1997). *Reclaiming Our Schools: A Handbook on Teaching Character, Academics, and Discipline*. New York: Merrill.
> After examining the 2000+ year history of character education in the Western tradition, the authors focus on topics such as teaching character and discipline, teachers as moral educators, the curriculum as a moral educator, and leadership in moral schools.

CIVIC EDUCATION

Bellah, R.N., Madsen, R., Swidler, A. and Lipton, S. M. (1985). *Habits of the Heart: Individualism and Commitment in American Life*. Berkeley, CA: University of California Press.
> In this book, the authors present their solution to the breakdown of American society. They envision a democratic community that draws on our diverse civic and religious traditions.

Brody, R. A. (1994). *Secondary Education and Political Attitudes: Examining the Effects on Political Tolerance of the We the People...Curriculum*. Calabasas, CA: Center for Civic Education.
> This study was designed to determine the degree to which civics curricula in general, and the We the People... program in particular, affect students' political attitudes.

Butts, R. F. (1988). *The Morality of Democratic Citizenship: Goals for Civic Education in the Republic's Third Century*. Calabasas, CA: Center for Civic Education.
> A call to educators, policymakers, and citizens to reform and revitalize American civic education.

De Tocqueville, Alexis (1969). *Democracy in America*, trans. Lawrence, G., ed. New York: Doubleday Anchor Books.
> A seminal work for any student of American democratic institutions.

Delli Carpini, M. and S. Keeler (1996). *What Americans Know about Politics and Why it Matters*. New Haven, CT: Yale University Press.
> The authors explore how Americans' levels of political knowledge have changed over the past 50 years, how such knowledge is distributed among different groups, and how it is used in political decision making.

Etzioni, A. (1991). *A Responsive Society: Collected Essays on Guiding Deliberate Social Change*. San Francisco and Oxford: Jossey-Bass Publishers
> Essays about the interrelationships among ethics, economics, and politics.

_____ (1993). *The Spirit of Community: Rights, Responsibilities, and the Communitarian Agenda*. New York: Crown Publishers.
> Etzioni explores the rapidly growing grass-roots political movement that calls for a new balance between individual rights and social responsibility.

National Commission on Civic Renewal (1998). *A Nation of Spectators: How Civic Disengagement Weakens America and What We Can Do About It.* College Park, MD: University of Maryland.

National Commission on Teaching and America's Future (1996). *What Matters Most: Teaching for America's Future.* New York: Rockefeller Foundation, Carnegie Corporation, housed at Teachers College, Columbia University.
This report offers a blueprint for recruiting, preparing, and supporting excellent teachers in all of America's schools, maintaining that a caring, competent, and qualified teacher for every child is the most important ingredient in education reform.

Nie, N.H., J. Junn, and K. Stehlik-Barry (1996). *Education and Democratic Citizenship in America.* Chicago, IL: The University of Chicago Press.
Despite a dramatic increase in educational attainment over the last quarter century, political engagement has not risen at a commensurate level. This book examines the causal relationship between education and democratic citizenship.

Parker, W., ed. (1996) *Educating the Democratic Mind.* Albany, NY: State University of New York Press.
This volume features sixteen provocative essays, old and new, which address the challenge of educating young people for the political and social demands of democracy in an increasingly diverse society.

Shklar, Judith N. (1991). *American Citizenship: The Quest for Inclusion.* Cambridge, MA: Harvard University Press.
Shklar identifies the right to vote and the right to work as the defining social rights and primary sources of public respect, and explores the extent to which these rights are truly available to all citizens.

CHARACTER AND CIVIC EDUCATION AT HOME

Coles, Robert (1997). *The Moral Intelligence of Children, How to Raise a Moral Child.* New York: Random House.
This book shows how children can be taught to learn empathy and respect for themselves and others, and how they can learn to live by the Golden Rule by witnessing the conduct of others and through moral conversations.

Dosick, Wayne (1995). *Golden Rules: The Ten Ethical Values Parents Need to Teach Their Children.* San Francisco: Harper
A clear, practical, easy-to-use guide for people of all religions and backgrounds who want their children to know the difference between right and wrong.

Glendon, Mary Ann and David Blankenhorn, eds. (1995). *Seedbeds of Virtue: Sources of Competence Character, and Citizenship in American Society.* Lanham, MD: Madison Books.
This book describes how Americans might take steps toward the renewal of the family and the civil society of which it is the most crucial part.

Gough, Russell (1998). *Character Is Destiny: The Value of Personal Ethics in Everyday Life.* Rocklin, CA: Prima Publishing.
Using quotes from the ancient Greeks and others as chapter titles, nationally recognized ethicist Russell Gough leads readers through steps to improving character. The book is filled with anecdotes that illustrate fundamental truths.

Kidder, Rushworth M. (1996). *How Good People Make Tough Choices: Resolving the Dilemmas of Ethical Living.* New York: Fireside (Simon and Schuster, Inc.).
In this book Kidder defines a process for ethical decision making underlying his character education curriculum. His premise is that thoughtful people need practice in thinking logically about the right thing to do and opportunities to exercise that thinking.

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Lickona, Thomas (1985). *Raising Good Children From Birth Through the Teenage Years.* Toronto: Bantam.

> In this book for parents, Lickona presents the "10 Big Ideas" of the moral development approach. These include "morality is respect," "kids develop morality slowly and in stages," "teach by example," "teach by telling," "help kids take on real responsibilities," and "balance independence and control." These ideas are woven throughout the discussions of developmental periods from birth to age 3, and stages of moral reasoning from preschool to adulthood.

Unell, Barbara C. and Wyckoff, Jerry L. (1995). *20 Teachable Virtues: Practical Ways to Pass on Lessons of Virtue and Character to Your Children.* New York: Perigee Books/Berkeley Publishing Group.

> This book provides parents with the tools to instill character in their children—through caring, communication, and example. It includes chapters on empathy, helpfulness, fairness, caring, courage, respect, and loyalty.

USING LITERATURE FOR CHARACTER AND CIVIC EDUCATION

Bennett, William J., ed. (1993). *The Book of Virtues: A Treasury of Great Moral Stories.* New York: Simon and Schuster.

> This book uses classic literary pieces-poems and stories-arranged around ten virtues and sequenced from simple to more complex. The virtues include responsibility, self-discipline, compassion, friendship, work, courage, perseverance, honesty, loyalty, and faith.

_____(1995). *The Moral Compass.* New York: Simon and Schuster.

> The stories and poems serve as reference points on a moral compass, guiding the reader "along the pathway of life: leaving home, entering into marriage, easing the burdens of others, nurturing one's children and fulfilling the obligations of citizenship and leadership."

Greer, Colin and Herbert Kohl, eds. (1995). *A Call to Character: A Family Treasury of Stories, Poems, Plays, Proverbs, and Fables to Guide the Development of Values for You and Your Children.* New York: Harper Collins.

> An anthology of stories, poems, proverbs, and fables on the themes of courage, self-discipline, integrity, creativity, playfulness, loyalty, generosity, empathy, adaptability, idealism, compassion, responsibility, balance, fairness, and love.

James, Edward T., ed. (1964). *The American Plutarch: 18 Lives Selected from the Dictionary of American Biography.* New York: Charles Scribner's Sons.

> This is a collection of paired biographies of famous Americans, such as Jefferson and Hamilton, and Lee and Grant. A resource for teachers of American history at the elementary and secondary levels, it concentrates on significant problems of historical responsibility and change.

Mitchell, Michael A. and William E. Worting (1996). *Speaking of Character: Great Quotations That Teach and Inspire.* Myrtle Beach, SC: The Printing Port.

Kilpatrick, William, Wolfe, Gregory and Suzanne M. (1994). *Books that Build Character: A Guide to Teaching Your Child Moral Values Through Stories.* New York: Simon and Schuster.

> This resource is intended to introduce the reader to books that help children from age four through high school grow in virtue. It includes chapters on fables and fairy tales; myths, legends and folktales; sacred texts; historical fiction; contemporary fiction; and biography.

American Promise
www.americanpromise.com
> *This web site is based on a Public Broadcasting series dealing with freedom, responsibility, and participa-*
> *tion. It includes sample lesson plans for government, U.S. history, social studies, civics, economics, law, world*
> *history, and community service learning.*

Boy Scouts of America
www.bsa.scouting.org
> *A list of character education websites*

California Department of Education
www.cde.ca.gov/character/resources/html

The Collaboration to Advance Social and Emotional Learning (CASEL)
www.casel.org
> *CASEL is devoted to establishing caring, just, and responsive schools, communities, and families.*

Center for the 4th and 5th Rs (Respect and Responsibility)
www.cortland.edu/c4n5rs/home.htm
> *Directed by Thomas Lickona, this site disseminates articles on character education. The Center sponsors an*
> *annual summer institute in character education; publishes a newsletter, Fourth and Fifth Rs; and offers a*
> *browsing library of character education materials.*

Center for Civic Education
www.civiced.org
> *The Center for Civic Education is a nonprofit, nonpartisan educational corporation dedicated to fostering*
> *the development of informed, responsible participation in civic life by citizens committed to values and princi-*
> *ples fundamental to American constitutional democracy. The Center specializes in civic/citizenship education,*
> *law-related education, and international educational exchange programs for developing democracies.*

Character Counts! Coalition
www.charactercounts.org
> *Character Counts! is a nationwide initiative to support nonpartisan character education. The coalition has*
> *established six pillars of good character: trustworthiness, respect, responsibility, fairness, caring, and citizen-*
> *ship. This web site includes a description of the CHARACTER COUNTS! Coalition, training opportunities, a*
> *youth character awards program, upcoming events, and curriculum suggestions.*

Character Education Institute
www.charactereducation.org
> *Based in San Antonio, Texas, this site is designed to help children develop into responsible citizens by serv-*
> *ing as the lead foundation devoted to the development, distribution, and implementation of the Character*
> *Education Curriculum in elementary, middle, and high schools.*

Character Education Partnership
www.character.org
> *The CEP has grown to be an umbrella organization for national character education efforts. It provides a*
> *National Resource Center that distributes information and provides support for school boards, teachers, and*
> *administrators, in addition to publishing works and announcing annual meetings.*

Character Education Resources
www.charactereducationinfo.org
> *Character Education Resources is a non-profit organization that promotes character and citizenship educa-*
> *tion in New Hampshire and beyond.*

Character Education Web Pages
www.uic.edu/~edaw/mail.html

This site is edited by Dr. Edward A. Wynne of the University of Illinois at Chicago. It provides current readings, comments from the editor, an archive, and links to related sources.

Children's Defense Fund
www.childrensdefense.org

Founded by Marian Wright Edelman, the organization's mission is to ensure every child a healthy, fair , safe, and moral start in life and successful passage to adulthood with the help of caring families and communities.

CIVNET
www.civnet.org

CIVNET is an international gateway to information on civic education, providing a vast library of civics teaching resources, discourse on civil society, information on organizations and programs, and links to other web sites.

Communitarian Network
www.gwu.edu/~ccps

The Communitarian Network is a coalition of individuals and organizations who have "come together to shore up the moral, social, and political environment." The web site includes information about the Network, and includes the group's newsletter, publication catalogue, and links to other communitarian groups.

Constitutional Rights Foundation
www.crf-usa.org

The Constitutional Rights Foundation is a non-profit, community organization dedicated "to educating, America's young people about the importance of participation in a democratic society." The Constitutional Rights Foundation publishes a wide variety of information for teachers including civic participation materials such as active citizenship programs; elementary education programs on the Bill of Rights, Law, and Citizenship in United States history and California history; and many school lessons and curricula related to government, mock trials, United States history and world history. Much of the material is appropriate for grades kindergarten to 12, with some specially designed for children with special needs.

Ethics Resource Center
www.ethics.org

The Ethics Resource Center is a nonprofit, nonpartisan educational organization whose vision is an ethical world. Its mission is to be a leader and a catalyst in fostering ethical practices in individuals and institutions.

Freedom Forum
www.freedomforum.org

The Freedom Forum is devoted to describing and preserving First Amendment rights. It offers detailed information on the First Amendment, and on a range of related topics including the free press, free speech, religion, technology, journalism, and education.

Giraffe Project
www.whidbey.com/giraffe

This is a literature project devoted to spreading the word about people who "stick their necks out for the common good."

Girl Scouts of America
www.gsusa.org

Institute for Global Ethics
www.globalethics.org

Based in Camden, Maine, this organization has curriculum materials for middle and high schools.

Learning For Life
www.learning-for-life.org
This is a classroom-based program for K–12, with lesson plans and adaptations for students with disabilities.

National Parent Teachers Association
www.pta.org
The largest volunteer advocacy organization for children in the United States, the National PTA maintains a website that has information to assist families in raising children and encouraging parent and public involvement in schools.

Pennsylvania Service Learning Alliance
www.pitt.edu/~psla
The Pennsylvania Alliance provides information on community service learning in Pennsylvania. It will soon have a link to the Pennsylvania Alliance for Character Education, a recent federal grant recipient.

Studies in Moral Development and Education
www.uic.edu/~lnucci/MoralEd/index.html
This site at the University of Illinois is edited by Dr. Larry Nucci. Its goal is to connect educators who are interested in the "developmental/constructivist" conception of moral development and education.

Utah Department of Education: Character Education Partnership
www.usoe.k12.ut.us/curr/char_ed
Utah was one of the first states funded under the United States Department of Education's Character Education Partnership Grants. This site describes the history of the project, its progress over two years, curriculum plans, lesson plans, the theory and history of character education, and links to other related sites.

Washington State Partnership on Character Education
www.ici.wednet.edu/character
This partnership's purpose is to develop community-based models for character education.

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**Character, Civility,
and the Massachusetts Curriculum Frameworks**