

Winter 1994

Moral Education

Thomas D. Van Heest
Grand Valley State University

Follow this and additional works at: <http://scholarworks.gvsu.edu/theses>

 Part of the [Education Commons](#)

Recommended Citation

Van Heest, Thomas D., "Moral Education" (1994). *Masters Theses*. 173.
<http://scholarworks.gvsu.edu/theses/173>

This Thesis is brought to you for free and open access by the Graduate Research and Creative Practice at ScholarWorks@GVSU. It has been accepted for inclusion in Masters Theses by an authorized administrator of ScholarWorks@GVSU. For more information, please contact scholarworks@gvsu.edu.

MORAL EDUCATION

Thomas D. Van Heest

Grand Valley State

Winter 1994

MASTERS THESIS

Submitted to the graduate faculty at

Grand Valley University

in partial fulfillment of the Masters of Education

Abstract

Traditionally, public education in America strived to develop students intellectually and morally. During the last three decades, however, the content and the approach of moral education has undergone radical experimentation and transformation. The alarming moral decay in our nation today--particularly, in cases involving youth--requires that public education reexamine its philosophy and methodology for moral education.

This study examines the research on traditional character education, values clarification, and moral development. Character education is recommended as the most practical and ethical approach to moral education.

Finally, a character education model is presented for the middle school. Points of emphasis are the teaching of virtues, the use of moral stories, and a direct approach to teaching abstinence from drugs and premarital sex. In addition, the study advises educators to encourage students to draw upon and express their religious beliefs as protected by the First Amendment.

Acknowledgments

I wish to express my gratitude to the following persons who have been most helpful and supportive:

First, I thank Dr. Dorothy Armstrong for her encouragement and objective and insightful advice throughout this project.

Second, I thank my good friends Mark and Jack for their continual prayers.

Third, I want to express my heartfelt appreciation to my wife Barb. Without her support, patience, and prayers, this project would never have been completed.

Finally, I thank God for the motivation and wisdom required of this project.

Table of Contents

Chapter	Page
I. The Project Proposal	
Problem Statement	1
Importance and Rationale of the Study	2
Background of the Study	4
Statement of Purpose	7
II. The Literature Review	8
Character Education	9
Values Clarification	13
Moral Development	17
Summary	24
III. Project Recommendations	31
Rationale for Character Education	31
Implementation of Character Education	34
Stories and Moral Education	38
Developing a Moral Ethos	44
Discipline	47
Drug Education	49
Sex Education	52
Religion	57
Summary of Recommendations	62
Plans for Dissemination	64
IV. References	65-68
V. Appendices	
Appendix A	

Appendix B

Appendix C

Appendix D

Appendix E

Appendix F

Appendix G

Appendix H

Appendix I

Appendix J

VI. Data Form

Chapter 1

Problem Statement

The most important resource in any culture is the children. They are the heirs of our democracy, our culture, and our historical traditions. Yet, our children are truly a generation at-risk. They are the product of a cultural revolution that accelerated in the 1960s and is having a devastating impact on the homes and schools of the 1990s. The result is a generation crying out for instruction and standards in moral conduct.

Importance and Rationale of the Study

Studies on adolescent violent crime, drug and alcohol abuse, sexual behavior, and conduct illustrate a generation on a path to social and moral anarchy. In his new book The Index of Leading Cultural Indicators, William Bennett (1994a) states, "Over the past three decades we have experienced substantial social regression. Today the forces of social decomposition are challenging the forces of social composition. Unless these exploding social pathologies are reversed, they will lead to the decline and perhaps even to the fall of the American republic" (p. 8).

For instance, according to FBI data, since 1965, the juvenile arrest rate for violent crimes has tripled. In 1991, juveniles under the age of 12 committed 35 murders, 522 acts of forcible rape, and 62,168 acts of larceny-theft. In addition, the U.S. Department of Education reported that about 3 million thefts and violent crimes occur at or in close proximity to a school campus each year, and 20% of all high school students regularly carry a weapon to school (cited in Bennett, 1994a).

In 1992, the use of alcohol and drugs by adolescence was reported to be at its lowest point since 1975 when the National Institute for Drug Abuse began to monitor adolescent drug use (cited in Bennett, 1994a). But in 1993, a recent University of Michigan study showed that drug use appears to be on the rise. In particular, marijuana use by eighth graders has increased by 50% in the last two years (cited in Cain, 1994).

Perhaps most alarming is the number of adolescents engaging in premarital sex. A 1993 poll by TIME/CNN found that 55% of 16-17 year olds had sexual intercourse. Only 61% of the adolescents who had engaged in sexual intercourse used birth control every time (Gibbs, 1993). Furthermore, the National Center for Health Statistics reports that birthrates to unmarried teenagers has increased by almost 200% since 1960: in 1960, 15.3 per 1,000 teenage girls had babies out of wedlock; in 1991, 44.8 per 1,000. In addition, the rate of abortions of girls under the age of 15 increased by 18% between 1980 and 1987; and 26% of the total amount of abortions in the U.S. are performed on women under the age of 20 (cited in Bennett, 1994a). In 1991, the Center for Disease Control reported that three million teenagers are infected with sexually transmitted diseases each year; furthermore, the number of AIDS cases diagnosed in 13-19 year olds, between 1990 and 1992, increased by 48% (cited in Michigan Family Forum, 1993).

A number of other studies demonstrate the deteriorating moral conduct of our young adults (cited in Lickona, 1991). The Josephson Institute of Ethics reported that in a survey administered to 6,000 college freshmen and sophomores, 76% admitted to cheating in high school. In a 1989 Gallup poll, of the young people between the ages of 18 to 29, 89% said their generation was more selfish than people their age twenty years

ago, and 82% said they were more materialistic. A study by UCLA's Higher Education Research Institute conducted on college freshmen at approximately 550 colleges showed similar findings. In 1970, 39.1% rated "being very well off financially" as an "essential" or "very important" goal; but in 1987, that figure increased to a record high of 75.6%. In the same study, in 1970, 82.9% rated "developing a meaningful philosophy of life" as "essential" or "very important"; by way of comparison, that percentage dropped to 39.4% in 1987.

Perhaps, the most troublesome consequence of the moral decline of our adolescents is the negative effect on the overall educational environment. In 1940, according to teacher surveys, the greatest behavioral obstacles to the educational process were:

1. talking out of turn
2. chewing gum
3. making noise
4. running in the halls

And in schools today:

1. drug abuse
2. alcohol abuse
3. pregnancy
4. suicide

(cited in Kilpatrick, 1992)

The preceding brief summary of statistics portray a generation searching for guidance and struggling for survival in an increasingly hostile and perplexing world of adolescence.

Background of the Study

Moral education has been through more radical change in this century, perhaps, than any other subject area. Director of the Center for the Advancement of Ethics and Character, Kevin Ryan (1986) defines moral education as "what the schools do to help the young become ethically mature adults, capable of moral thought and action" (p. 228).

In the nineteenth century in the United States, moral education was the primary purpose of the curriculum. Following the leadership of Horace Mann, the intent of the instruction within the public schools, "sought to form a sincere piety toward the Creator, a morality based upon the example and ideas of Jesus Christ and conducive to civic peace and social righteousness," (cited in Beach, p. 12, 1992). The use of McGuffey's Readers was a popular method for teaching character and virtue; in fact, over 120 million copies were sold between 1836 and 1920. The McGuffey Reader contained virtuous excerpts from sources such as Aesop, Shakespeare, and the Bible; and in 1919, it had the largest circulation of any book, with the exception of the Bible (Kilpatrick, 1992). Continuing through the 1940s and 1950s, schools were expected to uphold traditional American values and did so through the teaching of virtuous stories and American history, and through schoolwide practices that fostered citizenship, discipline, and civic responsibility.

However, radical changes in moral education occurred in the 1960s and 1970s. Character education—the teaching of traits which children ought to know and ought to develop through habit—was criticized as being indoctrinative. Furthermore, in 1963, the Supreme Court outlawed Bible reading and prayer exercises in Murray v. Curlett. A new morality emerged

focusing on individual freedom and decision making. Values and Teaching, by Lois Rath, Merrill Harmin, and Sidney Simon (1966), introduced a philosophy of moral relativism (Kilpatrick, 1992). This new approach to moral education sought not to teach values, but instead, to enable students to clarify their own values. In 1972, Sidney Simon published Values Clarification: A Handbook of Practical Strategies for Teachers and Students, which quickly became a best-seller for teachers. Through "values clarification" exercises, the teacher's role was to encourage students to analyze their own beliefs and values; but teachers were in no way to insert their own beliefs or values into the discussion. Teachers were to assume a neutral stance on all issues, whatever the issue might be (Kilpatrick, 1992). Values Clarification models were frequently attacked by parents' groups and became less popular due to their controversial nature; nevertheless, the philosophy behind values clarification still exists in many health education and moral education curriculums today.

Also, in the 1970s, Lawrence Kohlberg (1970) introduced a slightly different direction in moral education. Kohlberg's theory --influenced by Jean Piaget's theory of cognitive development--proposed that moral development progresses through six stages, summarized as:

1. Obedience and punishment orientation
2. Instrumental relativism
3. Orientation to approval, affection, and helpfulness
4. Orientation to maintaining a social order of rules and rights
5. Social contract legalism
6. Orientation to universal moral principles

The role of the teacher is to guide students through the stages, primarily by engaging them in discussions of moral dilemmas. Again, the teacher was to maintain a relatively neutral stance on the moral issues being discussed.

Over the past decade, a number of moral education models have emerged which train students how to use reason and step-by-step decision making. Such strategies have been popular in teaching "safe-sex" and "drug awareness". More recently the concept of "traditional family values" has reemerged on the national political scene which has refueled the controversy over whose values do we teach and should public schools completely censor the role of religion in shaping moral character. Meanwhile, our young people are suffering. In 1990 a special commission composed of political, medical, business, and educational leaders stated in a report entitled Code Blue , "never before has one generation of American teenagers been less healthy, less cared for, or less prepared for life than their parents were at the same age," (cited in Bennett, 1994a, p. 9).

The role of educators continues to expand as society places more and more responsibilities on schools to solve the ills of the modern world. Yet, we are limited in the amount of influence we can have on children. The rapid disintegration of traditional two-parent homes; the lack of decency and moral standards in TV, movies, and music; and the influx of moral corruption that pervades our business world, churches, and government provide educators and children with inappropriate models for human behavior that are often confusing, materialistic, and appalling. Only when schools commit to working together with parents in promoting character in students, will we see improvement in the moral conduct of our students.

Statement of Purpose

The purpose of this study will be to examine the effectiveness of the following models of moral education:

1. character education
2. values clarification
3. moral development

Finally, I will propose a model for moral education in the middle school. This model will emphasize the study of literature and history that promotes virtue and character. Secondary emphasis will be on how an entire middle school can create an environment which fosters the development of character traits and responsible conduct.

Chapter 2

Moral education has frequently been categorized into two general approaches (Kilpatrick, 1992; Benninga, 1988) :

1. a direct approach, often referred to as character or virtues education, and
2. an indirect approach, the two most renowned models being values clarification and Kohlberg's moral development.

Before analyzing the research and criticism of these two approaches to moral education, it is important to discuss the complexity and limitations of research on moral behavior. Pritchard (1988) describes three inherent difficulties with research on moral education. First, he points to standard problems associated with social science research:

The design of any research strategy must always reflect assumptions about what the relevant observed variables might be, and statistical analyses must be wary of the risks of interpreting associations or correlations as causal factors... And of course on moral issues especially there must be concern about the biases of researchers and subjects interfering undesirably with the design of studies and the interpretation or research results (p. 481).

Second, the study of character is of great complexity—impact of heredity, socioeconomic status, school, and other environmental considerations—and

it should ideally require a long-term analysis. Third, Pritchard cites the uncertainty and contradiction found in psychology regarding moral behavior –e.g., Freudian theory, behaviorism, humanism, Sartre, Piaget and Kohlberg? Wynne and Ryan (1993) similarly refer to the relationship between education and psychology research to moral education as complex and far from definitive. Most educators tend to agree that human beings develop character traits and values, but exactly how it happens is uncertain.

Character Education

History

Traditionally, the purpose of education has been to teach children to become smart and to become good (Lickona, 1988). The original meaning of the word character is relevant to the understanding of the roots of character education: character comes from the Greek word charattein, meaning "engrave". Before a society can engrave good character, it must deem what traits and values are virtuous. Lists have often been used to emphasize and highlight what virtues a society values as most important. Perhaps, the most well-known list is the Ten Commandments, originally practiced by the Israelites. Likewise, the Greeks believed in four cardinal virtues: prudence, justice, temperance, and fortitude. Certainly, in the United States, there are numerous virtues and values listed in many of its important historical documents (e.g., the Declaration of Independence, the United States Constitution and Amendments). Aristotle described the process of habit in developing character and virtue in Nicomachean Ethics:

Moral virtues come from habit... they are in us neither by nature, nor in despite of nature, but we are furnished by nature with a capacity for receiving them, and we develop them through habit... These virtues we acquire by first exercising them, as in the case of other arts. Whatever we learn to do, we learn by actually doing it.

(cited in Bennett, 1993, p. 101)

From the 1880s through the 1920s, character education was predominant in public and private schools. Students regularly studied works of literature and history that directly taught specific, important values of American society; the use of McGuffey's Reader and the King James version of the Bible were common texts for moral instruction.

Research

In the mid-1920s, Yale psychologists Hugh Hartshorne and Mark May conducted an enormous study on the relationship between formal character and good conduct (cited in Lickona, 1988, pp. 7-8). Over 10,000 children were given opportunities to lie, cheat, and steal in a variety of different contexts—e.g. activities in the classroom, at homes, in party games, and athletic games. Ratings of children's reputations with teachers and classmates were obtained. The scores on the various tests were correlated to determine if the conduct was consistent in all situations or in specific situations only. The results of the Hartshorne & May's study (1928)

suggested:

Neither deceit nor its opposite, 'honesty' are unified character traits, but rather specific functions of life situations. Most children will deceive in certain situations and not in others. Lying, cheating, and stealing as measured by the test situations used in these studies are only very loosely related (p. 411).

Thus, the traditional, direct approach to character formation would not consistently be able to develop traits in students that would be demonstrated in all situations and environments. This study had a negative impact on the traditional support for character education. Kohlberg (1970) alluded to the Hartshorne & May study and summarized the implications of the study as:

1. You can't divide the world into honest and dishonest people.
Almost everyone cheats some of the time.
2. If a person cheats in one situation, it doesn't mean he will or won't in another.
3. People's verbal moral values about honesty have nothing to do with how they act. (pp. 63-64).

Furthermore, Kohlberg referred to character or virtues education as a "bag of virtues" approach to moral education. In fact, he asserted that such things did not even exist; "virtues and vices are labels by which people award praise or blame to others, but the ways people use praise and blame toward others are not the ways in which they think when making moral decisions themselves" (p. 63).

Other recent analyses of Hartshorne & May's study have shown a higher correlation between character traits and cross-situational conduct (Burton, 1963; Rushton, Brainerd, & Pressley, 1983). Rushton, Brainerd, & Pressley (1983) precluded their analysis of the Hartshorne & May studies by explaining the importance of aggregation or the reliance on more than one measurement for determining a causal relationship. Rushton, Brainerd, & Pressley found that the correlation of the individual five behavioral measures in the Hartshorne et al. study indicated an average correlation of .20, but when they aggregated the five measurements into a battery they indicated a much higher correlation of .61. Rushton, Brainerd, & Pressley concluded:

Correlations of .50 and .60 based on aggregated measures support the view that there is cross-situational consistency in altruistic and honest behavior (p. 23)

Furthermore:

Examination of the relationships between the battery of altruism tests and batteries concerned with honesty, self-control, persistence, and moral knowledge suggest there may be a general moral factor (p. 23).

Between the 1930s and 1950s, there was little research done on moral formation, and character education continued in its traditionally direct approach until the 1960s when values clarification and Kohlberg's moral development theory emerged.

Values clarification

History

According to Lickona (1991), the 1960s and 1970s was an era distinguished by the rise of "personalism" and the celebration of the self or inner life; more value was placed on rights, freedom, and expressing oneself than on responsibility, commitment, and fulfilling obligations to family, church, community, and country. In 1966, a Columbia University Professor Louis Rath published Values and Teaching which recommended a new approach to teaching values. The teacher's role was to help students learn how to clarify their own values through choosing, prizing, and behaving. According to Rath, Harmin, and Simon (1966), in order for something to be defined as a value, it must be:

1. chosen freely
2. chosen from alternatives
3. chosen after careful consideration of each alternative
4. prized or cherished
5. publicly affirmed
6. acted upon
7. acted upon regularly (p. 28)

Values clarification exercises quickly became popular with teachers because they were simple to use, required no specific training, and allowed teachers to be "values-neutral". Lickona (1991) cited two common values clarification techniques from Simon, Howe, and Kirschenbaum's Values Education (1972):

Values Whip

The teacher or student poses a question to the class and provides a few moments for the members to think about their answers. Then the teacher whips around the room calling upon students to give their answers.

Sample questions:

What is something you are proud of?

What is some issue about which you have taken a public stand recently?

What is something you really believe in strongly?

Values Voting

The teacher reads aloud, one by one, questions which begin, "How many of you...?" Then the class votes with a show of hands.

Sample questions:

_____ think there are times when cheating is justified?

_____ like to read the comics first thing in the Sunday paper?

_____ would like to own a sailboat?

_____ think capital punishment should be abolished?

_____ approve of premarital sex? (pp. 10-11)

Values clarification techniques were incorporated into models for subject areas as diverse as, drug education, sex education, life skills, attitudes toward reading, social studies and science.

Research on Values Clarification

Lockwood (1975) was critical of Rath's, Harmin, and Simon's Values and Teaching (1966). In particular, Lockwood noted the similarity between values clarification and Carl Rogers's description of client-centered therapy, "the teacher who would employ value clarification is urged to be nonjudgmental, trusting, a good listener, student-centered and, at times, to express 'unconditional acceptance of the student and problem'" (p. 40). Lockwood asserted that values clarification techniques are essentially a form of treatment or therapy, and that the process would be better described as emotional-affective, rather than rational-intellectual. Kilpatrick (1992) also noted the connection between Carl Rogers's non-directive, nonjudgmental therapy technique and values clarification.

Furthermore, Lockwood states that, "values clarification represents an indefensible moral point of view" (p. 46). By consistently cautioning teachers against moralizing or indoctrinating their own views, and by insisting that all values are equally valid, they are condoning the moral point of view of an ethical relativist which can be used by an individual or society to justify any behavior or action. Finally, Lockwood points to the inherent conflict which exists when two opposite positions encounter each other—e.g., tolerance and fascism. How does one resolve the impending conflict over two values which are esteemed equally valid by values clarification advocates?

In another study by Lockwood (1978), he conducted a meta-analysis of the research on the demonstrated effects of values clarification and moral development curricula. Lockwood limited his study to research between 1971 to 1976 on school-age subjects in normal school settings. Thirteen studies of values clarification on a variety of dependent variables were

reviewed : self-esteem, self-concept, drug usage, reading ability, attitudes and abilities in science and ecology, classroom behavior, values, and other variables (I will refer to the second-half of Lockwood's study--on Kohlberg's moral development--in the next section). Some of the factors Lockwood paid critical attention to were:

1. How reliable and/or valid were the measures?
2. Were the measured dependent variables consistent with the objectives of the treatment?
3. Were appropriate statistical tests employed?
4. Was the treatment consistent with the Values Clarification or Moral Development approach?
5. Did the sample reflect the population targeted for treatment?
6. Were the treaters adequately trained in the approach being studied?

(p. 329)

After a critical review of the 13 selected studies, Lockwood concluded "there is no evidence that values clarification has a systematic, demonstrated impact on students' values" nonetheless, he added, "although no enduring effect can be claimed, values clarification on the basis of teachers' perceptions and a measure of observable behavior, appears to positively affect students' classroom behavior" (p. 344).

There is little conclusive evidence that demonstrates the claimed positive effects of values clarification on the moral attitudes, and especially, behaviors of children. Furthermore, many have contested that values clarification may have an adverse effect on moral behavior (Lockwood,

1975; Sommers, 1984; Ryan & Greer, 1989; Wynne, 1985/1986). It is also interesting to note that Merrill Harmin, values clarification proponent and co-author of Values and teaching with Raths and Simon, later stated (1988):

I must agree with some of that criticism. Our emphasis on value neutrality probably did undermine traditional morality, although that was never our intent.... As I look back, it would have been better had we emphasized the importance of helping students both to clarify their own personal values and to adopt society's moral values. (p. 25)

Moral Development

History

Lawrence Kohlberg's theory of moral development is deeply rooted in cognitive psychology, particularly the work of Jean Piaget (1932). Piaget's theories of moral growth came from years of studying children playing at home. He told them stories involving a moral dilemma and noted their responses. Piaget concluded that older children responded with more mature responses. Younger children operated from a position of heteronomy, or the constraint of external authority, and older children operated from autonomy, or self-rule (cited in Clouse, 1993). Children between the ages of three and seven are usually in heteronomy under the authority of a parent. In heteronomy, to be good is to respect those in authority, to obey their command, and to accept the reward or punishment in accordance with the behavior. From seven or eight years of age to eleven or twelve, children's responses shift towards autonomy. In autonomy, children begin to show a concern for others similar to the philosophy of the Golden Rule where one desires to treat others in the same

way one would want to be treated. Furthermore, Piaget asserts (1932) that heteronomy and autonomy will:

"co-exist at the same age and even in the same child.... Objective responsibility diminishes on the average as the child grows older, and subjective responsibility gains correlatively in importance. We have therefore two processes partially overlapping, but of which the second gradually succeeds in dominating the first" (p. 129).

Finally, at the age of eleven or twelve, the child's responses demonstrate a shift to a position of equity where he or she embraces concepts of altruism and universal love and forgiveness. At this level of Piaget's moral development, an individual becomes a moral relativist, aware of differing points of view toward rules. However, the majority of Piaget's work focused primarily on heteronomy and autonomy.

Kohlberg, like Piaget, also emphasized the form of moral thought rather than observable, moral behavior (Clouse, 1993). However, Kohlberg's research focused on adolescents and young adults, rather than young children between the ages of four and twelve. Furthermore, Kohlberg's theory begins in infancy and extends through adulthood. Kohlberg's theory of moral development consisted of three levels, and each level was composed of two distinct stages. The term conventional is used to describe the three levels. Conventional means what is right and wrong according to the conventions of acceptable behavior for a society.

Kohlberg's first level of moral development is the preconventional level. At this level, a child reasons according to the physical consequences of a

behavior rather than what society deems to be right or wrong. To do good means to satisfy one's own needs.

In the next level, the conventional level, loyalty and conformity to the expectations of family, group, and nation, is a value in its own right, regardless of the individual consequences. To be good means to please and help others and to do one's duty.

Finally, in the third level, the postconventional level, a person reasons according to the moral principles that have been examined critically and have been affirmed by the whole society. This level also emphasizes human rights and justice and respect of all human beings. (See Appendix A for a complete description of Kohlberg's Six Stages, by Good & Brophy, 1986)

The typical method for determining an individual's stage of moral reasoning is through the use of a story containing a dilemma. Here is an account of, perhaps, the most well-known story:

One such story is of a man named Heinz who lived in Europe. His wife was near death from a special kind of cancer, but there was one drug, a form of radium that the doctors thought might save her. The druggist in the town was charging ten times what it cost to make and told Heinz he could not have any of it unless he paid \$2,000 in advance. Heinz said that even if he borrowed all that he could, it would amount to \$1,000. He asked the druggist to either sell it for less or let him pay the rest later, but the druggist said no. So, Heinz,

being desperate, broke into the store and stole the drug for his wife.
(cited in Clouse, 1993, p. 237)

After reading the story, the question is asked, "Did Heinz do the right or wrong thing?" The nature of the response would dictate the stage of moral development of the individual. For example, a preconventional Stage 1 response might be, "Heinz should not have done that because if he gets caught, he will be punished, and go to jail." A conventional Stage 4 response might be, "Heinz was wrong because it is against the law to steal." And a postconventional Stage 5 response might be, "Heinz did the right thing; it would be more wrong to let his wife die" (Clouse, 1993).

As an individual's reasoning advances through each of the six stages, the individual develops a broader, more reversible, moral perspective (Wilcox, 1988).

Research on Moral Development

Kohlberg based his theory of moral development on a longitudinal study he conducted on 58 boys over a 20 year period. After presenting the moral dilemmas to the subjects, he would ask them what would be morally right, and why the action would be right. The subjects were males of the ages of 10, 13, and 16. After three years he would go back and pose the same moral dilemmas to the subjects to see if their moral reasoning had changed. After the twenty year period, the study (Colby, Kohlberg, Gibbs, and Lieberman, 1993) concluded:

1. 56 of 58 subjects showed upward stage change;

2. only four subjects showed a downward shift (to a lower stage) between any two testings;
3. no subject skipped any stage;
4. only eight subjects in the sample (14%) showed any reasoning at the highest stage, Stage 5.

(cited in Lickona, 1991, p. 242)

In the second half of Lockwood's study (1978)--cited earlier in Research on values clarification--he evaluated 11 studies conducted on moral development curricula. Studies on moral development generally utilize a Moral Maturity Score (MMS) which is the weighted average of the subject's stage of reasoning on moral issues. Stage one is assigned a 100 point value, Stage two is assigned a 200 point value, and etc. A 100 point gain, in other words, would be a one stage gain. Data is gathered by use of an oral interview, rather than a written questionnaire. Kohlberg and his associates discouraged the use of written questionnaires, and Lockwood cited this fact as a major weakness in the studies of moral development.

On the basis of the 11 studies Lockwood evaluated, he concluded that the direct discussion of moral dilemmas produced significant gains in moral reasoning. The direct discussion method typically involves the instructor attempting to advance the level of discussion to a "plus-one matching", or to one level above the levels being presented by the student or subjects. The two most valid and reliable studies, according to Lockwood, showed an average increases in moral reasoning of almost 50 points, or one-half a stage. Lockwood noted that the mean development gains were primarily in the Stage 2 and Stage 3 range and that not all subjects advanced consistently in moral reasoning. Furthermore, he concluded that little evidence demonstrated moral development as being effective in stimulating

students' moral reasoning beyond Stage 4. Finally, Lockwood offered a number of recommendations for future research:

The Moral Maturity Score should not be the only developmental variable reported....researchers should establish some minimum level of MMS increase before claiming developmental changes for individual subjects....Raising MMSs is an abstract and long-term pursuit. Researchers would provide an important service by identifying the extent to which changes in moral reasoning are associated with observable or inferred changes in the behavioral, affective, and cognitive realms....research is needed to establish the relationship between moral reasoning and citizenship.

(pp. 360 & 361)

Gilligan (1982) criticized Kohlberg's theory on moral development as being male-orientated. The fact that Kohlberg's initial study was conducted exclusively on 58 boys certainly adds merit to Gilligan's claims. According to Gilligan, males view moral dilemmas differently than females. In her book, In a Different Voice, Gilligan asserted that when confronted with a moral dilemma, women are more apt to be responsive to human relationships and the feelings of others. In addition, women are more inductive in thinking, more attached, and more likely to view caring as the basis of morality. In contrast, Gilligan believed that men are more deductive in thinking, more separated or detached, and more likely to view justice or the rights of others as the basis of morality. Consequently, women at the conventional level of moral reasoning would be more likely to score at Stage

3, and men would be more apt to score at Stage 4. Furthermore, men would be more likely to advance to Stage 5, according to Gilligan's theory. Theoretically, the basis for Gilligan's concerns seem valid, but the research on her theory has been inconclusive. Clouse (1993) noted:

Research that supports or refutes Gilligan's claim of gender differences has, for the most part, been done with adults rather than with children or young people. Gilligan interviewed twenty-nine women who were considering having an abortion, a real-life moral dilemma involving care and responsibility both for the self and for the unborn child. It would be difficult to find a comparable dilemma for men" (p. 249).

Clouse cited a number of studies that supported Gilligan's theory that men score higher than women, other studies that showed women scored higher than men, and more recent studies that demonstrated no significant differences in scores between males and females.

Another project by Kohlberg was the creation of a "just community" school in Cambridge, Massachusetts, in 1974. It was called the Cluster School, and it consisted of thirty students, six teachers, dozens of consultants, and Lawrence Kohlberg. All parties had an equal say in how the school was operated. Kohlberg explained, "The only way school can help graduating students become persons who can make society a just community is to let them try experimentally to make the school themselves" (cited in Sommers, 1984, p. 384). Professor Sommers (1984) reported some of the negative outcomes of the experimental school:

these students were forever stealing from one another and using drugs during school hours. These transgressions provoked a long series of

democratically conducted "town meetings"... The students were frequently taken on retreats where many of them broke the rules against sex and drugs. This provoked more democratic confrontations where, Kohlberg was proud to report, it was usually decided for the sake of the group the students would police one another on subsequent retreats and turn in the names of the transgressors" (p. 384).

Sommers also added that the school was racially divided and fighting between the teachers and Kohlberg was commonplace. Nevertheless, the school lasted only five years. Kohlberg (1978) wrote in The Humanist:

Some years of active involvement with the practice of moral education at Cluster School has led me to realize that my notion... was mistaken...the educator must be a socializer teaching value content and behavior, and not only a Socratic or Rogerian process-facilitator of development... I no longer hold these negative views of indoctrinative moral education and I believe that the concepts guiding moral education must be partly "indoctrinative." This is true, by necessity, in a world in which children engage in stealing, cheating, and aggression. (cited in Kilpatrick, 1992, p. 92)

Summary

On the basis of the research on moral education from a scientific perspective, it is difficult to draw any conclusions as to which method of moral education is most effective. The research on the effectiveness of character education and its consistent impact on the moral behavior of children is inconclusive; nevertheless, it has the been the traditional

approach to moral education throughout American history and throughout most of civilization. The research on values clarification has shown that it has no significant effect on the attitudes and values of students; many have argued that its nonjudgmental approach is one of ethical relativism. In comparison, the research on moral development demonstrates a limited success for improving students' moral reasoning—an average improvement of one-half stage—but virtually no direct implications on its impact for moral behavior. Furthermore, research shows that moral development has been unable to consistently advance students past Stage 4.

Yet, the analysis of the research on direct and indirect approaches to moral education raises a number of vital, philosophical issues. Pritchard (1988) addressed a number of issues regarding the formation of good character. In particular, Pritchard's discussion focused on the attractiveness and definition of good character, the issue of indoctrination, and the influence of politics and religion on moral education.

First, there has been general, widespread support for moral education. Public opinion polls (Gallup, 1980 & 1984) demonstrate strong public support for the teaching of values in education. The rise in juvenile crime, alcohol and drug abuse, and the negative and costly consequences of adolescent sexual behavior have alerted society to the desperate need for moral education for our youth today.

Nonetheless, critics of moral education—particularly towards proponents of direct approaches to moral education—raise the question, "Whose values do we teach?" Pritchard (1988) advises educators that "it is crucial to the argument for such programs that character is something of discernible value that meets with widespread acceptance" (p. 472). Yet critics of character education claim that there is no accepted common

tradition of values (Lockwood, 1985-1986; Paske, 1985-1986).

Furthermore, what is to be done when conflicts between values emerge?

For example, is one to strictly adhere to the virtue of honesty, even if it may be in direct conflict with the virtue of kindness? While these questions deserve careful thought and attention, Pritchard admits:

it may be inappropriate and unrealistic to demand that character education advocates provide definitive solutions to all of them. It is arguable that the purpose of efforts to encourage the formation of character is to provide only the basic orientation of a proper moral perspective, not sophisticated responses to the persistently vexing questions of a proper moral philosophy.

(p. 474)

Perhaps the biggest controversy regarding moral education—particularly character education—is the issue of indoctrination. The question must be asked, "Is the learner being forced to adopt a particular moral viewpoint without being allowed the opportunity to critically and rationally examine the validity of such moral values?" Pritchard defines it as, "indoctrination in the pejorative sense involves the notion of a deliberate attempt to inculcate beliefs, attitudes, and values into the student without providing a justification for them, leaving the student unable to assess them critically" (p. 477). Character education directly encourages the acceptance of certain moral values by its subjects. Values clarification and moral development avoid imposing specific moral values; instead, they rely on the process of attaining them.

Thus, if the subject is given the opportunity to choose self-consciously and critically whether to adopt the virtue or moral value, character education would not be so defined as indoctrinative. Pritchard asserts that even the indirect, autonomous approaches to moral education could be construed as indoctrinative, "If the teacher is so concerned to protect the student's autonomy that he or she offers no moral guidance at all, then the student will choose his or her values in an autonomous but also uncritical and unjustified manner" (p. 478). In this case, a form of reverse-indoctrination would seem to exist. Pritchard concludes that any approach to moral education has the potential to be used for indoctrinative purposes.

Finally, Pritchard addresses the influence of politics and religion in moral education. Whenever decisions are made regarding the moral education of youth, a natural suspicion should arise over whether any special interests might exist for the benefit of a specific political or cultural party, rather than for the serving of a legitimate educational purpose. Thus, it is imperative that the political implications of any moral education curriculum be reviewed according to its merit for society, as a whole. In particular, educators must discern between virtues of character that are common to the culture of the day and from the virtues that have enjoyed a more lasting and traditional influence. Pritchard explains:

To the degree that a character education program reflects moral convictions that are enjoying a merely temporary popularity—or even consensual support—then even an effective program will become obsolete as soon as the social mood swings once more. And if those convictions are not clearly distinguished from any genuine virtues, the whole lot may be discarded in the next movement of moral education

reform. Unfortunately, popular opinion can be both fickle and indiscriminating, with the result that when the faddish elements of a reform in moral education are abandoned, so are its authentically good constituents.

(p. 487).

This, perhaps, best illustrates the general confusion and lack of agreement among educators and society towards moral education during the past thirty years.

Finally, Pritchard discusses the controversy of religion in moral education. First, Pritchard recognizes the concern of our Founding Fathers toward the role of religion in America, as evident in the Constitution and its Amendments. Many of the Founding Fathers believed that a people's religious beliefs would determine their actions and that religiously informed moral education should be part of the education process. Perhaps America might be reminded of the words of George Washington in his Farewell Address:

And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that National morality can prevail in exclusion of religious principle.

Yet, there have been recent attempts in public education to censor the role of religion in public education, particularly in history and literature textbooks (Vitz, 1985). Pritchard asserts:

the history of civilization immediately demonstrates the absurdity of omitting all mention of religion from educational practice. The failure to consider the influence of religious ideas and religiously motivated events simply distorts history, and so the demands of truth in education require the presentation of the role of religion in history.
(pp. 488-489)

Who can discount the vital role of religion in the Pilgrims coming to America, in the battle over slavery in the Civil War, and in the Civil Rights movement led by Reverend Martin Luther King, Jr. The dilemma that faces public education today is how can public education avoid "respecting an establishment of religion" without "prohibiting the free exercise thereof".

A final comparison between the two general models of moral education might best be illustrated by a question posed to parents by Kilpatrick (1992):

As a parent which of the two models below would you prefer the school to use?

- A. The first approach encourages students to develop their own values and values systems. This approach relies on presenting the students with provocative ethical dilemmas and encouraging open discussion and exchange of opinion. The ground rule for discussion is that there are no right or wrong answers. Each student must decide for himself/herself what is right or wrong. Students are encouraged to be nonjudgmental about values that differ from their own.

B. The second approach involves a conscious effort to teach specific virtues and character traits such as courage, justice, self-control, honesty, responsibility, charity, obedience to lawful authority, etc. These concepts are introduced and explained and then illustrated by memorable examples from history, literature, and current events. The teacher expresses a strong belief in the importance of these virtues and encourages his/her students to practice them in their own lives. (p. 93)

The critical question facing educators today is not whether moral education has a place in public schools, but which approach will be most successful in transmitting the desired character traits valued by America.

Chapter 3

Rationale for Character Education

As the end of the twentieth century approaches, it is crucial that educators focus their attention on how to prepare students both academically and morally. While the techniques of values clarification and moral development may be socially and intellectually stimulating, these indirect approaches to moral education lack content and are ineffectual in producing the ethical behavior so many of our youth are wanting today. At this critical era in American history, it is essential for education not only to raise moral questions, but also to provide direct guidance and instruction.

The primary moral educators of children have always been parents, yet the tragic state of our nation's families today is having a detrimental effect on the vitality and moral upbringing of our youth. Barbara D. Whitehead of the Institute for American Values stated:

If we fail to come to terms with the relationship between family structure and declining child well-being, then it will be increasingly difficult to improve children's life prospects, no matter how many new programs the federal government funds. Nor will we be able to make progress in bettering school performance or reducing crime or improving the quality of the nation's future work force—all domestic problems closely connected to family breakup. Worse, we may contribute to the problem by pursuing policies that actually increase family instability and breakup" (cited in Bennett, 1994a, p. 49).

Thus, it is essential that parents, schools, and religious groups work together to build character and moral substance in young people. Schools

must take a more active and supportive role in the development of children's character. During the past 30 years, many schools have approached moral education from a nonjudgmental and morally-relativistic perspective, sending strong messages to children that what is right and what is wrong is up to the individual. Consequently, the values that parents, churches, and communities have desperately tried to teach have often been subverted. Wynne & Ryan (1993) assert that the school norm should be to reinforce the values of parents and the community.

The present moral environment for children is described by Lickona (1988) as a "values vacuum" that is the result of the breakdown of the family and of schools turning away from moral education, compounded with the rise of power and influence of the mass media. Consequently, many adolescents are learning their values from television, music, and Hollywood. Lickona (1988) explains, "In the average American home, the television set is on seven hours a day, promoting such 'values' as violence, lawbreaking, casual sex, and the belief that possessions make you happy" (p. 8). One only needs to observe the value-laden MTV or the popular, nonjudgmental, morally-tolerant talk shows that are on television after school to understand where American children are learning their values. Kilpatrick (1992) calls the entertainment world the real moral educator of the young.

We need to return to traditional approaches to moral education and to avoid relying on haphazard, morally-relativistic approaches. Wynne (1985/1986) advises, "If we want to improve the ways we are now transmitting morality, it makes sense to recall the way morality was transmitted before youth disorder became such a distressing issue" (p. 4). Character education is the most practical, the most traditional, and the most ethical approach.

At the heart of the philosophy of character education is the acknowledgement that living a moral life is a great struggle. To live a moral life means more than being able to clarify or reason what is good; it means having the conviction, the discipline, and the will to do what is good. Nearly 3,000 years ago Solomon described in the book of Proverbs the wisdom that his father, King David, had passed down to him. This passage contains truths that all who are concerned about morality should consider:

Lay hold of my words with all your heart; keep my commands and you will live. Get wisdom, get understanding; do not forget my words or swerve from them....I guide you in the way of wisdom and lead you along straight paths. When you walk, your steps will not be hampered; when you run, you will not stumble. Hold onto instruction, do not let it go; guard it well, for it is your life. Do not set foot on the path of the wicked or walk in the way of evil men. Avoid it, do not travel on it; turn from it and go on your way. (Proverbs 4:4-5, 11-15; NIV)

Education must once again commit to this vital mission of pointing students in the right path, and this includes pointing out the paths that lead to destruction.

In Educating for Character, Thomas Lickona (1991) states, "Good character consists of knowing the good, desiring the good, and doing the good—habits of the mind, habits of the heart, and habits of action" (p. 51). According to Lickona, moral knowing, feeling and acting are interrelated and influence each other in different ways (see Appendix B for a diagram of Lickona's model). Schools need to do more than instruct students in how to reason and to clarify what is good. To love the good and to have the self-

discipline to resist the temptation to do what is wrong are also necessary aims.

Character education is far different from values clarification which exhorts children to find their own way or their own values. Even though we live in an increasingly pluralistic society, there are certain values that most Americans agree are essential to the survival of this world. Bennett (1994a) states, "we shouldn't be reluctant to declare that some things—some lives, books, ideas, and values—are better than others. It is the responsibility of the schools to teach these better things" (p. 45). It is not surprising that Character education has been receiving increasing attention and support from philosophers, psychologists, parents, and educators (Kilpatrick, 1992). Parents, teachers, and politicians must unite in salvaging that which is good about this country and teach those virtues to the next generations. Surely, the good of the United States has always been the magnet which has attracted millions of immigrants to this country and which has been precious enough to defend even at the cost of hundreds of thousands of lives. These values are important enough that we can no longer naively hope that children will one day discover them on their own.

Implementation of Character education

The first step in implementing character education into the curriculum is to decide which values should be taught. Traditionally, parents and teachers made those decisions. Wynne & Ryan (1993) assert that new agencies now exert control over the content or values of moral education—e.g., courts, Congress, media, and various special interest groups—which has weakened local control. The local community must reestablish control

over its moral environment. It is essential that input and support from parents and the community be obtained in the developing stages of a character education program. When schools enlist parents in the discussion over which values to teach, Lickona (1991) explains, "The school can say to parents, 'The values we'd like to teach in the classrooms--- responsibility, kindness, cooperation, hard work--- are the same ones you say you want for your children'" (p. 401). More importantly, through collaboration with parents, educators will gain an invaluable ally.

Conflicts will often emerge over which values should be taught; however, lists should first include only the basics of character formation. Bennett (1994b) explains:

And we need not get into issues like nuclear war, abortion, creationism, or euthanasia. This may come as a disappointment to some people, but the fact is that the formation of character in young people is educationally a task different from, and prior to, the discussion of the great, difficult controversies of the day. First things first. We should teach values the same way we teach other things: one step at a time. We should not use the fact that there are many difficult and controversial moral questions as an argument against basic instruction in the subject. After all, we do not argue against biology or chemistry because gene splicing and cloning are complex and controversial....Every field has its complexities and controversies. And every field has its basics, its fundamentals. (pp. 48-49)

An excellent example of basic values are the Greeks' four cardinal virtues: prudence, justice, courage, and temperance. Other lists have been

constructed by educators and school districts in recent times (see Appendix C). Lists should consist of the virtues a school most wants its students to learn. Furthermore, basic values that children seem to be most lacking should receive first priority. Wynne & Ryan (1993) caution educators, however, not to presume a "perfect" list is attainable; lists are often arbitrary and overlap. Furthermore, Wynne & Ryan (1993) defended the merit of constructing lists of values , stating:

such concern about comparing virtues has sometimes led moral education down the slippery path of relativism and ambivalence, or of tendentious attempts to compare different virtues. Everyday experience shows that the typical moral problems for young people do not arise from subtle moral conflicts. Instead, the problems occur because many young people fail to observe even rudimentary rules.
(p. 58)

Again, it is imperative that values receive parental and community backing.

Once the school has constructed its list of values, there are number of instructional strategies that can be used to foster the desired behaviors. In 1990-1991, the Jefferson Center for Character Education pilot-tested a values education curriculum in 25 elementary and middles schools in the Los Angeles Unified School District. Before implementing the program, the Jefferson Center for Character Education identified five essential language and thinking patterns that would need to be addressed if students were to learn and to practice the desired character traits (Brooks & Kann, 1992):

1. Children aren't born with a systematic method for making ethical decisions. Unless someone—at home, at school, or elsewhere—

teaches them how, they don't know the first step, much less have a step-by-step procedure.

2. Students often can't see their own strengths....they spend little time thinking about all the things they do right.
3. Many students don't view themselves as being in control of their lives. A sense of victimization encourages them to blame other people for their own mistakes, and not to accept responsibility for their won successes.
4. Students usually don't know about the intermediate steps in a goal-setting process.
5. Students generally are unable to translate value-laden words into behavior.

With these observations in mind, the Jefferson Center Character Education implemented strategies that directly worked to remedy the above student limitations. First, a school must identify the core list of values to be taught during the school year. Then a different value is focused on per week, month, or marking period. Instruction begins by introducing what the virtue means—e.g., courage—and then the value is explained, illustrated, and recognized and/or rewarded. Brooks and Kann (1992) prescribed several instructional strategies for teaching the virtue "courage" (see Appendix D). In addition, the Jefferson Center teaches a process for making ethical decisions which is called the STAR method (Brooks & Kann, 1992):

Stop before you act.

Think about the ABC's of behavior (*alternatives*, both good and bad; which *behavior* to choose; and what the *consequences* of

the choice will be).

Act on your decision.

Review the impact of your act on your goals and on other people.

(p. 27)

Character education requires a methodical approach that includes an introduction of each value; an explanation and demonstration of the value; and instruction in how to make ethical decisions.

Stories and Moral Education

One of the most powerful ways for demonstrating a value in action is through the use of stories. Historically, the story has been the most common instrument for passing on the most important values from one generation to the next. Ryan (1991) explains, "the stories handed down from generation to generation, from epoch to epoch, carried the human experience, the fruits of what the species had learned. For most of recorded history, stories were the dominant means of education" (p. 316). The Greeks, for example, wove story, morals, and religion together into drama.

In Actual Minds, Possible Worlds, Jerome Bruner (1986) described the two primary methods whereby human make meaning of the events and experiences around them. One method is propositional thinking, or the use of reason in an abstract and context-independent manner. The other method is narrative thinking, which is a more concrete and context-dependent method of making sense of life's experiences. In narrative thinking, life is a story where people and the setting—time and place—all carry significance. Kohlberg understood this truth to a limited degree in his use of stories with a moral dilemma. But Kilpatrick (1992) explains:

Kohlberg's approach to moral education is in this tradition. His dilemmas are stories of a sort, but they are stories with the juice squeezed out of them. Who really cares about Heinz and his wife? They are simply there to present a dilemma....The important thing is to understand the principles involved. Moreover, a real story with well-defined characters might play on a child's emotions and thus intrude on his or her thinking process. (p. 132)

Thus, greater empathy and meaning are drawn from a study of morals when concrete, rather than abstract, characters and settings form the context of the discussion. Gilligan's (1982) conclusions about Kohlberg's theory and its bias towards the way men analyze moral dilemmas in contrast to women—through reason and detachment rather than feeling and attachment—give support to Bruner's theory.

Stories are an effective tool for teaching morals because they appeal to the mind and to the heart. Kilpatrick (1992) even questions, "whether moral principles make any sense outside the human context of stories" (p. 135).

Jesus realized the power of a story, for He often spoke in parables to illustrate a moral truth to His disciples and followers—e.g. the Prodigal Son, the Wedding Feast, the Lost Sheep, and etc. Clearly, the power of the story was manifested in American history through the enormous contribution of Harriet Beecher Stowe's Uncle Tom's Cabin. In fact, Lincoln, once greeted Stowe by saying, "So this is the little lady who started the big war" (cited in Kilpatrick, 1992, p. 141).

In The Republic, Plato recognized the importance of the story in the moral upbringing of children:

You know that the beginning is the most important part of any work, especially in the case of a young and tender thing; for that is the time at which the character is being formed and the desired impression is more readily taken....Anything received into the mind at that age is likely to become indelible and unalterable; and therefore it is most important that the tales which the young first hear should be models of virtuous thoughts. (cited in Bennett, 1993, p. 17)

Ryan (1991) asserts that there are four characteristics of stories that make them an influential tool for moral instruction. First, a story grabs the attention of the audience. Second, a story is generally about persons or creatures to whom the reader can identify or relate; consequently, the reader can compare or measure his or her own moral compass to the character(s) in the story. Third, Ryan (1991) states, "stories make abstractions come alive" and "give meaning to terms such as a good life, selfishness, kindness, and courage" (p. 317). Fourth, a story stimulates not only the mind, but also the heart. The reader is invariably led to fall in love with some characters and to despise others.

Stories illustrate moral thought and moral behavior in action. Unfortunately, in many classrooms in our nation today, the great moral classics have been replaced by contemporary adolescent novels that are often void of any meaningful moral values. Teachers must resist the temptation to follow the allow-students-to-read-what-they-want-to-read-as-long-as-they-read philosophy. Surely, there is a time and place for children to read stories of their own choosing, but teachers must realize the urgency of exposing children to the stories which ignite the moral understanding and passion of youth.

Bennett (1994b) stated, "Children should have at their disposal a stock of examples illustrating what we believe to be right and wrong, good and bad---examples illustrating that what is morally right and wrong can, indeed, be known, and that there is a difference" (p. 48). Moreover, Wynne & Ryan (1993) add, "Our young need to be enveloped by heroic individuals and images" (p. 149). To explain, World Atlas conducted a survey three times in the 1980s of students between the eighth and twelfth grade, asking, "Who is your hero?" Wynne and Ryan (1993) summarized the results of these surveys:

Among the 30 designated by the respondents, there is no Jefferson, Washington, or Lincoln; no Eleanor Roosevelt, Jane Addams, or Mother Teresa; no Edison or Jonas Salk or Madame Curie; no Henry Ford or Lee Iacocca; no Abigail Adams or Annie Sullivan; no sign of Bush or Dukakis. Instead there was Eddie Murphy, Arnold Schwarzenegger, Prince, Michael Jackson, Burt Reynolds, and a smattering of sports stars....What emerges from these surveys is a picture of children confusing celebrity with the virtue and enduring fame that are the accompaniments of heroism. (p. 150)

Consequently, schools need to showcase the enduring heroes and heroines from history, literature, and contemporary society, so children can have a rich and varied storehouse of moral models to draw upon.

What stories should then be taught? William Bennett (1994b) addressed this question in his book, The De-Valuing of America:

If we want our children to know about honesty, we should teach them

about Abe Lincoln walking three miles to return six cents and conversely, about Aesop's shepherd boy who cried wolf. If we want them to know about courage, we should teach them about Joan of Arc, Horatius at the bridge, and Harriet Tubman and the underground railroad. If we want them to know about persistence in the face of adversity, they should know about the voyages of Columbus and the character of Washington during the Revolution and Lincoln during the Civil War. And our youngest should be told about The Little Engine That Could. If we want our children to respect the rights of others, they should read the Declaration of Independence, the Bill of Rights, the Gettysburg Address, and Martin Luther King, Jr.'s "Letter from Birmingham Jail." From the Bible they should know about Ruth's loyalty to Naomi, Joseph's forgiveness of his brothers, Jonathon's friendship with David, the good Samaritan's kindness toward a stranger, and David's cleverness and courage in facing Goliath. These are only a few of the hundreds of examples we can call on" (p. 48)

A number of resources are available for educators who want to utilize stories to teach students to know, to love, and to practice good character. William Bennett (1993) published a best-seller The Book of Virtues: A treasury of great moral stories. Also, William Kilpatrick (1992) provided a guide and anthology to great books for children in Why Johnny Can't Tell Right From Wrong (see Appendix E for a copy of Kilpatrick's anthology).

Nevertheless, good teaching involves more than exposing students to the legendary, heroic models from literature and history books. Teachers need to maximize the moral lessons from stories by engaging students in

thoughtful, reflective discussion. Wynne & Ryan (1993) list several recommendations for training teachers to be effective in developing the moral literacy of students (see Appendix F). In addition, McKinney (1993) provides a number of extension ideas for middle school teachers to use to encourage a more dynamic and meaningful encounter with heroic figures in stories (see Appendix G).

Schools need to rediscover the important purpose of using stories to promote good character and virtue. Ryan (1991) illustrates—in the form of a story—the lessons that have been learned about moral education over the past thirty years:

Once upon a time, we silenced our storytellers and packed away our stories and told our children to leave the village and wander the arid plains seeking their own sense of what is right and what is wrong, their own moral reality. Some few found bits and pieces of moral meaning: "Might makes right." "Be your own best friend." "Look out for old Numero Uno." "The one who has the most toys at the end wins." Many others forgot or simply stopped looking for the moral and turned to other things, like basic survival or nonstop pleasure or both. Now we villagers are gathering together in small groups and questioning one another about the rumors we hear about our young, about how confused they are and how barbarously some of them are acting. The king's wise men who banished the story and the storytellers are beginning to get sharp questions from the mothers and fathers. There is disappointment and rage building up in the kingdom. (p. 317)

Stories are a powerful tool for teaching children to know what is good and to love what is good.

Developing a Moral Ethos

Another major factor in the moral education of students is accomplished through the school's atmosphere or ethos. The ethos includes the environment or spirit of the classroom, hallways, cafeteria, buses, and etc. The principal, teachers, support staff, other students, and parents all contribute to this moral atmosphere and community.

The teacher is the person who has the most direct influence on the moral education of students within the school. If schools are serious about teaching students to be of good character, it only follows that teachers—as well as, principals and support staff—must be role models. Up until the last thirty years, teachers were expected to be role models. But the philosophies of values clarification and moral development called on teachers to be "value-neutral" and "nonjudgmental". Children today, however, are in desperate need of teachers who are more than technicians or practitioners. If society wants children to know the good, love the good, and act the good, it is essential that teachers model those attitudes and behaviors. Ryan (1986) called on teachers to model moral behavior by:

1. example; in behavior and selection of stories, speakers, etc.
2. explaining; the moral order to youth, not just stating "Because it's right" or "Because it's wrong";

3. exhortation: by taking a stand for important values, instead of acting nonjudgmentally or passive when someone's rights or self-respect has been violated.

Furthermore, Ryan (1986) encouraged teachers to create an environment where rules are fair and consistently and fairly enforced and to create experiences where students have opportunities to help others through service projects and volunteer work. In addition, Wynne & Ryan (1993) emphasized the necessity for teachers to model diligence towards their jobs. When teachers model responsibility, hard work, and pride, they set a standard for students to aim and to aspire.

Taking seriously the call to being a role model is one of the most far-reaching, and traditionally-rewarding ways a teacher can impact the lives of his or her students.

Likewise, the administrators play a critical role in the moral education of students. The administration has the vital responsibility of creating and maintaining the moral atmosphere or ethos of the school. Lickona (1988) listed a number of critical roles that the administration should fulfill:

1. articulate the schoolwide values education plan....that specifies the values the school wishes to teach and the ways it will teach them;
2. develop a whole-school moral community, incorporating: conduct codes....schoolwide assemblies....nonacademic environments, such as the cafeteria, corridors, and playground, that should reflect the values being taught in classrooms.... and patterns of interaction among all members of the school community—staff-student, teacher-teacher, teacher-principal—that reflect the school's values;
3. involve students in constructive and responsible roles in extra-

curricular activities such as student government, clubs, sports, (and etc.);

4. encourage parents to carry out their roles as their children's primary roles as their children's primary moral teachers and to support the school in its efforts to teach positive values. (p. 9)

There are a number of ways schools can enhance the school spirit or ethos. In Reclaiming Our Schools, Wynne & Ryan (1993) recommend a variety of methods for creating a moral community ethos. Specifically, Wynne & Ryan (1993) constructed a checklist whereby schools could evaluate the direct and indirect ways that they are building character in students (see Appendix H). Extracurricular activities and groups were identified, such as student council, homerooms, athletic teams, assemblies, award ceremonies, and etc. In addition, other miscellaneous practices were included, such as posters and memorabilia, school symbols, academic policies—e.g., homework—, discipline procedures, mottos, the physical appearance of the school, and etc.

In contrast, Wynne & Ryan (1993) described a current legalistic and bureaucratic trend often fosters a negative ethos in many schools today:

One example is the labor/management tone among teachers, administrators, and school boards, which has been a by-product of the rise of activist teachers' associations and unions. Another is the prevalence of rights-orientated student handbooks that erode the authority of the teacher and encourage an adversarial relationship. Often, these teacher contracts and student handbooks are silent on the responsibilities of people—children and adults—and members of a

community, a shared space of common purpose. (p. 101)

Society must once again learn to value and to accept the responsibilities that go along with individual rights.

Finally, it must be emphasized that the school's ethos consists of the shared attitudes, beliefs, and values of the community. Schools, parents, churches, and the community must work together to build a moral ethos. When the community stands together in defense of values and good character, the messages that children receive will be consistent and will have a much greater impact.

Discipline

In order to maintain a safe and orderly ethos, it is essential that appropriate and effective discipline be administered by teachers and administrators. Students must learn the sometimes painful lesson that behaviors have consequences. Principals must consistently enforce the school discipline code and insist that teachers adhere to the code in their individual classrooms. In addition, the school's discipline code must have a clearly-articulated policy that refers students who commit criminal offenses directly to the police.

Discipline is a difficult task, but educators do students and society a disservice when they refrain from using discipline when the situation requires it. Students must experience the inevitable reality of suffering consequences for negative prosocial behavior before they enter the world of adulthood.

Wynne & Ryan (1993) offer a number of principles regarding the administering of disciplinary punishment:

1. The reasons for the punishment should always be clear to the student.
2. The punishment should always be administered in a moral framework understood by the student.
3. Poor academic performance alone is no reason for retribution.
4. Focus on the behavior of the student, not on the student's person.
5. Sometimes engage the student in the punishment process.
6. Don't use positive things as punishment.
7. In all significant cases, quickly involve parents in the adjudication and punishment process.
8. Have several intermediate steps between the relative mild punishments of the classroom and the severe penalty of suspension from school. (pp. 93-94)

In addition, whenever a discipline problem relates to a value that the school is directly emphasizing—e.g., honesty—the teacher or administrator should capitalize on the opportunity to relate the student's behavior to the virtue. It is important to not only know what is good character and bad character, but also, whether the behavior will lead to reward or punishment. In addition, schools need to provide experiences for students to cultivate the habit and conviction of resisting the temptation to do that which is desirable yet clearly wrong.

Drug Education

Over the past 20 years, many errors have been made in drug education, particularly in the late 1970s when many schools relied on values clarification models. Kilpatrick (1992) cautions educators and parents that a number of contemporary drug and health education models are rooted in values clarification, or Rogerian therapy (Lockwood, 1975). For example, Kilpatrick (1992) cites a number of instructions and suggested responses for teachers found in Quest's Skills for Adolescence Workshop Guidebook (1989):

- Paraphrase. ("So, you've had a similar experience.")
- Reflect feelings. ("I can see that really annoys you.")
- Watch advising, evaluating or moralizing.
- Remind yourself you're asking for opinions; everyone has a right to his or her own.
- Ask nonjudgmental questions to promote further thinking.
- Express your own feelings.
- Push your risk levels gently.
- Trust the process. (p. 37)

How effective have such values clarification models been in discouraging drug use? Kilpatrick (1992) reported the unpublished findings of Professor Stephen Jurs who was hired in 1978 and 1985 to evaluate the effectiveness of Quest. Jurs's study in 1975 found that program participation was followed by an increase in drug experimentation. Kilpatrick (1992) described the preliminary findings of Jurs's 1985 study as written in a Quest

research memorandum obtained by Dr. Coulson:

The study compared Quest students to a control group on smoking, marijuana/hashish use, cocaine/crack use, and alcohol use. In all cases the Quest group showed greater increases than the controls, who either remained "stable" or decreased their use. For cigarette smokers there was a "much greater increase," and for alcohol, a "striking increase." In addition, the Quest students showed a lower perception of risk; they had acquired a more relaxed attitude toward drug use. The results, states the memorandum, are "not what Quest would like to see." (p. 45)

In addition, Kilpatrick (1992) also listed the following models as incorporating Rogerian therapy or values clarification: Positive Action, Project Charlie, Here's Looking at You, Me-ology, and Values & Choices.

According to the statistics on adolescent drug use by the National Institute for Drug Abuse, usage by teenagers reached an all-time high in 1981, and it has been in a steady decline until most recently. I was a high school student during that time period (1979-1981) and drug use by students in school and away from school was rampant. In fact, our high school year book—in the spirit of ethical relativism—contained numerous photos of current students drinking alcohol and even smoking marijuana—without retribution to the students. By contrast, later in the 1980s, one of the most positive examples of leadership came from President Ronald Reagan and his wife, Nancy, in their campaign to "Just say No" to drugs. Certainly, the ethos of the nation, the community, and the school can have a great influence in combatting the temptation for adolescents to use drugs.

Fortunately, many schools today are vocal in their opposition to drugs and have incorporated anti-drug education into their curriculum. Yet, the pendulum may be beginning to swing the other way as Surgeon General Jocelyn Elders recently called for research on the feasibility of legalizing drugs with the purpose of fighting street crime.

Hereford (1993) examined the approaches of three middle schools that have successfully fought adolescent drug use. The conclusions of Hereford (1993) included the following recommendations for schools:

1. the necessity for assessing current levels of student drug use
2. the formulation of clearly-written, anti-drug policies
3. thorough training for the entire staff
4. a comprehensive curriculum that teaches about the consequences of drug use and about ways to cope and resist peer pressure
5. involvement of peers, parents, local businesses, churches, hospitals, and civic groups

Drug education, like any other form of moral education, involves knowing what is good and what is harmful; loving what is good and despising what is harmful; and, finally, having the courage to practice what is good and having the self-control and discipline to abstain from practicing behavior that is harmful and illegal. The fight against drugs is a battle in which the schools must participate, but it also must be understood, that schools can not win this battle without the support of the community and the nation's leaders, as well.

Sex Education

Just as students can be challenged to "Just say No" to drugs, students can also be challenged to "Just say No" to premarital sex. Yet, sex education over the past two decades has primarily relied on a "value-free" and "morally neutral" approach that is information-based. According to Michigan Family Forum (1993) the most common, comprehensive sex education curricula include:

1. instruction about anatomy and ways to maintain health;
2. instruction about the consequences of engaging in premarital sex-- ie., pregnancy and/or sexually transmitted diseases--;
3. instruction about methods of birth control.

In The Myths of Sex Education, McDowell (1990) states that information-based, comprehensive sex education is based on several myths; in particular, two of the most predominant myths are:

1. Comprehensive sex education is value-free and morally neutral.
2. Comprehensive sex education increases responsible teen contraception.

McDowell (1990) explains the hidden moral message of comprehensive sex education:

But it is not neutral to tell kids, "It's okay to say no to sex and it's okay to say yes to sex. Whichever one you feel right about is okay." That's a moral statement offering two contradictory moral choices, and that communicates pluralism which says that ultimately everything is okay.

But even pluralism is a value-oriented, morally based posture. (pp. 86 & 87)

Second, according to the Michigan Department of Education, four out of five sexually active teenagers report having unprotected sex all or most of the time (cited in Michigan Family Forum, 1993, p. 7). Why are so many teenagers today electing not to use contraceptives when they have received more instruction in the use of birth control than any other generation? Although Piaget believed that in most children the transition from concrete thinking to abstract thinking occurred at the ages of 12 to 13, recent research suggests that for many children this transition occurs much later in the teen years (Michigan Family Forum, 1993). Howard and McCabe (1990) explain:

Until about the age of 16, adolescents are still using concrete thinking skills. As a result, young teenagers have limited ability to recognize the potential impact of their choices; they are less likely than older teenagers to think about the future and to consider the consequences of their actions" (p. 21).

Educators need to reconsider whether information-based sex education is age-appropriate for adolescents; in other words, are teenagers mature enough to accept the incredible responsibilities—not to mention consequences—of sexual activity? The increase in teen pregnancy and abortion seems to affirm this notion.

Perhaps the biggest myth in comprehensive sex education is the "safe-sex" philosophy. "Safe-sex" advocates continue to promote the use of condoms, yet the National Survey of Family Growth reported that 14% of

women under the age of 20 experienced condom failure, resulting in pregnancy (cited in Michigan Family Forum, 1993, p. 8). Furthermore, Roland (1992) reported in Rubber Chemistry and Technology that condoms can contain random flaws leaving pores in the latex fiber large enough for the AIDS virus to pass through. Even if a school agreed with comprehensive sex education from a moral viewpoint, what school would be willing to be held liable for promoting a practice that may be only about 85% effective in preventing pregnancy and who can be sure how effective against spreading transmission of AIDS?

Fortunately, schools do have an alternative to comprehensive sex education. Within the last decade, many schools and states have shifted to abstinence-based sex education models. The value of abstaining from sex until marriage is promoted as the very best value for teens, not as just one of many equally moral options. Furthermore, most parents would prefer that their children postpone sex until marriage, and most religions teach this virtue, as well. In addition, McDowell (1990) lists a number of compelling medical benefits for teaching abstinence:

1. Abstinence protects you from the fear of and consequences of sexually transmitted diseases (STDs).
2. Abstinence frees you from the fear and consequences of pregnancy.
3. Abstinence frees you from the dangers of various birth control methods.
4. Abstinence frees you from the trauma of abortion.

In the past decade, a number of abstinence-based models have been utilized in schools. Olsen, Weed, Ritz, & Jensen (1991) found that a abstinence models yielded positive results in changing students attitudes toward sexual activity. Moreover, in 1984, the San Marcos, California school district was faced with a teenage pregnancy rate of 20% (147 out of 600 female students). San Marcos school officials called together parents, teachers, and clergy to decide on a plan to combat the teenage pregnancy crisis. The committee selected an abstinence model called Sexuality, Commitment & Family developed by Teen-Aid (see Appendix I for more information on abstinence-based models). By 1988, the pregnancy rate dropped to 1.5% (15 out of 1000). After completing the Teen-aid curriculum, students "were more likely to affirm that abstinence was the best way to avoid pregnancy and STDs, that premarital sex was against their values and standards, and that it was important to them not to have premarital sex" (cited in McDowell, 1990, p. 212).

Finally, the challenge to teach abstinence requires a community approach. Parents, media, churches, and civic groups must support the efforts of schools to promote the healthiest virtues. If parents want their children to avoid the pitfalls or consequences of premarital sex, then they should model the same behaviors at home—especially, if they are single or divorced. In addition, parents should use discretion in what movies or television they allow their children to view. If parents do not want their children learning values from Madonna, Prince, or other notorious celebrities, they should consider prohibiting their children from watching MTV. In contrast, family psychologist James Dobson produced a video for schools and parents called Sex, Lies, and the Truth (1993) featuring numerous interviews with teens, and celebrities in music and sports who

have taken a stand in support of abstinence (see Appendix I for further information).

The consequences of the sexual revolution of the 1960s and 1970s has extended far beyond the privacy of its participants. Truly, America is now paying the price--socially, economically, and morally--for its radical departure from traditional family and sexual values. Perhaps the institution that has paid the heaviest price is the institution of the family.

And too often, teenage pregnancy leads to single-parent families. In 1988, the National Center for Health Statistics stated:

Children from single-parent families are two to three times as likely as children in two-parent families to have emotional and behavioral problems. In addition, they are more likely to drop out of high school, become pregnant as teenagers, abuse drugs, and become entangled with the law. (cited in Bennett, 1994a, p. 52)

Furthermore, the U.S. Census Bureau reported that in 1991, the median family incomes were:

Two-parent	\$40,137	
Divorced Mother	\$16,156	
Unwed Mother	\$8,758	(cited in Bennett, 1994a, p. 53)

Unfortunately, the number of single parent, unwed mothers is growing and so is the cost. The U.S. Department of Commerce in 1992 reported that social spending by the federal government has increased from \$144 billion in 1960 to \$787 billion in 1990. In addition, the percentage of the Gross National Product for general welfare programs rose from 6.7% in 1960 to

14.4% in 1990 (cited in Bennett, 1994a, p. 66). However, teen-pregnancy is only one of the costs of immoral and irresponsible behavior that is paid for by the public. A survey by Alexander & Alexander, and employee-benefits consulting firm, stated that "benefits for an employee with AIDS typically exceed \$100,000 (cited in McDowell, 1990, p. 50).

The message about premarital sex must be clear and unequivocal. Teaching abstinence as just one of many equally moral options is a subtly-disguised form of values clarification. It is doubtful that a school would ever tell students, "We hope you choose not to drink and drive. But if you choose to do so, wear a seat belt." Likewise, schools should not tell students, "It is best that you abstain from sex until you are married, but if you choose to engage in sex, wear a condom." The sexual revolution has placed a colossal burden on the United States of America, and if it is allowed to continue to escalate, it will bring this country to a moral and financial collapse.

Religion

Perhaps no topic sparks more controversy in the discussion of moral education than the subject of religion. Typically, the debate inevitably advances to the interpretation of the First Amendment to the Constitution, which states, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Up until the early 1960s, the amendment had little direct influence on schools. Note there is no mention of the words "school" and "separation of church and state". The original intention was based on the fact that a number of states had established churches. Thus, if a national church was established, then the

state churches or denominations would be disestablished (Demar, 1993). The idea of separation of church and state was never the intention of our Founding Fathers. In fact, on September 24, 1789, the same day that Congress approved the First Amendment, it also approved the following proposal:

That a joint committee of both Houses be directed to wait upon the President of the United States to request that he would recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging, with grateful hearts, the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a Constitution of government for their safety and happiness. (cited in Demar, 1993, p. 53)

Certainly, there are hundreds of historic documents of Congress, speeches by Presidents, and proclamations by the Supreme Court which verify that the United States was and has been a Christian nation. The Declaration of Independence refers to God and the Creator; the Pledge of Allegiance states "one nation under God"; and the engraving of "In God we trust" can be found on money and in the House and Senate chambers.

Yet in the early 1960s, the Supreme Court outlawed school-led prayer in Engel v. Vitale (1962) and the reading of the Holy Bible to students in Murray v. Curlett (1963). As a result, a tradition over 300 years old--the first public school was organized in 1642, in Connecticut, to teach children the Bible--suddenly was eradicated from the public schools within a two to three year time period. Since the Supreme Court decisions, there have been further attempts to strip any mention or symbol of religion from public

schools and public property. Up until most recently, the majority of law suits have revolved around the first clause of the Amendment "respecting an establishment of religion" and have completely ignored the second clause "or prohibiting the free exercise thereof." Many church leaders, political leaders, and citizens suggest that there is a "religious-cleansing" movement taking place in America today being headed primarily by the American Civil Liberties Union (ACLU). The ACLU seems to believe that the freedom of speech implied in the First Amendment applies to child pornography and to the rights of the Ku Klux Klan and Communists, but not to teachers and students who would like to express their religious beliefs.

Pat Robertson (1993), in The Turning Tide cites numerous examples of the First Amendment paranoia taking place in public schools today:

1. In Bremerton, Washington, a girl in kindergarten was prohibited from singing "Jesus Loves Me" when students were allowed to sing a song of their choosing.
2. In Selkirk, New York, in 1992, a teacher told a third grade girl she could bring reading material for free reading time. When the girl brought in a Bible, she was told, "Put it away and never bring it back again."
3. In New Auburn, Wisconsin, in 1993, a class salutatorian at New Auburn High School was told to edit his speech because it included a prayer. After the American Center for Law and Justice (ACLJ) intervened, the school backed down.
4. A second grader in Bakersfield, California, wrote that Jesus was her hero. The teacher refused to let her read her report in front of of the class.

However, the right for students to pray was affirmed in 1993 by the 5th District Court of Appeals in 1993. The court declared that prayer at ceremonies is protected if it is initiated and led by students. On June 4, 1993, in an appeal, the Supreme Court let the ruling stand (cited in Robertson, 1993, p. 312). As a result, hundreds of schools around the nation reinstated student-led prayer at graduation. Furthermore, on September 15, 1993, estimates of over a million students around the country gathered around the flagpoles of their schools before school to pray. The truth is that students do not give up their First Amendment rights when they walk through the doors of the school building.

The Rutherford Institute listed ten rights of students in The Students Bill of Rights in the Public Schools of America (see Appendix J).

The United States is a society where more than 85% of its population identified itself in a 1993 Gallup poll as either Protestant or Catholic (cited in Bennett, 1994a, p. 116). Furthermore, the President places his hand on the Bible—the book often regarded as a symbol of truth and yet banned in most schools—and states the words "so help me God" at the conclusion of the oath of office. Children must wonder why they can not embrace the same public tradition of honoring and reading the Bible and asking for God's help in their schools. Wynne & Ryan (1993) stated:

It is one thing to protect the young from sectarian evangelizing; it is another for a government agency to tacitly ignore the profound beliefs of most of its citizens. It seems almost intolerant to so thoroughly disassociate children's schools from such an important force in many of their lives. (p. 27)

Thirty years ago the school's role in religion was to reinforce those religious values that were taught in the churches and the homes. If schools were allowed to teach religion again, however, it would seem that their role would be more of an introduction rather than reinforcement of religious values. According to a study reported by Tom Roberts (1993), only 20% of Protestants and 28% of Catholics attend church in any given week (cited in Bennett, 1994a, p. 116). Perhaps no need for this country is greater than the need for a greater proportion of parents and churches to take seriously the responsibility for teaching those values that our nation and our Christian heritage depend upon. For schools have not been the only institutions who have conformed to the shifting values of secular society. Bennett (1994b) stated in The De-valuing of America:

Ironically, at the very moment when people are looking for moral guidance and moral certainty in their lives, many of the churches are looking the other way....In the battle for preserving sound social and moral norms, many religious institutions can no longer be counted as allies. In some instances, they even hurt these efforts. (pp. 228-229)

Finally, it should be an important aim of moral education to encourage and genuinely welcome students to draw upon their religious beliefs in the shaping of their moral perspective and the development of their character. Schools must extend the full privileges guaranteed by the First Amendment to students, thereby allowing them the right to express and reflect upon their religious beliefs through reading, writing, speech, and various forms of artistic expression. This includes allowances for voluntary student-led

prayer before and after school, at lunch, and during ceremonies, such as graduation. Furthermore, the rights of those students who do not have any religious beliefs should also be protected. However, listening to someone expressing a different belief from time to time does not automatically qualify as indoctrination. In addition, a teacher must realize that by never stating his or her opinions or beliefs, the message that is often transmitted to students is that the teacher does not possess any belief system or values that he or she regards with great passion. Lastly, the local community must petition for local control over the values that support democracy and their religious beliefs. If the federal government and court systems see the fervency of its citizens toward traditional family and religious values, then perhaps we can rediscover the original intention of the First Amendment and allow for the free and unimpeded expression of religion in our public schools again.

Summary of Recommendations

1. Educators must acknowledge that there are values and ideas that are essential to democracy and to a just and moral society, and we must teach those values.
2. Schools must request input and seek help from parents and community.
3. Character education includes teaching students to know the good, love the good, and do the good.
4. Schools should develop a target list of values to emphasize each year.

5. The curriculum should be filled with classic moral stories and examples from history that ignite the moral understanding and passion of students.
6. Character education must be reinforced through the use of rewards and punishment.
7. All staff must be mindful of their responsibilities as role models.
8. The school must take a stand against drugs along with parents and community; students should be taught ways to resist peer pressure.
9. The sex education curriculum must be based on the philosophy of abstinence until marriage; instruction should focus on methods to say "no" rather than ways to give in and put ones own health and future in jeopardy.
10. Schools should encourage students to express their religious beliefs and resist the unconstitutional attempts of special interest groups to build a wall between church and state.

The suggested direction for moral education that I have proposed is to go back to an era when virtue and character were admirable qualities. The trends in education in the past decades is to reform and restructure using new philosophies and methodologies in the classroom. Whereas education has made progress in the scientific and psychological understanding of the process of learning, at the same time the content of instruction has suffered. In other words, how children learn is important, but equally important is what they learn. The curriculum in our schools need to recapture the best values again by focusing on examples from literature and history that promote the most enduring and enriching values. Furthermore, more

research and development needs to be conducted in drug and sex education models.

Plans for Dissemination

My plans for disseminating the conclusions of this project include:

1. presenting the recommendations to the school improvement team at the middle school where I am employed;
2. submitting a copy of this research project to the school board where I am employed; to the school of education at Hope College where I earned my bachelor's degree; and to the School of Education Department at Grand Valley State University;
3. pursuing any opportunities to publish the contents of this study.

References

- Beach, W. (1992). Ethical education in American public schools. Washington, DC: National Education Association.
- Bennett, W. J. (1988, December). Moral literacy and the formation of character. NASSP Bulletin, pp. 29-34.
- Bennett, W. J. (1993). The book of virtues: a treasury of great moral stories. New York: Simon & Schuster.
- Bennett, W. J. (1994a). The index of leading cultural indicators. New York: Simon & Schuster.
- Bennett, W. J. (1994b). The de-valuing of America. Colorado Springs, Colorado: Focus on the Family.
- Brooks, B. D. & Kann, M. E. (1992, December). Value-added education. The American School Board Journal, pp. 24-27.
- Bruner, J. (1986). Actual Minds, Possible Worlds. Cambridge: Cambridge University Press.
- Burton, R.V. (1963). Generality of honesty reconsidered. Psychological Review, 70, 481-499.
- Cain, S. (1994, January 31). Drug use by school children rising rapidly. The Muskegon Chronicle, pp. 1-2.
- Clouse, B. (1993). Teaching for moral growth: a guide for the Christian community, teachers, parents, and pastors. Wheaton, Illinois: Victor Books/SP Publications.
- Colby, A., Kohlberg, L., Gibbs, J., & Lieberman, M. (1983). A longitudinal study of moral judgment. A monograph for the society of research in child development, 48(4).
- Demar, G. (1993). America's Christian history: the untold story. Atlanta, Georgia: American Vision.

- Gallup, G. (1980, September). 12th annual Gallup poll of the public's attitudes toward the public schools. Phi Delta Kappan, 62, pp. 33-46.
- Gallup, G. (1984, September). 16th annual Gallup poll of the public's attitudes toward the public schools. Phi Delta Kappan, 66, pp. 23-38.
- Gibbs, N. (1993, May 24). How should we teach our children about sex? Time, pp. 60-66.
- Gilligan, C. (1982). In a different voice: Psychological theory and women's development. Cambridge, MA: Harvard University Press.
- Good, T. L. & Brophy, J. E. (1986). Educational Psychology (3rd ed.). New York: Longman.
- Harmin, M. (1988, May). Value clarity, high morality: let's go for both. Educational Leadership, pp. 24-30.
- Hartshorne, H. & May, M.A. (1928). Studies in the nature of character: Vol. 1. studies in deceit. New York: Macmillan.
- Hereford, N. J. (1993, April). Saying no to drugs. Instructor Middle Years, pp. 14-18.
- Howard, M. & McCabe, J. B. (1990, January/February). Helping teenagers postpone sexual involvement. Family Planning Perspectives, 22(1), pp. 21-26.
- Kilpatrick, W. (1992). Why Johnny can't tell right from wrong. New York: Simon & Schuster.
- Kohlberg, L. (1970). Education for justice; a modern statement of the Platonic view. In N.F. Sizer & T.R. Sizer (Ed.), Moral education: five lectures (pp. 71-76). Cambridge, Massachusetts: Harvard University Press.
- Lickona, T. (1988, November), Educating the moral child. Principal, pp. 6-10.

- Lickona, T. (1991). Education for character. New York: Bantam Books.
- Lockwood, A.L. (1975, September). A critical view of values clarification. Teachers College Record, 77(1), pp. 35-50.
- Lockwood, A.L. (1978, Summer). The effects of values clarification and moral development curricula on school-age subjects: a critical review of recent research. Review of Educational Research, 48(3), pp. 325-364.
- Lockwood, A.L. (1991, April/May). Character education: the ten percent solution. Social Education, pp. 246-248.
- McDowell, J. (1990). The myths of sex education. San Bernardino, CA: Here's Life Publishers.
- McKinney, C. S. (1993, September). Learning with literature: everyday heroes. Instructor Middle Years, pp. 63-67.
- Michigan Family Forum (1993). Teens in jeopardy: saving Michigan's children from the hazards of sexual activity. Lansing, Michigan.
- Olsen, J. A., Weed, S. E., Ritz, G. M., & Jensen, L. C. (1991, Fall). The effects of three abstinence sex education programs on student attitudes toward sexual activity. Adolescence, 26(103), pp. 631-641.
- Paske, G.H. (1985/1986, December/January). The failure of indoctrination: a response to Wynne. Education Leadership, pp. 11-12.
- Piaget, J. (1932). The moral judgment of the child (M. Gabain, Trans.). London: K. Paul, Trench, Trubner & Co.
- Pritchard, I. (1988, August). Character education: research prospects and problems. American Journal of Education, 96(4), 469-495.
- Raths, L., Harmin, M., & Simon, S. (1966). Values and teaching. Columbus, Ohio: Charles E. Merrill.
- Roland, C. M. (Ed.). (1992). Rubber chemistry and technology. Washington, D.C. : Naval Research Laboratory.

- Rutherford Institute (1993, September). The students bill of rights in the public schools of America. Something Better News, 3(3), p. 7.
- Ryan, K. (1986, November). The new moral education. Delta Kappan, pp. 228-233.
- Ryan, K. & Greer, P. (1989, Spring). Something is not out there. Action in teacher education, XI(1), pp. 11-15.
- Ryan, K. (1991, May/June). The narrative and the moral. The Clearing House, 64, pp. 316-319.
- Scott, C. L. (1992, December). Shaping character. The American School Board Journal, pp. 28-30.
- Simon, S., Howe, L., & Kirschenbaum, H. (1972). Values clarification. New York: Hart Publishing.
- Sommers, C. H. (1984, Summer). Ethics without virtue: moral education in America. American Scholar, 53(3), pp. 381-389.
- Sommers, C. H. (1993, Spring). Teaching the virtues. The Public Interest, pp. 3-13.
- Vitz, P. (1985). Censorship: evidence of bias in our children's textbooks. Ann Arbor: Servant Books.
- Washington, G. (1993). Farewell Address. In T.J. Stiles (Ed.), The citizen's handbook: essential documents and speeches from American history (p. 84). New York: Berkley.
- Wilcox, R. T. (1998, February). Indoctrination is not a four-letter word. The Clearing House, pp. 249-252.
- Wynne, E. A. (1985/1986, December/January). The great tradition in education: transmitting moral values. Educational Leadership, pp. 4-9.
- Wynne, E. A. & Ryan, K. (1993). Reclaiming our schools: a handbook of teaching character, academics, and discipline. New York: Macmillan.

Appendix A

Kohlberg's six stages of moral development:

Level I: Preconventional Morality

Stage 1: Heteronomous Morality. Obedience based on fear of punishment. Egocentric point of view, difficulty in appreciating the viewpoints or interests of others. No real conscience or sense of morality yet, but behavior can be controlled through reinforcement, especially fear of punishment.

Stage 2: Individualism, instrumental purpose, and exchange. Still primarily egocentric and concerned with own interests, but aware that others have their interests that they try to pursue. Generally concentrates on meeting own needs and letting others do the same, but when necessary will help meet others' needs in order to get one's own needs met. In this case, what is right is what is seen as fair or what amounts to an equal exchange.

Level II: Conventional Morality

Stage 3: Mutual interpersonal expectations, relationships, and interpersonal conformity. Good boy-good girl orientation: Try to please authority figures and live up to expectations for one's role as son, daughter, sibling, friend, etc. Concern about being good by practicing the "golden rule," showing concern about others, and displaying virtues such as trust and loyalty.

Stage 4: Social system and conscience. Moral ideals become more generalized, and motivation to live up to them shifts from concern about the reactions of immediate others to a sense of duty to respect authority and maintain the social order. Awareness of the individual's by following its rules and meeting its defined obligations. Belief that laws are to be upheld except in extreme cases where they conflict with other fixed social duties.

Level III: Postconventional (or Principled) Morality

Stage 5: Social contract or utility and individual rights. A sense of duty and obligation to fulfill the social contract still prevails, but with recognition that laws are means to ends rather than ends in themselves, and that laws should be written to obtain the greatest good for the greatest number. Awareness that certain values and rights should take precedence over social arrangements and contracts. Recognition that the moral and the legal points of view are different and sometimes conflict; confusion about what is right when such conflict occurs.

Stage 6: Universal ethical principles. Belief in and sense of personal commitment to universal moral principles (justice, equality of human rights, respect for the dignity of humans as individual persons). Particular laws or social agreements are usually considered valid and followed because they rest on these principles, but the principles take precedence when there is conflict between what is legal and what is right. (cited in Good & Brophy, 1986, p. 118)

Appendix B

Appendix C

Ryan & Wynne (1993)

prudence

justice

temperance

courage

faith

hope

charity

duty

Bennett: The Book of Virtues (1993)

self-discipline

compassion

responsibility

friendship

work

courage

perseverance

honesty

loyalty

faith

Vital Values Baltimore County Public Schools (cited in Lickona, 1988)

compassion

courtesy

critical inquiry

due process

equality of opportunity

honesty

integrity

freedom of thought/action

justice

knowledge

loyalty

objectivity

order

patriotism

rational consent

reasoned argument

respect for others' rights

responsible citizenship

rule of law

tolerance

truth

Scott (1992)

first semester

second semester

respect

consideration

responsibility

dependability

honesty	truthfulness
punctuality	promptness
self-control	self-discipline
kindness	generosity
courage	bravery
helpfulness	cooperation
cleanliness	orderliness
courteousness	politeness
thrift	economy
self-reliance	initiative
patience	perseverance
sportsmanship	fairness
tolerance	goodwill
loyalty	patriotism
citizenship	law-abiding
cheerfulness	joyfulness

Appendix D

Brooks & Kann's (1992) strategies for teaching the meanings of values.

1. The teacher writes "courage" on the board the first day.
(courage would be the value of the week, month, or marking period)
2. Students then go to a dictionary to obtain a definition for courage.
3. A discussion with students about the meaning of courage would follow.
4. Students look for examples of courage in the newspaper, television, and in stories read in class, as well as in their own lives.
5. Then the teacher asks the students to consider how they could show courage; students make a list of attached-behaviors.
6. The teacher then posts the list in a visible location. During the week, month, or marking period, students look for examples of courage in their school environment.
7. In addition, teachers deliberately look for courageous behavior and provide positive praise and attention to observable acts of courage.

Appendix E

Appendix F

Wynne & Ryan (1993) urge that all teachers be taught:

1. how to focus students' attention on the ethical dimension of a story....(What is the moral of this story?)
2. how to lead students to thoughtfully consider ethical principles.... (...what was it about how they lived their lives that enabled them to make such contributions?)
3. how to focus students' attention on the moral aspects of an historical event and how to analyze and discuss it....(I want you to pause here and think about this from the other side.)
4. how to engage students in the moral of a story and see how it may apply to their own lives....(I want you to think of examples of how second-graders, like yourselves, could possibly make mistakes like Icarus made.)
5. how to build among students the skills of moral discourse....about the "oughtness of life"....(What are the facts? What is the right thing to do? and Why?)

(pp. 128-129)

Appendix G

Extension ideas by Caroline S. McKinney (1993):

1. Ask students to respond to these questions in writing: Is it more valuable to have done one amazing and heroic deed or to have lived an uncommonly good life on a daily basis? Which would you rather be, the quiet or the decorated hero, and why?
2. Invite students to choose one book, then to report on the story events in the style of a TV news broadcast.
3. Share with students the annual poll, "Heroes of Young America," found in each edition of The World Almanac. Do kids agree with their contemporaries' choices? Why or why not?
4. Have students interview other students, school staff, or family members about who are their heroes and what qualities they consider heroic.
5. Compile the class findings, then ask students to analyze the results.
6. Challenge each student to choose a character from one of the books, then find song lyrics that describe qualities of this person, such as those to "Stand By Me" or "Bridge Over Troubled Waters." As an alternative, students may prefer to write a poem in homage to a character, or find poems that express something about the character.
7. Invite students to design a medal for a character in one of the the stories, then write a short speech to give in awarding the medal that identifies the qualities that earned the hero this honor.
8. Review with students that heroes sometimes make personal

sacrifices. Ask students to discuss or write about what they would be willing to give up and for whom.

Appendix H

The Checklist

The items on the checklist relate to moral education in a variety of important direct and indirect ways. For some readers, the logic of many of these relationships will be speedily evident. Other readers will consider such relationships, even after the explication in the book, as uncertain or problematic. Still, for either type of reader, the list is a good introduction to the opportunities and challenges pervading moral education.

The authors of *Reclaiming Our Schools: A Handbook on Teaching Character, Academics, and Discipline*, Edward A. Wynne and Kevin Ryan, designed the checklist to be used in a variety of different schools, e.g., public or private, elementary or secondary. Readers are encouraged to photocopy the checklist and distribute copies to co-workers informally or at staff, department, or association meetings. Many of its queries are easily adaptable to individual classrooms. However, a few items on the list are only applicable to special categories of schools. Those items are so designated.

The list focuses on what actually happens, rather than what the school's formal policies prescribe. Some items on the inventory can only be answered by making sincere estimates. In some replies, input from teachers and even students can be helpful. Many perspectives can be applied in considering such questions.

I. Interaction Among Staff, Students, and Parents

The following items relate to the nature of the human environment of the school. "Staff members" includes all certified or certifiable personnel.

1. Estimate the average number of hours per year a typical staff member spends in scheduled meetings and conferences with parents, including report card time. _____
2. Estimate the average number of parent contacts (e.g., phone calls, face-to-face, via notes) per week for a typical staff member, apart from scheduled appointments. _____
3. Estimate the percentage of staff members who spend one or more hours per month in out-of-class contacts with students (clubs, chaperoning dances, going to sporting events, tutoring). _____
4. Estimate the number of hours per year a typical staff member spends in scheduled staff, committee, or department meetings conducted for all or part of the staff. _____
5. Estimate the number of hours per year a typical staff member spends informally with other faculty (lunch, parties, coffee break, car pool). _____

7. Estimate the percentage of pupils (from all of the grade levels eligible for student council) who participate in student council during the year. _____
8. Estimate the number of hours per year a typical council member spends on council activities. _____
9. (For private elementary schools) Estimate what percentage of families provide the school with two or more hours per year of volunteer services. _____
10. (For private elementary schools) Estimate the average number of hours of volunteer service, if any, rendered annually by the top 5% of volunteering families. _____
11. Estimate the percentage of pupils who routinely help keep halls, playgrounds, and classrooms neat, without adult supervision. _____
12. Estimate the number of multiclass school assemblies, ceremonies, or other activities (e.g., viewing athletic competitions) the average pupil attends in a typical month. _____
13. (Private, church-related schools) Estimate the number of religious assemblies or other multiclass gatherings an average pupil will attend in a typical month. _____
14. (Typically for elementary schools—also relevant for high schools) Estimate the percentage of pupils in classes who regularly recite the Pledge of Allegiance with the teacher and students standing, hands on hearts, with some degree of seriousness. _____
15. (For middle, junior high, and high schools) Estimate the percentage of graduating pupils who have spent a considerable time as part of a relatively stable group, under the continuous, immediate direction of one or more adults (e.g., their whole four years as part of the same homeroom or athletic team). _____
16. Does your school have a school song? Yes No
17. If yes, estimate the percentage of pupils who can sing the first verse of that song. _____
18. Treating the school's annual budget as 100%, estimate, as a percentage of that sum, the value of gifts donated to the school by local persons (excluding parents) or business organizations. _____
19. Treating this year's graduating class as 100%, estimate, as a percentage of that sum, the percentage of previous graduates who might stop by to responsibly visit the school this year. _____

II. Character Formation

Good character, or citizenship, is much more than having right or profound ideas. It stresses doing "right" things—engaging in conduct immedi-

math team member, serving as an aide or monitor, participating in sports as a good team member, cleaning up a classroom, tutoring others, helping in fund-raising, or providing entertainment for the school. The good citizen is not only an observer or critic, or even just a voter, but also someone who pitches in on a day-to-day basis to make the school or community work.

Proper student conduct is enhanced by a code of conduct that not only prohibits wrongdoing, but also encourages students to do things that immediately help others. Such behavior is fostered by clearly defined policies, in classrooms and throughout the school that (a) invite or require students to practice helping conduct; (b) stimulate praise and recognition for such conduct; (c) surround students with appropriate role models, either adults or students, who engage in such conduct; and (d) present a curriculum that sympathetically portrays real and fictional persons who have displayed helping conduct.

We can analyze a school's (or classroom's) systems for developing student character by counting how many students are involved in positive conduct, how long they stay engaged in such activities, the types of activities they conduct, the forms of recognition for such activities, and the frequency and elaboration of such recognition.

The following list identifies various activities conducted in many elementary and secondary schools. Estimate what percentage of pupils take part in these activities in a typical month in your school.

1. Academic team competitions in or among schools (e.g., math or spelling bees) _____
2. Band or choir _____
3. Cheerleading _____
4. Classroom or building (nondetentional) clean-up _____
5. Class monitors, messengers, hall guards, or office assistants _____
6. Crossing guards, patrol duty _____
7. Community service _____
8. Dramatic presentations (outside of regular classroom) _____
9. Fund-raising in school (e.g., bake sales) _____
10. Fund-raising out of school (e.g., walkathons, selling chances) _____
11. Clubs or other extracurricular activities not specified elsewhere _____
12. Interscholastic sports _____
13. Intramural sports _____
14. School newspaper _____

- . Providing deliberate academic help (e.g., peer tutoring) _____
- . Well-organized academic group projects (see discussion on cooperative learning in Chapter 7) _____
- . Library aides _____
- . Other _____

sted below are types of recognition that may be awarded to individual pupils for positive conduct. Please estimate for each category the percentage of pupils who receive one or more such awards in a typical school year.

- . Athletic or sportsmanship awards _____
- . Certificates _____
- . Mention in school newspaper _____
- . Mention in newsletter or general publication to parents _____
- . Mention over P. A. _____
- . Mention on report card _____
- . Note home to parents _____
- . Pep rally _____
- . Posting name or photo _____
- . Gold star, sticker _____
- . Other _____

Recognition may also be given to *groups of pupils*, as successful teams, classes, clubs, etc. Estimate for each category the percentage of pupils who are members of one or more groups that attain such recognition in a typical school year.

- . Athletic or sportsmanship awards _____
- . Certificates _____
- . Mention in the school newspaper _____
- . Mention in newsletter or general publication to parents _____
- . Mention over P. A. _____
- . Mention on report card _____
- . Note home to parents _____
- . Pep rally _____
- . Posting name or photo _____
- . Special jackets or other garments _____
- . Other _____

III. Academics

The following items assume that academic learning depends on high standards and well-defined expectations of both students and staff, with both groups receiving appropriate support and supervision.

1. Does your school have a written policy of not advancing pupils who are regularly not performing at or above grade or class level? Yes No
2. Estimate how often wall-space coverings (charts, displays of pupil work, notices, materials on bulletin boards) are changed in a typical classroom. _____
3. Estimate the amount of homework per night a typical junior (in high school) or sixth- or seventh-grade pupil (elementary or junior high) would have to do away from the school premises. _____
4. If the average is one hour or more, what percentage of students regularly finish and submit their homework each day? _____
5. (For high school) Does the school have any programs that invite—or require—seniors to stay engaged with academic and other purposeful activities through the end of their final year? Yes No
6. Is there an honor roll for academic achievement that is conspicuously displayed, changed at least twice a year, and that lists between 5% and 25% of the pupils in the affected grades? Yes No
7. Estimate the number of times per year the principal or other administrator meets with a typical tenured teacher on a one-to-one basis, either formally or informally, to discuss teaching. _____
8. Estimate the number of times per year other professionals (teachers, administrators) enter the typical teacher's classroom while class is in session. _____
9. Are lesson plans for all teachers collected and reviewed on a routine basis with written comments occasionally sent back? Yes No
10. Is there a teacher's handbook that is thorough, has been revised within the past two years, and is distributed to all teachers? Yes No
11. Do teachers and administrators apply the handbook consistently in dealing with students and other staff? Yes No
12. Estimate the percentage of teachers strongly dedicated to stimulating students to attain their maximum potential. _____

IV. Discipline

Preventing pupil misbehavior is part of fostering pupil character development. Codes of conduct that prohibit foreseeable violations, are widely disseminated, and apply appropriate sanctions are important for preventing misconduct.

1. Does your school have a written code of conduct that clearly specifies desirable and undesirable conduct? Yes No
2. Is there a procedure that ensures that copies of the code are annually put into the hands of at least 90% of the parents (e.g., parent signs a receipt)? Yes No
3. Do some or all of the school's students ride school busses? Yes No
If Yes, is there a code explicitly covering bus conduct? Is it distributed as provided in questions 1 and 2? Yes No
4. If your district has a districtwide conduct code, does your school also have a "local supplement," in writing and widely distributed, that deals with the problems and opportunities relevant to the school? Yes No
5. Do prompt, simple consequences, which almost all pupils perceive as unpleasant, routinely result from moderate rule violations? Yes No
6. Does the code specifically prohibit rudeness and abusive or foul language among students? Yes No
7. (More appropriate for older pupils) Are cheating and plagiarism clearly defined in the code? Are clear consequences mandated? Yes No
8. Does the code provide that violations of the criminal law (e.g., possessing drugs in school, bringing in weapons) will automatically be referred to the police? Yes No
9. If a student is referred to the police, does the school regularly monitor the case and student to assist rehabilitation and ensure the case does not get lost? Yes No
10. Estimate what percentage of pupils routinely observe the code almost all of the time. _____
11. (For middle, junior high, and high schools) Does the school regularly attempt some systematic assessment of illegal substance use by pupils (e.g., an anonymous survey)? Yes No
12. Are there effective student organizations that directly promote responsible conduct (e.g., SADD)? Yes No

Copyright © 1993 by Macmillan Publishing Company. Merrill is an imprint of Macmillan Publishing Company. Permission is granted by the publisher to reproduce this checklist for distribution. Distribution as a hand-out must be free of charge and the checklist may not be included in a compilation of readings for profit or otherwise.

Appendix I

Commercially available resources for abstinence education. A summary of a description by Dr. Dinah Richard cited in McDowell (1990):

1. AANCHOR is an acronym for An Alternative National Curriculum for Responsibility, and it was designed for junior and senior high students under a grant from the OAPP (Office of Adolescent Pregnancy Programs). The curriculum is concerned with primary prevention in teaching youths to abstain from premarital intercourse. For more information, contact Dr. Terrance Olson, Department of Family Sciences, Brigham Young University, Provo, UT 84602, (801) 378-2069.
2. Family Values and Sex Education (FVSE): A Curriculum on Family and Citizenship for Middle School Students. Designed for public junior high health, family or social studies classes, FVSE invites students to live in ways that promote their futures, strengthen their family relationships and foster personal health and well-being. The curriculum lays a foundation of understanding quality family relationships; explores communication and decision-making; acknowledges the relationship of the family, society and law; and discusses human reproduction, AIDS and how to foster future families of high quality....The curriculum was written by Terrance Olson, Ph.D., and Christopher Wallace, and was under the supervision of more than 100 academic and health experts. It can be obtained from Focus on the Family Publishing, 801 Corporate Center Drive, Pomona, CA 01799, (714) 620-8500.
3. Me, My World, My Future is one of the newest programs receiving

a grant from the OAPP. The curriculum contains fifteen lessons appropriate for public middle schools. This value program encourages the postponement of immediate gratification in exchange for healthier future goals in the areas of sexual activity, drugs, alcohol, and tobacco....To facilitate parental involvement, parent-teen communication worksheets accompany each lesson. For more information, contact Teen-Aid, Inc., North 1330 Calispel, Spokane, WA 99201, (509) 466-8679 or (509) 328-2080.

4. Sex Respect: The Option of True Sexual Freedom is a curriculum (pilot-tested) through a grant under the Adolescent Family Life Act (AFLA), which is administered by the Office of Adolescent Pregnancy Programs (OAPP) of the U.S. Department of Health and Human Services. The curriculum teaches that the best way to enjoy true sexual freedom in the long run is to say no to premarital sex. The units define human sexuality; recognize influences on sexual decision-making; identify emotional, psychological and physical consequences of teenage sexual activity; discuss dating guidelines; teach how to say no; show how to change former sexual behavior; and explore the responsibilities of parenthood....For more information about the curricula, contact Respect, Inc., P.O. Box 349, Bradley, IL 60915-0349, (815) 932-8389, or Project Respect, Committee on the Status of Women, P.O. Box 97, Golf, IL 60029-0097, (708) 729-3298. (grades 7 through 11)

5. Sexuality, Commitment and Family is a public high school curriculum that emphasizes the deep meaning of sexual activity in the context of the family, of self-respect, of respect for others and of

respect and love for one's future spouse and children....For more information, contact Teen-Aid, Inc., North 1330 Calispel, Spokane, WA 99201, (509) 466-8679 or (509) 328-2080. (pp. 219-222)

Excellent Video Resources:

"Everyone Is Not Doing It," a set of four video tapes narrated by Mike Long and produced and distributed by Project Respect (p. 221).

Sex, Lies&... the Truth by Dr. James Dobson and Focus on the Family Films (1993). Call 1-800-A-FAMILY.

It Ain't Worth It by A.C. Green. Write to A.C. Green Programs for Youth, 515 South Figueroa Street, Suite 2000, Los Angeles, CA 00071. Or call 1-800-AC-YOUTH.

Appendix J

Rutherford Institute (1993):

The Students Bill of Rights in the Public Schools of America

1. THE RIGHT TO MEET WITH OTHER RELIGIOUS STUDENTS.

The Equal Access Act allows students the freedom to meet (form clubs) on campus for the purpose of discussing religious issues.

2. THE RIGHT TO IDENTIFY YOUR RELIGIOUS BELIEFS THROUGH SIGNS AND SYMBOLS.

Students are free to express their religious beliefs through signs and symbols. (Students can wear religious T-shirts)

3. THE RIGHT TO TALK ABOUT YOUR RELIGIOUS BELIEFS ON CAMPUS. Freedom of speech is a fundamental right mandated in the Constitution and does not exclude the school yard, hallway or classroom.

4. THE RIGHT TO DISTRIBUTE RELIGIOUS LITERATURE ON CAMPUS. Distributing literature on campus may not be restricted simply because it is religious.

5. THE RIGHT TO PRAY ON CAMPUS. Students may pray alone or with others so long as it does not disrupt school activities or is not forced on others.

6. THE RIGHT TO CARRY OR STUDY YOUR BIBLE ON CAMPUS. The Supreme Court has said that only state directed Bible reading is unconstitutional.

7. THE RIGHT TO DO RESEARCH PAPERS, SPEECHES AND CREATIVE PROJECTS WITH RELIGIOUS THEMES. The First Amendment does allow mention of religion in public schools.

8. THE RIGHT TO BE EXEMPT. Students may be exempt from

activities and class content that conflicts with their religious beliefs. The school may not punish the student or give a "0" credit for work missed.

9. THE RIGHT TO CELEBRATE OR STUDY RELIGIOUS HOLIDAYS ON CAMPUS. Music, art, literature and drama that have religious themes are permitted as part of the curriculum for school activities if presented in an objective manner as a traditional part of the cultural and religious heritage of the particular holiday.

10. THE RIGHT TO MEET WITH SCHOOL OFFICIALS. The First Amendment to the Constitution forbids Congress to make any law that would restrict the right of the people to petition the Government (school officials).

GRAND VALLEY STATE UNIVERSITY

ED 695 DATA FORM

NAME: Thomas D. Van Heest

MAJOR: (Choose only 1)

<input type="checkbox"/> Ed Tech	<input type="checkbox"/> Ed Leadership	<input checked="" type="checkbox"/> Sec/Adult
<input type="checkbox"/> Elem Ed	<input type="checkbox"/> G/T Ed	<input type="checkbox"/> Early Child
<input type="checkbox"/> Elem LD	<input type="checkbox"/> Sec LD	<input type="checkbox"/> SpEd Admin
<input type="checkbox"/> Read/Lang Arts		<input type="checkbox"/> SpEd PPI

TITLE OF PAPER: Moral Education

PAPER TYPE: (Choose only 1) SEM/YR COMPLETED: Summer 1994

Project
 Thesis

SUPERVISOR: Dr. Dorothy Armstrong

Using the ERIC thesaurus, choose as many descriptors (3 -5 minimum) as needed to describe the contents of your master's paper.

1. character education
2. virtues
3. moral education
- 4.
- 5.

ABSTRACT: 2 - 3 sentences that describe the contents of your paper.

This study examines the research on traditional character education, values clarification, and moral development. Character education is recommended as the most practical and ethical approach. A model for middle school is presented.

* Note: This page must be included as the last page in your master's paper.