CURRICULUM THAT FOSTERS MORAL DEVELOPMENT

by

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Abstract

How can moral development be fostered in the classroom? To answer this question, this project examines education literature, my own experiences, current brain research relating to self-regulation, an overview of moral development theories, moral development research and the instructional implications of this research. There is evidence that certain conditions foster moral development and that these conditions can be promoted in the classroom. Moral development depends on social experiences that teach developmental building blocks such as emotional knowledge, self-regulation and pro-social behavior. Without these building blocks, moral development is unlikely to occur. Linking the fostering of moral development to content embedded in Manitoba’s Social Studies Curriculum will be made through example unit plans.
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Fostering moral development in the classroom is a complex undertaking. Morals can be defined as principles of right and wrong. The development and use of moral principals occurs over a lifetime (Rice, 1996). There is evidence that certain conditions foster moral development and that these conditions can be promoted in the classroom. The route to fostering moral development is not direct. Moral development depends on social experiences that teach developmental building blocks such as emotional knowledge, self-regulation and pro-social behavior that lead to autonomy. Without these building blocks, moral development is unlikely. I want to find ways for classroom teachers to augment children’s moral development. The purpose of this project is to provide a starting place for discussion about how classrooms can be a place where morals are fostered.

Should moral development be fostered in classrooms? Can morals, principals of right and wrong, be fostered? How can moral development be fostered? These questions frame this project. I will show why morals should be cultivated by analyzing and reflecting on education literature and by examining some of my own experiences. This will include a discussion of current brain research relating to self-regulation, a definition of moral development, an overview of moral development theories and an examination of the instructional implications of various theories. I will argue that morals can be fostered in the classroom by instructing students in emotional knowledge, which will be defined later. This emotional knowledge will help students learn to self-regulate, which can lead to moral development. Finally, I will show how to foster moral development based on a combination of different transaction curriculum development models. Further, through
example unit plans, I will link the fostering of moral development to content embedded in Manitoba's Social Studies Curriculum.

Part 1

Should Morals be Fostered in the Classroom?

Moral education is an increasingly popular topic. Media reports of increasing juvenile crime, teen pregnancy, adolescent suicide, school misbehavior, youth violence, and other seeming character deviations of North American youth have caused some to declare a moral crisis in society and education (Feder, 1999). Many educators would argue that these concerns are not moral and have complex origins; yet, there is a growing “trend towards linking the solutions of these and related social problems to the teaching of moral and social values in public schools” (Nucci, 2003, p. 1). While this trend is misplaced in some cases, moral development should be addressed and ways to change these complex social problems should be found. Without some emotional control, self-regulation, and the knowledge of how to conduct one’s self socially, many students are at risk of missing out on friendships, social opportunities, and employment options that require these skills. Classrooms can provide the opportunity to identify and build these skills in children. Without these basic building blocks of social development, moral development will likely not occur (Schultz, Carroll, Akerman, & Youngstrom, 2001).

In the classroom, teacher-colleagues are often perplexed as to the root of what some call less-than-virtuous behavior. While it is normal for children to struggle with values such as cooperation and kindness, some children come to school with little or no understanding that these concepts - cooperation and kindness, for example - are choices one can make. Further, even after a number of years in school, there are some that
understand the concepts while others remain oblivious. Why is this? Schools should teach these concepts as curriculum. There is little point in being able to acquire academic knowledge if one is unable to maintain a friendship premised on kindness and cooperation.

Increasingly, discipline issues subvert instructional time in classrooms. A poll by Phi Delta Kappa/Gallup “has pointed to ‘lack of discipline’ ... as the biggest problem for local public schools” (Ikemoto, 1996, p. 1). The prevalence of violence is also increasing in our schools. Even “the ‘morally unthinkable’ killing of children by guns has not only become common, it continues to escalate” (Ikemoto, 1996, p. 1). Ubiquitous violence, particularly as it relates to children as victims and perpetrators, reveals that “more preschoolers than police officers or U.S. soldiers shot in the line of duty were killed by guns in 1993” (Ikemoto, 1996, p. 1). There is evidence that the national crime rate is falling, yet violent crime rates among youth in Canada was 77% higher in 1998 than in 1988 (Schafersman, 1991). Columbine, Taber, Littleton, Jonesboro and other place names made infamous because of violent events fade from memory, but violence is still occurring throughout the Western world. There have been 38 separate school shootings in Western countries since 1997 (“Infoplease,” 2004, p. 3).

Regarding Brain Development

Current brain research provides justification for teaching the thinking and discussion skills associated with fostering moral development. We tend to view the brain as a thinking mechanism. However, that is only part of its role. Gabore (1999) argues, “one of its (the brain’s) most important functions is inhibition. The cortex’s job is to prevent the inappropriate response rather than produce the appropriate one” (p. 54).
Because many students lack the self-regulation required for school environments, they are often thought to be socially deficient. They also tend, in my experience, to be described as neurologically impaired and labeled as behaviorally challenged, chronically defiant or otherwise. According to Gabore, “the commonest source of the disruption to the circuitry of self regulation is neither physical trauma or heredity, but the absence of conditions required for proper development” (p. 54). It is not the child’s fault that he or she lacks the conditions necessary for proper development. This is all the more reason for schools to address moral development through curriculum, as “evidence is that self regulating parts of the brain can develop throughout the life cycle, depending on the appropriate input from the environment” (p. 54). If school teachers and administrators were better able to understand the relationship between brain development and behavior, they could be less punitive and more likely to ask themselves what curriculum and instructional approaches would help children develop the brain circuits and psychological capacities needed for self-control.

All schools have students who, for various reasons, are subject to conditions that mitigate the proper development of self-regulation. This should encourage the idea of teaching curriculum that fosters moral development. Other factors that suggest a need for some form of moral instruction in schools include students coming to school without evidence of having learned concepts such as cooperation and kindness, a lack of discipline that absorbs instructional time, and the prevalence of children being involved in violent crime. Therefore, “schools need to become moral communities where... there is an acceptance of certain deep moral conventions, traditions and taken for granted moral notions” (Sichel, 1991, p. 298). I believe schools have to provide the opportunities for
students to discover what it is to be a good person. Schools should teach moral development.

Overview of Moral Development in Education

Unfortunately, emotional debates surrounding issues of teaching morals in school rarely acknowledge that “systematic research and scholarship on moral development has been going on for most of this century” (Nucci, 2003, p. 3). Educators who wish to attend to moral development may make use of this research. Following is an overview that illustrates current understanding relating to moral development, particularly as it pertains to instructional practice.

A continuum of theories parallels the history of research in moral development. The earliest model is behavioral. In this early traditional approach to morals, adults teach children what virtues are, rewarding or punishing as the need arises to reinforce these virtues. As research in moral development expanded, Piaget noted that morals are developmental; adherence to morals depends on one’s experience (Nucci, 2003). Piaget argued that until certain experiences occur through the aging process, a child or adult will not act in a manner adult society sees as moral. Kohlburg, following Piaget’s constructivist theory, showed that there are specific stages people go through as they develop (Rice, 1996). Kohlburg’s model, the most enduring, is still viewed within educational theory as the platform on which all other theories build themselves (Rice, 1996). His research showed that posing problems to children required them to ponder the contradictions inherent in their current level of moral development, encouraging them to contemplate the next stage of development (Rice, 1996). Domain theory, based on the research of Elliot Turiel, showed that there were limitations to Kohlburg’s moral
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Development theory (Nucci, 2003). Turiel argued that wellness or fairness were different moral domains than were social conventions (Nucci, 2003). Because Turiel was able to separate these two domains, he noted that children were able to make moral decisions, based on wellness and fairness at a far younger age than Kohlburg posited. Carol Gilligan's *Morality of Care* Theory also challenged Kohlburg, noting that Kohlburg only studied males in his research and that his theory was therefore biased against women (Nucci, 2003). Further, Kohlburg’s notion of morality, justice and rights, is based on equality while Gilligan’s notion of care as morality is based on nonviolence. Further definition of these approaches and their instructional emphases follow.

**Traditional Approaches.** Traditional character education is “premised on the idea that virtues and vices are the basis of moral behavior, or that moral character is comprised of a ‘bag of virtues’, such as honesty, kindness, patience, strength, etc.” (Nucci, 2003, p. 3). Teachers, within this approach, are to teach these virtues by example and direct communication of convictions. They are to give students the chance to practice these virtues and reward their expressions. This tends to be the most used practice in classrooms, not so much for the sake of moral development, but for the maintenance of class order.

**Piaget’s Constructivist Approach.** Jean Piaget’s constructivist perspective maintains that “all development emerges … [as] individuals construct and reconstruct their knowledge of the world as a result of interactions with the environment” (Nucci, 2003, p. 1). Piaget said that children are egocentric. Developmentally, their focus on themselves and how their actions affect themselves and others, is the extent of their abilities. There is an expectation, at this level, that punishment follows when rules are
broken. Children’s relationships with adults, wherein power is handed down from above, compound this egocentricity to create a heterogeneous stage of development. At this stage, a child cannot simultaneously consider his or her own view and the perspective of someone else (Nucci, 2003).

Through contact with others, especially through play, a child “develop[s] towards an autonomous stage of moral reasoning, characterized by the ability to … [apply] mutual respect and cooperation” (Nucci, 2003, p. 1). The crux of Piaget’s theory for educators is that he found that the autonomous stage exceeded the heterogeneous stage in that “morality and fairness is more compelling, and leads to more consistent behavior” (Nucci, 2003, p. 2). One would think that more behavioral discipline and clear parameters (reinforced with rewards and punishment) at the heterogeneous stage would cause a child to be more consistent in behavior than at the autonomous stage. Piaget showed us that helping a child learn why she should act a certain way, as in the autonomous stage, leads to better, more thoughtful actions on the child’s part.

Piaget’s research concluded that school should “emphasize cooperative decision making and problem solving, nurturing moral development” (Nucci, 2003, p. 2). Here, the constructivist view has its greatest strength: allowing, or creating opportunities for, students to discover and work out moral dilemmas on their own. Piaget gives the classroom teacher a complex and demanding task: “Provide students with opportunities for personal discovery through problem solving, rather than indoctrinating students with norms” (Nucci, 2003, p. 2).

Kohlburg’s Moral Development Theory. Lawrence Kohlburg’s Moral Development Theory—which agrees with Piaget’s fundamental premise: that people
develop through their experiences (also referred to as constructivism or cognitive developmentalism) – also suggests that people develop morals in stages (Rice, 1996).

Table 1

<table>
<thead>
<tr>
<th>Kohlburg’s Moral Development Stages</th>
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<tbody>
<tr>
<td>The child is motivated so that he/she....</td>
</tr>
<tr>
<td>1. Avoids punishment</td>
</tr>
<tr>
<td>2. Gains concrete rewards</td>
</tr>
<tr>
<td>3. Gains approval\avoids disapproval</td>
</tr>
<tr>
<td>4. Does duty to society\avoids guilt or dishonor</td>
</tr>
<tr>
<td>5. Affirms agreed upon rights</td>
</tr>
<tr>
<td>6. Affirms own ethical principals</td>
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Note: Table 1 developed from Myers, 1986, p. 311

Kohlburg’s theory implies that all children climb a moral ladder that extends from the seven-year-old’s desire to avoid punishment through to an adolescent’s desire for approval from his or her peers. While one would expect an individual’s moral development to expand beyond this stage, this, unfortunately, is not the case. According to a study a “great majority of ... adults never reach [level 4 from Table 1 above], even by age twenty-four” (Rice, 1986, p. 311). This theory suggests that moral development is, as Piaget said, a product of life’s processes. This conforms to brain research regarding how self regulation “can develop throughout the life cycle, depending on the appropriate input from the environment” (Gabore, 1999, p. 54).

The transitions of each stage are always foggy, as “one cannot see and comprehend moral stages much beyond one’s own level” (Rice, 1986, p. 311). According to Myers (1986), “the sequence is ... unvarying.” Given this, the theory “implies a
program for moral education” (p. 312). However, while Kohlburg’s theory may indicate the level of moral reasoning a person is at, it does not tell us how they will truly act in a moral situation. To say does not mean to do, as “no evaluation of moral judgment can be used to predict moral behavior” (Rice, 1986, p. 314).

To increase opportunities to foster moral development in classrooms, Kohlburg’s theories require a two-part strategy. The first part is for children to engage in problem-posing questions and moral dilemmas that require the student to face a “contradiction inherent in their present level of moral reasoning” (Nucci, 2003, p. 4). This is a method schools can use to provide students with an opportunity to hear what others think about certain situations. This will help to remove the mystery of the next stage of development for those students who might never otherwise have had the opportunity to hear an alternative to what they’ve learned outside the school. The child must encounter information “that does not fit their world view, forcing the child to adjust their view to accommodate this new information” (Nucci, 2003, p. 1). This process is called equilibrium. The first part of the strategy can be summarized as “moral thinking matures as children’s minds actively confront moral challenges” (Myers, 1986, p. 313).

The second part of the classroom strategies Kohlburg suggested is that children apply principles of justice and fairness through discussion. This discussion should be supported by “experiences for students to operate as moral agents within a community” (Nucci, 2003, p. 4). The purpose of this is to provide the optimal context for children to grow morally. Schools operating on the principles of justice try to establish collective norms which express fairness for all members of the community. The central organization of these schools stems from a community meeting in which issues “related to life and
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Discipline in the schools are discussed and democratically decided, with an equal value placed on the students and teachers” (Nucci, 2003, p. 4). These meetings provide further opportunity to discuss moral dilemmas. Teachers do not simply leave students to their own devices in these meetings, but play an integral role in discussing leadership, promoting notions of justice and fairness, and enforcing rules.

Domain Theory. Turiel’s (1998) domain theory both critiqued and refined the work of Kohlburg and Piaget (Nucci, 2003). Domain theory makes a distinction between events that reflect moral concepts, such as wellness, harm, and fairness with conventions that structure a child's understanding of social organization. For example, wearing hats in school is a social convention and organization issue. A question about whether it is acceptable to steal if your family is starving is a moral issue. Distinguishing between morality and convention, according to Turiel and his colleagues, is something that “occurs within the cognitive framework that is embedded in moral decision making, and occurs simultaneously with all development” (Nucci, 2003, p. 7). Domain theory implies that moral decisions, based on wellness and fairness, can be expected from children far younger than those described in Kohlburg’s paradigm.

Domain appropriate education addresses a particular conventional or moral domain. The identification of the domain “means that moral education may be grounded in universal concerns for fairness and human welfare, and is not limited to the particular conventions of norms of a given community or school district” (Nucci, 2003, p. 7). Getting students to focus on the appropriate domain of an issue is part of the role of the teacher. For example, the teacher would need to focus the discussion on the issues of
human wellness or fairness, if the domain were moral, and the purpose of the convention, if the topic were in the conventional domain.

**Morality of Care.** Gilligan’s *Morality of Care Theory* established the idea of trying to promote empathy and care responses in students. Kohlburg’s definition of morality, justice and rights, based on equality as was challenged by Gilligan. Gilligan’s notion of care as morality is based on nonviolence. These distinctions seem slight, but are critical in determining how one interprets the premises of Gilligan’s and Kohlburg’s moral development theories. Justice can be defined as not treating others unfairly, while care can be defined as “the injunction not to turn from someone in need” (Nucci, 2003, p. 7). Research has shown that - counter to the bias Gillian claimed was in Kohlburg’s work - the evidence shows that both “males and females reason based on justice and care” (Nucci, 2003, p. 7). However, because of Gilligan’s research, educational approaches in moral development have accentuated fostering empathy and care responses in schools.

**Defining Moral Instruction Through the Curriculum.** The term morals has been used throughout this project. In the introduction a working definition of morals was defined as principles of right and wrong. Following is a broader discussion of what is meant by morals, and moral development, and how the inevitable controversy around fostering moral development can be navigated by using the curriculum.

Morals, for me, have to do with relating to the principle of right and wrong. Further, my notion of morals has to do with schools asserting that there are “certain deep moral conventions, traditions and taken for granted moral notions” (Sichel, 1991, p. 298).

The difficulty with addressing morals through schooling, however, is the question of “Whose morals are you talking about?”, or, “What’s right for you may not be right for
me.” Objectivity around morals is not possible. Because of this, educators shy away from addressing these concepts in the school setting. This limits some from attempting to foster moral development through curriculum. And yet, to address the reluctance of many educators to address moral development in schools, the curriculum itself provides the imperative. For example, the General Outcomes for Manitoba’s current Social Studies curriculum (Appendix C) states: “Citizenship – to develop in students … understanding and character traits that are essential for effective participation in and effective contribution to citizenship of Canada and the world” (Manitoba Social Studies Curriculum, 1985, p. 13). It is difficult to articulate character traits and understanding more essential than Kohlburg’s justice and rights, Gilligan’s morality of caring or Piaget’s fairness.

Students need to have a chance to talk about what is right or wrong and to be able to articulate why certain things are wrong or right. The moment a child can understand why some ideas and actions are unfair, uncaring or unjust, the child has the opportunity to appreciate the dignity and worth of individuals, and can insist that these principles extend to themselves. Manitoba’s current curriculum provides the rationale for the objective of appreciation - “to develop within students a feeling of acceptance, self-confidence and a recognition of the dignity and worth of the individual” (Manitoba Social Studies Curriculum, 1985, p. 13). Unit plans included in this project (see Appendix B) ask students, through a novel study that looks at attitudes towards Jewish people in World War II, to define and clarify what respect means. Activities such as these provide the opportunities for students to articulate precisely what is or isn’t just, fair or caring. Students address topics and actions that contradict what they might presently believe as
right. These ideas become the means by which students can influence their daily interactions with others. Accordingly, the curriculum outcome is “to develop in students an appreciation of and positive attitude towards the diverse cultures to be found in local, national and international social environments” (Manitoba Social Studies Curriculum, 1985, p. 13). The above examples suggest that while there is a great deal of controversy in talking about morals in school, the curriculum provides the means to do so.

**Conclusion to Part 1**

Fostering morals should be part of the curricular objectives of every classroom. Something seems to be missing from the experiences of some children, given the increasing incidences of disruptive behavior, youth violence, and a seeming failure of society to instill in children some basic social behaviors such as kindness and cooperation. Research on brain development has stated that the absence of self-regulatory skills has little to do with physiology and much to do with the absence of conditions required for proper development. Moral development theory echoes this in that the traditional, behavioral theories tend to teach a character trait, and reward or punish to reinforce the trait. Constructivists, who see morals as developmental, argue that opportunities such as cooperative decision making and problem solving foster moral development. Piaget argues that the higher the moral stage a child is at, the more consistent the behavior. Children at higher developmental stages think less of consequences for themselves (egocentrically), and more about how to apply mutual respect and cooperation (autonomy). Notions of morality and fairness are indicators of having reached the autonomous stage. They compel children to act with greater consciousness. At this stage, according to developmental theorists, morals can be
nurtured. This supports the argument that schools should address moral development through curriculum. This understanding of the research and moral development theory does not make easy fostering moral development in the classroom. To provide students with opportunities for personal discovery through problem solving, rather than indoctrinate students with socialized norms and customs, creates a profound instructional challenge. However, not addressing moral development in the classroom may be the greatest instructional weakness. Moral development should be fostered in classrooms.

Part 2

Can Children Be Taught Moral Behavior?

Brain research and moral development theory suggest that appropriate input from the environment can help children learn to self-regulate, become less ego-centric, and exhibit more pro-social behavior (Nucci, 2003; Gabore, 1999; Rice, 1996). When conditions required for proper development are present, children are likely to develop the knowledge and skills that lead to autonomy, internalization, and the desire to act on notions of fairness. The right input, provided through the classroom, can foster moral development. Part 2 is a discussion of the basic building blocks of development.

Studies designed to explain children’s pro-social and moral behaviors suggest these behaviors emerge from the interaction of emotion expression knowledge, emotion situation knowledge, self-regulation and autonomy. In order to determine whether children can be taught to act pro-socially, or morally, it is necessary to establish whether any of the above can be learned in a classroom setting. To answer this question, I will begin by defining emotion expression knowledge, emotion situation knowledge, self-regulation, autonomy and effortful control. I will then examine their interaction with one
another. I will argue that the presence of self-regulation is central to determining whether or not a child will exhibit pro-social behavior. Further, I will cite studies that suggest the absence of self-regulation often results in anti-social behavior. I will suggest that self-regulation can be taught in a classroom setting, thereby making it possible for schools to facilitate the learning of skills which enable children to act pro-socially. Further, I will consider whether it is possible to use the classroom as a vehicle for fostering moral development.

Emotion expression knowledge begins to develop in infancy. It defines a child’s ability to “recognize and label facial expressions of emotion” (Schultz et al., 2001, p. 54). Emotion situation knowledge is defined as an individual’s “ability to match emotion labels with environmental events” (p. 54). Emotion expression and emotion situation knowledge are both important components of moral growth and development. In part, this is because “appropriate and adaptive reactions in particular situations” (p. 54) depend on one’s emotion expression and emotion situation knowledge. Self-regulation is defined as “a child’s ability to modulate behavior according to the cognitive, emotional, and social demands of a particular situation” (Calkins & Fox, 2002, p. 479). It includes the “ability to refrain from engaging in problematic behaviors and to consider the consequences of one’s behavior” (Brody, Dorsey, Forehand & Armistead, 2002, p. 275). Effortful control is a component of self-regulation. It is an individual’s ability to “inhibit responses to stimuli in the immediate environment” (Calkins & Fox, 2002, p. 480). Two important components of effortful control are “control of attention, labeled ‘attention persistence,’ and control of behavior” (Schultz et al., 2001, p. 55). Autonomy is defined as “the processes through which an organism initiates, coordinates, and governs its behavior”
(Ryan, 1997, p. 706). These definitions articulate the complexity embedded in the development of children.

As illustrated in Figure 1, children develop emotion expression knowledge and emotion situation knowledge when they are exposed to social situations. The development of these in turn leads to the development of self-regulation and effortful control. When self-regulation and effortful control are present, a child exhibits pro-social behavior and is accepted by his or her peers (Schultz et al., 2001). This leads to further social interactions which furthers the development of emotion expression knowledge, emotion situation knowledge and self-regulation. It is possible for moral development to occur when repeated exposure to social situations cause autonomous feelings and internalization. Internalization is the “tendency of individuals to assimilate into the realm of self-regulation those behaviors and values that are extant in the social context and have been externally motivated” (Ryan, 1997, p. 712). The development of intrinsically motivated activities may follow. Intrinsically motivated activities are those that “occur for the inherent satisfactions that accompany them and which, therefore, are not dependent for their occurrence on separable rewards or reinforcement” (Ryan, 1997, p. 710). Once a child is intrinsically motivated to act or react in a pro-social manner, it is probable that they will exhibit moral behavior. It is important to note that it is possible to exhibit moral behavior without having experienced moral development. A child may choose to act morally because doing so will lead to peer acceptance. It is not possible to know whether or not the child was morally motivated.
Figure 1.

*How children develop feelings of Autonomy from Social Experiences*

![Diagram showing the relationship between social experiences, emotion expression knowledge, emotion situation knowledge, self-regulation, effortful control, popularity and acceptability, pro-social/morai, feeling of autonomy, internalization and intrinsic motivation, and moral development.]

Note: Figure developed from Schultz et al., 2001

Figure 2 illustrates how limited social experiences lead to, and result from, anti-social behavior. This in turn further limits social experiences, which reduces a child’s opportunities to develop the emotion expression knowledge, emotion situation knowledge, self-regulation and effortful control needed to exhibit pro-social behavior. The reasons for limited social experiences include “shyness, social reticence, anxiety, passivity, social insensitivity, and developmentally inappropriate or atypical behaviors” (Shultz et al., 2001, p. 56). The reasons for anti-social behavior are also wide and varied. They include low cognition, inexperience, behavioral disorders (Shultz et al., 2001), and sub-optimal parenting (Brody et al., 2002).
If one compares Figures 1 and 2, it can be seen that Figure 2 does not include the potential for the exhibition of moral behavior, or for moral development. The limited social interactions present and the absence of self-regulation in Figure 2 demonstrate the need for classrooms to provide both the opportunity to participate in social experiences and the articulation of how social interaction can be maintained through friendship or appropriate actions. Schultz et al. (2001) argue that “consistent interactions between the emotions and cognitive and perceptual activity produce emotion knowledge” (p. 54). Environments rich in social interaction provide children with opportunities to link the emotion and cognitive systems, which in turn “enable such processes as labeling emotion expressions and understanding the causes and consequences of emotions” (p. 54). Figure 2 illustrates that children with limited emotion knowledge are less likely to exhibit self-regulation and effortful control. This may lead to anti-social behavior. This behavior may be manifested in a number of different ways, ranging from social withdrawal to aggressive behavior. Social withdrawal results because a child is shy or lacks social
confidence, or because a child knows he or she acts anti-socially and therefore wishes to avoid future interactions. The result is likely to be the same—limited future social interactions (p. 54). Because these social interactions are needed in order for a child’s emotion knowledge and self-regulation to develop, their absence greatly inhibits the potential for a child to exhibit pro-social and moral behavior, and for them to experience moral development.

This research suggests that it is possible to teach pro-social behavior by providing children with the social experiences needed to develop emotion expression knowledge, emotion situation knowledge, self-regulation and effortful control. The unit plans included in Appendix A and B are also designed to do this. They include activities which, based on the *Transaction Model* of curriculum (defined later) provide opportunities for problem solving, applying problem solving skills, student participation and classroom discourse. This method of instruction provides students with the opportunities to consider, assess and use skills being taught. When children are consistently and actively involved in social interactions, whether they are real or scenarios presented by the educator, they can be taught emotion knowledge and self-regulation.

Results of research support the belief that self-regulation can be taught. In a study examining how classroom and parenting processes affect self-regulation, Brody et al. (2002) determined that “the results were consistent in demonstrating that children experiencing competence-promoting processes in at least one context, either the home or the classroom, were more self-regulated, displayed fewer externalizing behaviors, and reported fewer symptoms of depression than did children who did not experience competence-promoting processes in either context” (p. 381). Researchers’ findings “add
to a growing body of data indicating that classroom experiences have implications for children’s and youth’s social-emotional development and psychological adjustment” (p. 282).

The potential to teach self-regulation in the classroom is significant in terms of whether it is possible to foster moral development. As illustrated in Figure 1, moral development is a result of internalization, or intrinsic motivation. Further, as has been suggested by some studies, “the development of intrinsic motivation depends upon an environment filled with optimal challenges or opportunities to experience competence” (Ryan, 1997, p. 711). By creating positive, constructive environments and opportunities for children, classrooms have the potential to provide autonomy support and convey a sense of belongingness, thereby making children more likely to internalize (Ryan, 1997) and experience moral development. Given that consistent and repeated exposure to social situations may lead to internalization and intrinsic motivation, there is the potential that classrooms can provide opportunities for internalization and subsequent moral development. The results of research “provide a source of optimism for those attempting to prevent maladjustment in children through training designed to enhance emotion knowledge” (Schultz et al., 2001, p. 64).

Part 3

How Morals Will Be Taught

The moral development curriculum I developed (See Appendix) is based on a combination of different Transaction Models of curriculum development. Below is the rationale for this choice and a brief discussion of each orientation.
Transaction Models of curriculum development are based on the premise that the student is "capable of intelligent interaction with the environment" (Miller & Sellar, 1985, p. 91). Further, transaction models view education as, "a dialogue between the student and the curriculum" (p. 6). Transaction model orientations emphasize problem solving, applying problem solving skills within social contexts in general and within the context of the democratic process, as well as the development of cognitive skills (Miller & Sellar, 1985). As can be seen in the curriculum goals and sample lesson plans included (Appendices A and B), the curriculum is largely based on active student participation and classroom discourse. The purpose of this is to provide students with opportunities to practice using their problem-solving abilities in a variety of given scenarios. Further, active student participation gives them opportunities to apply what they have learned in terms of making morally-based decisions, and provides opportunities for students to interact morally with one another in real-life scenarios. Classroom discourse provides students with the opportunity to discuss moral decisions they have made and explain moral actions they have or have not taken. Such a curriculum model provides the environment for students to develop their moral intelligence through a variety of interactive, meaningful situations.

The disciplines orientation, the cognitive-process orientation and the democratic-citizenship orientation have all been used to develop a moral education curriculum. The disciplines orientation "focuses on development of student inquiry skills within a specific academic discipline" (Miller & Sellar, 1985, p. 94). Objectives require students to analyze different moral scenarios and discuss and/or defend different moral actions or judgements made. The cognitive-process orientation "focuses on how people think and
solve problems” (p. 98) and requires students to respond to moral situations and scenarios and solve moral dilemmas. The democratic-citizenship orientation, in which “the student learns basic inquiry and decision-making skills that facilitate his or her participation in the democratic process” (p. 103) has been used throughout the curriculum. The goal of this orientation is “to clarify the issue and to offer different hypotheses or positions related to it, and then to resolve conflicts that arise and to determine defensible solutions to them” (p. 103). Throughout the moral development curriculum, students are expected to be able to achieve this goal. This is evident in the included curriculum goals (See Appendix C).

The moral development curriculum is an interactive, student-centered curriculum. It involves student interaction, discourse, role-playing, actively making and defending moral decisions, analyzing and discussing moral scenarios. The goals and objectives included in this curriculum are intended to help students learn and practice decision-making skills, develop their inquiry skills, and learn how to solve problems. Each of these is based on the transaction curriculum development model.

Conclusion

There are many factors that suggest a need for instruction that relates to the principles of right and wrong. Students are coming to school without evidence of having learned concepts such as cooperation and kindness. There is an increase in lack of discipline which absorbs instructional time. There is also the prevalence of children committing acts of violence.
Further, all schools have students who for various reasons are without conditions required for proper development of self-regulation. These environmental factors may diminish moral development opportunities for some students. The lack of opportunity for some students should encourage the idea of using curriculum that fosters moral development.

Educators should not be caught up in the emotional debates that link social problems to a lack of morals. Instead, educators should be familiar with the systematic research that has, over the last century, defined the necessary instructional building blocks for moral development. The moral development theories of Kohlburg, Piaget, Turiel and Gilligan have shown that schools can provide opportunities for students to expand their moral development.

Social experiences that provide opportunities for emotion expression knowledge, emotion situation knowledge and pro-social behavior will lead to internalization and autonomy. If these experiences are consistent and repeated, the likelihood of moral development is increased. Note that teaching morals is not the goal. Providing the right input through classroom experiences has shown to be a means of allowing students to augment their moral development. On the other hand, limited or negative social experiences reduce emotional expression and situation knowledge, which may lead to anti-social behavior. The result of this is a cycle that starts and ends with a child being rejected by peers. The understanding that rich social experiences increase opportunities for fostering moral development and limited social opportunities mitigate moral development is not new. However, understanding that the classroom, as much as home
Curriculum that Fosters Moral Development

life, can offer these opportunities, reinforces that moral development should and can be fostered.

In appendix A and B, unit plans and frameworks are provided that relate to the curriculum goals for Manitoba Social Studies Curriculum. Curriculum that fosters moral development provides an opportunity to think about, debate and be introduced to what it is to be a good person. This is precisely the goal of the Manitoba Social Studies curriculum. Defining morals will always be a challenge. The outcome goals in the Manitoba Social Studies Curriculum - citizenship, appreciation, dignity and worth of the individual - comprise the framework around which this curriculum has been developed. The moral development curriculum I have developed is based on the transaction curriculum development model. It is an interactive, student-centered curriculum. It involves student interaction, discourse, role-playing, actively making and defending moral decisions, analyzing and discussing moral scenarios. The goals and objectives included in this curriculum are intended to help students learn and practice decision-making skills, develop their inquiry skills, and learn how to solve problems. These methods are the means classrooms should use to foster moral development.
Reference List


Appendix A

Preface

Following are two unit plans designed to foster moral development in the classroom. The first, based on Katherine Scholes’ book *Peace Begins With You*, has been designed for grades three to five. The second, based on Ester Hautzig’s *The Endless Steppe*, has been written for grades six to eight. The unit plans are designed for a cooperative, interactive classroom setting. Lessons include opportunities for students to engage in cooperative problem solving and decision making. The lessons are designed to engage students in social experiences and discussions that will provide opportunities to develop their emotion expression knowledge and emotion situation knowledge.

Each lesson includes a set of learning objectives and a suggested assessment matrix specific to the learning objectives. Throughout both unit plans, there are several activities the classroom teacher may choose to assess. For these, student generated criteria is recommended.

**Peace Begins With You Unit Plan: Grades 3-5**

*Based on the book by Katherine Scholes*

**Lesson One**

**INTRODUCTION: WHAT IS PEACE?**

**Learning Objectives:**
- to have students define what peace means to them
- to identify similarities and differences in student definitions

**Materials:**
*Peace Begins With You* by Katherine Scholes
Chart paper
Drawing paper – 1 per student
Pencil crayons

**Introduction:**
Class discussion (make notes on chart paper for future reference) What is peace? What does it mean to you? What do you think of when you think of the word peace? Can you think of an example of a peaceful situation?

- As the unit progresses, print each portion of the book on large chart paper and post it alongside student products/activities.
- Also keep a displayed list of what peace is, as determined throughout the lessons.

**Read:** *Peace Begins With You* by Katherine Scholes

**Individual responses to text:**
Re-visit peace web and record new thoughts about what peace is, and what peace isn’t

**Assignment:**
Draw a picture of you in a peaceful situation. You may be by yourself, with someone special, or with a group of friends. Think about the colours you use. Give your picture a title. Peace is ... Your pictures will all be shared with the rest of the class.

**Conclusion:**
Share pictures. Talk about similarities and differences. Stress that peace means something different for each of us.

**Homework:**
Ask someone in your family what peace means to them. Write it down and be prepared to share it with the class.

**Assessment:**

<table>
<thead>
<tr>
<th>Learning Objective</th>
<th>1 mark</th>
<th>2-3 marks</th>
<th>4 marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>- student defines what peace means to him/her</td>
<td>- some reference to peace</td>
<td>- student is able to state what peace means to him/her and may use their own words</td>
<td>- peace is clearly defined in students own words</td>
</tr>
<tr>
<td>- student identifies similarities and differences between different definitions of peace</td>
<td>- one comparison is made between different definitions of peace</td>
<td>- two to three comparisons are made</td>
<td>- four or more comparisons are made between different definitions of peace</td>
</tr>
</tbody>
</table>

**TOTAL MARKS**
Lesson Two

HOW DOES PEACE MAKE US FEEL?

Learning Objectives:
- understand that peace is a feeling
- understand that each of feels peace in a different way

Materials:
Peaceful music-
Non-peaceful music –
Painting paper
Paint – wide selection of colours
Paint brushes


Discussion: How do we feel when we listen to the answers our families and friends gave us? Record feeling/emotion words on chart paper.

Activity:
Without talking to their neighbours, have students take a minute to think about what else peace means. Tell students that you will be playing two different pieces of music. One will be peaceful and the other not. They are to choose whatever paint colours they believe reflect the mood of the music. They are to make two pictures, one per music selection. (These will be shared and discussed once they have dried.)

Discussion:
Talk about how each piece of music made them feel. What colour choices did they make and why? Compare pictures and colour choices. Note similarities and differences. Relate this to how peace feels different for each of us.

Conclusion:
Following the discussion of how peace makes us feel, have students title their pictures. Peace makes me feel ... Without peace I feel ...

Assessment:

<table>
<thead>
<tr>
<th>Learning Objective</th>
<th>1 mark</th>
<th>2-3 marks</th>
<th>4 marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>- understand that peace is a feeling</td>
<td>- makes some connection between peace and feeling</td>
<td>- is able to explain two ore three ways in which peace is a feeling</td>
<td>- clearly describes connections between peace and feelings and is able to explain how peace is a feeling</td>
</tr>
<tr>
<td>- understand that each of us feels peace in a different way</td>
<td>- acknowledges that each of us feels peace in a different way</td>
<td>- is able to identify two or three different examples of how we feel peace</td>
<td>- is able to identify four or more different examples of how we feel peace</td>
</tr>
</tbody>
</table>

TOTAL MARKS
Lesson 3

PEACE IS HAVING THE THINGS YOU NEED

Learning Objectives:
- understand that when people don’t have the things they need, they do not have peace
- be able to distinguish between needs and wants

Materials:
- magazine and newspaper articles showing war zones, areas suffering famine, refugee camps etc.
- index cards – 4 per student
- 1 envelope per student

Introduction:
Read Peace Begins With You to page 3
Brainstorm examples of things we need as individuals, as families, as countries. How many of these things are we missing? Do we know anyone, anywhere, who does not have these things?

Activity:
Give each student an envelope and 4 index cards. Tell them the envelope represents their life and each of the cards represents things they need in their life. Instruct them to write down the four most important needs in their lives then place the cards in their envelopes.

Set up two rows of chairs, facing each other. There should be one chair per student. If you have an odd number of students, the teacher should participate. Have each student sit on a chair, with their envelopes on their laps.

Part I: Instruct students to show the student facing them their four index cards. Compare. What needs are the same? Which are different? At this time they may exchange as many cards with the person facing them as they wish. Continue until all students have interacted with each other.
Discussion: How many people had the same needs? Did anyone exchange needs? What were they and why did you exchange them? How did you feel about exchanging cards?

Part II: Instruct students to begin the activity as the last time, only this time the person sitting opposite them will take away one of their needs and keep it for themselves. They may not dispute which card is taken. Continue until all students have had a chance to interact with each other.
Discussion: How do you feel now? Did it feel any different when you had a choice which need to exchange rather than having it simply taken from you?

Part III: Remain seated as per parts I and II. This time, students facing each other will take away one of each others needs and will not be able to keep it. It is discarded (placed out of sight in the envelope). Continue until each student has only one need remaining.
Discussion: How do you feel now? Compare to previous times.
Independent Reflection: Make up a class rating of feelings of peace in terms of feeling peace because you have the things you need. Make the scale from 1 to 10 then have each student rate their feelings of peace after each of the three activities. Have students record this in a Peace journal and after each rating, instruct them to describe or explain why they gave each activity such a rating.

Conclusion: Discuss students’ ratings and their feelings. How important is it to have the things we need? Brainstorm examples of places in the world, historically or presently, when people did not have the things they needed. Record these on chart paper. The list will be added to next lesson.

Homework: Find at least one more example of people, or a person, not having what they need. What resulted from this? Write it down and bring it to share with the class.

Assessment:

<table>
<thead>
<tr>
<th>Learning Objective</th>
<th>1 mark</th>
<th>2-3 marks</th>
<th>4 marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>- understand that when people do not have the things they need, they do not have peace</td>
<td>- gives one example of how someone might not have peace because they do not have what they need</td>
<td>- gives two to three examples of how someone might not have peace because they do not have what they need</td>
<td>- gives four or more examples of how someone might not have peace because they do not have what they need</td>
</tr>
<tr>
<td>- be able to distinguish between needs and wants</td>
<td>- gives one example of a need and a want</td>
<td>- gives two to three examples of wants versus needs</td>
<td>- is able to give four or more examples of needs versus wants</td>
</tr>
</tbody>
</table>

TOTAL MARKS
Lesson Four

PEACE IS HAVING SOME OF THE BIG AND SMALL THINGS YOU WANT, THAT MAKE LIFE NICE

Learning Objectives:
- understand that having what we want affects the peace of others
- understand that different people throughout the world have different opportunities to have what they want, and this affects their peace
- revolutions only occur in societies that are unhappy, wanting

Materials:
- Peace Begins With You – page 4-7 enlarged on poster paper
- student ‘need’ cards from last lesson posted on the chalkboard

Introduction:
- Read Peace Begins With You – page 4-7
- Discuss the difference between wants and needs, writing down examples. Make a student generated list of wants. Talk about differences in what we want. Does it mean other people’s wants are silly, or not worthwhile? What happens when we want the same things?

Activity:

Part One:
- with students, select the top 10 wants and write them on index cards and post them on the board, horizontally so a student can stand beneath each
- give the cards to 10 different students
- instruct the other students that it is their job to try to persuade any of the 10 students to give them their ‘want card’ – have students think about strategies they can use
- tell students they have a 30sec time limit within which to obtain a ‘want card’

Discussion: How many people were successful in obtaining ‘want cards’? What strategies did they use? Did they feel it was important to get the ‘want cards’? Why or why not?

Part Two:
- repeat the process with the ‘need’ cards

Discussion: in the discussion, have students compare how important it was for them to obtain ‘need’ vs. ‘want’ cards
- Why did they feel as they did?
- What happens when a lot of people don’t have what they want, or need? How do you think their responses differ?
- What happens when one group of people prevent another group from having their wants and/or needs?
- Have students reflect on different societies’ treatments of education, different nations’ availability of food, the power rich nations have over poor ones, how important democracy is to peace
- keep a record of student discussion using a concept map

Individual Activity/Reflection:
In student journals, have them print their most important want at the top of the page. Next have them write how they would feel if they were denied this want. What would they do? How would this affect their feeling of peace?

**Homework:**
Instruct students to go home and ask their parents/guardians if there was ever a time in their lives when they did have the things they needed, or couldn’t have the things they wanted. What was it? How did they feel?

**Assessment:**

<table>
<thead>
<tr>
<th>Learning Objectives</th>
<th>1 mark</th>
<th>2-3 marks</th>
<th>4 marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>- understand that having what we want affects the peace of others</td>
<td>- gives one example of how having what we want affects the peace of others</td>
<td>- gives two to three examples of how having what we want affects others and is able to explain why this affects others</td>
<td>- gives four or more examples of how having what we want affects the peace of others and is able to explain why this affects others</td>
</tr>
<tr>
<td>- understand that different people throughout the world have different opportunities to have what they want, and this affects their peace</td>
<td>- gives one example of how people throughout the world have different opportunities to have what they want</td>
<td>- is able to give two to three examples and can explain how this affects peoples’ peace</td>
<td>- is a able to give four or more examples and can explain how this affects peoples’ peace</td>
</tr>
<tr>
<td>- understand that revolutions only occur in societies that are unhappy and wanting</td>
<td>- gives on example of why a revolution might occur because a society is unhappy or wanting</td>
<td>- gives two to three examples and explains why this might cause a revolution</td>
<td>- gives four or more examples and explains why this might cause a revolution</td>
</tr>
</tbody>
</table>

**TOTAL MARKS**
Lesson Five

PEACE IS GETTING ALONG WITH DIFFERENT PEOPLE, WHO HAVE DIFFERENT WANTS AND NEEDS

Learning Objectives:
- understand that because people are different, they have different needs and wants
- understand that just because someone’s needs and wants are different, they are of no lesser importance
- understand there are positive ways to get along with different people
- understand that when you don’t get along with people with different needs or wants, you are without peace
- understand that compromising means you both get a little of what you want, but neither person (or country) gets all of what they want
- understand that when countries do not compromise, or try to find a peaceful way to get along, wars and revolutions occur

Materials:
- Peace Begins With You – page 9 and the first paragraph on page 11 enlarged on chart paper
- 2 hoopla hoops per pair of students
- need and want index cards from previous lessons
- chart paper for recording class discussions

Introduction:
- follow-up from last lesson: have students summarize their homework responses in their journals
- share responses and discuss any similarities and differences
- new: read Peace Begins With You from page 9 - 23

Discussion:
- using a concept map, record a class discussion on ways in which people can be different and how their wants and needs may differ or be the same – refer to ‘need’ and ‘want’ cards from previous lessons
- next discuss past or present world examples of times when two people/peoples differences led to trouble – what was the outcome? How did it relate to peace?
- also discuss examples of when two people/peoples wanted the same thing – what was the outcome? How did it relate to peace?
- Note: include these examples on the class concept map

Activity:
- return each students’ ‘need’ and ‘want’ cards
- have the class divide into pairs
- give each pair of students two hoopla hoops which they are to use to form a Venn Figure
- using one group to first demonstrate the activity, have students sort their ‘need’ and ‘want’ cards into a Venn Figure
- each student in each pair chooses one hoop in which to place their ‘need’ and ‘want’ cards
once this has been done, have the pairs look for any cards that are the same – they are to put these cards in the portion of the Figure where the hoops overlap (note: only put one card of each item in the centre, extra cards may be returned to the owners' envelopes)

the objective of the activity is for each pair of students to decide how to remove as many of the cards from the centre of the Figure as possible – stress that seriousness is essential – students are to come up with ways to compromise, let their partner have an item, or do some trading – there may be some items that can be shared (e.g. food), but quantities will have to be adjusted

before students get started, stress the importance of getting in ‘role’ and responding as best they can when someone else threatens their ‘needs’ and ‘wants’ – If this were for real, how would they really act?

Discussion:
- allow students to walk around to look at what other groups’ Venn Figures look like – have them make comparisons to their own Figures
- recording the information on chart paper, have students discuss what types of ‘needs’ and ‘wants’ were the same and different as their partners
- How did they feel about having to share or give up their ‘needs’ or ‘wants’? Did it feel different when dealing with a ‘need’ vs. a ‘want’? Why or why not?
- What ways did they come up with to remove the cards from the centre of the Figure? Were they always peaceful solutions? Did anyone feel angry, or mistreated, or that it was unfair? How did you deal with this? Did you feel peaceful in this situation? Why or why not?
- Were any cards left in the middle of any Figures? Why or why not? What do you think needs to happen before they can be removed?
- Relate student responses to real life examples previously discussed. It is likely that students were pretty amicable with each other as their wants and needs aren't really threatened at this time.

Conclusion:
- In student journals, have them reflect on their emotions and responses to this activity. How peaceful was the activity? Would it have been more or less so in real life? Why?

Assessment:

<table>
<thead>
<tr>
<th>Objectives</th>
<th>1 mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>- understand that because people are different they have different needs and wants</td>
<td>- gives one example of how someone is different from themselves and how they have a different need or want because of this difference</td>
</tr>
<tr>
<td>- understand that just because someone’s needs and wants are</td>
<td>- acknowledges that everybody’s needs and wants are important</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2-3 marks</th>
<th>4 marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>- gives two to three examples</td>
<td>- gives four or more examples</td>
</tr>
<tr>
<td>- is able to give one or two examples of how someone’s wants may be</td>
<td>- is able to give three or more examples of how someone’s wants</td>
</tr>
<tr>
<td>different, they are of no less importance</td>
<td>different than their own and can explain why they are just as important as their own wants or needs</td>
</tr>
<tr>
<td>- understand that compromising means you both get a little of what you want, but neither person (or country) gets all of what they want</td>
<td>- gives one to two examples of compromising and is able to explain how either party is getting some but not all of what they want</td>
</tr>
<tr>
<td>TOTAL MARKS</td>
<td></td>
</tr>
</tbody>
</table>
Lesson Six
PEACEMAKERS

Learning Objectives:
- know that certain individuals in the world believe peace is so important they devote their lives to it
- understand that being a peacemaker is a very difficult, important job
- be able to identify several peacemakers throughout history
- come up with ways in their lives they can be peacemakers
- know what the Nobel Peace Prize is, and what it is for

Materials:
- Peace Begins With You
- enlarged photographs of several peacemakers, local, national or international
- enlarged photographs of Nobel Peace Prize winners, along with a description of why they won the award
- have the photographs displayed throughout the room, in preparation for a gallery walk
- short biographies of several of the peacemakers on display
- sample peacemaker poem

Introduction:
- Read Peace Begins With You – pages 27 to the end
- discuss briefly what a peacemaker is

Activity:
- Instruct students that throughout the classroom you have put up pictures of peacemakers. Students are to walk around the classroom and look at each picture and read any captions included. As they are doing so, they are to think about what these people have in common and how they differ.
- before having students begin, decide upon a time limit, dependant on the number of pictures on display

Discussion:
- Once all students have completed the gallery walk, have they return to their desks (or discussion circle) to talk about what they observed. What similarities and differences did they notice? What types of people did they look at? How did these people act as peacemakers? Where were the people from? Did they always work at peace at home, or away from home? What sort of lives do you think these people have? What sort of commitment do they have to have to peace? What sorts of things do you think they give up in order to be a peacemaker? What do they gain? What do we (society) gain?

Activity:
Part One:
- instruct each student choose one of the available biographies and read it
- once students have completed reading, have them complete the attached worksheet – this is to be a template for peacemaker poems (show students and example of one you have done)
Peacemaker worksheet

BEING A PEACEMAKER
Name of peacemaker: ______________________ 
Age: _____________________________ 
How long s/he has been a peacemaker: _____________________________ 
Where s/he lives: ________________________________________ 
Occupation: ____________________________________________ 
Where s/he is/was an active peacemaker: _____________________________ 
What s/he has done as a peacemaker: ____________________________________________ 
How people have been helped because of this person: _____________________________ 

A visual description of the peacemaker: ____________________________________________ 

Five words to describe the peacemaker: ____________________________________________ 

Part Two:
- read aloud the poem you have created as an example (choose any poetry style you wish students to learn – I have chosen to teach rhyming couplets)
- explain the process through which you came up with your poem, explaining any information specific to the poem style you have chosen to use
- instruct each student to write their own peacemaker poem, following your model (with younger students, you may choose to do this as a class instead of individually, or as modeled practice first before individual application)

Conclusion:
- share poems and display them, alongside photographs of peacemakers written about
- if time, you may decide to make origami peace cranes to put up with the poem display

Assessment:

<table>
<thead>
<tr>
<th>Learning Objectives</th>
<th>1 mark</th>
<th>2-3 marks</th>
<th>4 marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>- know that certain individuals in the world believe peace is so important they devote their lives to it</td>
<td>- is able to name one example of a peacemaker</td>
<td>- is able to name two or three peacemakers and explains how their lives involve peacemaking</td>
<td>- is able to name four or more peacemakers and explains how their lives involve peacemaking</td>
</tr>
<tr>
<td>- be able to identify several peacemakers throughout history</td>
<td>- provides one example of how</td>
<td>- provides two to three examples of</td>
<td>- provides four or more examples of</td>
</tr>
<tr>
<td>- come up with ways in their lives they</td>
<td></td>
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</tbody>
</table>
Peacemaker Poems: The criteria you develop for assessing the poems will depend on what style of poem you wish to teach as well as what you would like the poems to include.
Lesson Seven
MAKE A MURAL OF PEACE

Learning Objectives:
- visually represent what peace is
- visually represent what the absence of peace is

Materials:
- *Peace Begins With You*
- Small pieces of scrap paper – one per student
- news magazines, newspapers, encyclopedias, history books, Internet access
- large mural paper (bulletin board size, or larger if you have room)
- glue, scissors, drawing pencils and crayons, black markers
- strips of colored paper
- 2 copies of the assessment matrix (to be determined during this class) for each student

Introduction:
- read *Peace Begins With You* (the whole book – have students read with you the portions of the book that have been enlarged on poster paper)
- give each person a piece of small, scrap paper and have them write on it what peace means to them – it is to be brief, but be flexible
- collect all papers and read them aloud

Activity:
- instruct students that they are going to create a class mural which depicts the feelings and thoughts they have written about on their scrap pieces of paper, and in their journals
- discuss, as a class, the criteria for the mural (e.g. types of pictures acceptable, size of pictures, how titles/headings/captions will be displayed, how student names are to be displayed, how peaceful vs. unpeaceful images will be displayed in relation to one another etc.) and come up with an assessment matrix
- once this has been done, and clearly posted, make all materials available to students and have them work on the mural (this will take several days)

Conclusion:
- display the mural in a prominent place
- while looking at the mural, have each student speak briefly about their contribution and explain who it relates to peace to them – Has their understanding of peace changed? Why or why not?

Assessment:
- using the matrix created by the class, have each student assess the mural as a whole – discuss results
- next have students mark their own contributions, using the same matrix (you will provide an additional individual assessment)

Additional Suggested Activities
- keep track of peaceful actions on a peace bulletin board
- keep peace scrapbooks (newspaper cuttings of peace demonstrations, speeches etc)
- create a Nobel Peace Prize for the school (class)
- peace bulletin board – keep track of peaceful situations, thoughts, how a student made a peaceful situation out of a potentially bad one
- triangle solutions – my way, your way and a compromise solution
- t-table – what peace provides us with vs. what the breaking of peace brings us
- school peacemakers bulletin board
Appendix B

Respect Unit Plan Grades 6-8

Based on the novel The Endless Steppe, by Esther Hautzig

Lesson One

WHAT IS RESPECT?

Learning Objectives:
- be able to define respect
- know alternative words to ‘respect’
- be able to explain and demonstrate examples of what respect is
- know that accepting differences in people’s beliefs, looks, cultures etc. is showing respect

Materials:
- chart paper
- one thesaurus per student, or per pair of students
- index cards

Introduction:
- instruct students that respect is one of the attributes of students in our school, but in order to show respect, we first need to understand what it is
- tell them the class will be doing a study of respect, based on the novel The Endless Steppe, but before they begin reading it, they are to form some idea on their own what respect is (this will help them to be more on the look out for it throughout the novel as they read it)

Discussion:
- print the word RESPECT in the center of chart paper, and, using a concept map, record a class discussion on what respect means to the students

Activity:
Part One:
- once students have exhausted their definitions/examples of what respect is, provide each student (or pair of students) with a thesaurus
- have them look up respect in their thesaurus and record what they believe to be the ten most appropriate word alternatives to respect in their journals

Part Two:
- have students regroup and read out the alternate words they chose
- record the words, noting any repeated words
- after all words have been shared, point out the words that have been selected by several people and talk about why
- have each student in the class select one of the words that have been chosen by several students and print them largely on index cards (they will be used in later classes for activities and displays) display these cards

Conclusion:
- Given the alternative words to respect that students have come up with, do they think respect is something we should have in our school? Why or why not?
## Assessment:

<table>
<thead>
<tr>
<th>Learning Objective</th>
<th>1 mark</th>
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<th>4 marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>- be able to define respect</td>
<td>- definition makes some reference to respect</td>
<td>- clearly defines respect using their own words and gives one example</td>
<td>- clearly defines respect using their own words and gives two or more examples of respect</td>
</tr>
<tr>
<td>- be able to explain and demonstrate examples of what respect is</td>
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</tr>
<tr>
<td>- know alternative words for respect</td>
<td>- provides one alternative</td>
<td>- provides two to three alternatives</td>
<td>- provides four or more alternatives</td>
</tr>
<tr>
<td>- know that accepting differences in people’s beliefs, looks, cultures etc. is showing respect</td>
<td>- states this to be true</td>
<td>- states this to be true and gives one or two examples of showing respect by accepting others’ differences</td>
<td>- uses own words to explain that accepting other’s differences shows respect and gives one or two examples of to support this</td>
</tr>
</tbody>
</table>

TOTAL MARKS
Lesson Two
What is Respect? Part Two

Learning Objectives:
- know that respect is accepting others’ differences and not harming them because of them
- know that respect is both active and non-active

Materials:
- index cards with respect synonyms on them
- The Endless Steppe, by Esther Hautzig

Introduction:
- share student experiences from home – Did they act any differently than they usually do? What was different, or the same, about their evening experiences? Was it easy, hard, and/or fun? Did they have to make a conscious effort, or did it come naturally?

Discussion:
- Note the words that are posted. The words recorded are all different ways to say respect. Do you think it is easy to do this in our everyday lives? Why or why not? Is it easier to respect some people than others? What if someone is different than you? What if you don’t like another person? What if someone else has different beliefs than you? Is it easier/harder in different parts of the world? Why or why not?

Activity:
- read Chapters 1 & 2 of The Endless Steppe

Part One:
- group students into four groups
- instruct students that two groups will list all examples in these chapters which refer to respect (one group will do chapter 1, the other chapter 2), and the other two groups will record examples of the lack of respect, or disrespect (one group per chapter)
- ensure that students include the characters involved in the examples they site from the novel
- they are to write these examples on index cards

Discussion:
- share examples noted by students, posting the index cards under the appropriate heading of RESPECT or NO RESPECT, written on chart paper
- discuss with the students the emotions they felt after having read the first two chapters
- have them put themselves in Esther’s place – how do they think it would feel to be treated in such an awful manner? – Why was her family and others treated like this? Was there any justification? Why or why not? Is there ever any justification to treating someone, or a group of people, without respect? Why, or why not?
- Do you think Esther’s journey would have been any different if she and the others had been treated with more respect? Why, or why not, and how?

Conclusion:
- Have students return to their desks and write in their journals how they felt when reading the first two chapters. Have them imagine they are Esther.

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</tr>
<tr>
<td>- know that respect is accepting others' differences and not harming them because of their differences</td>
<td>- explains why this is true</td>
<td>- explains why this is true and provides one or two supporting examples</td>
<td>- states why this is true and provides three or more supporting examples</td>
</tr>
<tr>
<td>- know that respect is both active and non-active</td>
<td>- provides one example of either active or non-active respect</td>
<td>- provides two to three examples of either active or non-active respect</td>
<td>- provides four or more examples of either active or non-active respect</td>
</tr>
</tbody>
</table>

**TOTAL MARKS**
Lesson Two
How do we show respect?

Learning Objectives:
- be able to explain how we show respect to others
- be able to distinguish between showing respect towards others and not showing respect
- know what it looks like when one person shows respect to another person
- know what it looks like when one person is not showing respect to another person

Materials:
- chart paper
- index cards from last day’s lesson
- homemade badges, crests or something to identify the Russian soldiers
- cookies, donuts or some other sort of edible treat – two per student
- a deck of playing cards

Activity A:
Introduction:
- explain to students that one important to show respect towards someone is to respect their property – this often means not touching something that belongs to someone else
- have students come up with examples of how touching someone else’s property often exhibits disrespect (i.e. vandalism, graffiti, theft)

Set up:
- explain to students that you will be giving each of them a donut, cupcake, or whatever edible treat you have chosen to bring
- they are not to eat their treat, but are to save it for later as it represents their total food allowance for the day
- once each student has been given a treat, they will each select one card from the deck of cards – they are not to tell anyone which card they have selected
- any student who selects a jack of any of the four suits will be a vandal or thief

Activity:
- once all students have selected their cards, collect them, quietly making note of who has selected the jacks – you may choose to be a vandal as well
- instruct the students that those who have drawn jacks may, at any time throughout the next activity, vandalize or steal two other people’s treats – they may be seen performing only one act of vandalism or theft, the second must be done secretly
- Proceed to activity B

Activity B:
Introduction:
- briefly review last days’ discussion in order to reset the mood for this activity
- instruct students they will be re-enacting a few of the scenes from the novel,

Set up:
- divide the class into two groups, one group containing only four students
- students in the smaller group are to be the Russian soldiers who round up Esther, her family and the others, and put them into the cattle cars
- the larger group of students is to represent the Polish exiles
- with the input of the class, select 2-4 of the scenes/examples recorded on the index cards last day

Activity:
- have students act out the selected examples, doing their best to “feel” their parts
- students make up whatever dialogue they feel would suit the scenes
- after 1-2 examples have been acted out, switch students around

Discussion:
- How did it feel to be treated so disrespectfully? How did you want to respond to the situation? What did it feel like not to have any control of the situation?
- How did it feel to treat others so poorly? Do you feel you were justified in doing so? Do you feel it was your “job” to do what you did, or could you have done it differently?
- How did it feel to have your treat vandalized or stolen? Did it make a difference whether or not you knew who was responsible? How?
- Record on chart paper some of the key, repeated feelings students express

Conclusion:
- Is it important to show respect to others? Why or why not? How much affect do our actions have on others? - think of Esther’s experience, and of some of our own experiences
- hand out the remaining treats, ensuring that all students have one

Homework:
- read chapters 3 – 7
Lesson Three
Why is respect necessary?

Learning Objectives:
- know that disrespecting others dehumanizes them
- know that everyone, regardless of any differences, has the right to be treated with respect
- know that being respectful towards others makes them feel safe and peaceful, and without it they feel unsafe and are without peace
- know that people will not show us respect if we do not respect them, but will respect us if we respect them

Materials:
- toothbrushes
- flour (or something else small that can be spread on the floor and swept up)
- whistles (1 per group)
- two instruction cards for directors – one card instructs the director to show respect and kindness towards his workers, giving them time for breaks, speaking softly to them and never using his/her whistle – a second card instructs the director to be disrespectful towards his/her workers, frequently blowing the whistle and shouting at them to work harder and faster and giving them no breaks
- two whistles, one per director

Introduction/Discussion:
- as a class, summarize chapters 3-5, talking about the conditions Esther and her family had to endure at their gypsum mine
- record key words that describe emotions and feelings students use to describe Esther’s situation

Activity:
- divide the class into two groups
- select one director for each group – give each director an instruction card
- all other students are to be workers – their job is to use toothbrushes to clean up the mess (flour spread over the gym floor) – Instruct them that they are not allowed to respond in any way to their directors’ behaviour, they must only do their job.
- allow 15-20 minutes for the activity

Conclusion:
- without allowing students to talk about the activity, have them return to their desks and record, in their journals, how they felt during the activity
- once students have done this, have them share what they have written
- What feelings do they think were caused by the level of respect they were shown? What changes would have occurred in order for their feelings to change? How do their feelings relate to those Esther and her family may have experienced?

Assessment:
Lesson 3: Why is respect necessary?

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<td>- know that disrespecting others</td>
<td>- uses their own words to state this</td>
<td>- uses their own words to explain</td>
<td>- clearly explains, using their own</td>
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Curriculum that Fosters Moral Development

<table>
<thead>
<tr>
<th>dehumanizes them</th>
<th>this to be true and provides one or two examples</th>
<th>words to explain this and provides two or more examples</th>
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<tbody>
<tr>
<td>- know that everyone has the right to be treated with respect</td>
<td>- explains why this to be true</td>
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<td>- know that people will not show us respect if we do not respect them, but will respect us if we respect them</td>
<td>- explains why one or the other is true</td>
<td>- explains why both are true and provides one example</td>
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TOTAL MARKS

Homework:
- read chapters 8-14
Lesson Four
What does it mean to show respect?

Learning Objectives:
- know that when someone is disrespected they feel unsafe/threatened
- know that if we don’t show respect, we are not recognizing or valuing someone else’s wants, needs, opinions, beliefs etc.
- know that showing someone disrespect is part of what bullying is -- it can lead to terrible results
- know that showing others respect makes them feel safe, happy, valued, loved, need, of worth, included
- know that respecting others shows them that we value them, their needs, wants opinions, beliefs etc.

Materials:
- chart paper and pens
- series of index cards with sentences written on them the include kind/respectful comments and unkind/disrespectful comments on them

Introduction/Discussion:
- review chapters 8-14, talking about how Esther’s life changes and stays the same when her family moves into the village
- discuss how her life was controlled by others, and how their lack of respect for her and her family affected her life – what would it be like to have your life controlled by someone/people who didn’t respect you

Activity A:
- divide students into small groups, have half of the class find examples of people who show respect, and the other half find examples of those who do not show respect, but disrespect – record findings on chart paper
- some examples to discuss and include: the doctor who cared for Esther, the man who delivered the news of Esther’s grandfather’s death, the police who interrupted their mourning, the men who took Esther’s father, her father’s refusal to be a spy, the manner in which Esther’s family treated Vanya, the bum, and how this changed him, the way the children helped each other out in their fields, the birthday party Esther’s mother gives her, the young woman who hired Esther to knit a sweater for her daughter, Uncle Yozia and Aunt Zaya,

Discussion:
- using what the students have recorded as a reference, discuss the examples cited from the novel
- following each example, record the characters involved and whether the students like the characters or not
- once all examples have been reviewed, talk about what qualities and actions students liked in the characters and which they did not – How does this relate to whether or not the characters were respectful or not?
Activity B:

Introduction:
- explain to students that on the index cards you will be handing out, there are written some sentences, phrases and/or actions that are examples of respect or disrespect
- they are to each take one card, read it, without telling anyone else what their card says, then place it face down on their desks
- their job will be to act out what is written on the card, then, when instructed to do so, return to their desks and record on the back of the card what happened when they followed the card’s instructions

Activity:
- proceed with the activity, allowing enough time for all cards to be acted out
- have all students return to their desks and record responses to their actions

Discussion:
- have students share their examples and the responses to their actions
- How did students respond to disrespectful actions and/or comments? How did students respond to kind, respectful actions and/or comments?
- Did it matter that the scenarios were fictitious? Would they have felt any different if they had been real?
- How did students feel when they were following the instructions on the cards?
- have students note the feelings that fictitious actions evoke and consider how much strong feelings are felt when situations are real

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<td>- know that showing others respect makes them feel safe, happy, valued,</td>
<td>- explains why this is true</td>
<td>- explains why this is true and provides one or two examples</td>
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<tr>
<td>loved, needed, of worth, included</td>
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</table>

**TOTAL MARKS**

**Homework:**
- read chapters 15 – 22
Lesson Five
How does respect fit into school?

Learning Objectives:
- know that every interaction that occurs at school is one of respect or disrespect
- know that we choose to interact with either respect or disrespect
- know that every interaction we have creates a response, whether it be bad or good
- know that when a school environment is one of respect, people feel safe, valued, included and happy, and they are more likely to succeed
- know that when a school environment is one of disrespect, the opposite results occur
- know that everyone benefits from an respectful environment

Materials:
- chart paper and pens

Introduction:
- with students, make a list of the characters read about in the story, categorizing them as characters they liked or disliked

Activity A:
- using a few characters as examples, begin creating a sociogram, with Esther being the main character in the center of the sociogram
- break students into small groups, divide the characters up amongst the groups and have each group complete sociograms using their assigned characters

Discussion:
- display and discuss all sociograms, noting evidence of respect and disrespect and relating it to the like/dislike chart made at the beginning of the lesson
- Are we more likely to like characters that show disrespect or disrespect? Why? How does this relate to how we like fellow students? How does popularity change or affect this? Consider how Esther wanted to belong at school, and what she did that finally made her belong?
- How does a school benefit from a respectful environment? How does it suffer from a disrespectful environment (i.e. one that has bullying)?

Activity B:
- have students get into groups of 3-4 students
- their task is to come up with a school chant that promotes respect – they are to record it on chart paper and perform it for the class
- group chants are to talk about what respect is and why it is good
- allow enough time for all students to come up with chants

Discussion:
- once all chants have been displayed and shared, discuss which students liked best, and why

Assessment:

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TOTAL MARKS

Create student generated criteria to assess school chants.
Appendix C

**CURRICULUM GOAL 1**

*Curriculum Goal 1 – Citizenship – “to develop in students knowledge, skills, understanding and character traits that are essential for effective participation in and effective contribution to citizenship of Canada and the world” (Manitoba Social Studies Curriculum, 1985, p. 13)*

“In the most general terms, school has primarily two functions: to prepare youngsters for society and to promote their individual development” (Manitoba Social Studies Curriculum, 1985, p. 12). Preparing children for society must include an education that teaches what character traits define a good citizen, how to develop these traits and how to use them. “The development of good character is at the heart of values education programs” (Titus, 1994, p. 1). “Moral education helps the maturing thinker to invert the premise ‘This is the right thing to do because everyone does it’ into the question ‘Would the world be better if everyone did it?’” (Schwartz, 1999, p. 3).

A curriculum teaching citizenship needs to include "Values universally accepted by all cultures” (Titus, 1994, p. 4). Values are defined as “as sets of ideas, standards or goal held or accepted by a group or by an individual which establish patterns of behavior to enhance a group’s survival” (Titus, 1994, p. 4). These “include core values such as “compassion, courage, courtesy, fairness, honesty, kindness, loyalty, perseverance, respect and responsibility” (Titus, 1994, p. 4). However, there “is no such thing as a fully comprehensive list of desirable values which schools should address” (NSW Department of Education, 1988, p. 4).

In order to develop knowledge, skills, understanding and character traits required to become effective citizens in Canada, students need to be presented with opportunities which require them to define and use relevant vocabulary, respond to and compare literary and true life figures and events that involve citizenship. They need to understand current and past issues and events in terms of how they reflect a democratic way of life in Canada.

“Teachers facilitate the development of such skills and knowledge when they:
- provide a literacy-rich environment with a variety of oral, print, and other media texts
- assist students in making connections between texts and self, and model and encourage both personal and critical response
- select appropriate and engaging instructional materials, and help students select materials at appropriate levels” (Grade 6 English Language Arts Curriculum Guide, p. 59).
- provide students with opportunities to debate differing moral views
- provide opportunities for students to discuss and respond to current events and dilemmas
- be involved in a system which allows them to actively pursue the peaceful resolution of conflict
**CURRICULUM GOAL 2**

*Curriculum Goal 2 – Appreciation – “to develop in students an appreciation of an positive attitude towards the diverse cultures to be found in local, national and international social environments”* (Manitoba Social Studies Curriculum, 1985, p. 13)

Moral education “refers to a process of stage-to-stage development – a continual process which is learned rather than reached automatically. . . the process of moral education can be stimulated and enriched by presenting children with moral dilemmas” (Helms, 1974, p. 2). Part of this process is becoming aware of diverse cultures, studying them, and comparing and contrasting them with one’s own cultures.

In our diverse society “where religious, social and immigrant groups differ to some degree in their beliefs, attitudes and values, it is imperative for the achievement of social cohesion that we are able to identify a set of core values to which we are committed” (NSW Department of Education, 1988, p. 2). Ethics involves “how you deal with other people, how you elevate humanity” (Lloyd, 2002, p. 3). Moral education needs to include opportunities for students to become engaged in role-plays that include prejudice, discrimination and stereotyping. These role-plays will help students to learn how to seek positive solutions by finding morally based solutions. Moral education involves providing students with “the skills to work through these dilemmas. The basic premise is to use current events, historical events, and children’s life events, and place them in a program of ethical theory” (Lloyd, 2002, p. 2). Such dramatic scenarios help students to learn to use moral skills that “allow one to choose the appropriate value at the right time and apply it to the right situation” (Jokhoo, 1988, p. 2). As students work through moral scenarios, they will learn that “morality is based on truth, not opinion” (Lloyd, 2002, p. 2). Education teaches students “the discipline how to process information by churning, imbibing and inculcating through thought and ideas” (Jokhoo, 1988, p. 1). Moral education “must reach beyond the inculcation of a given society’s mores to the broader objective of developing rational moral judgement” (Schwartz, 1999, p. 3).

Teachers facilitate comprehension and appreciation of diverse cultures when they:

- provide students with opportunities to study and experience a diversity of cultures
- assist students in comparing and contrasting diverse cultures to ones own
- present students with real life, current, historical and fiction scenarios involving prejudice, discrimination, and stereotyping
- help students to respond to situations involving prejudice, discrimination, and stereotyping using positive, moral based reasoning
- provide students with opportunities to study and experience the interdependence of all people
CURRICULUM GOAL 3

General Outcome 3 – Dignity and Worth – “to develop within students a feeling of acceptance, self-confidence and a recognition of the dignity and worth of the individual” (Manitoba Social Studies Curriculum, 1985, p. 13)

Milton Rokeach, a leading researcher of values, “believes that it is often necessary to become dissatisfied with yourself before you will change your behavior, attitudes, or values” (Clayton Tucker-Lad, 1996, p. 5). By providing opportunities for students to promote self-concept and identify and celebrate individual self worth and dignity, moral education helps students to develop intrinsic values and helps them to apply these values when making moral decisions. Moral character “consists of knowing what is right, wanting to do the right thing, and doing what is right” (Titus, 1994, p. 4).

To be effective, moral education needs to help children to “understand the core values, adopt or commit to them, and act upon core values in their personal lives” (Titus, 1994, p. 4). A moral education curriculum must therefore provide students with definitions and examples of what core values are. Students need to be taught how to resist peer pressure, maintain their self-respect, resolve conflicts in nonviolent ways, and stand up for what they believe in. By giving students opportunities to “make choices and to respond to moral issues” (Titus, 1994, p. 7), they learn to apply the principles they are learning.

Some proponents of moral education have suggested that “the overriding goal of moral education is that each person will be able to independently define his own structure” (Helms, 1974, p. 2). It is the role of a moral development curriculum to provide opportunities for students to develop and foster feelings of acceptance, self-confidence and recognition of one’s own dignity and worth. In order for children to interact with others and their environment in appropriate, moral ways, they need good self-concepts. In New South Wales, this has meant that “public schools work actively and consciously to help their students acquire values that will support a love of learning, a personal belief system and morality, positive human relationships and civic responsibility” (NSW Department of Education, 1988, p. 3). An effective moral curriculum includes desirable group activities that promote harmonious development of mind and body and develop the individuality. It teaches students to “foster an independent and practical attitude in order to build a better life as a member of a group, to deepen the self-awareness regarding life as a human being, and to nurture the ability to fulfill oneself” (Ikemoto, 1996, p. 10).

 Teachers facilitate the development within students feelings of acceptance, self-confidence and a recognition of the dignity and worth of the individual when they:
• provide opportunities for students to acknowledge and celebrate their own feelings
• provide opportunities for students to acknowledge and celebrate their own dignity and worth
• provide opportunities for students to interact with peers in comfortable settings which promote self-confidence
• provide students with opportunities to challenge themselves in order to develop their self-confidence
• provide opportunities for students to recognize and celebrate the dignity and worth of other students
• provide students with opportunities to identify and celebrate differences in one another and identify and recognize the value of each