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Values education: Empowering teachers

Mary J. Trousdale
University of Northern Iowa

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Values education: Empowering teachers

Abstract

The complexity of American society has left schools reeling from new roles and re-examination of the old ones. Dramatic social changes have burdened the schools with responsibilities traditionally left to the family and its support systems. Among the revisited roles comes the task of determining whether values should be taught in our schools. There appears to be a strong belief that schools and families no longer teach a common set of values or ethical principles that appear necessary for a society to sustain a common universally accepted system of governance. What, then, is the role of schools in preparing individuals with those values that help them live and work in a complex and culturally diverse society?

VALUES EDUCATION: EMPOWERING TEACHERS

A Graduate Project

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by

Mary J. Trousdale

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Date Approved

Greg P. Stefanich
Director of Research Paper

7-14-93
Date Approved

Greg P. Stefanich
Graduate Faculty Advisor

7-16-93
Date Approved

Marvin Heller
Graduate Faculty Reader

7-16-93
Date Approved

Peggy Ishler
Head, Department of Curriculum
and Instruction

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VALUES EDUCATION: EMPOWERING TEACHERS

The complexity of American society has left schools reeling from new roles and re-examination of the old ones. Dramatic social changes have burdened the schools with responsibilities traditionally left to the family and its support systems. Among the revisited roles comes the task of determining whether values should be taught in our schools. There appears to be a strong belief that schools and families no longer teach a common set of values or ethical principles that appear necessary for a society to sustain a common universally accepted system of governance. What, then, is the role of schools in preparing individuals with those values that help them live and work in a complex and culturally diverse society?

Calabrese (1990) states that "the school's major function is to perpetuate the values and traditions inherent in a democratic society composed of free people who have each other's interests in mind. Ideally, a democratic society is an ethical society" (p. 11).

The transmission of moral values has been one of public education's oldest endeavors, and is currently one of its newest sources of controversy. Because contemporary educators are

charged with educating a more culturally complex and diverse student population than ever before, there is much debate concerning how much, in what ways, and even whether issues value should be presented in public schools. (Harris and Hoyle, 1990, p. 18)

Values education can and should be part of a public school curriculum. Efforts to teach values can aid students in distinguishing right from wrong and good from bad, providing the foundation for an ethical society upon which democracy is based.

This investigation will provide an historical perspective, a definition of terms, a reference to theorists and educators, a description of current models, parent and community initiatives, and a model for developing a values education program. The following questions will be addressed.

- o What have been the major trends/shifts in moral education?
- o What are the differences among values, morals, and ethics, and character development?
- o What theories provide the basis for values education?
- o What models are currently being used in values education?

- o How can parents and the community work with the schools to educate the moral child?

An Historical Perspective

Since the time of Plato, societies have made moral education an essential part of schooling. Even our Founding Fathers argued that moral education was crucial for the success of democracy. They sought to link virtue and intelligence. The transmission of cognitive knowledge (skills, information, and techniques of intellectual analysis) was an important educational aim, but this was rarely given priority over moral education. Americans, beginning with the American Revolution, advocated expanded schooling devoted to citizenship and common culture. Moral education was noted as the most important task of the common school (Grant, 1989). Lickona (1988) states, "This vision of the public school as the transmitter of a shared public morality held sway into the early part of the twentieth century" (p. 6).

Before 1960, the teacher was an authority figure who, supported by the community, held a place of authority, dictating personal morality (e.g., no cheating, no stealing, and showing respect for others) (Ryan, 1986). In the 1960s, "values clarification"

was introduced. Vann, (1988) stated that "proponents argued that children rarely internalize values that are presented as moral imperatives and that, in order to truly accept these values, children have to have them clarified" (p. 15). This indirect approach encouraged students to define their own and others' values (e.g., what their lives are for, what it is that they prize and cherish).

By the 1970s, the values clarification movement was discredited by those who felt discussions were free-wheeling and promoted an "anything goes" attitude, where teachers avoided taking a strong moral stand (Vann, 1988). Such attempts were deemed irresponsible at best. Schools of the 1980s continued to turn their backs and retreat from their time-honored role as moral educators. Lickona (1988a) states, "If somebody suggested that schools should teach values, the immediate retort was, "Whose values?" (p. 6).

This neglect amounted to a "values vacuum" in the classroom. The classroom was dominated by "value-neutral" teacher training courses/textbooks, designed to help teachers avoid projecting white, middle class values on students who were neither white or middle class (Cavazos, 1990). Cavazos states, "by abdicating their

authority on one hand, and by attempting to be value-neutral on the other, teachers and textbooks have, in effect, become valueless" (1990, p. 3).

As the schools turned their backs on moral education, two other major sociological changes were taking place: the breakdown of the family and the influence of mass media (Lickona, 1988a). These changes have taken their toll on moral behavior of the young. Crime, violence, promiscuity, drug use, and other destructive acts have suddenly increased and have been blamed on the lack of influence of strong family morals and guidance. For example the National Center for Juvenile Justice reported a 38% jump in juvenile violent crimes among 12 year olds during a five-year span (Lickona, 1988a). Lounsbury (1987) also concludes that juvenile crime is on the increase, despite our wealth and technological expertise, and our increased spending in education and social services.

Beyond the violence, youth have increasingly shown less respect toward adults, more cruelty toward each other, and in general a materialistic view of happiness. Lickona (1988a) reports that,

Millions of children today, however, do not receive even minimal love and guidance from their families.

All over the country, teachers and principals report that more and more children come to school without breakfast, without enough sleep, without their homework done, without the feeling that anybody cares about them--and with very little sense of right or wrong. (p. 8)

Schools in the 90s appear to be a testing ground for any initiative that will somehow alleviate the plight of our youth. What looms before us is an unfinished story on how education will embrace the issue of values education in schools. The teaching of values education is one possible option to prevent further decline in the morals of our children.

Description of Terms

"Values" basically means our personal beliefs about what is "good" and "just" that propel us to action, to a particular kind of behavior and life (Lewis, 1990).

Values clarification are structured activities and strategies in a classroom setting that offer direction for children when facing

difficult decisions for which they are otherwise unprepared to respond (Vann, 1988).

Character can be defined as the aggregate of distinctive qualities or traits belonging to an individual, usually with a positive connotation: implying a moral rigor or tenacity in behavior, habits, and thoughts (Wynne, 1986). Character was defined by Coles' students (1985): not to be a possession, but something one searches for. They described it as a quality of mind and heart one struggles for, at times with a bit more success than at others.

Character development, therefore, implies the process by which we acquire character.

A basic code of ethics is principles that are applied in complex and subtle situations, by people that possess experiences, wisdom and knowledge (Wynne, 1990). "Ethics" implies a code of morality, geared toward the needs of professional and technical activity. Teachers, medical or legal fields are referred to as having "professional ethics."

In comparison to ethics, a "moral code" is a group of fairly simple principles of basic applicability--like the Ten Commandments (Wynne, 1990).

FOUNDATIONS OF VALUE EDUCATORS

So, what models, programs, and strategies have been initiated to help children become contributing members of a free society?

Many models and initiatives stem from the work of known educators and theorists such as Mann, Dewey, Piaget, and Kohlberg, to name a few.

Theorists and Educators

Honig (1990) identifies the home to be the primary source for moral formation. Yet over a century ago Horace Mann charged the schools with this most crucial obligation: "When the teacher fails to meet the intellectual wants of a child, it is the case of asking for bread and receiving a stone; but when he fails to meet the child's moral wants, it is giving a serpent" (Honig, 1990, p.6).

At the turn of the century, John Dewey in his Moral Principles in Education, dated 1909, linked education and character development. He proposed a list of attributes indicative of good character including initiative, persistence, courage, and judgment. This list provided proponents with a basis for developing curricula for character education.

Piaget influenced not only cognitive development theory but also became interested in the moral development of the young children he was studying. He noted an increasing "sense of justice" as children grew intellectually. At higher levels of abstraction came a more autonomous moral code (West and Burson, 1984). His study laid the framework for Kohlberg's work.

Kohlberg generated a developmental model centered on an ethic of systematic rules, individual rights, and justice. Kohlberg (1976) stated that children move progressively through various levels of moral development at the same time the child passes upward through the various Piagetian stages of cognitive development. Kohlberg (1976) believed that moral reasoning is part of a more general ability to think and reason. Therefore, he has determined that moral development is guided by and perhaps limited by the child's cognitive development.

Kohlberg's three levels of moral development contain two stages each, which express the relationships between the "self" and "society's rules and expectations." He suggested movement through the six stages as upward and gradual, natural and universal.

However, Gilligan's (1982) research presents the greatest criticism of Kohlberg's theory, charging that it is strongly "male-biased." Kohlberg sees autonomy as the peak of moral development, and objectivity at a higher level than subjectivity. Gilligan (1982) found that men are socialized to place a higher value on independence, while women are taught to value interdependence, caring, and sharing. Therefore, women would almost always score somewhat lower on Kohlberg's tests than do men. West and Burson (1984) contrast Kohlberg's and Gilligan's theoretical positions. Kohlberg's morality is based on an ethic of rights and rules, and the concept of self is viewed from a perspective of separateness from others. While Gilligan's morality is based on an ethic of care and responsibility; the concept of self is viewed from a perspective of empathy and connectedness with others.

Although Gilligan (1982) and others have challenged Kohlberg's theory as being sexually and culturally biased, it does seem clear that the ability to make moral judgments does develop over a person's lifetime.

Stephen Covey's bestselling book, The Seven Habits of Highly Effective People: Restoring the Character Ethic describes hierarchy consistent with Gilligan's concept of connectedness as the highest level of moral development. Covey (1989) describes a principle-centered, character-based, "inside-out" approach to personal and interpersonal effectiveness. He describes human growth and progress as "an upward spiral of growth that leads to progressively higher forms of responsible independence and effective interdependence" (p. 43).

Covey (1989) stated that the "Seven Habits" move us progressively on a Maturity Continuum from "dependence to independence to interdependence." He states, "Dependent people need others to get what they want. Independent people can get what they want through their own effort. Interdependent people combine their own efforts with the efforts of others to achieve their greatest success" (p. 49). This perspective also appears to challenge Kohlberg's theory.

Current Models

Using these various perspectives, today's program developers have attempted to move theory to application. The following

studies describe how a few schools tackled the values education issue head on.

In fall 1982, Baltimore County, Maryland began a study of values and ethical behavior. A culturally diverse task force led to a successful values education program based on community consensus. The study began as community dialogue. Business leaders, clergy, professionals, parents, educators, and many others provided lively discussions and direction for the study. The task force struggled with goal writing and means appropriate for achieving them. A thorough analysis of current school policies and practices was conducted; handbooks and manuals were scrutinized.

After much discussion, the committee recommended that the tenets of the Constitution and the Bill of Rights would be the basis for Baltimore County's values education program (Saterlie, 1988). The task force generated a "common core" of values they called Vital Values. These included: Compassion, Courtesy, Critical Inquiry, Due Process, Equality of Opportunity, Freedom of Thought and Action, Honesty, Integrity, Justice, Knowledge, Loyalty, Objectivity, Order, Patriotism, Rational Consent, Reasoned

Argument, Respect for Others' Rights, Responsible Citizenship, Rule of Law, Tolerance, and Truth. This task force made a decision to infuse values into every aspect of the educational process. This decision included every class, throughout the school system, involving every individual from the Board of Education, superintendent and staff, to the principal and teachers, to cafeteria workers, bus drivers, and to the students (Saterlie, 1988).

Innovative and effective projects included: computer ethics, coaches as role models, academic honesty, "values fairs", numerous publications, "cultural nights", and hundreds of other programs. The task force identified student behavior outcomes that should result from the program which include self-discipline, use of rational processes, living constructively in a pluralistic society, and acting in an ethical manner (Copeland and Saterlie, 1990).

The "Child Development Project" of San Ramon, California, which combines character development and academic achievement, appears to be producing intellectual gains and influencing prosocial behavior (Schaps, Solomon, Watson, 1985). Schaps et al. (1985) indicated the goal of the project was to produce long-lasting "prosocial" development including: concern

for others, helpfulness and consideration, generosity, understanding of others, and a concern for balancing one's own needs and rights with those of others.

The study encouraged five types of activities: (a) Cooperative activities; (b) Helping and sharing activities; (c) Setting positive examples (students and adults); (d) Promoting social understanding; and (e) Positive discipline (Schaps et al., 1985). Implementation rests on direct and indirect methods through incorporating elements into the regular curriculum and into teaching styles. In addition, teacher training and collaboration for idea sharing and problem solving were encouraged. Schaps et al. (1985) state that, "Program teachers believe firmly that the activities are having strong effects on both character and achievement" (p. 33).

The Central New York Education Consortium was founded as a mechanism for encouraging cooperative partnerships among various local school districts and institutions of higher education (Hess and Shablak, 1990). Members of the group determined that the school should strive to develop a "cultural literacy, one that transcended verbal and quantitative skills, social adaptation, and

physical education and focused on the basic assumptions of character and living" (p. 51). This impetus was based on a recognition that the values which the students were receiving were from a host of sources that were incompatible with the best approaches to thinking and living (Hess and Shablak, 1990). In recognition of this influence, participants determined that there was no alternative to some form of morality for the educator. In essence, all school professionals must become moral agents for positive systems of ethics (Hess and Shablak, 1990). If educators are moral agents, then how do we develop morality in students, how do we build character?

A task force reviewed the issue of ethics and character building. The group targeted principles for the initial discussions, and identified seven goals to guide their efforts:

1. to increase values and ethics self-awareness among school personnel,
2. to establish a forum for discussion on moral topics,
3. to investigate the potential for developing and implementing a values audit process,

4. to devise approaches in schools for assessing and evaluating decisions,
5. to link moral leadership to the processes of decision making,
6. to investigate and potentially apply the literature and practices related to moral and values interaction, and
7. to examine and research varied methodologies and models (Hess and Shablak, 1990).

The initial program was called Schools of Character Forum. Over two and one-half days of presentations and colloquia provided background information and dealt with special issues. Attendees concluded that ethics was indeed a legitimate area for schools to address, and educators must move ahead with ideas and programs to help students meet the ethical challenges they face (Hess and Shablak, 1990).

Parents and Community Initiatives

Schools appear poised to develop values education programs, but parents and community members must cooperate. A Gallup poll indicated that more than 80% of parents want public schools to teach moral values (Lickona, 1988a). So, how can the desires of the parent and the needs of the schools be reconciled? The

Baltimore County, Maryland Project is one example of how diverse people can work together to develop guidelines and generate a list of "Vital Values" for values education (Values Education Task Force, 1984).

Lickona (1988a) states the following:

Such lists can be reduced to two universal moral values: respect and responsibility. Respect tells us to value ourselves, other people, and the natural environment on which all life depends. Responsibility tells us to help our neighbor, to give back something to the persons and communities that gave to us, to alleviate suffering, and to do what we can to make a better world. Respect and responsibility are the fourth and fifth Rs, the core of a public morality that we can legitimately teach in our public schools. (p.8)

Schools need to tap parents as partners in moral consensus building. As a team working together, they can do much to raise children with sound moral values. Lickona (1988) indicates four ways that schools can successfully recruit parents: (a) developing a school-community consensus about values; (b) forming parent support groups; (c) creating various opportunities for parents to

participate in moral education programs; and (d) writing parallel curricula for classroom and home. For instance, the parent support groups could meet in parents' homes or at school to support each other in setting curfews, regulating TV and movies, and resolving common concerns. Participation creates a sense of ownership in the program and its goals. Although some parents will probably remain apathetic to the school's efforts, many parents are willing to join forces to help their children develop and grow morally; it takes only a critical mass (Lickona, 1988).

A Values Education Model

Introduction

The following section introduces a model adapted from Prevention Plus II Planning Guide (1989), for developing and implementing a comprehensive values education program within the school environment. The Values Education Model describes the preparation phase, a seven-step planning phase, an implementation phase, an post-project phase. The 7-step planning stage has been adapted from a 9-step planning process. The purpose of this project is to initiate or develop values education curriculum for grades K-8 in Estherville School District with the

support of the administration, faculty, community leaders, and parents.

Overview

Frequently, informal meetings and loose attendance typify the grassroots initiatives that characterize movement toward action. It is not uncommon that a core of individuals manage the process at this point, guided by a collective, vague desire to change what exists and head off into uncharted waters (Saterlie, 1988). A first challenge will be to move the general discussion about the initiative toward a brief statement which defines what the project will attempt to accomplish.

Initially, prepare a plan which includes a semester or year of activities. It is best to overestimate how long planning and implementation will take and be realistic about the time required to accomplish tasks. This should be followed with a needs assessment development of goals, developing objectives, identify resources, and assigning leadership tasks.

Generate objectives for each values education goal. The result will be a reasonable timetable of planned outcomes. Effort at this

stage will be rewarded. A comprehensive plan of action will enhance the morale of the team and muster support from others.

The implementation stage emphasizes the need for planning on-going supervision to manage the activities of the project. Establish lines of communication and check the progress of the team. This allows for adjusting the variables and discovering new opportunities which will enhance the outcome.

The outcome of any project must be assessed. This provides an opportunity for the people involved in the values education effort to determine how well they have met predetermined goals. An effective values education project utilizes data collection and data evaluation. An objective evaluation helps determine what should be continued, expanded, modified, or eliminated in future efforts.

After long and thoughtful development, the specific objectives and activities of the values education program are introduced into the system. Typically, the goals, mission statement, or "statement" of values are posted or presented formally and serve as an impetus to change. Program developers hope that this will encourage the internalization of the "shared values."

In bringing closure to a project, The team should make plans to disseminate results. This may take the form of internal communication to the "stakeholders" or external communication.

Preparation Phase

The organizer's goal is to provide a working statement of the project's intent. For example, a statement which describes or define what the project is designed to do and the purpose. Begin with a statement of the problem which states WHAT it is, WHO is involved on such an enterprise, followed by the WHY:

This may be done by an administrators, faculty, parents, students, or interested individuals or groups willing to start the ball rolling. Social workers, psychologists, counselors, clergy, and special-interest groups who deal with value laden issues may also be prime candidates in the community at-large. Self-selected individuals bring a great deal of desire to the process; this helps sustain energy and enthusiasm over the life of the project. Individuals appointed to a group should also have sufficient commitment to the project to follow through. The group needs to be of a workable size with a cross-section of members from diverse

groups. This formative group can often become part of, if not the task force, to begin the formal planning process.

Planning Phase

Implement a process which includes seven steps (Prevention Plus II, 1989):

- Needs assessment
- Development of goals
- Development of objectives
- Identification of resources
- Assignment of leadership tasks
- Implementation
- Evaluation/ Program revision

Needs Assessment

During the needs assessment step, organizers ask, "What kind of values problems does this school/community need to address?" Questions may help prioritize value goals according to the unique circumstances of the situation. For example, Does the school have a high incidence of fighting or vandalism?, and/or Are there problems with cheating, disrespectful behavior, or possibly excessive competition? A complete needs assessment will help

determine what the problems are, who is involved, and where.

In addition, assessment will indicate what values education efforts already exist within the curriculum, faculty, or community.

Knowledge of the target school, district, and community is essential. One can assess needs through (Schaps, Solomon, & Watson, 1985):

- school/parent/community forums and hearings
- case studies
- social indicators
- surveys

Collecting and analyzing information may prove time consuming and difficult. However, a sound data base is essential to accurately assess the performance of those who the study will impact.

Objective instruments often save time and simplify reporting (Lickona, 1988b). A survey can ask respondents to "agree or disagree" with a list of issues and/or prioritize problems.

Questionnaires or interviews might ask probing questions like:

What are the ethical/moral problems affecting students? What interventions would help solve these problems? What are the consequences for the larger community? Carefully select a cross-

section of the school/community as a sample. Remember to keep information confidential. The needs assessment will provide data for determining scope of issues and concerns. In addition perform an inventory of values education programs already operating in the school or community.

Developing Goals

The needs assessment offers planners necessary information to develop reasonable goals. The goals are the ultimate outcomes and set the general direction for the work. Goals should accurately reflect the potential solutions to the problems uncovered in the needs assessment. Typically, a small group such as a task force develops goal statements for each problem/issue area identified on the needs assessment (Prevention Plus II, 1989). It is helpful to draft a brief justification of each goal based on the information collected. Submit a draft of the goals to interested members of the school/community for review, comment, and possible revision. Involve many people in the early stages of planning. This provides greater support for the programs once they are in place. This final set will and should represent a consensus based on the best available information.

Developing Objectives

Objectives are specific accomplishments to be achieved in a certain period of time. The objectives translate a general purpose into a series of specific, manageable steps. Objectives are written in quantifiable terms so that there is no question about whether or not they have been achieved (Prevention Plus II, 1989). Objective statements must be realistic and attainable. For instance, a specific number of students can be targeted to receive certain materials or lessons in a given amount of time.

Begin setting objectives by prioritizing the values-education goals. List the short-term result that must be attained to reach this goal and decide if target outcomes can be set for six months or 12 months. If they cannot be achieved in this timeframe, they are considered long-term objectives. Remember, each objective should be specific, attainable, timely, and consistent with your plan.

Identifying Resources

"What resources does the project need in order to achieve its objectives? Objectives should dictate the resources required for a successful outcome. Resources should include both tangible and

intangible "goods." Tangibles represent the physical needs while the intangibles may include such things as the time and work of volunteers, expertise of specialists, cooperation of other schools, and sharing of ideas. List a project objective and then indicate: the specific expertise required, the physical labor required school/community/parent support needed, and the materials and facilities required. At this stage, the facilitators are deciding WHAT and from WHERE their resources will come.

Assigning Leadership Tasks

Typically, group leadership and membership is founded on commitment and special skills to help the project accomplish its goals. The "people" considerations are the heart of any successful program, particularly "value-laden" issues such as values education (Copeland & Saterlie, 1990).

Strategic planners, task force members, or steering committees usually have the task of consensus building. After reviewing the needs for the project, determine leaders, team players and their roles.

Effective facilitation is critical for cooperation. Group members should be able to make suggestions, seek and provide information

and opinions, and work efficiently toward consensus in making decisions. It is important for the leader to find a balance between directly coordinating the group's efforts and providing too little direction, whereby the team's efforts dissipate.

Planning for Implementation

Consider accountability and determine a method for resolving issues/problems. Include financial components as well as responsibility components. Implementation planning should clarify "who is responsible for what or who should trouble shoot which problem (Copeland & Saterlie, 1990)."

Evaluation/Program Revision

Evaluation begins before the project is underway. Organizers must determine what information will be collected, stored, and analyzed for evaluation purposes. The project should produce three types of evaluation: a) process evaluation; b) outcome evaluation; and c) efficiency evaluation (Prevention Plus II, 1990).

Process evaluation determines the success or failure of meeting project objectives. Record keeping and documentation provide the data to answer these specific questions. For example: Did in-school and out-of-school suspension decrease? Did incidents of

fighting decrease or removal or referral to administration increase or decrease? This is also called "implementation evaluation" because it focuses on process rather than long-term results. Outcome evaluation, however, does help determine the effect of the program on the school or community and whether goals are accomplished (Schaps, Solomon & Watson, 1985). Often surveys, questionnaires, and interviews provide the needed data to answer these questions.

Efficiency evaluation helps determine the effort required to accomplish an activity. The goal of an efficient plan is to use the fewest resources and time to accomplish a task. "Which strategy is most cost-effective?" "Which technique/program results in the greatest gain in behavioral change?"

Program revision becomes the final task. Outcome evaluation will help guide revision efforts. Have behaviors changed significantly? Are teachers implementing the program as designed? It may take observation, analysis, redesign, retraining, or perhaps more resources to accomplish fully project goals. An important purpose of evaluation feedback is to provide necessary

information for improvement and growth, and to chart new directions.

Implementation Phase

Implementation may take many forms. Benninga (1988) describes two approaches to the implementation of values/moral education, direct and indirect.

The direct approach allows a set time for implementation in specific moral concepts through class discussion, role-playing, or example and definition. QUEST is a packaged program that many schools are adopting that uses this approach.

The indirect approach encourages students to define their own values and make them aware of others' values through more subtle means. This is accomplished through such activities as values clarification and observing positive role models. Lounsbury (1987) describes this means of indirect value learning as "wayside teaching." This is the unplanned, between classes, in the halls, before/after school, casual interactions that school personnel have with students that represent a major force in transferring values. This supports the old adage: "Values can't be taught; but they are caught."

London (1987) states that character education should contain two things: civic virtue and personal adjustment. Civic virtue represents the forms and rules of citizenship, and personal adjustment means developing productive/dependable citizens (London, 1987). This represents the basic components of character development in responsible values education programs, development of the self and its relationship to others and the world in which we live.

The unique specifics of each objective and activity will dictate the means by which each step of the process is implemented. However, for any objective/task, implementors will need to generate a list of guidelines that are necessary for a successful values education program. The attributes of successful implementation should provide:

- o a trusting environment
- o free and open inquiry
- o positive role models
- o parental and community input/support
- o critical thinking and decision-making skills

Post-Project Phase

Written communication should be clear and concise, taking into consideration the audience and level of detail needed to explain the outcomes. External communication can include published documents, formal presentation, seminars/discussions, values fairs, resource sharing, and teacher inservice. This is often a neglected step in the process. However, it is critical to add to the body of existing knowledge and share what we have learned. Carrying out post project education is often an "ethical" decision, one well worth making.

In Conclusion

The review of literature suggests many proponents recommend including values/morals/ethics education in the school curriculum. Research suggests that education is never value free.

Educators cannot avoid influencing, either directly or indirectly, the values of students. Most of the activities in which teachers engage suggest that they subjectively value some ideas, topics, and behaviors as more important for students to

consider. Pure objectivity in education is an illusion. (Harris and Hoyle, 1990, p. 23)

However, critics challenge us to address most carefully "whose" values we choose to teach and "how" we will go about teaching them.

Theorists and educators have offered numerous models and approaches to help guide the development of values education programs within our schools. Most experts recognize the impact of the changing family unit and the power of mass media as a negative influence on the development of values in youth. Therefore the school, as a major social institution, can become a major player in a values education instruction. Educators when charged to teach values education by the local school community should accept their role as change agents and move toward incorporating values education in their teaching.

The schools may be asked to do far too much for reforming society; however, the teaching of ethics and values is the most important job we have. We must emphasize in both word and deed that a life well-lived is lived to serve others. (Harris and Hoyle, 1990, p. 23)

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