



Six Models of Teaching for Moral Development¹

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Teachers tremble under the mandate to teach values; the more experienced the teacher, the more unwilling to be held accountable even for the affective outcomes of one's teaching. Which mathematics teacher is willing to accept responsibility for the predictable outcome of dislike for mathematics? Which history teacher is willing to be seen as the source of the "dryness" that many children come to associate with things historical?

But the general society to which educators are accountable is ever more pre-occupied with the moral condition of our national society, indeed, for the world. Even before we have learned how to come to terms with our students' affective learning, we are plunged into deep concern for that complex of affect and cognition that is moral values. It is no mystery, therefore, that many teachers reach out for methodologies and techniques. Such groping is an expression of a compulsive need to *do* something. Nor is it a surprise to find many teachers seeking for theory. It is not enough to be doing something; we need to understand before we can act wisely. The followers of [Values] Clarification symbolize one of these drives; the followers of Kohlberg symbolize the other. Fortunately, there are many who seek both understanding and procedures. One is well advised to seek understanding from responsible sources that submit their propositions to empirical test, and to seek procedures from instructional practices and materials that are based in models of teaching that are congruent with the concepts of human nature and of learning that the teacher professes.

The implications of this paper are in the authors' valuing of consistency. It is not our purpose to bring every reader to the same conclusions about the goodness or badness of any particular model, though our biases are likely visible, but we do urge consistency. For example, we are disturbed by those who dip into developmental psychology for their theoretical model of values learning and then unaccountably design their teaching approaches on behavioristic models. How does one wed developmentalism to behaviorism? With a shotgun at best, by deception at worst!

Models of Teaching

A teacher inevitably operates in terms of some model or combination of models of teaching. Whether or not the teacher thinks about it deliberately, the teacher acts out what he or she thinks teaching is and, by inference, how learning occurs. What the teacher does and doesn't do while "teaching", and, at a more refined level, what the teacher assumes to be the effective learning-inducing acts *is* the teacher's model of teaching.

In the simplest form, one model of teaching might be called "the lecture model" or "the telling model". Another simple model might be called "the guidance model". A teacher operating in the first model would engage in lots of *telling* activity. A teacher operating in the second model would engage in *guiding* activities through which students would conduct themselves into exposures, encounters, and

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selected sorts of experiences. In the first, learning is assumed to follow from the hearing; in the second, it is assumed to follow from the experiences and from the processes of selecting and seeking out those experiences.

Few, if any teachers can be described in terms of only one model. In the first place, any set of models is arbitrary and reflects the narrow viewpoints of the model-builder. Though the models may represent an honest attempt to classify reality; they inevitably represent their author's view of reality. Secondly, no teacher is so utterly consistent and totally structured that he or she operates absolutely and exclusively within any one model.

Models are derived in either of two ways: (1) Empirically, as representations of what *is* in actuality, and (2) logically, as deductions from theoretical statements of what *ought* to be.

The first five of the six models described in this paper are of the first sort, empirical. They are drawn from observations of what teachers do and from the instructional materials prepared for each of these models. The last of the six is of the second sort, logically derived from a theoretical view of learning (essentially developmental, in the tradition of Jean Piaget.)

Uses of Models of Teaching

Models of teaching can be useful for a variety of purposes. First, they provide a means to think about and talk about what is being done in some particular teaching situation. They also can be used to evaluate the degree to which one's own teaching is consistent with what one believes about what constitutes teaching and learning. In other words, a teacher can look more precisely at what is being done in the classroom in light of what one or more models suggest should be happening.

Classifying the Models: A—Emphasis on Content or Structure

The first three of the models are content-oriented. They assume moral development to be primarily a matter of acquisition. The fourth, fifth, and sixth are structure-oriented; the underlying structure of particular moral positions or judgments is assumed to be of primary concern to the teacher.

The distinction between *content* of a moral judgment and *structure* of a moral judgment is one of the most important new conceptual tools for the educator to arise out of the empirical research in moral development. To understand the distinction, one needs first to recognize the difference between a *moral judgment* and a *moral action*. What one actually *does* in a particular situation of moral choice or decision is called a moral action. (Whether it is "moral" or "immoral" according to some criterion is beside the point here.) The action may be consistent with one's moral judgment. To *know* to do is moral judgment; to *do* is moral action.

To believe that a certain thing is good and should be done, or that another thing is bad and should not be done is to hold a moral judgment. Every person, even the child who has just begun to discern right and wrong, holds moral judgments. In fact, for some people, the earliest moral judgments gained never change throughout their lifetime. This use of the term "moral judgment" focuses on its sense as content—the *what* of a person's right-and-wrong schema.

The second dimension of a moral judgment is its rationale, now commonly called its "structure". Even as the content is cognitive (what I think and believe to be right/wrong,) so also the structure is cognitive. (*Why* I think and believe that it is right/wrong.) The idea of structure of moral judgment can be described as the framework of outlook and understanding that holds the item of content in place.

The cognitive psychologists to whom we are most indebted for developing the understanding of this distinction are Jean Piaget, who identified his cognitive component (the rationale) of moral judgment, and Lawrence Kohlberg, who identified six distinct and sequential stages of structural development in reference to moral judgment.

Models IV, V, and VI are focused on structure of moral judgment. This emphasis does not suggest that content of moral judgment is seen as unimportant, but structural development is given more attention than acquisition of content.

Structural development has implications for educational objectives and methodology. Moral development involves much more than acquiring moral values. In these models, the purpose of educational emphases on moral values would be to relate directly or indirectly to developing or changing (raising) the structural level of the learner's moral judgment. By no means does each of the models of teaching in this category make the same assumptions about how to bring about change, but they all share one methodological feature: experiences with moral *content* are means to a structural end. In other words, whatever emphasis or exposure to content there is will be used as a vehicle to increase the awareness of, or attention to, the structure of moral judgment.

Emphasis on structural development cannot be discussed or examined apart from content. As in Kohlberg's famous interview procedure, a content-laden dilemma is the starting place for discussions that lead to exploration of the person's underlying structure.

Classifying the Models: B—Kohlberg's Influence

Utilization of Kohlberg's research and theoretical contribution is yet another way to categorize the six models of teaching. The first two models are "pre-Kohlberg", in that they are in no way dependent on the theory that began to emerge from Piaget's research (1932) and has come into greater clarity in the past decade largely because of Kohlberg's research (1971). By contrast, Models III, IV, V, and VI are each indebted to Kohlberg's research; or at the very least, our analysis of these four demands attention to ways in which they are related to factors which Kohlberg's research has made clear. The particular findings and major features of Kohlberg's theory of moral judgment to which these models relate are indicated following:

Model III—The Communication Model

Kohlberg has found that a hearer comprehends moral messages that are structurally at his or her stage or no more than one stage above. Thus, if one intends to provide a moral teaching, it should be put in a structural framework that will fit into the limitations of the hearer. It seems ironic that, despite Kohlberg's persistent emphasis on structure of moral judgment, many educators latch onto this communication-of-content finding as Kohlberg's major contribution. Such is the persistence of one's pre-conceptions about the nature of teaching and learning!

Model IV—The Stage-Change Model

Kohlberg's findings about the hearer's limitation combined with his theory's emphasis on stage-wise development leads to an assumption that the educator's task is to prepare messages and experiences that will induce stage-change. Kohlberg has provided the linkage to Piaget's conclusion that the disequilibrium-re-equilibration process is the motive force of cognitive development. Thus, this model of teaching converts Kohlberg's investigative procedure (induced dilemmas) into a teaching strategy to facilitate stage-change.

Model V—The Quest-for-Justice Model

Kohlberg's observation that justice emerges as the dominant moral factor in the higher stages has been taken as the major focus for this model of teaching. Kohlberg's conclusions about the importance of the quality of justice in the learner's environment and the importance of involvement in a community's quest for justice are taken to be a mandate for re-making the school as a "just moral community."

Model VI—The Relational Model

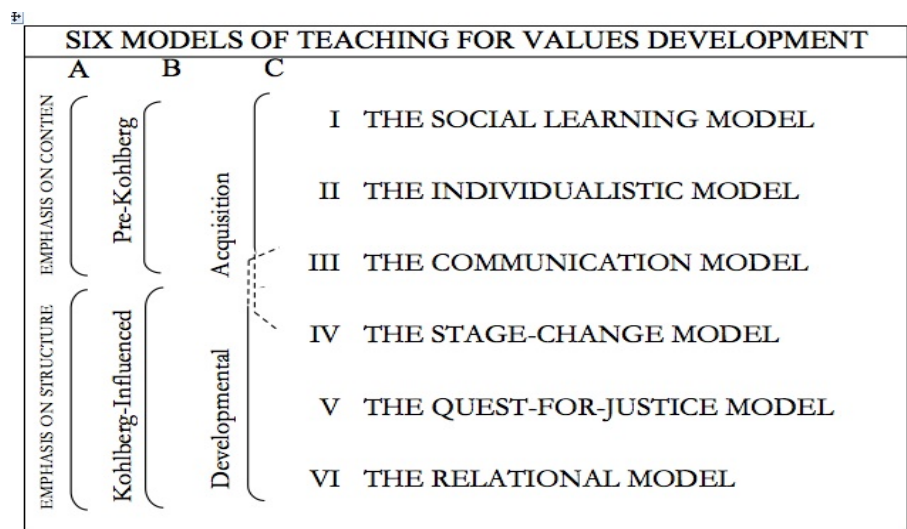
As does Model V, the Relational Model of teaching assumes that Kohlberg's findings are suggestive of a community for learning. But the Relational Model begins with no a priori concept of the place or physical situation for moral development education. Instead, it presumes Kohlberg's findings have greatest significance when applied to a just peer relationship among some set of learners and facilitators. The Relational Model demands relationships unlike those in a school; because Kohlberg's theory is developmental, its faithful implementation demands accommodations and enhancements of human development. Institutionalized education, historically, has tended to create and to become places and times for acquisition of knowledge, rather than for facilitations of development, per se.

Classifying the Models: C—Acquisitional or Developmental

The least defensible of the three suggested classifications identifies the first four models of teaching as acquisitional and the fifth and sixth as developmental. This distinction refers to the assumptions about the nature of learning. If learning is seen as the accreting of information and skills, the appropriate teaching model must give major attention to input, especially informational input regarding "basic" content.

The models of teaching that are highly dependent on the human relationships in the community of learners, Model V and Model VI, are inherently developmental. They are built on developmental theories of learning, particularly derived from Piaget, Dewey, and Havighurst.

Model IV is not clearly developmental, though if the teacher sees Kohlberg's research in a developmental light, it would be highly unlikely that the materials and procedures intended to induce stage-change would be used or evaluated in terms of acquisitional learning. But we have seen it happening! In the hands of some teachers, the Stage-Change Model (IV) becomes highly acquisitional.



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The Six Models

Following are descriptions of the six models of teaching for values development. For each, we briefly describe the teaching procedures, assumptions about learning, the nature of values, moral development, and educational objectives. Their basis in research or theory is also suggested.

I. The Social Learning Model

The Social Learning Model is based on some of the ideas of classical behaviorism, psychoanalytic (identification) theory, and the resultant ideas of socialization, though in practice it has been in existence long before these theories were formulated. Thus, it is pre-Kohlberg, and its main focus is on the “content” of moral decisions.

The Nature of Learning. Learning is seen as acquiring or internalizing ideas and knowledge from outside sources in the form of information accompanied by an affective sense of moral imperative. This happens through learning a set of responses or answers that are appropriate to the stimulus or environment of which the learner is part. Learning is receiving; and thus teaching is a one-way process. Knowledge resides in adults or other authoritative sources, and it needs to be transmitted to the learner. Learning problems are assumed to be explained by student inadequacies, particularly lack of attention or lack of motivation.

A key communication problem is the sheer quantity of moral precepts which must be communicated if an adequate informational background for character development is to be provided.

The Nature of Values. Values are seen as prescriptive statements about right attitudes and actions. Values are pre-determined and originate from authoritative sources such as religious, political, or social norms and beliefs. These values are always seen as the “right” ones for the learner. Sometimes they are seen as universal; sometimes they are seen as appropriate for only a given culture or group of people. Moral development is assumed to be learning the right prescriptive statements and being able to match them with the right situations. This can occur either through a learned association or through social experiences in the environment during which the right values and attitudes are internalized. Thus, moral development is seen as a process during which the “right” moral values are either acquired or internalized.

Objectives. The primary objective of the Social Learning Model is to lead students to the acquisition and internalization of the correct values in order to produce cognitive recall. Behavior change is seen as important, but it is assumed that one must know in order to do.

Teaching Strategies. The major task of teaching is the transmission of the correct beliefs from the teacher to the learner. The following procedures are used by teachers in order to get the students to know the correct values:

- (1) Telling or lecturing to set forth the moral precepts (propositions.)
- (2) Assigning or providing the reading of stories with an obvious moral message.
- (3) Questioning the students to determine recall of the precepts.
- (4) Discussing examples of the precepts from documented experience (history) or from contemporary situations.

In recent years, Krathwohl’s taxonomy of affective objectives has been useful to people using the

Social Learning Model, as it attempts to outline the steps necessary in “internalizing” ideas. Even Bloom’s taxonomy has been helpful to know the best steps to get people to understand values ideas.

Much of what takes place in traditional education, both secular and religious, is based on the Social Learning Model. In the early history of elementary schooling in the United States, the moral propositions of the Bible formed a significant part of the subject matter. One recent example of this model is seen in the work of the American Institute for Character Education (San Antonio) in their Character Education curriculum.

II. The Individualistic Model

The Individualistic Model of teaching moral development has been used in various forms for many years, perhaps since the Greek philosophers. It is focused on the content of value decisions.

Theoretical Foundation. Keyed to procedures that help learners “think for themselves”, the Individualistic Model is both ancient and modern. In Dewey’s view, knowledge and understanding come to the learner through involvement in experiences. Dewey says that the learner is engaged in problem-solving, dealing with his own unique reality, and thus it is not possible for a teacher to know beforehand those things that the learner needs to know. The teacher’s job is to help the learner improve the quality of his or her problem-solving and reaching of conclusions.

The model has roots in the educational ideas of people who are concerned with the “sacredness of the individual.” Each student is seen as a unique person, and uniqueness is highly valued. What is unique about a person are those things that contribute to the individual’s identity. It is assumed that no one has the right to interfere or manipulate the identity of other people. Each person’s identity ought to be enjoyed for what it is and developed to its own unique potential. These assumptions and foundations lead to teaching activities that involve the learner in his or her own individual selection of values.

Needs and Objectives. The Individualistic Model is based on the assumption that students often are confused and full of conflict because of the many different value sources and messages with which they come into contact. The forcing of adult values and conceptions on children is seen as unnatural. This model assumes, then, that the main goal of the teaching process is to allow the student to become active in the search for those values that will be adopted as one’s own. It does not encourage the providing for the student “right” answers and “correct” values. There is an attempt to enable the student to develop the ability to look at his or her own value system and the processes involved in acquiring that system. It is assumed that if a student can become more aware of his or her real thoughts and feelings, the student will become more consistent or will know how to respond or act. This assumption can be traced to the Greek philosophical and linguistic idea that to know is to do. In Greek thought, structure and language—“knowing” and “doing”—are heavily overlapped. The idea is that if one knows “the good,” one is likely to do “the good”.

The Nature of Values. Values are seen as sacred and individual. A value is a statement about worth or importance. It is basically a content or *what* statement, indicating worth or importance. Valuing is a process of adopting or acquiring values from someone or some place. But where they are chosen from and why they are chosen is assumed to be determined only by the individual student; the teacher may inquire into these matters, but does not have any basis for judging or suggesting changes to others.

The major belief of this model is that the individual should be free in the process of choosing values. It is this belief that brings about an important ambivalence about the nature of values. It might be assumed that the emphasis on the process of *how* values are acquired means that there is no concern for *which* values should be acquired. Therefore, the approach of this model is sometimes seen as “relativistic”. But in the literature that espouses various forms of this model, there are many references to such principles as justice or to behaviors and values that are appropriate. When A.S. Neill says that a child will know in good time what is right and what is wrong, he has his own personal criteria for saying what is right and what is wrong. Indeed, it might be very difficult to find a “values-free” person; thus, the idea of a “values-free” teaching model is hard to imagine. Nevertheless, the Individualistic Model attempts to assure that the individual’s free choosing of values is not encroached upon by people imposing pre-determined values. Ambivalence and tension arise from the fact that a teacher inevitably holds values that he or she sees as right and good for all people, (for example, people shouldn’t kill each other) yet in order to be faithful to the teaching model, the teacher does not want to force values on students.

Teacher Role. The teacher is seen as facilitating and preserving the individuality of each person and his or her ideas. This can be done in active ways of questioning the learner and providing opportunities to declare and discuss certain conclusions or viewpoints, or it can take a laissez-faire approach, leaving initiative and responsibility entirely up to the learner. The model builds on the assumption that the teacher is not to be involved in *forming* or *shaping* the learner, or in any way prescribing for the learner what is important to know or to do. Learning outcomes are seen entirely in terms of learner needs.

One widely accepted form of this model is values clarification. It sees the teacher as taking an active role in reference to the student’s valuing choices. The object of the teacher activity is not the values themselves, but the *process* of choosing and living in accordance with those values. As was mentioned before, and can be seen in the procedures listed below, this model is primarily concerned with the content, the *what* of the values, rather than the reasoning structure, the *why* of the values. In this approach, the specific procedures used by teachers include:

- (1) Encourage children to make choices, and to make them freely.
- (2) Help them discover and examine available alternatives when faced with choices.
- (3) Help children weigh alternatives thoughtfully, reflecting on the consequences of each.
- (4) Encourage children to consider what it is that they prize and cherish.
- (5) Give them opportunities to make public affirmations of their choices.
- (6) Encourage them to act, behave, and live in accordance with their choices.
- (7) Help them to examine repeated behaviors or patterns in their lives.²

The specific content of a values clarification strategy usually centers around student opinions or viewpoints on controversial issues or perceptions that the student has about himself or herself and how the student arrived at those ideas and feelings. Values clarification strategies differ from each other in the procedure used to help students verbalize and examine what their ideas and feelings are. Probably the most popular strategy is exemplified in such an activity as “Twenty Things You Love To Do”. In this activity, the student is asked to make a list of twenty things in life that he or she enjoys doing. When the list is completed, the teacher asks the student to code each item with either a code that the teacher made up or one that was borrowed from another source. The codes help the student focus on such factors as cost, importance, source, and nature of the items declared to be valued.

² Rath, Harmin, Simon 1966, pp. 38-39

A strategy that looks at controversial issues is the “Values Continuum”. A controversial issue is raised, for example, “Should abortion be allowed?” and a long line is drawn on the board in front of the class. The two polar positions are identified and then each student identifies his or her own place somewhere along the continuum. Usually this is done verbally before the whole class, stating only the position taken (not the reasons for the position.) After several students have stated their positions, a class discussion is encouraged.

The laissez-faire approach to the Individualistic Model is represented by the Summerhill concept of moral development. A.S. Neill says,

My experience of many years in handling children at Summerhill convinces me that there is no need whatsoever to teach children how to behave. A child will learn what is right and what is wrong in good time—provided he is not pressured.

Learning is a process of acquiring values from the environment. If parents are themselves honest and moral, their children will, in good time, follow the same course.³

An awareness of Neill’s overall approach reveals a basic premise that nothing should be forced onto children, that they are good and can find the right way if left to themselves. Neill doesn’t even call for the teacher to be involved in asking questions of the student or in any way providing experiences for the development of values. The teachers are to let each child find his or her values on his or her own. Neill’s statement, “Learning is a process of acquiring values from the environment”, is a precise statement of this model’s assumptions about the nature of learning.

Learning and Learning Problems. Learning problems in this model involve the lack of motivation or action on the student’s part in making his or her own decisions. This is usually seen as a result of people (usually adults) imposing values on students to such an extent that students no longer think they are capable of making decisions on their own. Further, when there are conflicting forces in the environment that each are espousing different values, the child is thought to be put into confusion about which values to select.

A main communication problem involves the inescapable tendency of some teachers to try to correct students and show them the “right” values. To the extent that this model involves the teacher being active in helping the student clarify his or her values, there is the problem of trying to be a sounding board and adequate clarifier without passing some kind of judgment about the value position being taken.

III. The Communication Model:

The Communication Model of teaching moral values is one derivation from the social learning approach based on the work of Kohlberg. It recognizes the importance of cognitive structure as it relates to moral decisions, but it is mainly concerned with people learning the appropriate “content” of value decisions according to the capabilities of their present level of structural development.

Theoretical Foundation. One of the key ideas in the Kohlberg research, especially as it builds on the studies of Piaget, is the distinction between the “content” and “structure” of a value decision. Kohlberg has found that “structure” of value decisions develops through a sequence of stages.

³ Neill 1960, p. 254

Kohlberg has observed that most of any person's value decisions will be made from one particular structural stage. A moral or value message that is communicated to a person in terms of a different structural stage will be re-interpreted by that person so that it is consistent with his or her current structure.⁴ This finding is understood in reference to messages of a higher structural level; most messages at a lower structural stage are understood, but are rejected on grounds of moral inadequacy. It has also been found that people who are at a point of transition between one structural stage and another will often understand moral messages sent to them from one structural stage higher, and that hearing and processing these messages tends to stimulate structural growth.

The Nature of Learning. Learning is seen as the process of acquiring and internalizing information from outside sources. The knowledge that is appropriate to be learned is determined by authoritative sources and by a person's own level of cognitive structure.

Learning and teaching are seen as having a one-way characteristic with most of the responsibility resting on the teacher as transmitter of the correct and appropriate information to the learner. The teaching task is seen, from the teacher's viewpoint, as a problem of effectively sending messages by knowing the reception characteristics of the hearer; thus, we call it the "Communication Model" of teaching values. Concern for the receiver's point of view is mainly a matter of ability to understand and to interpret correctly.

The Nature of Values. Values are seen as content statements about right and wrong, worth and importance. This is a view of values similar to the views of the first two models. Whereas in the Individualistic Model (II) the intention was for the individual to select his or her own value statements from various sources in the environment, the Communication Model is more similar to the Social Learning Model (I) in that it attempts to transmit or communicate a given set of value statements to another person in order that the values may be internalized. There is, in this model, the view that there are some "right" or "better" values that each person should acquire. Values development is seen as a combination of structural growth and acquiring and internalizing correct content, but the focus of this model is on only the acquiring and internalizing of content in terms of current structural level. Valid sources of values are usually determined by teachers or leaders and can be cultural norms, religious beliefs, or national laws and values.

Teaching Procedures. The basic view of teaching in the Communication Model is that teaching should focus on finding out which structural stage the student is currently "at" and then finding ways of sending moral/value messages that are consistent with that structural stage. This model has not been developed formally in printed form. Rather, it has been more of a spontaneous implication of the ideas related to the importance of cognitive structure in values development. The authors have observed several instances of the use of this model by people with a predisposition to a given set of values that are seen as appropriate to pass on to others. These people, having seen the possibility and importance of communicating messages at an appropriate structural level, have become interested in ways of saying the "right" things and getting people to understand and internalize value statements and positions in terms that are appropriate for them.

Since this model is best seen as a hitch-hike onto Kohlberg-related ideas, it will be helpful to show the kind of strategy that is meant to some degree to have a different purpose, though it has been used for the purposes of the Communication Model. Clive Beck of The Ontario Institute for Studies in

⁴ Turiel 1973, pp. 742ff

Education (OISE) has identified some hints on methodology. The first two of his hints are used in the Communication Model.

Beck's first hint is to "constantly assess where your students are at present and where they might be heading".⁵ Part of this strategy is to somehow determine the structural stage of each student. Beck makes reference to work that Kohlberg is doing in producing a scoring manual that will be standardized enough that most teachers can use it. OISE has also published a pamphlet entitled, *How to Assess the Moral Reasoning of Students* to aid teachers in this process. Once the assessing is done, Beck recommends that the teacher "pitch the instruction at a level appropriate for your students".⁶ Within the intentions of this model, Beck's hint means to send value messages at the same stage as the students or only one stage higher.

Communication Problems. The communication problems of this model are seen in several ways. First, it is often difficult to accurately determine a person's level of structural development. The procedures developed by Kohlberg are, at best, complex and time-consuming, and, at worst, impossible. Second, the teacher must have a sophisticated understanding of Kohlberg's theory and stage descriptions. This understanding is necessary both to assess students and to know how to say things in the appropriate ways. Third, there is the problem of speaking to a *group* of people. At which level does one "pitch" one's messages? In talking about what to do in group settings, Beck says, "I would propose what might be called the 'buckshot' approach of carrying on instruction at [several levels] at once".⁶ Fourth is the problematic construction of a teaching model that requires the teacher to "test first" before any teaching takes place. This is probably a heavy burden for a teacher and, more crucial, forces the teacher to act as an assessor for large amounts of time, having great impact on the relationships between teacher and learners.

Many teachers readily assume the Communication Model is what Kohlberg is all about; our own experiences in teacher training have shown an overwhelming tendency of teachers to use the Kohlberg stages to classify and "type" people—a human tendency that we abhor.

IV. The Stage-Change Model

The Stage-Change Model has been developed as an outgrowth of Kohlberg's theory of the development of moral judgment. It is based on understanding the importance of cognitive structure of value decisions.

Theoretical Foundations. Cognitive structure has been found to develop through a sequence of stages. Certain conditions seem to contribute to structural development. This model is built to enhance those conditions. In explaining the idea of conditions for development, Selman and Lieberman say:

Movement to a higher stage requires the *experience of conflict* or difficulty in the child's attempt to apply his current level of thought to moral problems. It also requires *an exposure to the next level of thought*. It involves a sense of active participation in the social problem-solving process and the opportunity to take the role of others, to see their point of view when it differs from his own.⁷

⁵ Beck 1971, p. 10, 15

⁶ Beck 1971, p. 16

⁷ Selman and Lieberman 1972, p. 3

The Stage-Change Model consists of teaching procedures that are designed to incorporate experiences of conflict or “disequilibrium,” as it is often called, and of exposure to higher levels of reasoning. (The social role-taking and problem-solving aspects mentioned above are incorporated into the Quest-for-Justice Model.)

Objectives. The general goal of this model is seen as stimulating a person’s structural development through the stage sequence as identified by Kohlberg. Beck says, “Normally it is best for everyone concerned, particularly for the student himself, *that he keep moving through Kohlberg’s stages toward stages 5 and 6*.”⁸ Kohlberg has stated that the general goal of development itself is the highest stage of cognitive structure; he sees his stage 6 as the goal of values education. These general goals assume that it is the teacher’s business to change students’ structures, an issue that is not settled in the minds of many people.

The specific goals are concerned with each step of development. Blatt and Kohlberg state, “Assuming that moral development passes through a natural sequence of stages, [this] approach defines the aim of moral education as the stimulation of the next step of development”⁹ Stimulating stage-change from one stage to the next higher stage is the main goal of this model.

Teaching Procedures. The teaching procedures of this model are designed to stimulate stage-change through providing experiences of conflict and exposure to the next level of reasoning. The discussion of moral dilemmas is the main procedure used. It provides the learner with opportunities to be exposed to the perspectives of other people and, thus, enhances the ability to understand and appreciate the social roles of others. These discussions also give the learner the opportunity to think through the logic and adequacy of his or her own structural way of viewing moral issues. Thus, the learner may be shown potential or actual inadequacies in his or her way of thinking. A dilemma discussion also provides the learner with exposure to thinking from the next higher stage.¹⁰

Some of Kohlberg’s associates have developed a set of dilemma discussions for primary grade children using sound filmstrips. This set is available through Guidance Associates of Pleasantville, New York. It is called, *First Things: Values*. In the discussion guide for the filmstrip called, “A Strategy for Teaching Values”, the ways in which it is assumed that the filmstrips stimulate moral development is outlined as follows:

- (1) They raise issues, important to children of this age, about what is “right”.
- (2) They encourage children to seek their own answers to moral problems.
- (3) They promote conflict and discussion between children about what is “right”.
- (4) They offer reasoning at a higher stage of moral development than that of many children in the class, and thereby stimulate each child to raise his level of reasoning.¹¹

Ever since the earliest ideas about teaching strategies based on the Kohlberg work, discussion of moral dilemmas has been a main focus. Sources of dilemmas include reading material in social studies and reading or literature textbooks, current news events, moral dilemma situations in one’s own community, school, or classroom.

⁸ Beck 1971, p. 15

⁹ Blatt and Kohlberg 1973, p. 4

¹⁰ Kohlberg 1972, p. 16

¹¹ Lickona 1972, p. 6

Kohlberg has worked with Edwin Fenton in incorporating moral dilemmas in ninth and eleventh grade social studies texts and classrooms.¹² It has been concluded that dilemma discussions can be appropriate at any age.

Though they are the most used, dilemma discussions are only one way to provide the learner with experiences that will stimulate structural stage-change. Role-play activities and other simulation exercises have been used. Often teachers try, through verbal means, to induce disequilibrium either through lecture-style presentations or some form of Socratic dialog. Sometimes it is attempted by having students read about different viewpoints on a given topic. The number of ways for providing experiences of conflict and exposure to the next stage of value reasoning seems limitless.

Nature of Values. Values are assumed to have a rational component which involves thinking about the worth or importance of something. The rational component consists of two elements: content, the subject of the value, and structure, the reason for holding the value.

It is assumed that understanding the structure of values decisions gives more clues for the design of values education. The content of values is assumed to be relative to one's culture, but structure is assumed to be universal. Since the structure is universal, it is one aspect of values that can be dealt with in values education without being in the position of imposing one's values on other people.

The source of values is seen as universal cognitive structures. Because of one's structure, one will hold certain values. Though the content of a value may be selected from the environment, the reason for selecting that value is based on one's cognitive structure, and thus shared or potentially shared with all humanity.

Values growth is seen as change or refinement in one's cognitive structure. Certain sorts of content change may occur, but these are seen as by-products.

Learning and Learning Problems. Learning is assumed to be a construction of ways of understanding one's experience rather than an acquisition or internalization of cultural norms and values.¹³ Learning problems are seen as the result of low quality in one's social experiences. This would include lack of opportunities to think about moral situations, and lack of exposure to other ways of viewing things. Learning problems are also seen to be the result of socialization procedures that do not take into account the internal construction process of values growth.

Communication problems are similar to those in the Communication Model. It is difficult for teachers to adequately assess students' stage of moral judgment. Even when assessment is done, there is a skill needed in learning how to send messages in ways that will effectively represent the next higher stage of reasoning. There is the problem of the student being at the same level of reasoning as the teacher so that the teacher can't send higher messages. The problem of trying to speak to the various stages represented in a group of learners is present in this model. There is also the problem of being able to ascertain a student's readiness for stage-change. It is assumed that assessment of readiness would facilitate proper timing in inducing stage-change.

¹² Kohlberg 1975, p. 675

¹³ Turiel 1973, p. 736ff

V. Quest-for-Justice Model

The Quest-for-Justice Model is built on the theoretical work of Kohlberg as it relates to the development of cognitive structure in value decisions, and as it is elaborated by John Stewart.¹⁴ As Kohlberg found that cognitive structure develops through a sequence of stages, he found that the highest of these stages is characterized by the principle of justice. Since, by definition, cognitive development stages are each more adequate for solving problems than the preceding stage, it is assumed that the principle of justice provides the most adequate way of viewing moral value concerns.

Theoretical Foundations. Kohlberg brings alongside his empirical work a moral philosophical base from the tradition of Kant and Rawls.¹⁵ Through this combination, he posits that justice should be the goal of moral development and moral education.

Through various studies, he and his associates have also found that the quality of justice in one's social environment has a great effect on one's ability to develop principles of justice and continue through the stage-change process.¹⁶ This is true because of the necessary conditions for stimulating development. The quality of justice in one's social environment involves the provision for two of these conditions: "participation in the social problem-solving process and the opportunity to take the role of others, to see their point of view when it differs from his own".¹⁷

Objectives. The Quest-for-Justice Model has the same general goals as the Stage-Change Model: to stimulate structural development from one stage to another through providing the four conditions for development: (1) opportunities for role-taking, (2) participation in group and institutional structures, (3) exposure to cognitive conflict, and (4) exposure to moral reasoning one stage above one's own.¹⁸ The second condition mentioned above is not emphasized in the Stage-Change Model, but becomes central to the Quest-for-Justice Model.

However, the specific objectives of this model differ, particularly in reference to the method for providing these necessary conditions. Building on the idea that the quality of justice in the environment plays a part in providing the conditions, this model attempts to establish a democratic community in those places where moral development is to occur, for example, schools, homes, and prisons. A democratic atmosphere is seen as most productive of moral development.¹⁹ A community characterized by the principles of justice is called a "just community". This is a community in which people are striving toward an ideal state. Though the Quest-for-Justice Model can be seen as a utopian model, it is defined by Stewart less as an end than as a means toward an end. The "just community" is people in a place working toward justice within and for that community.

Teaching Procedures. Both Kohlberg and Stewart have outlined procedures for establishing "just communities".²⁰ Both Kohlberg and Stewart have been involved in projects of establishing "just communities" in schools, and Kohlberg and his associates have applied the model in a state prison.

¹⁴ Stewart 1974; 1975

¹⁵ Kohlberg 1971; 1975, p. 672-673

¹⁶ Kohlberg 1971, p. 72

¹⁷ Selman and Lieberman 1972, p. 3

¹⁸ Kohlberg, Scharf, and Hickey 1972, p. 3

¹⁹ Stewart 1975, pp. 91ff

²⁰ Kohlberg, Scharf, and Hickey 1972; Kohlberg 1975; Stewart 1975

The main procedure recommended and used has been small discussion groups. These discussion groups do more than discuss moral dilemmas. They are groups of people within an institution who represent all social levels of the institution. In a school, they might consist of students, faculty, administrators, staff, and parents. The focus of the discussion groups is the governing of the institution. It is intended that these discussions look behind the management roles in order to examine policy in terms of justice. Management issues are transformed to moral issues and dealt with as such. It is assumed that such participatory decision-making by all levels of people involved tends to increase the quality of justice in the environment.

Another type of small group discussion based on the “Reality Therapy” model of William Glasser has also been used. In this sort of classroom meeting, there is less social-level representation but a high level of concern for individuals in the class and for interpersonal conflicts.

The role of the teacher for classroom meetings is to become a facilitator of discussion and expression. The teacher’s role is to help transform procedural issues into moral issues, to facilitate the discussion so as to maximize exposure to different viewpoints, and to create situations for cognitive conflict and exposure to thinking on a higher level.

All of the discussion groups mentioned here need to be small. In Kohlberg’s prison work, the groups were intended to consist of 15 or fewer people. Although classroom meetings should involve the entire classroom, it would probably be helpful for the teacher to divide the classroom into smaller groups prior to classroom meetings.²¹

Nature of Values. Because both the Stage-Change Model and the Quest-for-Justice Model have been developed by Kohlberg and his associates, the assumptions of these two models about the nature of values are identical. Values are assumed to have a rational component consisting of both content and structure. Structure is seen as being more helpful in understanding values development and values education.

Values decisions are made about things in the environment, but are based on universal value structures. Therefore, it is necessary to think of the universal structures as being the source of values.

Value structures are not learned from the environment, but are constructed in the thinking of the individual in an attempt to organize and make sense of one’s social experience. Therefore, value growth and development are seen as development of more adequate value structures rather than the changing of values content.

Learning and Learning Problems. Learning is not seen as acquiring or internalizing ideas from the environment or other people, but it is seen to be a result of attempting to construct a meaningful understanding of one’s experience in one’s environment. Learning problems are seen as a result of inconsistencies in the environment, especially as they relate to the quality of justice in that environment. Inconsistencies are assumed to be confusing to the developing person. Another difficulty arises when the level of justice of the environment is perceived by the student to be lower than the student’s. Since it is assumed that exposure to higher levels of thinking is needed to stimulate development, the student needs to perceive the level of justice of the environment as higher than his or her own.

²¹ Kohlberg 1975, p. 676

Communication problems exist in the difficulty of establishing a just community. There are skills needed for a teacher to be an effective facilitator of group discussions, and these skills may be hard for some teachers to develop. Group discussions and democratic process are often time-consuming and may seem inefficient; thus, some people are reluctant to engage in them. Firmly established and preserved norms of school and institutional life don't readily lend themselves to the Quest-for-Justice Model.

VI. The Relational Model

The Relational Model focuses on the cognitive structure of value decisions. It has been built upon the foundational ideas of Kohlberg's psychological theory about the development of cognitive structure in moral reasoning, and also on Piaget's general theory of cognitive development. It also builds on some ideas that have roots in historical Judeo-Christian sources about nature and moral philosophy.

Theoretical Foundations. The Relational Model takes exceptions to Kohlberg's work in two areas: The first is his interpretations of his empirical findings as they relate to philosophy and educational practice. The second relates to the emphasis on the stages of development; it is felt that this emphasis involves people in conceptualizing development in lock-step fashion, and loses focus on the broad general, slowly developing nature of cognitive development.

Nature of Learning. This model is based on a development view of learning. Learning is seen as a process of successive mental constructions. Knowledge is not acquired or internalized from the environment or people in the environment; it is a product of restructuring or reinvention by the individual.²² The learner is active in transforming what is perceived into structures that help him or her more adequately organize and make sense of experience.

The process of successive mental constructions depends upon four main conditions. These are identified by Piaget as (1) maturation, (2) experience, (3) social environment, and (4) equilibration.²³ Each of these conditions is necessary but not solely sufficient to provide for development; it takes all of them working in the right combination.

The developmental process just described is seen as a natural process. Maturation is the condition that allows the structuring of physical and social experiences to take place, and the equilibration process is the natural human process that tries to keep balance in the mental structures, that looks for inconsistencies and conflict in ideas and attempts to restore equilibrium through restructuring. Both maturation and equilibration are natural human qualities—more precisely, process attributes—and it is these process attributes dealing with one's experience that cause development. Since the two attributes are natural and since normally people are involved in physical and social experience, cognitive structural development is natural, even to the highest level of cognitive structure. It doesn't need to be stimulated. As in all forms of natural development, it can be retarded or stalemated. In fact, development of structures of moral judgment seems to be even more prone to stalemating than other aspects of human development. Stalemated development is assumed to result from unhealthy conditions that affect development. A key educational task is the reduction or removal of conditions that retard or stalemate development.

²² Piaget 1972, p. 40

²³ Piaget 1970, pp. 719-726

Nature of Values. The focus of this model is on structure as being more adequate for understanding values development. Value structures are the cognitive structures that relate to value decisions. They are mental structures about the worth, importance, and rightness of ideas and actions.

Values development is seen as the successive mental constructions about worth and rightness arising from the working together of the conditions of development mentioned above.

The content of value decisions is seen as coming from the environment, but it is dependent upon the universal cognitive structures of valuing. The structures constitute mankind's natural source of values. Each structural level is seen as being a more adequate organization of moral experiences, and as seen by Kohlberg, justice is assumed to be the base and epitome of all moral values. This is seen to be consistent with the historical Judeo-Christian ideas about moral philosophy and the nature of God.

Objectives. The major goal of the Relational Model is to provide the proper healthy conditions that will allow for normal development. The model focuses on ways that educators can provide the right conditions, though some of the conditions are really beyond the control of educators. (It is not a goal of this model to try to stimulate or cause development.)

Teaching Procedures. Since moral development is seen to depend on the inter-workings of the necessary conditions above, the educator needs to be aware of the conditions. One of the necessary conditions is biological maturation. Beyond contributing to basic healthy conditions, there isn't much an educator can do about this. Piaget states that biological maturation opens up possibilities of development that are excluded until particular age levels are reached.²⁴ Therefore, it is assumed that an educator who is concerned with values development needs patience! Piaget notes that the maturation of the nervous system is not completed until about ages 16 or 17.²⁵ Therefore, full cognitive ability is not available until then. So educators need to be patient while normal development occurs.

Educators can do things that give the learners opportunities to gain experience in using the cognitive abilities that are available to them. The educator cannot control disequilibrium—it is an internal function in the learner—so even giving the right kind of experiences cannot make development happen. But providing the right kind of experiences will enable development to happen in healthy ways when the right time comes.

Following is a list of tasks that the educator can do that will allow for normal healthy development:

- (1) Stimulate inquiry.
- (2) Stimulate verbalization.
- (3) Ask *why*.
- (4) Provide experiences wherein moral issues are examined.
- (5) Dialog (listen responsively.)
- (6) Explore disequilibrium states with the disequilibrated.
- (7) Stand alongside (in the sense of a companion, especially available for support during times of disequilibration.)

These tasks are seen as providing or working with the conditions of experience that Piaget says is necessary. One aspect of the condition of experience is "experimentation", both physical and logical. The tasks of stimulating inquiry and asking *why* questions help involve the learner in logical experimentation. Stimulating verbalization helps the learner gain practice in using cognitive abilities

²⁴ Piaget 1972, p. 36

²⁵ Ibid.

already developed, which is another aspect of the condition of experience. Providing experiences which examine moral issues gives the learner opportunities to have both direct and logical experience in weighing moral claims, and thus testing the adequacy of current ideas. Dialog also gives the learner opportunities to experience thinking about moral issues and examining the adequacies of current structures.

All of these tasks enable the student to have interaction with the social environment. This interaction is both verbal and non-verbal. The verbal consists of sharing and examining ideas. The non-verbal consists of the way people treat each other during discussion and examination of moral issues.

Exploring disequilibrium states with those who are disequilibrated is consistent with the idea of not trying to stimulate development or induce disequilibrium, but working with development as it happens. It involves being a co-explorer, helping those who have naturally seen the inadequacies of their current level of structure and need someone to talk to and share ideas with, and help them understand alternatives as they seek to construct a new way of viewing things.

To stand alongside is the procedural heart of this model. The role of the educator is seen as not trying to make development happen, but being with the learner, being in a personal relationship with the learner as normal natural development occurs to try to facilitate healthy, strong development that will be a solid foundation for further development.

As far as a basic teaching strategy is concerned, the Relational Model sees three functions necessary for effective instruction. They are the following:

1. Input—exposure to new information, new alternatives, or new variables in the environment.
2. Self-awareness—opportunities for learners to become more aware of their current ways of understanding and focus on their own characteristics and personhood, as well as their needs and questions.
3. Sharing—opportunities for students to share the new ideas that they are building. (Sharing may be verbal or non-verbal, but denotes the putting of ideas into use or action.)

These three functions should not be seen in a linear fashion. They have a “process effect” on each other. It is rarely wise to provide for one without also providing for one or both of the others. There is no prescriptive order, though it may be hard to share ideas that weren’t constructed through a combination of the other two functions.

This is seen as a teaching strategy that builds on the ideas of cognitive development as described by Piaget and also deals thoroughly with the meaning of Kohlberg’s findings about development of moral judgment.

Communication Problems. The biggest problem raised by this model is its exclusiveness. If learning is as this model assumes, and if proper teacher procedures are of the relational sort, then behavioristic or social learning views and teaching methods and materials are seen as incompatible with the role of the teacher. It is almost an all-or-nothing proposition. Perhaps the “Relational Model” is too extreme. Surely, it cannot be realized in typical schooling situations.

Evaluating a Model for Teaching Values

As suggested at the beginning, though it is not our purpose to dismiss any of the six models as worthless or irresponsible, our bias surely shows through. We are much happier with a teaching model that meets the following criteria. Teachers are encouraged to consider these criteria for self-evaluation, presented here in the form of six questions:

1. Is it consistent?

Consistency is a mark of orderly and deliberative procedure. In every society, one of the roles of tradition is to produce and maintain consistency. In the technological societies, consistency is also attributable to scientific theory. In a society such as ours, challenging its traditions and carving out new social frontiers, it is important to seek sound theory. Inconsistency in a teacher's approach is a clue that traditions are being discarded and that what is put in place to replace traditional approaches lacks clarity—likely lacks foundation in theory. It would seem better that a teacher or parent hold to the Social Learning Model rather than to discard it, in part, and mix in techniques and procedures from another model without regard to the way they fit together.

This concern for consistency is best served by the teacher's staying carefully within one of the six models. But this, too, is an over-simplification. The teacher who understands the theory underlying a particular model will be able to weave together complementary procedures and techniques from several of the models.

2. Is it whole?

The tendency of educators to ride hobby-horses is traceable to the use of procedures that “work”. As the scientific understanding of human learning increases, we should expect to see teachers making decisions less pragmatically. It is reasonable to argue that methods and materials, when taken out of their whole context, lead to very different consequences. Two common examples are (1) the use of values clarification exercises without the protections of the integrity of participants, in which case the peer influence becomes over-powering norm-oriented socialization; and (2) the use of moral dilemma exercises as clarification experiences focusing on content issues, rather than as keys to discovery of structure.

3. Is it based on the view of learning you believe in?

One of the most practical places to stand while becoming a more discriminating teacher is on what one believes learning to be. Whether the teacher is a developmentalist or a behaviorist, the place to start on self-improvement is in clarification of the learning process and the nature of human learning. From this base, what one does as a teacher can be evaluated. Teaching acts either will or won't square up.

4. Is it related to what you believe values to be?

It needs little more here than a reminder, but the models show how important it is to get a clear view of what values are and where they come from. Teaching procedures can be assessed against one's view of values. For example, if values are capable of being “passed” from one person to the next, then communication techniques are highly important.

5. Does it relate to life-change rather than merely to knowledge-change?

The bias in this question shows clearly. Some so-called value-teaching experiences are little more than knowledge-changing or behavior-changing tactics. Are you satisfied with that sort of effect?

6. Does it square up with any comprehensive theory of how values develop or change?

The bias in this criterion admittedly underlies the whole article. Theories are valuable. They can bring order where chaos reigns. Empirically tested and scientifically developed theory is least apt to mislead, though it is freely admitted that even the best scientific theories are always subject to re-definition in the face of new hard evidence.

Warning. Since this article will be read by people who have an interest in education for moral development, we assume that many readers will already be well indoctrinated into Kohlberg's theory. Thus, we fear that such readers will be looking for sets of three and six in everyone and everything! We thoughtfully reject any attempt to relate these six models of teaching, and the particular sequence in which we present them, to Kohlberg's six stages of the development of moral judgment. The six is coincidence; the sequence is arbitrary. We acknowledge the substantial debt moral development education owes to Lawrence Kohlberg for providing an empirically derived theoretical framework. But we warn most fervently against excesses, especially those that emerge from partial understandings of human characteristics—a condition that besets all of us.

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