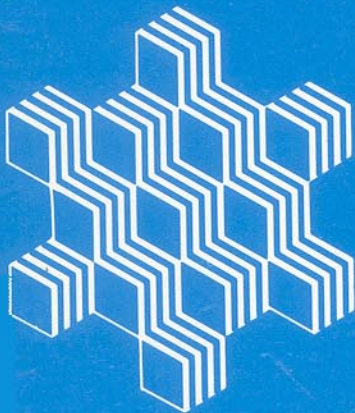


Elementary School Curriculum



MORAL EDUCATION

ELEMENTARY

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MORAL EDUCATION
ELEMENTARY

Direction des Communications
Ministère de l'Éducation

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This program, **Moral Education**, for elementary school and for Cycle One of secondary school, is issued in accordance with Section 461 of the **Education Act**.

It has been approved by the confessional committees of the Conseil supérieur de l'éducation in conformity with the provisions of paragraph (a) of Section 23 of **An Act Respecting the Conseil supérieur de l'éducation**, as replaced by Section 569 of the **Education Act** (1988, Chapter 84).

This program has been authorized for teaching **Moral Education** in the schools as of September 1, 1991.

Michel Pagé
Minister of Education

PREFACE

This program replaces the **Moral Education Program for Students Exempted from Religious Education at the Primary Level of the Catholic School System 1980 (16-2714A)**, as well as the **Moral Instruction Program for Pupils Exempted from Religious Instruction, 1st Cycle, Secondary I and II, 1983, (16-3731-00A)**.

The new **Moral Education** program determines the learning objectives for both elementary school and for Cycle One of secondary school. The intention is to ensure a sense of continuity in students' learning from the elementary level to the secondary level. Only the cover pages are different, the blue cover being a standard for elementary school programs, and the green cover, for secondary school programs.

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- * The persons whose names are listed here were holding their respective posts during the 1989-1990 school year.

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FOREWORD

There are two parts to the Moral Education program: "The Underlying Principles of Moral Education" and "The Content of Moral Education."

Part One, covering the underlying principles of moral education, was written in 1984-85 and developed by the Direction des programmes du ministère de l'Éducation. This work was supervised by an advisory committee comprised of specialists from outside the Ministère, as well as the directors of the Direction de l'enseignement catholique, the Direction de l'enseignement protestant, the Direction générale du développement pédagogique and the Direction des programmes.

The text on the underlying principles was developed to serve as a basis for writing all the Moral Education programs. It was approved by the Catholic and Protestant committees of the Conseil supérieur de l'Éducation in May and August of 1985, and appeared for the first time in the Moral Education program for Cycle Two of secondary school, issued in French in 1986, and in English in 1988.

Part Two presents the content of the program in three chapters:

- Global objective and goals of moral education;
- General, terminal and intermediate objectives and related content of moral education;
- Breakdown of terminal and intermediate objectives and related content.

Although the content for the elementary and the Cycle One secondary program was written several years after the underlying principles of moral education, the authors have tried to respect both the spirit and the letter of the preceding text. This commitment imposed constraints on the choice of terminology and the presentation of certain aspects of moral reality and, above all, required organizing the program into four sections. Now, with the task completed and the minor difficulties resolved, overall, the underlying principles have proven to be a solid foundation, and it would have been wrong to change them in any way.

A bibliography of the books and articles used in developing this program is provided at the end of the document.

The program may strike the reader as providing little in the way of concrete strategies for teaching the Moral Education program, and rightly so. This is because, since 1980, the rules for program development stipulate that a program should focus on descriptions of knowledge, skills and attitudes, and leave pedagogical issues to be dealt with in the curriculum guide and the instructional material. Written this way, the program has the advantage of affording teaching personnel and others involved in moral education, particularly the writers of instructional material, a full view of what students are expected to learn (knowledge, skills, attitudes), presented in the form of general orientations, educational objectives and related content.

The Moral Education program is not intended as a direct support for lesson planning, nor for developing instructional material; a curriculum guide and a set of procedures for evaluating instructional material accompany the program for this purpose. The curriculum guide, developed primarily for school personnel, offers a variety of practical methods such as a reading checklist to promote a better understanding of the program, support for planning instruction at the classroom and school-board levels, support for preparing or selecting learning situations, support for preparing or selecting methods for teaching and evaluation, and so on. The procedures for evaluating instructional material, intended for those who design and develop instructional material, provides information on the target population and the conditions for using the Moral Education program; it also describes the criteria that will be used for approving instructional material.

The program must also be supported by appropriate measures for implementation and provisions for in-service training.

PART I

THE UNDERLYING PRINCIPLES OF MORAL EDUCATION

INTRODUCTION

The following text describes the principles which form the basis of the Moral Education programs for elementary and secondary school in Québec. These principles represent the central ideas which determine the selection and organization of the concepts and objectives for the elementary and cycle one secondary programs. Presented in the form of statements and explanatory notes, Part One of the program deals with the **human condition, morality, moral education and the teaching of moral education**, in that order.

The statements were arrived at by general consensus, and are based on current concepts in philosophy and the social sciences. They are consequently far from absolute, but provide a sound basis for developing Moral Education programs that respect the diversity of beliefs held by the target population.

With respect to each topic covered, the principles should be regarded as ideas for consideration, and not as definitive views. They leave room for individuals to decide for themselves whether or not they wish to consult other sources for answers which they cannot find here. The principles are therefore intended to serve as a common foundation on which each person may build according to his or her own beliefs.

The underlying principles are compatible with the aims and objectives stated in **The Schools of Québec**. They agree with the overall goal of education in Québec which is:

To enable children and young people to develop according to their own talents and their own personal resources, to evolve into autonomous and creative individuals and to prepare themselves for their role as citizens.¹

They also acknowledge the statements made in **The Schools of Québec** concerning the role of the school in values education as being one of the most important areas covered in the teaching of moral education:

The school also has a double role of prime importance in the development of a sense of values. On the one hand it stimulates in young people the discovery of personal values, on the other it supports certain values which have already been recognized by society. It is mainly in the exercise of this dual role that the school reflects most clearly its educational goals.²

¹ Québec, ministère de l'Éducation, **The Schools of Québec, Policy Statement and Plan of Action**, Code 49-1070A (Québec: ministère de l'Éducation, 1979), p. 29.

² **The Schools of Québec**, p. 27 (par. 2.2.9).

A. REFLECTIONS ON THE HUMAN CONDITION

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1. Central to the human condition is the need for men and women, individually and collectively, to make decisions and choices and it is these choices that give meaning to their lives.

The basic postulate chosen for the moral education programs emphasizes that the fundamental characteristic of the human condition is the need for men and women to decide and to choose. This leads to the question of freedom and the possibility of finding meaning in existence, and presupposes that men and women are beings who are open to numerous possibilities.

2. Historically rooted in time and space, humans are part of a continuum from generations past to those of the future. They are linked to the past, live in the present, and prepare for the future.

For men and women, their present existence is an experience which, while original, is nevertheless influenced by their heritage. In their turn, they pass on to tomorrow's men and women a heritage which will influence their way of being and of living.

3. As indivisible entities, humans develop in the search for equilibrium and congruence between the human as an individual, the human as an individual with others, and the human in search of meaning.

Basic to some of the reflections on the human condition put forward in these statements is the affirmation of the indivisible nature of human beings. They are not a sum of different components or parts of a whole; they are born as irreducible entities and develop as such.

Any discussion of a subject as complex as the human being, however, must of necessity be carried out in a sequential manner. The statements, based on the central idea that humans are indivisible, deal successively with three aspects of the human condition:

- humans as individuals--biologically and psychically structured units;
- humans as beings-with-others--interacting with other humans;
- humans as beings in search of meaning--looking toward the future and seeking to find meaning in life.

These three aspects were chosen because it is possible to derive principles from them on which to base the program. While the sciences and philosophy provide a body of reliable data for understanding humans, the fact remains that, to some extent,

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humans continue to be an impenetrable mystery. The statements are not intended to provide an exhaustive or structured portrait of the human being. This explains why the above expressions were chosen rather than ones such as *component* and *dimension*, which are sometimes used in works that attempt to present a comprehensive portrait.

° The Human as an Individual

4. Humans, through their genetic heritage, carry within their bodies the determinant and limiting characteristics common to their species, as well as original features which ensure the uniqueness of each individual.
5. In their biological structure, humans share essential characteristics with other living beings: what basically sets them apart is the complexity of their psychic life.
6. Human psychic activity encompasses sensation, perception, desire, emotion, feeling, intuition, imagination, symbolization, memory, reason, and so on. It involves an interaction between emotion and reason.
7. In keeping with their circumstances, men and women tend to take charge of their own lives through the development of conscience and freedom.

Humans are the product of the meeting of two different cells which, while endowing them with characteristics common to their species, also make each one a biologically unique being. Thus, each human is a specific example of a biological structure that is identical for the species, and original and unique for each individual.

Psychic activity is basic to the human organism. More specifically, it is the central nervous system and its instrument, the brain, which make possible the complex psychic activity of humans.

The two poles of psychic activity, emotion and reason, maintain a complex relationship. For example, both play a role with regard to memory. Memory involves the organization of facts and data by means of reason, but these facts and data would probably never be assimilated without affective motivation to stimulate the memorization process. Similar correlations exist for all psychic activity involving desire, emotion, imagination, etc. This interaction between emotion and reason makes it possible for men and women to reflect and thus to be able to make the necessary decisions to guide their actions.

The ability to reflect, in other words, to represent or symbolize experience for purposes of thinking about it, enables humans to choose to take control of their lives. This never-ending process of taking charge is the expression of human freedom which is fundamental to autonomy. Throughout their lives, humans broaden their experience and modify their symbolization of experience in light of the conditions under which they live. In so doing, they determine the areas in which they can exercise their free will and thus affirm their autonomy.

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8. Through psychic activity, humans reflect on their condition and find meaning in their lives.

Psychic activity enables humans to reflect on their condition and to adapt to the factors that determine and limit this condition by examining their present situation in light of their past experience (memory) and their expectations for the future (imagination). Unable to disregard the limitations of their condition, humans seek, through this reflection, to find meaning in their actions, in their own lives, and in life in general. They try to comprehend this will to achieve, which lies within them, in spite of the finite nature of their condition. They also seek to understand their present lives in order to be able to prepare, as realistically as possible, for the future.

9. To further their development, humans meet their basic biological and psychic needs through a dynamic relationship with their environment that entails a process of interaction, challenge and change.

Humans have both biological and psychic needs. The biological needs are well known: drinking, eating, breathing, sleeping, moving, etc. The psychic needs include the need to understand, to communicate, to love and be loved, to feel safe, to be useful, to produce, to create, and so on. Humans meet these needs through continual interaction with their environment, a process that enables them to adapt to their living milieu. Essentially, this interaction implies confrontation with the environment as humans affect the lives of others around them, transform their surroundings and adapt them to their needs. The individual, in turn, experiences this confrontation. Individual autonomy is strengthened through interaction with the environment.

° Humans as Individuals with Others

10. Humans depend upon other humans with whom they interact. This interaction enables them to develop both as individuals and as members of their societies.

The need to live with others of the same species appears to be an imperative for humans. The relationships which they maintain with others are integral to their very beings, for solidarity is one of their most basic characteristics.

Solidarity, as understood here, appears to be an essential requirement or *de facto* trait. It falls in the category of implicit behaviours and is, therefore, a permanent human trait, even though there are times when it does not seem to be very much in evidence. *De facto* solidarity differs from *value* solidarity in that it is based on the intuitive knowledge that humans are fundamentally interdependent, whereas *value* socializing is based more on reason and will.

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11. Human interactions take the form of interpersonal relationships and social relationships that vary from dependence, to conscious and active acceptance of others, to rebellion.

There are two types of human interactions: social relationships that are determined by the roles individuals and groups play in a society, and interpersonal, one-to-one relationships that do not explicitly involve the rights and duties attached to social roles.

Interactions, whether personal or social, are a determining factor in structuring the human personality. These interactions can sometimes have a serious impact on individuals, to the point where their autonomy is affected and they become more or less dependent, or live in a more or less permanent state of rebellion. When a person's interactions achieve a balance between the tendency toward individualization and the tendency toward social integration, he or she is able to develop as both an autonomous and a social being.

12. A society is always based on a certain consensus with regard to values, purposes, and structure. In contemporary society, men and women are faced with a complex and changing social structure and the search for general consensus that is difficult to achieve and maintain because of the diversity of values. This situation is the source of considerable conflict.

All societies have a structure and a way of functioning. This structure is reflected in the definition of the roles played by its individuals and groups: its way of functioning corresponds to the rules followed in the relationships between these social roles.

In addition to having a structure, all societies are based on acceptance of certain values and beliefs and a common understanding of their underlying meaning.

The complex and changing nature of the structure of contemporary society gives rise to many conflicts in interactions between governments and citizens, employers and employees, parents and children, teachers and students, and so on.

It is the diversity of values that is at the root of the conflicts between the individuals and groups in society concerning such issues as politics, religion, education, and aesthetic and socio-economic concerns.

13. When these conflicts are tackled in a positive way, through conscious and active acceptance of others, they can provide opportunities for society to reorganize and improve its collective life.

Conflicts, with the exception of the most serious types, such as systematic aggression, violence by extremists, treachery, and physical or moral violence, can help a society progress if they are tackled positively. Conflicts frequently contain the seeds of a new social order. Differences promote interchange between the partners, creating a social dynamic that can give rise to change based on more balanced and

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sound agreement as to how to improve the way in which members of a society live together. Thus, fruitful exchange of different points of view is an important factor in bringing about reform in a society.

° Humans in Search of Meaning

14. Humans, as individuals in the process of becoming, are concerned with individual and social development: they are always seeking ways to improve their present situation in the name of progress.

There are many terms used to define human aspirations towards self-realization: life force, pursuit of happiness, quest for the Ultimate, self-actualization, transcendence, the goals of individual and collective well-being, and so on.

15. The striving for individual and social fulfilment is accompanied by a search for meaning, which involves defining a world view or way of seeing life. The search for meaning generates hope and coherence.

The search for the meaning of life is fundamental to human nature. Generally classified as spiritual, it has a dual function: it provides goals and thus directs the actions taken (anticipatory function), and it provides a unified, comprehensive vision of life and concrete objectives to pursue (explanatory function).

The search for meaning is normally shared with others and takes place within different groups (churches, political groups, humanitarian organizations) whose ideologies surpass the frontiers of society.

16. These ways of seeing life are translated into different semantic codes or frameworks of orientation and devotion (religious, wise sayings, utopian ideals, mythologies, philosophical systems, ideologies), each with its own values, symbols and beliefs. The plurality of these world views constitutes a challenge for men and women today.

The different world views are incorporated in codes or frameworks which explain or define the meaning of life in a set of values, symbols and beliefs that constitute a more or less comprehensive response to the questions posed by humans in their search for meaning. In these systems the focus of human fulfilment may be on the individual, society, nature, the universe, or what lies beyond the human realm, i.e. the supernatural, the divine, etc.

17. This challenge is twofold: first, for people to adopt a code or framework that reflects their view of the ultimate meaning of life, and second, for people to go beyond their differences to work toward the consensus that is

This twofold characteristic of a so-called *open* society recognizes the freedom of individuals to choose the set of values which best reflects their beliefs. This basic freedom makes it difficult to achieve the minimal consensus required for the stability, and even the survival, of a society.

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required, but never achieved, for coexistence.

18. Reflections on the human condition reveal the following **t h r e e f u n d a m e n t a l** characteristics: autonomy, solidarity and meaning. In the perspective of the search for fulfilment, these characteristics are indicative not only of what men and women are, but also of what they should be.

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Consensus could be built around recognition of the ethical principles required for coexistence (freedom of individuals, respect for others, equality). It should then be possible to determine the goals, and means to achieve them, which would constitute a sufficiently unifying and meaningful social system to ensure effective and viable coexistence.

Autonomy is rooted in the uniqueness and freedom of each man and woman and their propensity for directing their own lives by developing increasing awareness and mastery of the factors that determine and limit their existence. Solidarity, an inherent characteristic of the human species that stems from the necessity for humans to live together, is basic to the survival and to the quality of life of human groups. The quest for meaning reflects the need which humans have to justify their actions and their existence, and to find a direction for their lives.

These characteristics are fundamental in the sense that they concern essential facets of the human condition. They represent the potential that must be realized.

It is the biological, intellectual, and socio-affective development of humans, and the influence of their social environment (individuals, groups, institutions, the media) that determine the way in which these fundamental characteristics are viewed and experienced. In the perspective of the search for actualization, these characteristics are not only descriptive of humans as they are, but are also a motivation to work towards what they should become. Morality is involved in the transition between the being that I am and the **being that I should be**.

B. REFLECTIONS ON MORALITY

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1. Moral practice is an essential human activity that enables men and women to regulate their conduct in an autonomous and responsible way, because humans, by their very nature, must make decisions and choices.
2. Morality involves a body of norms, rules, taboos, duties, laws, values, principles, fundamental needs, ideals, and so on, which define good and bad. The purpose of moral practice is the regulation of human conduct to achieve a better individual and collective way of being and way of living.

◦ Morality as Content

3. Morality, in its most general sense, underlies the fundamental human aspiration toward self-realization and may be translated into the ultimate criterion governing action: THE IMPERATIVE TO BE HUMAN. Based on a particular concept of what it means to be human, the ultimate criterion is expressed in the fundamental need for autonomy, solidarity and meaning.

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Moral practice is essential, not only in terms of human freedom, but also because of the nature and purpose of the choices and decisions involving moral judgement. These choices and decisions concern questions that men and women consider essential in their basic quest for HAPPINESS. For this reason, the ultimate aim of morality is the search for the GOOD.

Morality may be viewed as a frame of reference or sets of more or less explicit elements to which people can refer when making moral decisions to regulate their conduct, and in this case, morality implies content.

When the purpose of regulating conduct is a better individual and collective way of being and way of living, morality implies process.

The expression THE IMPERATIVE TO BE HUMAN translates into *oughts* or *ideals* the fundamental human aspiration toward self-realization described in the statements on the human condition. The ultimate criterion or rationalization for action is THE IMPERATIVE TO BE HUMAN. This criterion implies that humans bear the responsibility for themselves, for their development, and for realizing their potential to be human.

THE IMPERATIVE TO BE HUMAN involves the fundamental need for autonomy, solidarity and meaning. These needs, because of their universal and permanent nature, constitute the core of the moral frame of reference.

Autonomy, solidarity, and meaning are closely interrelated. Autonomy is self-affirmation, authenticity, initiative, differentiation; solidarity is interdependence, integration, complementarity, harmonious relationships; meaning is understanding, justification, direction, desire for consistence, and requires a balance between autonomy and solidarity.

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4. The fundamental needs are broken down into different principles and values: autonomy into authenticity, concern for personal interests, self-esteem, freedom, moderation, self-respect, and so on; solidarity into accepting others' differences, compassion, concern for the interests of others, equality, fraternity, impartiality, justice, pluralism, respect for others, responsibility, and so on; meaning into coherence, confidence, commitment, hope, truth, and so on.

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The fundamental needs are translated into principles and values. It is not easy to distinguish a principle from a value. A principle is the expression of a basic premise. A value is a reality which implies an element of preference because it describes something that is considered desirable or of great importance. The main difference between the two is that principles have a more rational connotation, whereas values have a more affective one. Principles are put forward primarily as criteria and values as preferences, but both are, in fact, criteria and preferences. While most of the elements listed in Statement 4 may at first appear to be either principles or values, they are in fact both. Principles and values, in addition to inspiring action more or less directly, make it possible to judge the more concrete elements of the moral frame of reference (rules, duties, norms) in order to apply them in a given situation or to adapt them to changing realities.

The choice of principles and values, as well as the way in which they are defined and ranked in order of importance, varies for different persons and groups. It follows then that principles and values, by promoting ways of doing, being, and seeing, play a more important role than the fundamental needs, norms, and specific rules, in determining the moral framework of a person or group and, consequently, in defining their identity.

5. The fundamental needs, principles and values are translated into a system of precepts and prohibitions in the form of rules, norms, taboos, duties, rights, laws, and so on.

Principles and values are put into concrete form in laws, rules, norms, duties, taboos, rights, and so on. It is not always a simple task to differentiate between these terms. While they all imply an imperative that regulates behaviours to be adopted or avoided, they do not all come from the same source or have the same importance. **Laws** are usually created by authorities that are recognized as legitimate; these authorities formulate and enact concrete requirements which individuals and groups must fulfil or, if they fail to do so, pay a penalty.

Some concrete requirements, such as rules, norms and duties of a non-specific nature, are implied in laws even though they are not explicitly spelled out. Rules are statements concerning the way people should behave or conduct themselves in relation to others. **Norms** introduce the idea of standards as a way to define what is acceptable: they involve an evaluative dimension in that the average constitutes the norm.

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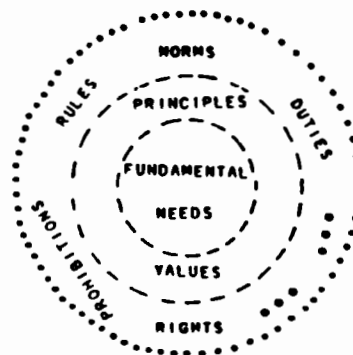
Duties are associated with the social roles of individuals and groups: they describe what people should do as parents, children, citizens, workers, employers, and so on.

Prohibitions fall mainly into the category of imperatives and therefore the points discussed earlier apply here too. Normally restricted to fundamental concerns, they are major criteria for guiding human conduct in a general sense and do not cover less important requirements. Minor prohibitions are similar to rules, norms, duties, and sometimes, laws. Prohibitions, in current parlance, include all forbidden behaviours.

In different charters and declarations, **rights** express that which is fundamental to the preservation of human dignity. They represent the conditions required for humans to develop as free and responsible individuals.

Norms, rules, prohibitions, duties, rights, laws, and so on, represent the most concrete elements in the moral frame of reference. They are also the elements that are most open to interpretation and modification to suit particular circumstances and to adapt to changing realities.

The following diagram illustrates the moral frame of reference from its basic unchanging core to the specific elements that are open to interpretation and modification.



◦ Morality as a Process

6. Morality provides guidelines for the control that individuals or groups exert on their conduct. Humans regulate their lives by

Morality guides human conduct and activity. The word *control*, borrowed from the vocabulary of cybernetics, conveys the idea of an attempt to achieve equilibrium.

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controlling their conduct, taking into account their moral frame of reference, the particular circumstances of each situation, and their individual and collective life goals.

7. Based on a certain conception of humans, the life goals for both the individual and society may be defined as a search for fulfilment and a desire for a better situation. These life goals could also be described as working towards a better individual and collective way of being and of living.

8. Concern for what they will become prompts men and women to examine their present situation with a view to determining their individual and social goals and finding concrete ways in which to apply their concept of a better way of being and a better way of living.

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Control of action in moral terms involves a process of reflection which makes it possible to direct action by envisaging reasonable goals.

Humans have a vital need to pursue a goal or aim which gives meaning and dynamic purpose to their actions, thus enabling them to transcend the paradoxes and ambiguities of human experience. This focus on the future represents the desire of men and women to improve their present situation by modifying their way of being and of living. This is what is meant in the moral education programs by the expression *working towards a better individual and collective way of being and way of living*.

This way of expressing the goal shows that it is possible to justify and evaluate rationally, in humanistic terms, the choices and decisions that govern human action. The goal provides future-oriented criteria for moral reflection when there is a need to justify and to evaluate individual and social action.

It is necessary to reflect upon the future in order to find concrete ways to realize goals. The ways in which men and women manage their lives should be seen as provisional solutions which they hope to improve upon in the future.

Determining concrete ways to achieve an individual or collective goal involves different processes. A man or a woman, or particular groups of men or women, can plan ways in which they can realize their goals in accordance with their interests and their circumstances. Defining individual goals is an important means of exercising autonomy. Societal goals are defined differently. In this case, it is the social dynamic, through its interplay of forces, which determines how the goal will be realized. Because a society runs the risk of disintegrating if it is not dedicated to a common goal, it must ensure a degree of commitment to its plans for achieving the goal, and must, if necessary, exert pressure on individuals and specific groups who refuse to support its plans.

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It is not the role of moral education to determine ways in which individual or social goals should be realized, but it should emphasize the importance of goals and of ways in which they can be achieved, and it should encourage everyone to participate in his or her own way in defining ways in which collective goals may be realized.

9. Cognitive and affective factors are involved in the control of human conduct. The making of reasonable decisions requires moral reflection that combines a rational, voluntary process with an existential, emotional one.

The concept of morality which underlies the moral education programs is humanistic in the sense that it is based on reason. Reason, as understood here, attempts to describe and master reality, and at the same time recognizes that reality is often inexplicable and unknowable: it values the affective and recognizes the contribution of intuition and the unconscious. It can then be said that while reason ultimately directs human action, it does so by placing as much importance on intuition, emotion, and the unconscious, as it does on information and experience.

° Dynamic Aspects of Morality

10. Morality involves both tradition and change, reflecting both our socio-cultural heritage and present experience. In its nature and purpose, morality combines a static and a dynamic dimension.

Morality reflects the dual human tendency to seek stability and security and, at the same time, to seek creative ways to adapt to change.

Throughout their lives, men and women rely on past moral experience--experience of a universal nature related to the human condition and experience of a more specific nature within a given cultural context.

In their efforts to adapt to present reality while preserving their heritage, humans exercise their creative capacities with regard to the content and purpose of morality to the best of their ability. It should be recognized, however, that the conditions of their daily existence often require most, if not all, of this creative capacity simply to cope with what is, leaving little or no energy to work towards what should be.

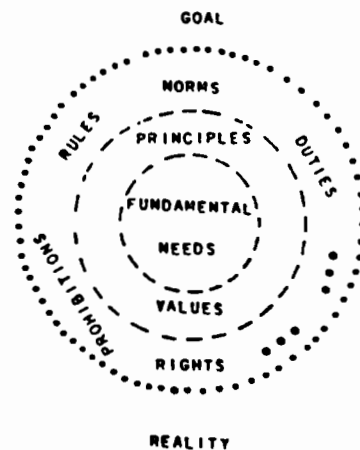
Rules, prohibitions, duties, rights, norms, laws, principles, values, the ways in which fundamental needs are perceived and pursued, vary in time and space for different societies, as they do for different individuals and particular groups.

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Times of crisis, periods of conflict, and unusual situations provide opportunities to reconsider and reassess moral priorities with a view to maintaining, revising, or reformulating them.

Morality is conceived as a dynamic whole with component parts which interact among themselves and with outside factors, such as the particular circumstances in a given situation, individual and group experience, and new information that can lead to change. If one of the elements of the moral frame of reference or one of the goals is modified or given a different interpretation in order to accommodate present reality, all the components are modified and the equilibrium of the whole is affected.



11. The elements that make up public and private morality vary in time and space.

The realm of morality comprises a public domain and a private domain. The former includes those elements of the moral frame of reference and of the fundamental goals which a society considers most important. These goals are determined on the basis of the society's concrete interpretation, at a given time, of what it means to be human and the description of priority needs identified as a result of this interpretation, and on an analysis of the society's current situation. The public domain of morality is usually called social ethics. The private domain includes those elements which are not considered high priorities by the society, but which individuals and particular groups hold to be important. The private domain of morality is sometimes called personal morality.

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The moral realm involves changes of varying intensity. Some of the components of the moral frame of reference and of the fundamental goals have moved in time from the private to the public domain and vice versa. Thus many issues pertaining to sexuality and marriage, which for decades were considered part of the public domain, have moved to the private domain, whereas issues concerning work and the distribution of resources have moved from the private to public domain.

Elements of social and personal morality are renegotiated, in conformity with rules that are not readily discernible, by individuals, groups, and institutions, in relation to their importance, their power, and their will. While agreement by the majority of the social partners is ultimately required to determine what should be included in the public domain, very often the issues are ones that were initially raised by very dynamic or influential minority groups.

In a society characterized by a plurality of fundamental beliefs, recognition of the richness of diversity and respect for others as responsible persons must underlie the development of a moral frame of reference and ethical goals. This development requires conscious and active acceptance of the legitimacy of others' views, meaningful exchange of opinion supported by solid facts, and the conviction that communication is the best way to arrive at a consensus. Pluralism is the term used to describe this type of interaction between individuals and groups with disparate beliefs and values.

12. For humans, the moral experience is one which involves giving and receiving. They learn about morality in their own milieu and they contribute, according to their abilities and the conditions under which they live, to the maintenance and/or the reshaping of this morality.

The word *milieu*, as used here, encompasses all the people and institutions which influence individuals at different stages in their lives: family, school, church, the media, peers, etc.

C. REFLECTIONS ON MORAL EDUCATION

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◦ The Concept of Moral Education

1. Moral education is the process whereby humans grow towards moral maturity. This educational activity involves a dual process of maturation and socialization.

Humans are born with much potential that develops as they grow. Throughout their lives, but most particularly during childhood and adolescence, they develop through a process of maturation which enables them to exercise certain aptitudes related to their stages of growth.

At the same time, their personalities are gradually structured through social contact and interaction with others. In the process of socialization, people adapt to a human community which shapes them and in which they participate as members.

Moral education is concerned with this dual process of maturation and socialization.

2. Moral education centres on the learners. Their cognitive and affective potential, their desires and drives, the way in which they relate to others, their interests and beliefs, their experiences and socio-cultural heritage, are the starting point, the source, and the substance of this education.

3. Learners are the primary agents in their own moral education. They undergo an active process in which their personalities interact with the stimuli found in their environment, and, ultimately, it is they who determine the meaning and importance of this experience.

4. Moral education is a vast and complex operation. The agents of education, whether individuals or institutions, wish to contribute to the learner's development, have an understanding of the goal to be pursued, and are familiar with the means required to undertake this task.

It is a good idea, in discussing moral education, to distinguish between, on the one hand, the overall influence on the learner's moral development of the individuals, groups and institutions that make up the learner's milieu, and on the other hand, the intentional and voluntary activity carried out by individuals, groups and institutions. Moral education is the second of these--a voluntary and intentional activity--and only those individuals and groups who engage in this type

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of activity are considered to be moral educators. They may be found in the family, school, the media, peer groups, in cultural, sports and religious groups, and so on.

The moral education teacher/educator should have the following three characteristics: the desire to help the learner develop moral maturity; a knowledge of the desired goal, i.e., the traits which characterize a morally educated person; and a knowledge of the means required to pursue this objective.

° The Goal of Moral Education

5. The goal of moral education is the full exercise of moral judgement and behaviour. It should lead men and women to moral maturity--autonomous and responsible conduct directed toward a better individual and collective way of being and of living, to the extent that their capacities and circumstances will allow.
6. Morally educated persons have the following traits, which they continually seek to integrate more fully:
 - they have a sense of their worth and dignity as human beings and are aware of:
 - their many physical and psychic attributes,
 - their capacity to communicate and to accomplish things with others,
 - their tendency to set personal goals and to seek to understand the meaning of their lives;
 - they are open to others, treating them as equals and interacting with them, whatever their race, culture, beliefs, and so on, and they are ready to work with them to create a more humane world;

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- they have accepted the norms, rules, prohibitions, duties, rights, laws, values and principles of their society, in other words, they know and understand this moral frame of reference and have internalized it to the point where it has become an integral part of their identity;
- they participate with others, to the extent that their capacities and circumstances will allow, in evaluating and reconstructing the moral frame of reference of their society;
- they have an enlightened moral conscience which enables them to apply their moral criteria, taking into account the particular circumstances of each situation. In controlling their actions, they are able to tell right from wrong and to make value judgements concerning conduct and actions;
- they act in accordance with what they believe they should do, sometimes *willingly* because they wish to do it, sometimes by *force of will*, because they must resist outside pressures and inner inclinations which make them want to swerve from their decisions;
- when they make decisions and choices, they rely heavily on reason--reason which takes into consideration emotion and intuition as well as information and experience;
- based on a concept of humans and fundamental human needs, they select and pursue their life goals, and as members of society, they take part in defining and pursuing the collective goal.

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° Moral Development

7. Moral maturity develops through a gradual process that can be defined broadly as the passage from heteronomy or external control to autonomy or personal morality.

It is possible to describe the main stages in moral development. Young children accept the norms and rules conveyed by authority figures and obey them because of the material consequences to themselves (rewards, punishments). Later on, they accept rules and norms because they recognize that these are essential to the functioning of the group to which they belong. Finally, they achieve moral maturity, i.e., autonomous and responsible action based on internalized criteria and goals.

Moral development, then, seems to take place in sequential stages. However, the transition from one stage to the next is not always clear-cut: while one stage may be dominant, evidence of other stages may still be present. Growth towards moral maturity depends, in large measure, upon the life circumstances and capabilities of each individual.

Moral development parallels the development of individual potential in other areas of growth (physical, intellectual, affective, social).

8. Interaction with others is essential to human development. The social environment has a decisive impact on children's moral development. While the family and school play a basic role in this regard, the other groups to which they belong and relate--mainly peer groups as well as the media--have a considerable influence on their moral development.

The family plays a decisive role in the moral development of the child. From birth to two years of age, it facilitates or hinders the development of feelings of security and self-confidence which form the bedrock of autonomy. The family may, or may not, help the child build a sound moral foundation by developing his or her conscience through approval or disapproval and concepts of *good* and *bad*. Later, it interprets and instills the norms, prohibitions, values, and principles of the milieu, and the way in which it does this paves the way or reduces the chances for future growth towards autonomy.

The school also plays an important role in the moral development of young people. It does this through different programs of study which comprise knowledge to be acquired and skills and attitudes to be developed. But more importantly, it does it through relationships between young people and adults and through school rules which can, depending on their nature, keep children in a dependent state or, by contrast, encourage them to take responsibility, thereby helping them to develop moral autonomy.

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The different cultural, sports, social, artistic, political, and religious groups that men and women join also influence moral development. Peer groups exert a particularly strong influence on young people. It is with their peers that children have a chance to learn to cooperate--a skill that is essential to the development of moral autonomy. Adolescents, as they move away from earlier role models, turn towards peers who become their group of primary reference, and as such have a major influence on their moral development.

Some of these groups are reference groups while others are ones in which children are automatically included: when children are born they become members of a family, they attend the school in their neighbourhood or one their parents choose, and become a member of a class. Reference groups are those whose members share the same values, goals, and outlook. Members take the group's opinions into consideration or consult other members when selecting a course of action, making choices or decisions, and so on. Some groups, such as the family, may combine the characteristics of both types of groups.

In addition to individuals and groups, the media, using a variety of powerful techniques, influence moral development by promoting a broad spectrum of different, and often contradictory, values and behaviours.

D. REFLECTIONS ON MORAL TEACHING

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- **The Four Main Areas of Moral Education**
- 1. The teaching strategies planned for moral education should encourage students to acquire knowledge and to develop skills and attitudes in four main areas:
 - Conceptualization of moral phenomena;
 - Motivation to make moral decisions and to take moral action;
 - Objectification of moral experience;
 - Appreciation of fundamental needs.
- 2. The conceptualization of moral phenomena helps students to specify the moral dimension of concepts used to describe human activity and, more particularly, to understand the fundamental concepts of morality: rules, norms, laws, values, prohibitions, principles, rights, duties, and so on.
- 3. By motivating students to make moral decisions and to take moral action the program encourages them to behave in a thoughtful fashion by taking action that is congruent with their assessment of the situation and which can be rationally justified. In the same

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The school, in addition to its general role in moral education, plays a more specific role by offering moral education programs. The programs constitute one of the sources of moral education and the teachers who offer them are only a few of a number of moral educators who guide young people toward moral maturity.

The statements in this section are intended to show how this Moral Education program can contribute most effectively to the moral education of students.

Conceptualization enables individuals to structure reality in order to understand it, by representing it in the form of ideas. The term *conceptualization* denotes both the process of abstraction and the result of this process.

The program recognizes the importance of logical thought and of communication in moral development by having students name and understand concepts related to moral phenomena, thus enabling them to comprehend the nature of morality and to use these terms in their daily lives.

Using an active discovery approach, and mindful of the students' capacities, the program gradually introduces the concepts of morality and at the same time enables students to develop conceptual skills.

A moral decision is a decision concerning a situation of a moral nature, in other words, one related to the search for a better way of being or a better way of living. Moral decisions presuppose reflection based on a moral frame of reference and a goal, taking into account the circumstances of the situation in question. **Moral action** is action that is compatible with moral decisions.

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vein, the program is concerned with the aim of morality, with a better individual and collective way of being and of living, encouraging students to establish concrete personal goals and to get involved, along with others, in determining the specifications of the collective goal and to work towards its achievement.

4. Through objectification of moral experience, students learn to apply diverse knowledge, skills and attitudes in specific situations drawn from their own experience and from experiences in contemporary society, and to examine different moral systems for the purpose of understanding and evaluating this experience.

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By motivating students to make moral decisions and to take moral action, the program encourages them to apply in their daily lives and within their capabilities, the knowledge acquired and the skills and attitudes developed through the program.

The program helps students develop the habit of self-reflection, which involves looking at their own moral criteria and goals in order to make informed and justifiable moral decisions. By placing students in real or imaginary situations in which they can apply their knowledge, skills and attitudes, the program helps them to identify correctly the elements of a situation, to see the moral significance of the choices available to them, and to take into consideration the facts and the people involved, as well as the values, principles and goals which govern their own behaviour.

Because of the difficulties involved in making an adequate evaluation of students' actions, the program concentrates on the importance of acting in conformity with moral decisions by helping students to become aware of the impact of their actions on their own lives and on the lives of others.

The objectification of moral experience involves objective examination of the two areas selected: personal and current social experience of morality and the historical experience of human beings in the complex area of reflection which constitutes morality.

Objectification, in both areas, entails standing back to look objectively and impartially at reality. The focus is on evaluating and making a critical assessment of the justifications both for the control of conduct and for the structure of the moral frame of reference.

Assessment of their own moral experience enables students to identify the component parts of their own moral frames of reference and to give meaning to their experience. In addition, objectification of their experience develops students' skill in making enlightened moral decisions which they can justify in moral terms.

By leading students to become aware of the variety of moral systems, from the past and from elsewhere in the world, the program provides an opportunity to become familiar with the near and distant sources of

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5. Through appreciation of the fundamental need for autonomy, solidarity and meaning, the program helps students to realize the importance of values and principles that promote human realization in humanistic terms.

6. Through conceptualization of moral phenomena, objectification of moral experience, motivation to make moral decisions and to take moral action, and appreciation of the fundamental goals, the Moral Education program achieves two main objectives: it leads students to discover the essential role that morality plays in creating the condition required for individual and collective realization, and it equips them in terms of moral reasoning and moral judgement skills, thereby helping them to develop a reflective moral conscience.

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their own moral system, and to compare their own system with others which have different rationales for moral action.

The fundamental needs for autonomy, solidarity and meaning are the basic characteristics identified in the statements on the human condition. It is in striving to meet these needs that men and women develop their potential as human beings.

These needs are therefore emphasized in the Moral Education program and students are encouraged to appreciate their importance so that they will integrate them into their own moral frame of reference and refer to them explicitly in making decisions, in evaluating their experiences, and in giving direction to their lives.

The vital and imperative nature of these fundamental needs is also the reason why the program focuses on the values and principles which define them. It is by discovering, understanding and internalizing these principles and values that the student will gradually build up a set of personal moral criteria which are essential to moral maturity. Among these many values and principles are found: acceptance of differences, authenticity, integrity, compassion, confidence, concern for one's own interests and for those of others, equality, commitment, hope, self-esteem, fraternity, impartiality, justice, freedom, moderation, self-respect, respect for others, responsibility, pluralism, truth, and so on.

The aim of moral education is the development of moral maturity--to enable individuals to become autonomous and responsible in making judgements and decisions, and in taking action.

This program contributes to this process in different ways. It enables students to know and to understand the principal elements of moral practice and it encourages them to develop competence in the process of solving moral problems by helping them to understand and apply this process. It also helps students to develop their critical thinking skills, their creative potential, and their capacity to reflect in order to find original solutions when faced with new problems.

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place in their environment, and it leads them to work with others, in accordance with their capacities and their circumstances, to build their own world, instead of accepting, without understanding, the factors that limit and condition their lives.

° The Role of the Teacher Responsible for Moral Education

7. Teachers of the Moral Education program play a direct role in the moral education of students. As teaching professionals, they are called upon to perform the following three functions: motivating, facilitating and teaching.

The three functions *motivating*, *facilitating* and *teaching* should be exercised in an integrated fashion. One function may be predominant at certain times (for example, motivation might be the main concern at the beginning of an activity), but the three functions should always be carried out simultaneously and continuously.

Learning progress depends primarily on students' motivation to learn or to change. Teachers should therefore give priority to *motivating* their students by showing them how essential morality is in the lives of individuals and societies, and by using every means possible to create a good atmosphere in class: attractive decor, warm attitude towards the students, interesting selection of activities, and so on.

Students have capabilities, potential, tastes and interests. They are dynamic and they have already had a certain amount of experience. The teacher should *facilitate* the group in such a way that each student's talents and experience will contribute to the overall learning process, and make sure that discussions are impartial, relevant, rigorous, consistent, respectful of others' opinions, and so on.

In moral education classes, specific learning objectives are pursued. Teachers must *teach* students, that is, they must ensure that the activities and experiences which take place in class will enable students to attain the objectives described in the programs, in terms of knowledge and concepts to be acquired and skills and attitudes to be developed.

8. The teacher's strategies in the classroom must be applied in an atmosphere that is conducive to the development of moral maturity. By promoting the qualities of authenticity and respect for others,

The development of moral maturity, which is the overall goal of moral education, is rooted in authenticity and respect for others.

Authenticity enables teachers to assume their roles as adults who have experience from which the young can

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By promoting the qualities of authenticity and respect for others, the teacher will enable students to benefit from his or her experience without being unduly influenced by it.

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Authenticity enables teachers to assume their roles as adults who have experience from which the young can benefit and who have already made choices similar to those which young people will soon be called upon to make. Authenticity also helps teachers to clarify their own sets of moral beliefs, values and principles that guide their actions and undertakings.

Respect for others requires teachers to consider each student as a unique individual with his or her own personality, experience, rate of progress, and so on. It also requires them to have confidence in their students' potential to become morally autonomous and responsible.

When teachers cultivate authenticity and respect for others, they can express their personal beliefs and pursue the affective objectives of the program without fear of indoctrinating their students. Students' self-esteem develops in an atmosphere that encourages respect for others. Emphasis on fundamental needs and on making moral judgements and taking moral action encourages students to reflect and to understand and is thus unlikely to lead to their indoctrination.

PART II

THE CONTENT OF THE MORAL EDUCATION PROGRAM

INTRODUCTION

The underlying principles of moral education, presented in Part I of this program, establish a clear distinction between moral education and the teaching of the Moral Education program. Moral education is described as a long-term, complex operation involving the input of multiple agents. One of these agents is the moral education program; the conditions under which it is implemented--such as the duration of the program, where it is taught, the number of students, the composition of the group, the interpersonal dynamics within the group--all of these factors serve to define its role in the moral education of the student.

The last section of the underlying principles discusses the four main areas of moral teaching and gives a general description of the role of the Moral Education program. This role is further defined in Part II, which describes the content of the program in terms of the global objective, the goals, the general, terminal and intermediate objectives, and the related content.

Global Objective and Goals of the Program

The global objective and goals of the program state the specificity and the purpose of the Moral Education program in very broad terms. The global objective expresses the main intent and ultimate aims in teaching moral education, while the goals identify the various aspects of moral education that are emphasized in the Moral Education program.

The importance of the global objective and the goals of the program cannot be overemphasized. When a program is explained in terms of intermediate objectives and concepts, and then further broken down into practical learning activities and means of evaluation, there is a risk of losing sight of the fundamental purpose behind the specific learning outcomes pursued in the classroom. By providing a brief summary of what a given program aims to achieve, the global objective and goals of the program help teachers to orient their instruction towards the specific elements of the subject area. For this reason, teachers are advised to always bear the global objective and the goals of the program in mind, and to read and review them often.

General Objectives

The general and terminal objectives describe the key elements of the program content and provide a quick overview of the intended learning outcomes. The general objective states whether the learning specified in its terminal objectives will be attained by the acquisition of knowledge and the understanding of concepts or by the development of attitudes and skills. The verbs **TO UNDERSTAND**, **TO VALUE**, **TO EVALUATE** and **TO BECOME MOTIVATED** are used in the formulation of the general objectives appearing at the beginning of each of the four sections of Chapter Two. The verbs in these objectives correspond to the four main areas in the teaching of moral education as described in the underlying principles (Section D, 1-5). These verbs are not to be confused with steps in the teaching/learning process. For example, while conceptualization (to understand) normally occurs more distinctly in the early stages of learning, it does not necessarily constitute the first step of a teaching/learning process and, in fact, continues to develop as learning progresses. The same holds true for the other three areas. The introduction to Chapter Two

describes each of these verbs in detail and explains the workings of the interrelationships that exist among the four main areas in the teaching of moral education.

Terminal Objectives

The terminal objectives prescribe what is to be learned. A good understanding of these objectives, particularly the verbs used in the wording of these objectives, is essential for an accurate interpretation of the program. Following is a description of how the verbs TO DESCRIBE, TO EXPLAIN and TO APPLY are defined in the program.

TO DESCRIBE

To describe is to represent something orally or in writing. This verb is synonymous with such terms as *to explain*, *to relate*, *to depict* and *to present*. The verbs used in the intermediate objectives in the program also include *to define*, *to specify the meaning of*, *to present*, *to illustrate*, and *to identify the links*. The ability to describe necessarily relies on explicit knowledge. Based on the distinction made between intelligence and reason in certain taxonomies, it can be said that the verb *to describe* relates to skills involving intelligence and understanding, such as the ability *to define*, *to interpret*, *to transpose*, whereas the verb *to explain*, discussed below, relates more to skills involving reason such as the ability *to infer*, *to deduce*, *to generalize*, *to justify* and *to judge*.

During evaluation, students must demonstrate that they have understood the related content of the learning activities well enough to be able to express it orally or in writing.

TO EXPLAIN

To explain is *to make comprehensible* or *to clarify by giving additional information*. This verb is synonymous with such terms as *to show*, *to prove*, *to comment on*, *to elucidate*, *to sort out*, *to justify*. The ability to explain is contingent upon higher skills such as *to infer*, *to deduce*, *to generalize*, *to justify* and *to judge*. This aptitude is based on the exercise of reason and entails abilities such as creativity, judgement and logic.

During evaluation, students must demonstrate that they have assimilated the related content well enough to be able to present it in their own words.

TO APPLY

To apply is to put into practice, to do. This verb is used in two of the terminal objectives: one deals with the process that leads to answers to moral questions and problems, and the other deals with ways of increasing one's motivation to make moral decisions and take moral action. In addition to the reasoning skills discussed earlier, *to apply* presupposes the ability *to observe*, *to judge*, *to decide*, *to make choices*, *to invent*, *to organize*, *to plan* and *to solve*.

During evaluation, students must demonstrate their ability to identify the constituent elements of a moral situation, to reason and make rigorous moral judgements, and to translate decisions into actions.

Intermediate Objectives and Related Content

The intermediate objectives and related content serve to further explain the general and terminal objectives by providing examples and simplifying the concepts. Because they constitute one of several different ways of attaining the higher objectives, some of the activities are optional.

Target Population of the Objectives and Goals of the Program

The global objective and goals of the program are addressed to teaching personnel and all those involved in moral education and indicate the approach that should be taken in their interactions with the students. The general, intermediate and terminal objectives express the learning activities to be carried out by the students themselves, and should be read as though preceded by the phrase *the student will be able to . . .*

CHAPTER ONE

Global Objective and Goals of the Moral Education Program

GLOBAL OBJECTIVE AND GOALS OF THE MORAL EDUCATION PROGRAM

Moral education aims to contribute to the development of morally autonomous and responsible individuals by helping students to:

- construct their own moral frame of reference,
- make sensible judgements that are morally justified,
- act in accordance with their moral judgements,
- fully embrace solidarity in a pluralistic spirit.

GLOBAL OBJECTIVE OF THE MORAL EDUCATION PROGRAM

Moral education aims to contribute to the development of morally autonomous and responsible individuals.

Two verbs in the global objective define the scope of the teaching strategies in moral education: *to contribute* indicates that the Moral Education program is only one among several agents involved in the moral education of young people; the verb *to help* indicates that the students themselves are the major contributing agents of this education.

Autonomous and *responsible* describe the two fundamental characteristics of a morally educated person. Individuals who are morally *autonomous* are those who act and orient their existence by referring to a set of principles that they have freely chosen and integrated after a process of critical evaluation. Individuals who are morally *responsible* are those who take responsibility for their own actions, accept the consequences, and uphold their actions before others.

The association of the terms *autonomous* and *responsible* emphasizes people's fundamental dual nature; they are, simultaneously, individual beings who are unique owing to their genetic make-up and personal experience, and collective beings who share common traits and experiences with others. By designating autonomy and solidarity as basic conditions to being human, moral education assumes that personal development entails a constant striving for a balance between these two needs, which are at once opposing and complementary.

The word *morally* expresses the specificity of moral education. The ultimate goal of personal development, in this particular context, is a better individual and collective way of being and

way of living; it fosters an appreciation of the fundamental need for autonomy, solidarity and a search for meaning.

By affirming that moral education aims for *the development of morally autonomous and responsible individuals*, the global objective places the teaching of moral education within an educational framework based on free and responsible action. Placing the teaching of moral education within an educational framework relies on individual potential and the environment to enable young people to fulfil themselves and to grow both individually and socially. More specifically, it involves fostering the development of personal opinion and reflective thinking, encouraging the transition from simple reasoning to critical thinking, helping young people to take charge of their feelings and to control their emotions, and accepting mistakes as an integral part of learning and acting responsibly. Lastly, the teaching of moral education involves promoting dialogue and interaction among peers to further personal growth and to ensure a more free, just and humane society for the future.

THE GOALS OF THE MORAL EDUCATION PROGRAM

The global objective expresses the ultimate aim of the Moral Education program. The goals introduce the four main areas of the Moral Education program which include the knowledge, skills and attitudes identified in the objectives and related content. In the following pages, each of these goals is explained in detail and is followed by a list of suggested teaching strategies to help achieve the goals.

First goal: To help students construct their own moral frame of reference.

In order to clearly define the role of moral education in relation to the moral frame of reference, it is necessary to understand what is meant by *to construct their own moral frame of reference*, and to determine how this operation fits in with the individual's moral development.

By the time children begin going to school, they have already assimilated a certain moral frame of reference from their social environment, especially from their families. The transition from the home to the day-care centre (where enrolment is steadily increasing), certainly produces an impact on this initial frame of reference. The children progressively come into contact with an increasing number of peers and adults, some of whom have ways of seeing, doing, thinking and being that differ from those of their family members. These multiple social interactions can have an enriching and diversifying effect on the children's moral frame of reference. However, at this early age, their morality will essentially continue to be a reflection of the significant others in their lives. In other words, at this age, children are at heteronomous stage in their lives.

The influences of their external environment and the changes that they experience internally help young people to progress in their cognitive, affective and social development. Gradually, they begin to recognize certain aspects of their surroundings at the moral level; they become increasingly aware of the differences and similarities between persons and groups, and begin comparing and discovering contradictions. Their observations and varied social interactions

lead them to reflect on the moral frame of reference in their milieu, and slowly, to identify and develop the personal goals, values and principles that will form their moral identity.

The progression of the moral development of young people is vital, for it leads them to find their place within their milieu's moral frame of reference. Little by little, they begin to integrate certain elements of this frame of reference, while changing and sometimes rejecting others, adding on new ones to take their place. In other words, the moral frame of reference that is instilled in children and adolescents by their milieu forms the basis of, and gradually gives way to, the construction of their own personal frame of reference.

It should be noted that this construction is a slow, lifelong process. Furthermore, even though young people themselves are the principal agents of this process, it is nevertheless shaped by their interactions with the environment, often through chance encounters, readings, television programs, films, minor interpersonal conflicts, and so on, all of which can lead to both simple adjustments as well as more significant changes in their moral identity. Sometimes the moral frame of reference seems to take shape in a crisis, occurring at particularly turbulent moments in life such as a major setback, a break-up, a serious illness, an accident, the loss of a loved one, moving out of the country or to a new neighbourhood, and so on.

The construction of their own moral frame of reference, along with the separation and social alienation that it can sometimes bring, is not only normal but necessary for young people. Everyone must go through this process in order to develop as autonomous and responsible beings. Men and women cannot go through life as mere reflections of the significant others in their childhood.

Given this view of personal moral development, it is logical to conclude that there are as many different moral frames of reference as there are people. A person's moral frame of reference is as unique as his or her genetic make-up. Individuals fashion their own particular moral frame of reference in much the same way as they carve out their own personal experience. Nevertheless, despite their unique genetic make-up, all human beings are biologically similar in many ways. Furthermore, having a unique set of personal experiences does not mean that people cannot participate in the collective experience of the world.

The same applies to the moral frame of reference. In spite of what sets them apart in this respect, human beings share much in common in terms of their views of humanity, their values and principles and their prescribed and prohibited behaviour, both within their cultural communities and as members of the human race. Thus, the moral frame of reference is both an individual and a collective concept.

As a last point, no matter how wide a gap there may be between the moral frame of reference of adolescents and that of their milieu, what is most important is that young people progress to the stage where they are able to understand, analyze and criticize the moral frame of reference of their milieu, and then decide on the contents of their own frame of reference and integrate its elements. The skills that they will develop during this stage will serve them throughout their lives, be it to help them adapt their frame of reference to a changing reality, or, depending on their abilities and living conditions, to transform the moral frame of reference of their social milieu.

The Moral Frame of Reference and the Teaching of Moral Education

The strategy for teaching moral education in order to help students construct their own moral frame of reference should show respect for different cultures and for different views of the world.

Some of these strategies are:

- Helping students to recognize the nature and function of a moral frame of reference (conceptualization of moral phenomena).
- Teaching the main theories of personal moral development (conceptualization of moral phenomena).
- Helping students to understand that developing a moral frame of reference is a lifelong process (conceptualization of moral phenomena - Secondary, Cycle Two).
- Helping students to appreciate certain fundamental human traits and the primary values and principles that they entail in a way that will allow them to adopt a common basic moral frame of reference without betraying their cultural values or their view of the world (appreciation of fundamental needs).
- Encouraging students to apply their psychic skills in a way that will help them to construct their moral frame of reference as sensibly and as harmoniously as possible (objectifying moral experience).

Second goal: To help students make sensible judgements that are morally justified.

Very often, in day-to-day situations, people's behaviour is spontaneously controlled by the simple and often implicit application of a moral frame of reference. In certain instances, however, a more elaborate process is in order, for example, when an individual is confronted with a novel or highly complex situation, when what was previously considered normal habitual behaviour is called into question, when one is dealing with a complex phenomenon, or when a change in reality requires a reevaluation, and possibly a transformation, of the individual's moral frame of reference. In these types of situations, it is necessary to take into account the context, circumstances, intentions and consequences of the behaviour.

During these times, the individual's psychic abilities such as intelligence, imagination, memory, intuition, passion and sensitivity come into play. These psychic abilities involve a combination of intellectual and affective traits, and application of the process leading to moral judgement usually involves both reason and emotion. Occasionally, however, one of the two takes precedence over the other at the outset. Sometimes, people know what they should think or do but cannot rationally justify this feeling, while at other times, they must rely entirely on reason because their feelings are unclear. Regardless of the relative proportion of reason and emotion in the process of evaluating morality, a moral judgement must be as sensible as possible, in other words, as wise, well thought-out and as reasonable as it can be. Sensible judgement bears the stamp of common sense, which involves the ability to make sound judgements where there is little or no scientific data to rely on. Furthermore, the kind of situations and realities that morality must deal with often have an ambivalent, obscure quality that creates ambiguity. This is why common sense must be founded on reason and compensate for the absence of clear-cut information. It is in this sense that the word *sensible* should be interpreted.

Furthermore, aside from being sensible, a judgement should be morally justified. It should be based on moral criteria that encourage individual and collective human development and strive for a better individual and collective way of being and way of living.

When all is said and done, moral judgement is essentially an individual act. Nevertheless, in one way or another, the process leading to a moral judgement always involves other people; their influence may be direct, as by means of a positive dialogue, or indirect, operating through some obscure channel or through memory. Having other people's input can have a significant effect on the quality of the moral judgement, due to their different perspectives, experiences, wisdom, knowledge, acquaintances, and so on. For this reason, in addition to the psychic abilities discussed earlier, moral judgement requires the ability to converse and to communicate with others.

Moral Judgement and the Teaching of Moral Education

Helping students to make sensible judgements that are morally justified is one of the major goals of moral education.

Moral education can use different strategies to help students achieve this goal, such as:

- Providing students with repeated opportunities to analyze and evaluate various realities (objectifying moral experience).
- Helping students to recognize that reason and emotions are interrelated in the process of forming moral judgements (conceptualization of moral phenomena - Secondary, Cycle Two).
- Helping them to recognize that other people's input can prove to be enriching when trying to make sensible judgements that are morally justified (appreciation of solidarity).
- Helping them to recognize that when all is said and done, moral judgement is essentially a personal responsibility (appreciation of autonomy).

Third goal: To help students act in accordance with their moral judgements.

When speaking of human actions, a distinction is often made between deliberate and reflex action. Deliberate action is conscious and voluntary and is the subject of moral judgement. Reflex action, on the other hand, results from either natural rhythms such as breathing and digestion, or from habits. Moral education is concerned with habits only, for unlike the natural rhythms, habitual behaviour is acquired and reversible. Habits can be acquired, called into question, evaluated, maintained, changed or discontinued.

When the transition from moral judgement to action goes smoothly, it is said that the person is acting voluntarily or is motivated to act. Sometimes, however, the decision and the action related to a moral judgement are thwarted by an inner drive or by external pressure running contrary to the moral judgement. For example, after having decided that a particular cause is worthy of support, a person may refrain from taking action due to lack of concern, negligence, laziness, or simply fear of ridicule. Similarly, a person may continue to behave in certain ways or to display certain conduct even after having decided that such behaviour is morally reprehensible. In this instance, it can be said that the person is lacking willpower or motivation.

Willpower and motivation are the seeds of human action. Willpower or motivation determines a person's ability or capacity to translate his or her intentions into action. Traditionally, it was thought that voluntary action resulted from a synthesis of reflection and of self-control as a function of this reflection. According to this interpretation, willpower and reason were so closely linked that willpower was viewed as reason translated into action. Nowadays, willpower is considered as an expression of one's personality as a whole, and it is believed that voluntary action results simultaneously from social upbringing, learning, the unconscious, intelligence, emotions, the environment, and so on. This view is based on the idea that willpower is the product of the relationship between instinctive drive and reason. This way of defining willpower is consistent with the most recent definitions of motivation, presenting it as the combined process of conscious and unconscious forces, which propel a person to take action in a given direction.

According to the argument presented above, even if the environment always intervenes to motivate people, motivation is ultimately a product of the individual. Motivated human action does not simply result from external pressure operating on the person, and this holds true particularly in the case of moral action, which is by definition a free action.

Moral Decisions, Moral Action and the Teaching of Moral Education

Given that it reflects the spirit of education based on the principles of freedom of choice, the teaching of moral education should help students to make decisions and to behave in ways that are consistent with their personal moral judgements. This should take into account that it is very difficult to gauge the influence of moral education on students' behaviour outside of the classroom.

Following are examples of the type of strategies that may be applied in the teaching of moral education in this context.

- Helping students to understand the connections between moral judgement on the one hand, and moral decision and moral action on the other (conceptualization of moral phenomena).
- Showing students the impact that moral action can have on a better individual and collective way of being and of living, using examples (motivation towards moral decisions and moral actions).
- Presenting students with examples of people who have led altruistic lives and thus contributed to a better way of being and of living for others (motivation towards moral decisions and moral actions).
- Offering students the opportunity to take moral action (motivation to make moral decisions and to take moral action).

Fourth goal: To help students fully embrace solidarity in a pluralistic spirit.

Human beings are in a state of solidarity with their milieu at birth and throughout their lives. At birth, they are totally dependent on their environment, particularly their social environment, for survival and normal development. By the same token, newborn children are usually eagerly anticipated and wanted by their families, and fulfil a need that was felt in their milieu; in this sense, they enter into a reciprocal relationship with their milieu from the moment of birth. It is obvious that this initial state of interdependence does not stem from free choice on their part. The expression *de facto solidarity* aptly describes this passive state of interdependence of human being as they begin life.

Some men and women remain fairly dependent for a significant part of their lives. Usually, however, an awareness of their state of dependency, combined with a personal need for autonomy, encourages most individuals to change their level of social integration. Some people then choose to take advantage of their social nature by exploiting their fellow human beings, while others assume to varying degrees a state of solidarity with all that it entails. The latter come to recognize, more or less quickly and intensely, that solidarity is a value, which leads them to become involved in life in society.

Human solidarity is manifested in interpersonal relationships and in social interactions. In interpersonal relationships, solidarity is expressed through actions inspired by friendship, tenderness, good will, availability, and so on. These actions are moral because they contribute to a better individual and collective way of being and of living. In social interactions, solidarity is manifested through various aspects of social roles such as the political, economical and sociocultural aspects. In the political sphere, social roles apply to everyone's role as a citizen, or to specific roles associated with institutions involved in legislative, judicial or administrative functions. In the economic sphere, social roles apply to the exercise of functions related to production and services such as the role of employers, trade unions, employment and business. Lastly, in the sociocultural sphere, social roles are related to the arts, religion, the family, sports and recreation activities, and so on. Whether or not people embrace the different roles that society bestows upon them and the manner in which they do so are moral questions because the end result has an impact on a better individual and collective way of being and of living.

There is yet another form of solidarity, which unites all living entities and even non-living entities, and which is based on a variety of principles. Some of these principles justify this form of solidarity on the premise that all living entities have a common origin; others base it on the fact that all material entities are made up of the same elements. Still other principles are based on the understanding that all entities, animate and inanimate, are part of the same ecosystem, and that any change in this ecosystem will produce an effect of some kind on all entities. People's sense of solidarity with other living and non-living entities varies in form and intensity. Some humans treat other living entities with respect because they believe that their own survival and well-being depends on it. Others disapprove of the exploitation of animals for scientific, aesthetic, recreational and gastronomic purposes in the name of life. It is up to all individuals to adopt a position that is consistent with their view of the world and that seems morally acceptable.

The ability to fully embrace solidarity is rooted in a pluralistic perspective. Among the characteristic features of a modern, open-minded society is a pluralistic attitude towards moral education in terms of world view, religious convictions, moral values, and so on. The increasing pluralistic nature of Québec society, whether it is owing to a general transformation in people's thinking or to the dramatic increase in the immigrant population, is contributing to the emergence of a greater diversity in the different ways of being, thinking and doing. It appears that this trend will continue.

When confronted with plurality, people and groups react in different ways. Some protest, others worry about the impact of plurality on their sense of identity. These people would prefer to go back in time to traditional values, to a homogeneous, familiar society. Other people have no specific reaction. They are self-absorbed and closely attached to their reference groups. They allow others to live differently without harassing them but also without reaching out to them. They have a tolerant attitude, which can be described as a passive acceptance of differences. But, there can be other types of attitudes towards plurality. Differences can arouse interest and curiosity; they may be perceived by individuals as an opportunity to learn, to expand their realm of experiences, to extend their repertoire of possible responses to important questions, to challenge their own values and ideas, to develop new solutions to existing problems, and so on. Thus, differences may be perceived as something of value, as an opportunity for personal enrichment. People who perceive differences in this light show an active acceptance of differences.

An active acceptance of differences is put into practice through common action with other people. It involves an exchange of ideas that facilitates a common search for the truth in matters related to human development. During these exchanges, it is important to remember that the fields of interest that concern morality involve truths that are often diversified, relative, ambiguous, fragmented and so on. While people should not hesitate to express their beliefs and to defend them with conviction, the acceptance of differences implies that they refrain from imposing their views on others. Likewise, while individuals should be attentive to other people's sense of truth, personal autonomy requires that they never to lose their critical spirit. An active acceptance of others also implies that people should work together on joint projects oriented towards a better individual and collective way of being and way of living. When a consensus of principles cannot be reached, the spirit of solidarity requires all concerned parties to negotiate practical decisions so as to ensure that these projects come to fruition.

Solidarity, Pluralism and the Teaching of Moral Education

In order to help students embrace solidarity in a pluralistic spirit, several courses of action are available to the teacher of moral education:

- Helping students to recognize the importance of meaningful interpersonal relationships for a better way of being and a better way of living (conceptualization of moral phenomena).
- Helping students to recognize the obligation of all individuals to fulfil their social roles in order to achieve a better individual and collective way of being and way of living (conceptualization of moral phenomena - Secondary, Cycle Two).
- Helping students to recognize the richness of pluralism (valuing the fundamental needs).
- Encouraging class discussion on children's and adolescents' divergent views of reality (valuing solidarity).
- Encouraging students belonging to different reference groups to undertake joint projects (valuing solidarity).

CHAPTER TWO

**General, Terminal and Intermediate Objectives
and Related Content
of the Moral Education Program**

The teaching strategies planned for moral education should encourage students to acquire knowledge and to develop skills and attitudes in four main areas:

- *Conceptualization of moral phenomena;*
- *Appreciation of fundamental needs;*
- *Objectification of moral experience;*
- *Motivation to make moral decisions and to take moral action. (Underlying Principles, D-1)*

The preceding chapter explained each of the goals of the Moral Education program and summarized them in boxes listing the learning approaches that correspond to each of the four goals. Reading the contents of these boxes in sequence provides the reader with a synopsis of the learning objectives proposed in the Moral Education programs and gives a comprehensive and informative view of moral education. Nevertheless, this type of presentation offers teachers few guidelines for instructional planning and evaluation.

In Chapter Two, the teaching strategies will be broken down into knowledge and concepts, and attitudes and skills. These elements are formulated in terms of objectives and related content, and are presented in four sections, which correspond to the four main areas of moral education briefly described in the underlying principles. Each section is introduced by a general objective stating the area's overall orientation. Each general objective is further specified in terms of terminal objectives.

Section A - Conceptualization of Moral Phenomena

- General objective 1a: To understand some major aspects of moral phenomena in terms of the nature and purpose of morality.

Terminal objectives:

1. To describe the underlying principles of morality.
2. To describe morality as a process that leads to a moral judgement.
3. To describe the key characteristics of a moral frame of reference.
4. To describe what is meant by the regulation of conduct in a moral context.

- General objective 1b: To understand some major aspects of moral phenomena in terms of the moral frame of reference of their milieu.

Terminal objectives:

5. To describe how past moral experience exerts an influence on the moral frame of reference of their milieu.
6. To describe the relationship between the Charter of Human Rights and Freedoms and the moral frame of reference of their milieu.

Section B - Appreciation of Fundamental Needs

- General objective 2: To value the fundamental needs for autonomy, solidarity and a search for meaning.

Terminal objectives:

7. To explain the importance of autonomy for human fulfilment.
8. To explain the importance of solidarity for human fulfilment.
9. To explain the importance of a search for meaning for human fulfilment.

Section C - Objectifying Moral Experience

- General objective 3: To evaluate the morality of certain realities.

Terminal objectives:

10. To describe how to determine what can be evaluated in terms of morality.
11. To apply a process of moral evaluation.

Section D - Motivation to Make Moral Decisions and to Take Moral Action

- General objective 4: To become motivated to make moral decisions and to take moral action.

Terminal objective:

12. To apply various means of increasing their motivation to make moral decisions and to take moral action.

The following is a brief description of these four sections, indicating how the suggested learning activities will contribute to attaining the global objective and goals of the program.

◦ **Section A - Conceptualization of Moral Phenomena**

Section A presents students with a combination of knowledge and concepts to help familiarize them with moral phenomena. This information draws on two main areas of moral phenomena:

- the nature and purpose of morality
- the moral frame of reference of their milieu

The verb *to understand*, used in the wording of this section's general objective, illustrates the spirit in which the intended learning outcomes should be pursued.

These learning outcomes can benefit the students in several ways. First, as part of the field of philosophy and reflection on humanity, morality is in and of itself an interesting and enriching topic for all students, particularly adolescents. Furthermore, it is believed that reflecting on moral phenomena raises students' motivation to make moral decisions and to take moral action. However, the greatest benefit of this type of reflection lies in the development of conceptual and language skills. Concepts can evoke various mental operations which are necessary for reasoning, such as naming, defining, comparing, grouping, classifying, distinguishing, organizing, structuring and systematizing. Language is based on concepts, while at the same time, the use of language serves to further develop the ability to conceptualize. Stated another way, the quality of any discussion is contingent upon the speakers using a common system for naming and defining a given reality, while at the same time, open discussion serves to help people to understand each other.

Nowadays, it is generally believed that when confronted with a new reality, human intelligence grasps and expresses this reality globally rather than analytically; however, the act of reconstructing reality through a thought process requires a strict definition of the concepts that are used to name this reality. In other words, in-depth individual reflection and meaningful discussions with others on a given discipline depend on the assimilation of concepts and the acquisition of language pertaining to that discipline. Therefore, it is only logical that the learning activities proposed in Section A are a prerequisite to the other three sections of the program.

◦ **Section B - Appreciation of Fundamental Needs**

Section B asks students to reflect on the qualities of autonomy, solidarity and the need for meaning, traits that are presented in the underlying principles of the program as being distinctly human. The verb *to value*, used in the wording of this section's general objective, indicates that moral education will encourage students to consider these traits as needs that are fundamental to human fulfilment.

Pursuing the objectives in this section will contribute specifically to attaining the global objective and goals of the Moral Education program. One of the goals of the Moral Education program is to help students construct a personal moral frame of reference that reflects their culture and their personal beliefs. By proposing a view of the world that is based on general distinctive human traits, moral education should convince most students to adopt this view as a foundation for a moral frame of reference which they can then build upon and enrich with elements of their own culture and personal beliefs.

Some aspects of this view of humanity may seem unacceptable to some of the students in the group. Should this occur, time spent in class reflecting together on the meaning of fundamental human needs should help students to acquire a common conceptual basis and thus enable them to continue a constructive discussion of the human condition and, more importantly, to collaborate on planning joint projects on different ways for improving it.

o **Section C - Objectifying Moral Experience**

Section B encourages students to adopt a particular view of humanity as a foundation for their moral frame of reference, which can be enriched with elements of their own culture and personal beliefs. Most of the time, such a moral frame of reference is sufficient to ensure the regulation of behaviour. Sometimes, however, particularly unusual or complex situations call for a more elaborate process of deliberation. Section C encourages students to develop psychic and communication skills to enable them to objectify their personal moral experience and the moral experience of their milieu. The expression *to evaluate the morality of* is used in the wording of this section's general objective to indicate that developing these skills will enable students to formulate sensible moral judgements.

The objectives proposed in Section C describe learning activities that are specific to moral education, in consideration of both the nature of these activities and the conditions for teaching the program. Through these activities, students learn to examine an action from every angle, to analyze it and to isolate its essential elements (the circumstances, intention, and real and possible consequences), to compare these elements with each other, to measure them against appropriate moral criteria and to formulate an evaluation that takes all of these factors into account. These same skills will enable students to critically examine their own moral frame of reference when it no longer appears to correspond, in whole or in part, to their way of living or to their aspirations.

o **Section D - Motivation to Make Moral Decisions and to Take Moral Action**

The purpose of morality is to regulate conduct. By proposing a basic moral frame of reference and by helping students develop the skills to make sensible moral judgements, Sections B and C bring students to the threshold of moral action. However, the transition to actually making moral decisions and taking moral action cannot be accomplished if motivation is lacking. Even if moral education has little direct influence on students' behaviour, it should help motivate them to make moral decisions and to take moral action. Section D encourages students to develop motivation for making moral decisions and for taking moral action. The verb *to become motivated* is used in the wording of this section's

general objective to indicate that the power to carry out moral action stems first and foremost from the individual.

The objective of section D falls into the affective domain and suggests two ways of increasing motivation: by examining behavioural models and by carrying out projects that have moral value.

SECTION A

CONCEPTUALIZATION OF MORAL PHENOMENA

GENERAL OBJECTIVE

- To understand some major aspects of moral phenomena, in terms of:
- the nature and purpose of morality,
 - the moral frame of reference of their milieu.

Conceptualization of moral phenomena 1a: the nature and purpose of morality

In its nature and purpose, morality combines a static and a dynamic dimension. (Underlying Principles, B-10)

General Objective 1a

TO UNDERSTAND some major aspects of moral phenomena in terms of the nature and purpose of morality.

Morality involves both process and content. As content, morality consists of a set of standards to which people refer when making moral judgements, hence the expression *moral frame of reference*, as it is sometimes called. As a process, morality may be viewed as a combination of psychic operations, which rely mainly on the ability to reason; for this reason, it is sometimes referred to as a *reflective* process. The purpose of morality is to regulate or control human conduct to ensure a better individual and collective way of being and way of living.

By promoting the students' understanding of the nature and purpose of morality, the aim of the Moral Education program is to enable students to construct a personal moral frame of reference and to make sensible moral judgements.

Terminal Objectives

1. TO DESCRIBE the underlying principles of morality.
2. TO DESCRIBE morality as a process that leads to a moral judgement.
3. TO DESCRIBE the key characteristics of a moral frame of reference.
4. TO DESCRIBE what is meant by the regulation of conduct in a moral context.

1. Morality as a dimension of human existence

Moral practice is an essential human activity that enables men and women to regulate their conduct in an autonomous and responsible way, because humans, by their very nature, must make decisions and choices.
(Underlying Principles, B-1)

Terminal Objective

1. TO DESCRIBE the underlying principles of morality.

The need for morality stems from the fact that human action is not entirely predetermined. Because people are to some extent free and responsible for their own actions, they are obliged to adjust the multiple determinants of their physical and psychic condition according to their aspirations for individual and social fulfilment.

The Moral Education program aims to help students understand that the moral dimension of human beings is a consequence of the human condition.

Intermediate Objectives

- 1.1 TO EXPLAIN that morality is a universal phenomenon.
- 1.2 TO PRESENT some justifications for morality.

INTERMEDIATE OBJECTIVES	RELATED CONTENT
	- o Human Beings and Interdependence Human beings live in contact with others; they must organize their relationship with the world in such a way that their lives among other human beings and in association with other living and non-living beings may be the best possible. This explains why interdependence is discussed in terms of justice, consideration, fraternity, equality, respect, similarities and dependence, in a word, solidarity. - o Human Beings and the Need for Meaning Human beings are endowed with a complex and highly efficient mind. As a result, both individually and collectively, they strive to understand themselves, to understand the world around them, to justify and to anticipate their actions, and to set goals for themselves. Consequently, we speak of human self-realization, aspirations, coherence, hope, values, beliefs, principles and views of the world, in other words, a search for meaning. Autonomy, solidarity and the search for meaning as described above are fundamental traits in the sense that they correspond to undeniable human characteristics. Hence, they justify the existence of morality. N.B. These traits are discussed in greater detail in Section B, which deals with the appreciation of fundamental human needs.

2. Morality as a process

Cognitive and affective factors are involved in the control of human conduct. The making of reasonable decisions requires moral reflection that combines a rational, voluntary process with an existential, emotional one. (Underlying Principles, B-9)

Terminal Objective

2. TO DESCRIBE morality as a process that leads to a moral judgement.

The regulation of human conduct depends largely on the resources of the human psyche. The combination of these resources gives rise to a series of operations representing a process that enables individuals to achieve a peak level of awareness in situations calling for a moral judgement.

The Moral Education program aims to familiarize students with the nature and mechanism of the operations which underlie this process so as to enable students to put it into practice whenever the need arises.

Intermediate Objectives

- 2.1 TO SPECIFY the meaning of the word *process* in relation to morality.
- 2.2 TO DESCRIBE briefly the psychic operations which enable an individual to make moral judgements.
- 2.3 TO DEMONSTRATE the importance of communication in making a moral judgement.

INTERMEDIATE OBJECTIVES	RELATED CONTENT
2.3 TO DEMONSTRATE the importance of communication in making a moral judgement.	"a running back and forth"), and unfolds in the individual's conscience in a temporal sequence. It is inseparable from language and, unlike comprehension, which is more global and synthetic, it is analytical. Reason may be inductive (based on experience) or deductive (based on principles). It may draw on memory and imagination. The quality of an individual's reasoning depends largely on the quality of data (facts, opinions, ideas, and so on) that is gathered, observed and interpreted. Reason is different from intuition, which is a form of immediate knowledge or understanding. Intuition can also play a role in the process leading to moral judgement. People may be certain about what to do, say or think without being able to rationally justify this feeling. Some thinkers affirm that intuition provides the kind of information that cannot be obtained through experience or argumentation. It should be noted, however, that moral judgement is rarely based on pure intuition. The process in question culminates with the formulation of a final judgement--a cognitive action with a practical function. A moral judgement brings the process to an end by expressing a favourable, unfavourable or neutral assessment of a person or thing in relation to a set of moral criteria. This appraisal is usually followed by a decision. Judgement thus remains the intellectual counterpart of decision and action. The process ends with an act of reason, which is why it is often described as a <i>reflective</i> process. Judgement is a motivated option, and due to the kind of experiences that often challenge morality, judgement may occur in an atmosphere of conviction and assurance, as well as hesitation and insecurity. Although moral judgement is essentially an individual action, exchanging ideas with others is an integral part of the process leading to moral judgement. Other people can play a direct role in the process as speakers in an actual dialogue, or they can act indirectly through the medium of a written or published message, a television broadcast, a song, a film, or the memory of an event. Others can play

INTERMEDIATE OBJECTIVES	RELATED CONTENT
	a role by providing expert advice, wise counsel, friendly help, an intellectual challenge, and so on. Simply stated, exchanging ideas with others provides individuals with an opportunity to express what they feel, which often helps them to think more clearly.

3. Morality, a process linked to a moral frame of reference

Morality involves a body of norms, rules, taboos, duties, laws, values, principles, fundamental needs, ideals, and so on, which define good and bad. (Underlying Principles, B-2)

Terminal Objective

3. TO DESCRIBE the key characteristics of a moral frame of reference.

As a process, morality is linked to a conception of human beings which is translated into values and principles conveying a system of prescribed and prohibited behaviour. Prescribed and prohibited behaviour, principles, values and conceptions of human beings constitute a framework of moral standards or a moral frame of reference which enables individuals to judge actions.

Moral education should provide students with the opportunity to familiarize themselves with the concept of a moral frame of reference in order to help them construct their own.

Intermediate Objectives

- 3.1 TO DEFINE the expression *moral frame of reference*.
- 3.2 TO DESCRIBE some fundamental elements of a moral frame of reference.
- 3.3 TO DESCRIBE some practical elements of a moral frame of reference.
- 3.4 TO DESCRIBE some dynamic aspects of a moral frame of reference.

INTERMEDIATE OBJECTIVES	RELATED CONTENT
3.1 TO DEFINE the expression <i>moral frame of reference</i>.	A moral frame of reference is a framework of moral standards, that is, a system of relatively organized and structured intellectual and intuitive elements (values, principles, laws, rights, and so on), to which people refer in order to ensure the regulation of conduct. A moral frame of reference may apply to an individual as well as to a group or society, and has a fundamental and a practical side. ○ The fundamental side of a moral frame of reference involves a conception of humanity and of the world, which is expressed in values and principles. This fundamental aspect is the most stable part of the moral frame of reference and is based on both science and human conscience. • It is scientific because it results from multiple discoveries made in the course of in-depth analyses of facts and information about human beings. • It is based on human conscience because it is the product of people's fairly intuitive perceptions of themselves and of what they will become. ○ The practical side of a moral frame of reference consists of a set of prescribed and prohibited behaviours such as rules, rights, laws, norms and duties. It states explicitly and imperatively which behaviour is considered acceptable and unacceptable, thus making it possible to regulate everyday actions in a tangible way, almost automatically. As a process, morality is linked to this moral frame of reference.
3.2 TO DESCRIBE some fundamental elements of a moral frame of reference.	The fundamental side of a moral frame of reference consists of a conception of humanity and a set of corresponding values and principles. - A conception of humanity The primary basis of a moral frame of reference is a conception of humanity. This conception consists in a global view of humanity, which allows individuals to determine their situation in relation to their origins and destiny; the human person may be seen as <i>the son of God, one who submits to the power of Allah, an illusion of</i>

INTERMEDIATE OBJECTIVES	RELATED CONTENT
	<i>Brahman in conditioned existence, the result of an evolutionary process whereby certain elements of matter became more complex, and so on. Each of these conceptions imparts a different global orientation regarding the existence of groups or individuals. This orientation may be translated into fundamental needs, as expressed in the underlying principles of the Moral Education programs. Conceptions of humanity and fundamental needs are projected in terms of values and principles.</i> - Values Value is what human beings attribute to that which they esteem. In this sense, it involves preference and has affective connotations. Individuals or groups may bestow as many different kinds of value as they have objects that they esteem, and the same object may be appreciated for different reasons, thus making the notion of value all the more difficult to define. Nevertheless, a few statements can be made about value on the basis of: • the nature of the valued object • the nature of the esteem • the number of people involved ○ The nature of the object The nature of the object characterizes the value that is bestowed upon it; thus, according to its object, value can be material, aesthetic, intellectual, spiritual, moral, and so on. ○ The nature of the esteem An object may be valued as a means or as an end. When it is considered as an end, the object has fundamental value. Fundamental values are life values which affect the individual's whole being. Individuals vigorously adhere to such values because they fulfil fundamental needs and aspirations (for example, freedom, justice and equality). When it is considered as a means, an object has instrumental value. Instrumental values are used to achieve fundamental values. They are more directly aimed at specific objectives such as comfort, action, competence, creativity, imagination and success.

INTERMEDIATE OBJECTIVES	RELATED CONTENT
3.3 TO DESCRIBE some practical elements of a moral frame of reference.	o The number of people involved If the value is held by a person or a small group, it is said to be an individual value. If most members of a society adopt a value, it is said to be a social value. A moral frame of reference is based on fundamental values, in other words, values that correspond to a better individual and collective way of being and way of living. - Principles The word principle comes from the Latin <i>principium</i> which denotes the beginning or origin, and means <i>first</i>. Because it is often related to knowledge, it has rational connotations. Despite its predominantly rational character, a principle also has an affective dimension. It goes without saying that people firmly believe in the principles they defend. As a result, a principle such as <i>do unto others as you would have done unto you</i> becomes reflected in values such as <i>justice</i> and <i>equality</i>. It should be remembered that the fundamental elements of a moral frame of reference include both values and principles because they are rationally justified and fervently upheld. The fundamental aspect of a moral frame of reference represents the stable, durable element. Fundamental values and principles can take on an almost absolute character. The fundamental aspect is the cornerstone around which the practical side of a moral frame of reference is developed, interpreted, consolidated or modified. The fundamental side of a moral frame of reference is put into practice through practical elements which are usually expressed explicitly and in the imperative form and represent a quick and efficient way of regulating behaviour. This practical aspect is expressed in terms of norms, rules, laws, prohibitions, rights, duties, and so on, terms which are not always easy to distinguish from one another.

INTERMEDIATE OBJECTIVES	RELATED CONTENT
	- Norms The concept of the <i>norm</i> is a particularly difficult to grasp. The term is often used generically in place of rules, laws, prohibitions and even rights. More specifically, the term <i>norms</i> conveys the idea of average, standard, that which is accompanied by an implicit value judgement. A <i>norm</i> is something that is considered <i>normal</i>, conforming to a certain model or form of an ideal, which is what is called for in the majority of cases. In terms of moral practice, norms assume an imperative character in relation to conduct because of the link made between normality and morality. This connection between what is normal and what is moral, which was very strong in the classical period, started to give way in the 19th century, particularly during the latter fifty years. At that time, philosophers and researchers began challenging the notion of norms, exposing their cultural origins and shaking the belief that had existed up to that period equating normality with morality. - Rules The term <i>rule</i> is less ambiguous. Rules are propositions indicating ways of executing specific actions. While based on logical premises, rules are often the product of convention. They usually result from a more or less explicit agreement between individuals, and may be altered if the parties consent to do so. By ensuring predictable conduct, rules avoid needless conflict and delay. In the context of morality, rules generally ease interpersonal relationships. They can be interpreted in different ways, depending on the circumstances, and are often implicit. - Laws A distinction can be made between substantive law and natural law. Substantive or man-made law refers to a system of rules that govern human relations in a given society. Substantive law is imposed by the power

INTERMEDIATE OBJECTIVES	RELATED CONTENT
	authority that is formed and sanctioned by the will of the people. Substantive laws are of interest to morality because in principal they both strive to improve people's individual and collective well-being. Unlike morality, however, laws are essentially concerned with behaviour, and are to a far lesser degree concerned with intentions and personal convictions. Substantive laws are both the prerequisite and the product of society, and citizens are obliged to obey them. Nevertheless, as has been repeatedly proven throughout history, laws can be unjust. For this reason, laws should be evaluated by individuals and by society. On occasion, it may even be necessary to disobey a law on moral grounds. The theory of natural law dates back to time immemorial. According to this theory, natural law transcends substantive law because it is based on a preexisting order. - Human rights The idea of human rights has gained momentum in the past few decades following a promulgation of charters and declarations by several states and international organizations. Certain rights are considered fundamental. A fundamental right corresponds to a basic human trait, and being able to exercise all of their fundamental rights allows people to develop fully as individuals. The idea of fundamental rights varies according to different states and institutions. Some recognize only the right to life, dignity and liberty as fundamental rights. Others, namely, the Québec Charter of Human Rights and Freedoms, expand fundamental freedoms to include the right to: personal integrity, personal security, freedom of conscience, opinion and expression, enjoyment of property, professional secrecy, equality, and so on. In addition to fundamental rights, charters list political, economic, social, and other kinds of rights. These rights are important because they safeguard fundamental rights. As inalienable and inviolable prerogatives, fundamental human rights are moral rights, even if they have become legislated by their inclusion in state constitutions.

INTERMEDIATE OBJECTIVES	RELATED CONTENT
3.4 TO DESCRIBE some dynamic aspects of a moral frame of reference.	- Duties The concept of duty is associated with obligation and constraint. Although duties are imposed on the individual, they can also bring pleasure and satisfaction. Strictly speaking, duties correspond to the social roles or functions of groups or individuals such as parents, children, citizens, employers, employees. The actions to be performed in conforming to these duties are usually quite well defined. By contrast, duties in the larger sense of the word refer to general obligations; they do not specify how the prescribed duties are to be fulfilled, as, for example, the duty to develop one's potential. - Prohibitions Prohibitions express proscriptions, they specify what should not be done. They are presented in the imperative, and are usually expressed in absolute terms: <i>Thou shall not kill, or thou shall not steal.</i> It is important to distinguish major or fundamental prohibitions from the other kind, which include moral prohibitions, and often others. Major prohibitions include incest and murder; theft and lying can also be associated with murder. These prohibitions represent minimal restrictions on behaviour to make it tolerable for people to live together. The restrictions lend prohibitions an element of rigidity and endurance. However, like other elements of the moral frame of reference, prohibitions should be applied in light of the particular circumstances involved, and adapted to changing realities. Hence, <i>thou shall not kill</i> does not always apply in the case of self-defence or in times of war. - The moral frame of reference can change As mentioned earlier, a moral frame of reference is a relatively structured set of mental and intuitive elements, which take into account both science and human conscience. These elements represent past and present experiences, knowledge, beliefs and projects of specific groups or individuals. However, people's experiences, knowledge, beliefs

INTERMEDIATE OBJECTIVES	RELATED CONTENT
	and projects form a unified, dynamic whole that is constantly changing. With the passing of time, as people's life conditions change, they must often reassess and reformulate their moral views, shifting the emphasis from one set of fundamental values to another. For example, the emphasis may shift from liberty to submission, from solidarity to autonomy, from reason to emotion, from the absurd to the meaningful. - Distinguishing between the public and the private domain The content distinguishing the public from the private domain of a moral frame of reference can also change. Over time, its constituent elements fluctuate back and forth from one domain to the other. These shifts are generated by social structure, technological change, life conditions, contact with different cultures, opposing belief systems, and so on. In the West, private groups are locked in a bitter dispute with public groups over certain issues associated with childbirth and reproduction, an area which was previously strictly under public regulation. By contrast, issues dealing with individual survival and quality of life (work, health, education, environment), were previously a private concern, and are now increasingly coming under public jurisdiction. It should be remembered that the dynamics of a moral frame of reference reflecting the values of a particular society, culture or large group evolve very slowly, and often imperceptibly.

4. The purpose of moral practice: the regulation of conduct

The purpose of moral practice is the regulation of human conduct to achieve a better individual and collective way of being and way of living. (Underlying Principles, B-2)

Terminal Objective

4. TO DESCRIBE what is meant by the regulation of conduct in a moral context.

Morality exists to ensure the regulation of human conduct. It therefore has a distinctly practical element. Even when its attention is focused on non-specific theoretical questions concerning human existence or the pertinence of a moral frame of reference, moral practice is always applied to present or projected activity.

Moral education should help students to understand what is meant by the regulation of human conduct in a moral context.

Intermediate Objectives

- 4.1 TO EXPLAIN what is meant by the term *conduct* in the expression *regulation of human conduct*.
- 4.2 TO DESCRIBE the regulation of conduct as a search for equilibrium.

INTERMEDIATE OBJECTIVES	RELATED CONTENT
	consists in seeking to bring a person's internal tensions into balance. It is concerned with ensuring people's survival and allowing them to develop as individuals. The moral regulation of internal tension stresses values such as authenticity, self-esteem, freedom, temperance, self-respect and honesty. - Managing external tension Human beings are codependent with their surroundings. This state of interdependence is more evident in relation to other human beings and inevitably produces different forms of tension in interpersonal relations as well as social interactions. These tensions often concern morality, especially when they involve a search for meaning; they are provoked by differences of opinion or ideas, or by opposing convictions. On a collective basis, the regulation of conduct consists in trying to establish a state of equilibrium in the social tensions existing between individuals, groups and societies. The regulation of external tensions relies on values and principles such as acceptance of differences, compassion, tolerance, fraternity, justice, pluralism and respect for others.

Conceptualization of moral phenomena 1b: the moral frame of reference of the milieu

For humans, the moral experience is one that involves giving and receiving. They learn about morality in their own milieu and they contribute, according to their abilities and the conditions under which they live, to the maintenance and/or the reshaping of this morality. (Underlying Principles, B-12)

General Objective 1b

TO UNDERSTAND some major aspects of moral phenomena in terms of the moral frame of reference of their milieu.

Morality is a never fully realized attempt to reconcile universal concepts with specific situations. Such attempts always have, and always will, produce an infinite variety of specific formulations of a moral frame of reference.

Moral education aims to help students to gain a better understanding of the moral frame of reference of their milieu.

Terminal Objectives

5. TO DESCRIBE how past moral experience exerts an influence on the moral frame of reference of their milieu.
6. TO DESCRIBE the relationship between the **Charter of Human Rights and Freedoms** and the moral frame of reference of their milieu.

1. Heritage (past moral experience) and the moral frame of reference

Morality involves both tradition and change, reflecting both our socio-cultural heritage and present experience.
(Underlying principles, B-10)

Terminal Objective

5. TO DESCRIBE how past moral experience exerts an influence on the moral frame of reference of their milieu.

In the course of their lives, women and men rely on past moral experience. Their lives consist of experiences that are unique unto themselves but nevertheless bear the stamp of their heritage. By referring to this heritage, it is possible to identify certain characteristics of the moral frame of reference of their milieu.

Moral education offers students the opportunity to examine their socio-cultural heritage in order to gain a better understanding of the moral frame of reference of their milieu.

Intermediate Objectives

- 5.1 TO SPECIFY the meaning and scope of the term *milieu* in the expression *moral frame of reference of their milieu*.
- 5.2 TO DESCRIBE briefly some moral belief systems.
- 5.3 TO IDENTIFY some links between the moral frame of reference of their milieu and certain moral belief systems.

INTERMEDIATE OBJECTIVES	RELATED CONTENT
5.1 TO SPECIFY the meaning and scope of the term <i>milieu</i> in the expression <i>moral frame of reference of their milieu</i>.	In the expression <i>the moral frame of reference of an individual's milieu</i>, the term <i>milieu</i> is sometimes used to identify the many informal groups to which that person belongs, and the various formal groups and organizations that ensure the proper functioning of the world around him or her. The following paragraphs describe how these two terms are used. - Informal groups An informal group is made up of individuals who all share something in common which gives them a distinctive character. Informal groups are classified into reference groups and groups in which people are automatically included as members. Some groups are ones in which [people] are automatically included: when children are born they become members of a family... Reference groups are those whose members share the same values, goals, and outlook. Members take the group's opinions into consideration, or consult other members, when selecting a course of action, making choices or decisions, and so on. (Underlying Principles, Explanatory Notes, C-8.) In this program, a person's milieu refers to all the reference groups to which he or she belongs. Informal groups may consist of a few persons, as in a family, or millions of people, as in a religion. The content advocated by these groups may be relatively structured and comprehensive. Compare religious groups, whose moral belief systems concern almost all aspects of life, and groups such as <i>Greenpeace</i> or <i>Amnesty International</i>, whose mandate is to defend very specific causes. Such groups often cut across state boundaries and are international. Generally speaking, unlike formal groups discussed below, informal groups are not strictly confined to a specific territory. - Formal groups The term <i>milieu</i> also applies to formal groups that unite specific groups and individuals in a given territory. These formal groups are basically organized according to their respective laws and institutions. A person from Montréal, Québec, Canada, North America and the Western hemisphere is subject to the prevailing laws and institutions of all five territories. In other words, such a person is a member of all five formal

INTERMEDIATE OBJECTIVES	RELATED CONTENT
5.2 TO DESCRIBE briefly some moral belief systems.	groups. Major institutions are usually associated with specific countries and their territories (provinces, states, cities). In exercising their legislative, judicial and executive functions, they contribute to a better individual and collective way of being and way of living by developing laws and regulations, promoting special programs and projects, advocating a particular type of legal administration, and so on. At the international level, institutions such as the United Nations promote values and projects that concern everyone through various initiatives such as the Universal Declaration of Human Rights. The past experiences of the human race have left behind many different images of morality. To a certain extent, some of these moralities have influenced today's way of thinking and way of living. The related content encourages students to examine some past experiences that have exerted and continue to exert a significant influence on the moral frame of reference of their milieu. The moral belief systems of the world place the order of things either at the level of humanity or at a higher level. Taken in this context, without proposing an exhaustive typology, it is possible to identify two types of systems: religious and anthropocentric. - Some suggested belief systems for study - o Religious systems: • Christianity • Judaism • Islam • Zoroastrianism • Hinduism • Amerindian religions - o Anthropocentric systems: • hedonism • dialectical materialism • scientism • environmentalism • stoicism • Epicureanism • Buddhism • rationalism • existentialism • Kantianism • eudaemonism

INTERMEDIATE OBJECTIVES	RELATED CONTENT
5.3 TO IDENTIFY some links between the moral frame of reference of their milieu and certain moral belief systems.	Most of the moral belief systems listed above have some influence on the moral frame of reference of our milieu. The following are a few examples of these influences. - Christianity Christian morality has left a significant mark on the frame of reference of our milieu through the proclamation of the principal commandment of love and by advocating a life's devotion to defending the weak. Some of the key principles underlying Western moral practice have Christian origins. They include selfless service to others and the dominion of the human being in all circumstances. - Stoicism According to this moral doctrine, people should strive to be virtuous. Virtue springs from nature, and nature stems from providence. The essential elements of a virtuous life are based on the discovery of the laws of nature, which enable individuals to master their passions and emotions. In other words, according to this doctrine, it is necessary to recognize the things in life that can and cannot be changed, and to accept things as they are. Stoic influence is manifested in a view of happiness which is quite prevalent today and which consists in achieving harmony with oneself, with others and with the world. - Epicureanism Epicureanism served as the inspiration for English utilitarianism. The basic tenet of this form of morality is that all action is motivated by the search for pleasure and the avoidance of pain. Happiness as an end in itself comes through pleasure, but not just any kind of pleasure. Depending on the situation, a given form of pleasure must be evaluated in terms of its advantages and disadvantages. Sometimes it is better to choose momentary pain to gain greater pleasure in the end. Pleasures of the soul--wisdom and friendship--are considered to have the greatest value. In short, according to this

INTERMEDIATE OBJECTIVES	RELATED CONTENT
	philosophy, moral value is determined by the positive consequences of an action. In the same vein, utilitarianism advocates that the moral value of an action depends on its capacity to produce the greatest happiness for either the individual or the group. In societies where utility is often the determining criteria for action, it is important to recognize the impact of this particular doctrine. - Kantianism According to Kant, good is defined by the enlightened decision of the individual. He believed that universal principles are determined by reason; moral action should conform to reason and universal principles should be put into practice through free will. By advocating autonomy of human reason and respect for others as the basis for morality, Kant made a valuable contribution to the formation of a social democracy such as our own, demonstrating that it is the responsibility of each individual to show and encourage respect for individual autonomy. - Existentialism The major contribution of existentialism to contemporary morality was its emphasis on human freedom set against the inevitable tragedy of human existence. Existentialism advocates that in exercising their autonomy, human beings should always remember that they are in a state of codependence with their environment (solidarity) and that, consequently, the application of a moral frame of reference, no matter how perfect it may be, will always generate contradictions and ambiguities. This observation encourages students to be watchful of the moral frame of reference of their milieu, especially since today's experience of a changing reality presents moral thinking with new challenges.

INTERMEDIATE OBJECTIVES	RELATED CONTENT
	Conclusion In summary, students should be able to identify some of the ideologies that have shaped the moral frame of reference of their milieu: • defending the interests of those less fortunate in order to ensure a minimum level of well-being for all; • reliance on reason; • respect for individual freedoms; • tolerance of others; • moderation; • efficient fulfilment of duties. Taken as a whole, these general descriptions represent only approximations of the many different specific situations to which they can be adapted. However, going into greater detail would not serve the purpose of this program, which is simply to offer a glimpse of how past moral experience has influenced the moral frame of reference of the students' milieu. Teachers may choose to discuss other moral doctrines, depending on the needs and abilities of the class.

2. Moral frame of reference and the *Charter of Human Rights and Freedoms*

The fundamental needs, principles and values are translated into a system of precepts and prohibitions... (Underlying Principles, B-5)

Terminal Objective

6. TO DESCRIBE the relationship between the **Charter of Human Rights and Freedoms** and the moral frame of reference of their milieu.

By means of various charters and declarations, human rights express fundamental freedoms for ensuring human dignity. They represent the conditions that are necessary for personal fulfilment. In Québec, the **Charter of Human Rights and Freedoms** serves to ensure that these rights are respected.

Moral education aims to help students understand the relationship between the fundamental human needs and the **Charter of Human Rights and Freedoms**.

Intermediate Objectives

- 6.1 TO SITUATE the **Charter of Human Rights and Freedoms** in a historical perspective.
- 6.2 TO IDENTIFY the underlying values and principles of the **Charter of Human Rights and Freedoms**.

INTERMEDIATE OBJECTIVES	RELATED CONTENT
6.1 TO SITUATE the Charter of Human Rights and Freedoms in a historical perspective.	The Charter of Human Rights and Freedoms dates back to the development of a vast humanistic movement whose early beginnings culminated in the 20th century. For a better understanding of the scope of this document, it would be interesting to briefly retrace the major stages in the historical evolution of human rights and to review the main events that preceded the promulgation of the Charter of Human Rights and Freedoms. - Important stages in the development of human rights¹ The affirmation of human rights dates back in history to the Code of Hammurabi in the 19th century B.C. This first code of law was presented as a list of prohibitions. Moses' Decalogue, also in the form of prohibitions, appeared in the 12th century B.C. Later, in the fifth century B.C., in trying to edify the Greek city, the philosophers of the time (Plato and Aristotle) worked to clarify the relationship between the citizen and the state. With the advent of Christianity, individual rights became recognized in the Western world, affirming the value of all human beings in their own right. This recognition of natural human dignity influenced the early centuries of Western Christian civilization and led to the affirmation of human freedom as a basic right in the 13th century. In England in 1215, with the institution of political civil rights--<i>No taxation without representation</i>--the <i>Magna Carta</i> laid the groundwork for political morals, which then gradually were adopted throughout the Western world. The next four centuries witnessed various forms of legislation related to human rights, leading to the <i>Habeas Corpus Act</i> in 1679, which to this day symbolizes the individual's inalienable right to freedom. In the 18th century, two important events significantly altered the evolution of human rights: in 1776, the creation of the <i>United States Declaration of Independence</i>, and in 1789, of France's <i>Declaration of the Rights of Man and the Citizen</i>. In its preamble, the American declaration stresses that human beings are equal among themselves. The French declaration emphasizes that the rights of man and the citizen are universal. The fact that these two almost simultaneous events occurred in two distinct areas

INTERMEDIATE OBJECTIVES	RELATED CONTENT
	of the Western world attributed an international prominence to human rights. Subsequent actions were undertaken in the 19th century in the same spirit, including the Congress of Vienna in 1815, and 890 other international assemblies, which followed suit from 1843 to 1899. During the 20th century, with the incorporation of the League of Nations in 1918, universal human dignity became a main concern of the allied states. In 1945, this concern led to the formation of the United Nations, and on December 10, 1948, the General Assembly voted in the Universal Declaration of Human Rights. Finally, on November 20, 1989, following ten years of discussions, the United Nations Organization adopted the Universal Convention of the Rights of the Child. The tenet of this agreement is to defend children's right to dignity as well as their moral, social, legal and cultural rights. The convention will come into force once it has been ratified by twenty different states. - The story of the Québec Charter² As mentioned earlier, the Charter is part of the international human rights movement. Closer to home, in 1963 professor Jacques-Yvan Morin made his first vigorous plea for human rights. Shortly afterwards, in 1966, the Office de revision du code civil commissioned a civil rights committee to prepare a human rights project to be tabled in 1968. This committee's report already bore the seeds of the future charter. In 1971, Paul Crépeau and Frank Scott received a mandate from Minister of Justice, Jérôme Choquette, to draft a bill for a charter of human rights and liberties. However, because of heated public debate over the controversial language issue at the time, the project was put on hold. It was in this context that in 1973 the Ligue des droits de l'homme proposed a project to draw up a Québec charter. The proposal was widely covered in the newspapers. The awareness of numerous social and political groups was such that on October 29, 1974, Minister Choquette tabled a project for Bill 50 in the Chamber, entitled the <i>Law on human rights and freedoms</i>.

INTERMEDIATE OBJECTIVES	RELATED CONTENT
6.2 TO IDENTIFY the underlying values and principles of the Charter of Human Rights and Freedoms.	Referred to the court of the Commission permanente de la Justice in January of 1975, the bill reappeared in serialized form under the name Charter of Human Rights and Freedoms, and was adopted on June 27, 1975. It was enacted by proclamation on June 28, 1976. The Charter is subdivided into four chapters. The first deals with fundamental freedoms and rights and is the core of the Charter. The other three propose developments in the exercise of fundamental rights and freedoms according to different sectors of specific activity: - political - judicial - economic and social A few changes were incorporated in 1977 and 1982, bringing the Charter to its present version. The considerations presented in the preamble to the Charter of Human Rights and Freedoms express the values and principles on which it is founded, namely, that: - all human beings, by their very nature, are worthy and are entitled to respect, thus affirming their inalienable dignity. - all human beings have this dignity, thus affirming the fundamental precept that all human beings are equal among themselves. - human relations are based on the precept that all human beings are equal in dignity, thus affirming the need for justice and peace in these relations. - the rights and liberties to which a person is entitled must be equally granted to others, thus affirming the principle of reciprocity and responsibility. The Charter is therefore founded on dignity, equality, justice, peace, reciprocity and responsibility. The Charter functions as a moral frame of reference for Québec society. In this respect, its content may be compared to the description of the fundamental need for autonomy, solidarity and

INTERMEDIATE OBJECTIVES	RELATED CONTENT
	a search for meaning and the conception of humanity advocated in the underlying principles of the Moral Education program. • The Charter, in appealing to values such as freedom, human integrity, respect for private life and human dignity, stresses the fundamental need for autonomy. • The Charter, in obliging all people to conduct themselves in such a way as to enable others to exercise the same values in equality and justice, stresses the fundamental need for solidarity. • The Charter, in advocating liberty of conscience, religion and opinion, stresses the fundamental need for a search for meaning.

Notes

1. From the writings of Philippe de Lachapelle in *Lumen Vitae*, n.p., No. 23, 1968, pp. 614-621 and 628-632.

2. André Morel. *Revue juridique Thémis*, Vol 21, No. 1, 1987, pp. 1-23.

SECTION B

APPRECIATION OF FUNDAMENTAL NEEDS

GENERAL OBJECTIVE

**To value the fundamental needs for autonomy,
solidarity and a search for meaning.**

Appreciation of the fundamental needs for autonomy, solidarity and a search for meaning.

Reflections on the human condition reveal the following three fundamental characteristics: autonomy, solidarity and meaning. In the perspective of the search for fulfilment, these characteristics are indicative not only of what men and women are, but also of what they should be. (Underlying Principles, A-18)

General Objective 2

TO VALUE the fundamental needs for autonomy, solidarity and a search for meaning.

In the underlying principles, humans are described as not fully predetermined beings. Still in a state of becoming, they enjoy a certain degree of freedom to act on the future and the present. Possessing sensitivity and reason, they strive to set goals and to develop stimulating projects, not only for the pivotal choices that determine the general direction of their lives, but also in their daily activities. Human beings are responsible for creating their own history, and consequently they feel a need to give meaning to their lives.

Furthermore, in the underlying principles, humans are presented as irreducible totalities, both as individual and collective beings. As individual beings, they are unique and have physical and psychic potentialities, which they strive to develop in their own way. They seek autonomy, but in order to develop their potential, they need to interact with others. Human beings are dependent on each other for their personal fulfilment. Their relationships with one another are characterized by de facto solidarity.

According to the underlying principles of the Moral Education programs, the traits that are considered to be most characteristic of human beings are: the need to give meaning to their lives, the propensity to affirm themselves as autonomous individuals, and their condition of codependence which places them in a state of de facto solidarity with others.

Moral education encourages students to embrace these traits, as well as their resulting values and principles, as a foundation for their own moral frame of reference.

Terminal Objectives

7. TO EXPLAIN the importance of autonomy for human fulfilment.
8. TO EXPLAIN the importance of solidarity for human fulfilment.
9. TO EXPLAIN the importance of a search for meaning for human fulfilment.

1. Autonomy, a fundamental need that should be valued.

In keeping with their circumstances, men and women tend to take charge of their own lives through the development of conscience and freedom. (Underlying Principles, A-7)

Terminal Objective

- 7. TO EXPLAIN the importance of autonomy for human fulfilment.**

It is essential for human beings to take charge of their lives in trying to achieve self-realization. As physically and psychically unique individuals, they must devise justifications for their actions and projects that are appropriate for their way of being and way of living. As conscious beings, they are capable of knowing themselves and of creating their own reality. Being partially free, it is their obligation to exercise their freedom reasonably, that is, within the limits imposed by their present circumstances.

Moral education encourages students to value the fundamental need for autonomy.

Intermediate Objectives

- 7.1 TO SPECIFY the meaning of *autonomy* in the context of morality.**
- 7.2 TO ESTABLISH A LINK between the unique nature of human beings and their need for autonomy.**
- 7.3 TO PRESENT freedom as a necessary condition for exercising human autonomy.**
- 7.4 TO APPLY different ways of developing their personal autonomy.**
- 7.5 TO GIVE EXAMPLES of values that convey the fundamental need for autonomy.**

INTERMEDIATE OBJECTIVES	RELATED CONTENT
7.4 TO APPLY different ways of developing their personal autonomy.	- Freedom makes autonomy possible If human beings were not free, they would be unable to exercise certain autonomous traits such as: - o determining their rules of conduct; - o fulfilling themselves according to their personal opinions; - o forming original value judgements; - o rejecting certain forms of imposed social conditioning; - o overcoming certain limitations. - Freedom makes autonomy necessary Human freedom is not innate. It must be realized. Human beings must determine their actions in a reasonable manner. Autonomy is concerned with: - o establishing the parameters of human freedom, according to the situation; - o assuming certain conditioned behaviours; - o accepting certain limitations; - o questioning their rules of conduct and changing them if need be; - o respecting other people's rights; - o reacting to negative impulses; - o resisting negative external influences; - o controlling emotions, and so on. Human beings develop their autonomy by taking increasing responsibility for satisfying their own physiological, psychological and social needs. - Controlling physiological needs When they feel the symptoms of hunger, thirst, fatigue, and so on, human beings respond in different ways, depending on the information available, their intentions and the influence of their surroundings. Usually, common sense tells them to satisfy their physiological needs in moderation. This sense of moderation obviously varies from person to person. Individuals develop autonomy by trying to determine their own level of moderation. - Controlling psychic needs - o Affective needs The affective needs of human beings include

INTERMEDIATE OBJECTIVES	RELATED CONTENT
7.5 TO GIVE EXAMPLES of values that convey the fundamental need for autonomy.	the need for self-esteem, security, peace, friendship, love, and so on. People whose affective needs are properly satisfied have a more positive self-image, and this encourages them to exercise their autonomy. - o Intellectual needs Human beings need to understand the events in their lives and to have some control over their future. By satisfying this need, they acquire a means of determining their own actions, in other words, of exercising their autonomy. - Controlling social needs Human beings become increasingly autonomous through a series of successive identifications with their milieu. Taking control of themselves in relation to their milieu is a two-fold process that requires both establishing their roots and breaking away from the past. On the one hand, human beings must accept the fact that they will always be someone's progeny. On the other, while embracing their heritage, they should also be able to bring something new to it. Autonomous individuals have the ability to <i>do their own thing</i> in a way that enables them to achieve a high level of self-esteem without diminishing their consideration for others. - Values linked to the fundamental need for autonomy Self-affirmation, authenticity, self-confidence, consideration for personal interests, determination, self-esteem, initiative, freedom, originality, self-respect, individuality, and so on. - Examples taken from everyday life Initiative: acting rather than reacting. - o Starting new projects with the determination to carry them through to the end. - o Proposing new activities to the people in their surroundings. - o Organizing their work and leisure activities

INTERMEDIATE OBJECTIVES	RELATED CONTENT
	without necessarily waiting for other people to give their consent, and so on. Originality: behaving as a human being who is different and unique. ○ Expressing their opinion, whether or not it is shared by others. ○ Demanding respect for their privacy. ○ Refusing to submit to fashion trends, pressure to conform, incentives or role models that go against their personal conscience, and so on. Human beings begin to value autonomy very early in life. This is evidenced in very young children when they begin to take initiative, as in their eagerness to learn to walk, to dress themselves, to ride a bicycle, and so on. It is also evident in their will to affirm themselves as original beings through their personal preferences in food and clothing, and so on. - Examples taken from the creative arts Films, paintings, songs, comic strips, novels, and so on.

2. Solidarity, a fundamental need that should be valued

To further their development, humans meet their basic biological and psychic needs through a dynamic relationship with their environment that entails a process of interaction, challenge and change. (Underlying Principles, A-9)

Terminal Objective

8. TO EXPLAIN the importance of solidarity for human fulfilment.

Human beings depend on each other in an absolute sense. They also depend on other living beings and on matter, although in different ways. While this state of interdependence helps humans to adapt to their environment, it also implies a confrontation with it. People are sometimes required to intervene in the lives of those around them and to transform their living environment. In turn, they experience the effects of this confrontation and are transformed by the influence of the milieu.

Moral education encourages students to value the fundamental need for solidarity in order to help them find their proper place in the interactive dynamics of their milieu.

Intermediate Objectives

- 8.1 TO SPECIFY the meaning of *solidarity* in the context of morality.
- 8.2 TO DESCRIBE how evidence of de facto solidarity is manifested among human beings.
- 8.3 TO APPLY different ways of increasing solidarity.
- 8.4 TO DESCRIBE some of the difficulties inherent in human solidarity.
- 8.5 TO GIVE EXAMPLES of values that convey the fundamental need for solidarity.

INTERMEDIATE OBJECTIVES	RELATED CONTENT
8.3 TO APPLY different ways of increasing solidarity.	Because they have a natural sense of solidarity, most human beings are motivated to interact with their environment. Depending on their life's circumstances and their personal aspirations, they give preference to certain types of interactions with their milieu and their environment. - Social relationships - o All societies are structured. Women and men contribute to social organization by defining policies and laws that apply to all citizens. This serves to make life in society better for everyone concerned. - o Social relationships are often incorporated in an institutional framework in the form of exchanged services. These relationships enable society to take full advantage of the combined expertise of its citizens and make a valuable contribution to a better individual and collective way of being and way of living. - Interpersonal relationships - o In addition to the exchange of services, people seek relationships on the basis of mutual attraction and good will, namely, in the form of friendship. By virtue of its reciprocal element, this type of relationship is a beautiful manifestation of solidarity. - o In altruistic relationships, individuals sacrifice their personal interests for the sake of other people. This type of relationship is a manifestation of solidarity at its highest level. - Interactions with other living species - o Fauna Humans develop and maintain special relationships with certain animals: • quadriplegics with capuchin monkeys; • the blind with seeing-eye dogs; • the elderly with pet cats; • children with pet hamsters, and so on. (Teachers may wish to emphasize the proven benefits of using pet therapy with the elderly.)

INTERMEDIATE OBJECTIVES	RELATED CONTENT
8.4 TO DESCRIBE some of the difficulties inherent in human solidarity.	Other relationships with animals focus on protecting certain species from extinction (e.g., the Greenpeace Foundation). ○ Flora People develop and maintain special relationships with plants in particular fields of occupation (e.g., botany, horticulture and farming). Students should be made aware that because of people's interdependence with fauna and flora, it is necessary to develop favourable attitudes towards the protection and conservation of all species. - Interactions with matter Humans develop and maintain relationships with matter. These types of relationships are developed in the work of archaeologists, collectors, geologists, chemists, sculptors, plumbers, carpenters, masons, and so on. The relationship between solidarity and human autonomy is such that autonomy is increased through solidarity, and solidarity is developed through the participation of autonomous individuals. For this reason, human solidarity cannot exist without confrontation, for through confrontation people learn to adapt to each other. Ideally, confrontation should always lead to more tolerable conditions for all individuals living together in a society. Unfortunately, confrontation often leads to conformity or delinquency, whereby people are either disproportionately acquiescent, or overly resistant to adaptation. As a rejection of social interaction, delinquency is the complete opposite of solidarity. Because of its deceptive resemblance to solidarity, conformity can be far more damaging. If students are to avoid its pitfalls, they should have a clear understanding of the process of social influence that leads to conformity (normalization). True solidarity calls for the ability to deal with interpersonal confrontations with just the right

INTERMEDIATE OBJECTIVES	RELATED CONTENT
8.5 TO GIVE EXAMPLES of values that convey the fundamental need for solidarity.	measure of adaptability. Admittedly, such a state of balance is not easily achieved, but if human beings are to survive and to maintain an acceptable quality of life, true solidarity should be a top priority for everyone. Moreover, when situations of conflict are successfully resolved, they often bring social change and help to improve the way in which members of a society live together. - Values linked to the fundamental need for solidarity Acceptance of differences, a receptive attitude, friendship, love, collaboration, communication, compassion, concern for the interest of others, equality, equity, fraternity, openness, sharing, pluralism, respect for others, responsibility, concern for the common good, good will, respect, justice, and so on. - Examples taken from everyday life - A receptive attitude: being receptive to the way people are and to what they do. - o Perceiving other people as a form of wealth. - o Reaching out to people who have a difficult time integrating into the community. - o Gracefully accepting other people's expressions of gratitude, appreciation, sympathy, friendship, and so on. - Justice: recognizing other people's rights and allowing them to exercise these rights freely. - o Exercising their own rights without infringing upon the rights of others. - o Respecting the rules of the game at school, at home, at play, and so on. - o Defending the weak in cases of obvious infringement of rights, and so on. Examples of solidarity conveyed through many

INTERMEDIATE OBJECTIVES	RELATED CONTENT
	different values are evident in all sectors of human activity. ○ The big attraction of many children's and young people's games is that they are collective activities. Through these games, children learn the rules of cooperation, friendly confrontation, communication, friendship, and so on. ○ Day-to-day family life entails a fair distribution of resources and responsibilities among the family members. ○ Compulsory school attendance is an indication of the community's concern for its young, and so on. - Examples taken from the creative arts Films, songs, cartoons, comic strips, books, and so on.

3. The search for meaning, a fundamental need that should be valued

The striving for individual and social fulfilment is accompanied by a search for meaning, which involves defining a world view or way of seeing life. (Underlying Principles, A-15)

Terminal Objective

9. TO EXPLAIN the importance of a search for meaning for human fulfilment.

The ability to justify their actions and to anticipate changes in their lives are fundamental needs for human beings, both individually and collectively. Individually, it is everyone's responsibility to justify his or her actions in a reasonable way and to establish personal goals in life. On a collective basis, it is the responsibility of all individuals to adopt a pluralistic attitude and to participate with others in defining and pursuing a common goal.

Moral education encourages students to value the search for meaning.

Intermediate Objectives

- 9.1 TO DEFINE the scope of the word *meaning* in the context of morality.
- 9.2 TO EXPLAIN why people have a need to justify their actions.
- 9.3 TO EXPLAIN people's need to anticipate what will become of them.
- 9.4 TO GIVE EXAMPLES of values that convey the fundamental need to search for meaning.
- 9.5 TO APPLY some of the values that convey a search for meaning in their daily lives.

SECTION C

OBJECTIFYING MORAL EXPERIENCE

GENERAL OBJECTIVE

To evaluate the morality of certain realities.

Objectifying moral experience

Morally educated persons... are able to tell right from wrong and to make value judgements concerning conduct and actions... (Underlying Principles, C-6)

General Objective 3

TO EVALUATE the morality of certain realities.

Objectifying moral experience implies standing back to look impartially at reality. The emphasis is on evaluation, thus enabling the individual to critically assess the intellectual, affective and social justifications that direct the regulation of conduct and the structuring of a moral frame of reference.

Moral education offers students the opportunity to evaluate the morality of certain realities.

Terminal Objectives

10. TO DESCRIBE how to determine what can be evaluated in terms of morality.
11. TO APPLY a process of moral evaluation.

1. The object of moral evaluation

Morally educated persons... have an enlightened moral conscience which enables them to apply their moral criteria, taking into account the particular circumstances of each situation. (Underlying Principles, C-6)

Terminal Objective

10. TO DESCRIBE how to determine what can be evaluated in terms of morality.

Moral evaluation can be applied to an action or to a moral frame of reference. Nevertheless, whatever its point of departure, the process always involves comparing the action against the moral frame of reference, and then trying to adjust the two as reasonably as possible. After defining the type of realities that may be evaluated in terms of morality, it is necessary to specify when such an evaluation would be warranted.

The aim of moral education is to enable students to identify the type of realities that can be evaluated in terms of morality, and to recognize opportunities for making such evaluations.

Intermediate Objectives

- 10.1 TO DESCRIBE two types of realities that can be evaluated in terms of morality.
- 10.2 TO PRESENT a criterion that can be used to establish whether a moral evaluation is warranted.

INTERMEDIATE OBJECTIVES	RELATED CONTENT
10.1 TO DESCRIBE two types of realities that can be evaluated in terms of morality.	Morality is primarily concerned with human experience. Its purpose is the regulation of human conduct. In its effort to control conduct, morality refers to a frame of reference comprising abstract and concrete criteria such as values and principles, rules and norms. These same criteria that are used to evaluate the morality of an action are sometimes themselves subjected to a moral evaluation. Occasionally, the elements of a moral frame of reference that are applied to an action are called into question due to the particular circumstances or complexity of the situation. In other words, moral evaluation takes into account both the action itself and the moral frame of reference to which it is linked. - Action Moral evaluation focuses on the specific action in question, as well as other aspects of the situation such as the intention, the circumstances and the consequences. - o The action itself The specific action may be a gesture, an act, an activity, a form of conduct, in short, any behaviour. The moral evaluation of the morality of a specific action is usually carried out by referring to the more concrete elements of the moral frame of reference, namely, the rules, norms, prohibitions, rights and duties. This is because attention is usually centred on the situation's more objective elements, which are easily perceived by the senses, while the intention behind the action often remains undisclosed. - o Intention Intention is the reason that motivates action. A person's intentions are usually not evident to the observer. They originate from within and often remain hidden from others. Motives that inspire a person to action often spring from the unconscious.

INTERMEDIATE OBJECTIVES	RELATED CONTENT
	○ Circumstances Action always involves certain specific circumstances (the context). Circumstances consist of facts and information, past or present, which are or may be perceived by an observer. Expressed in the form of adverbs, phrases or propositions serving as the <i>circumstantial complement</i>, they convey nuances related to the situation's time and place, the type of relationship between the individuals involved, their state of health, their character, and so on. The conditions surrounding a given action may be physiological, psychological, socioeconomic, political, and so on. ○ Consequences Human action usually bears consequences; in other words, it can influence the character, life or property of certain groups or individuals. The consequences for the group or individual in question can be relatively positive or negative. That is why consequences may be taken into account when evaluating the morality of a situation. Moral education encourages students to take charge of their actions in an autonomous and responsible way; this implies the ability to make comprehensive moral judgements by taking into account the four components of human action: the action itself, the intention, the circumstances and the consequences. Because these four factors can influence the morality of an action, they must be considered when evaluating morality. - The moral frame of reference Any one of the many constituent elements of a moral frame of reference may be the object of a moral evaluation: ○ a conception of human beings (which may be conveyed in a moral belief system); ○ the underlying values and principles; ○ the rules, norms, laws, prohibitions, and so on.

INTERMEDIATE OBJECTIVES	RELATED CONTENT
10.2 TO PRESENT a criterion that can be used to establish whether a moral evaluation is warranted.	In principle, it is possible to evaluate the morality of any action or situation. In practice, the type of realities that are usually evaluated in terms of morality are those that present problems and affect people's conscience. This is most likely to occur when a moral frame of reference is incompatible with an action, or when the elements of a moral frame of reference are incompatible with each other. - Incompatibility between a moral frame of reference and an action Whether or not a person obeys an authority figure does not usually present a moral problem. This is normally the case when young people obey their parents or the authority figures in their school. Adolescents apply their moral frame of reference spontaneously, by habit. Nevertheless, there are times when adult demand for obedience is inappropriate, to the point of troubling young people's conscience (for example, cases of sexual abuse, soliciting information, being an accessory to a crime and blackmail). These are the types of situations that should be evaluated in terms of morality. - Incompatibility between two criteria within the same moral frame of reference A moral frame of reference consists of several elements. For example, in the Underlying Principles, the proposed basic frame of reference reflects the fundamental need for autonomy and solidarity. Evidently, there are times when giving equal consideration to these two needs is not possible. One will necessarily outweigh the other. Determining the relative value of each need is part of moral evaluation; this value depends largely on the concrete circumstances of the situation. As explained earlier, a moral evaluation is warranted when a moral frame of reference is incongruent with a specific action, and the two need to be adjusted. It is also warranted when a situation stresses one element of a moral frame of reference over another. In short, it becomes necessary to evaluate morality whenever the moral frame of reference presents a problem.

2. Applying a process of moral evaluation

Through objectification of moral experience students learn to apply diverse skills... for the purpose of evaluating this experience. (Underlying Principles, D-4)

Terminal Objective

11. TO APPLY a process of moral evaluation.

The ability to judge the morality of human action or a particular moral frame of reference lies at the heart of moral experience. In order to develop this ability, it must be applied to concrete situations as often as possible.

Moral education strives to provide students with many opportunities in the classroom to apply the process of evaluation that leads to moral judgement.

N.B. To provide teachers with concrete examples of the main steps in the process, the program presents an adapted version of an activity involving a moral evaluation, taken from a booklet entitled *Meeting a Challenge: The Exploitation of Animals*,¹ distributed by the Direction générale des programmes.

Intermediate Objectives

11.1 TO ISOLATE a moral issue dealing with the exploitation of animals.

11.2 TO DESCRIBE some possible attitudes towards the exploitation of animals.

11.3 TO CLASSIFY the various attitudes.

11.4 TO COMPARE the various attitudes against a moral standard.

11.5 TO JUDGE THE MORALITY of the exploitation of animals.

¹ Québec, ministère de l'Éducation, *Meeting a Challenge: The Exploitation of Animals*, (Activity booklet for Secondary V Moral Education), Code 16-0000-20A (Québec, ministère de l'Éducation, 1990).

INTERMEDIATE OBJECTIVES	RELATED CONTENT
11.1 TO ISOLATE a moral issue dealing with the exploitation of animals.	- Some facts on the exploitation of animals An overview of human experience shows that human beings have always exploited animals in many different ways. Animals have been exploited for: - o commercial use (breeding and farming, hunting, trapping); - o laboratory research; - o recreational use (zoos, circus acts, competitions, bullfights, etc.); - o pets. All forms of exploitation subject animals to physical and psychological suffering. Some forms clearly threaten the survival of various animal species and have become a major concern for a growing number of people. - The moral issue of the exploitation of animals The obvious question is whether or not human beings should continue to exploit animals. If yes, then it is necessary to decide in what way this should to be done. According to dictionary definitions, to exploit something is to utilize it and turn it to practical account, for example, to exploit a mine, an industry. This meaning has no pejorative connotations. To exploit people, however, is to use them only for profit, by any means possible. According to this definition, the verb to exploit is synonymous with <i>to abuse</i>, <i>to despoil</i>, <i>to pressure</i>, <i>to cheat</i>, and so on. This meaning has clearly pejorative connotations. The above definitions apply to things and people. But what about animals? Do they fall into the category of things people can take advantage of, or are they more similar to people, whom no one has the right to abuse? Some individuals will claim that animals are more like things and that human beings can use them for their own good. Others stress the fact that animals are living beings and deserve to be respected as such. Still others recognize animals as living beings deserving of respect, yet believe that people have the right to exploit animals for their own benefit (as in the first definition), to ensure a better way of being and

INTERMEDIATE OBJECTIVES	RELATED CONTENT
11.4 TO COMPARE the various attitudes against a moral standard.	• exploitation for the benefit of humankind (ecological, scientific, affective and aesthetic attitudes) • abusive exploitation (utilitarian, dominating and negative attitudes) In order to attain this objective, it is necessary to: ○ determine an appropriate moral criterion with respect to the exploitation of animals; ○ compare the different attitudes against this moral criterion. - Searching for a moral standard In trying to determine a moral criterion for evaluating possible attitudes towards animals, it is important to remember that the relationship between the earth's human and non-human species is highly complex. Furthermore, this moral criterion should be selected with modesty and wisdom: modesty in recognizing that there are many things beyond human understanding, and wisdom in selecting only the most essential elements. ○ Respect for life based on a biological link In light of the present knowledge about the creatures who inhabit the earth, respect for life should be used as the moral yardstick for evaluating people's attitudes towards animals. Humanity has long regarded this criterion as one of its most fundamental values. It is becoming increasingly evident that the biological link uniting humans and all other species must be recognized as the basis for this criterion. Expert opinion and a long tradition bear witness to the biological link. The fact that animal subjects are used for human research is evidence that an important biological link exists between them. Many animal species possess human-like morphological, physiological and histological features, and there are numerous behavioural similarities between humans and animals. All of this suggests that the life of animals--at least that of the higher mammals--is in many respects comparable to human life.

INTERMEDIATE OBJECTIVES	RELATED CONTENT
	Various dictionaries and encyclopedias have provided similar definitions of human beings over the past 100 years: • <i>Animal raisonnable qui occupe le premier rang parmi les êtres organisés, et qui se distingue des plus élevés d'entre eux par l'étendue de son intelligence et par la faculté d'avoir une histoire.</i> (Dictionnaire Littré, 1885) • <i>A man, woman, or child; person: Human beings are the only animals able to reason.</i> (Dictionary of Canadian English, The Senior Dictionary, 1957) • <i>... Homo (meaning the generic group of which H. sapiens is the only surviving species) and the Hominidae (an inclusive term meaning the zoological family of which Homo is one of the genera).</i> (Encyclopedia Britannica, 1973) • <i>Hominidae contains one living species, Homo sapiens, a large, erect, omnivorous terrestrial biped. Human's anterior dentition is greatly reduced and the brain greatly enlarged, features correlating with the highly developed manual dexterity.</i> (McGraw-Hill, Concise Encyclopedia of Science and Technology, 1982) • <i>A primate mammal of the species Homo sapiens, characterized by an upright posture on two feet, a highly developed brain, and the capacity for speech.</i> (Canadian Students' Dictionary, 1983) • <i>Superior to all other mammals; have only existed for a very short period when compared to fish.</i> (Harrap's Dictionary, 1984) The significant morphological, physiological and histological similarities between humans and certain animal species, and the way dictionaries define human beings, testify to the biological link uniting humans and animals. This biological link is the foundation for the criterion of respect for life, which should apply to animals.

INTERMEDIATE OBJECTIVES	RELATED CONTENT
11.5 TO JUDGE THE MORALITY of the exploitation of animals.	- Comparing attitudes against the moral standard In Table 1, each selected attitude is compared against the moral criterion of respect for life. Moral evaluation is never an easy task, and the present case is no exception. The reason for this is that moral judgment must take into account not only the action itself but also the intention, the circumstances and consequences involved. This being said, it is evident that all attitudes that aim to intentionally eliminate or cause unnecessary suffering to animals are immoral (Option 3). Similarly, attitudes that rank human existence at a level inferior to animals should normally be rejected (Option 1). All attitudes in Option 2 are considered morally acceptable; however, in practice, specific cases may raise many questions that need to be answered before making a correct moral judgment. The following serves as an example. - o According to many fishermen, seals are threatening to kill off the herring in the Saint Lawrence River seaway. The baby seal hunters of the Îles-de-la-Madeleine claim that by controlling the seal population, they are producing two positive effects: conserving the herring and ensuring their own subsistence. Greenpeace maintains that the seal hunt threatens to wipe out the seals and at the same time, disrupt the entire ecosystem. The two parties in this debate are promoting essentially the same attitude--an attitude of ecological concern. Through opposing means, both claim to be working to maintain an ecological equilibrium. The two parties are basically driven by the same motive. However, it is impossible to ascertain the morality of this situation without further examining the circumstances and consequences of their actions. - Does the controlled seal hunt of the Magdalene Islanders pose a real threat to the seal population? - How should we judge the actions of Greenpeace environmentalists? - What is the role of synthetic fur manufacturers in the seal-hunt debate?

Example of Comparison Table

ATTITUDES	BIOLOGICAL BASIS	RESPECT FOR LIFE
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OPTION 1

Idoltrous	Non-recognition of biological link. Animals are considered as gods, superior by nature to human beings.	Animal life is considered superior to human life.
Ethological	All species are biologically linked. Each creature is an embodiment of its race.	Unconditional respect for all species. Human survival not a priority.

OPTION 2

Ecological	All species are biologically linked as interdependent components that maintain an ecological equilibrium.	Each species is an ecosystem that is necessary for the survival of the ecological whole.
Affective	Undoubted biological link with pets. Link with other animals less obvious.	Respect for life of certain animals with which humans have a special relationship.
Aesthetic	Biological link is incidental standard. Beauty determines attitudes.	Respect for certain species of more obvious aesthetic interest.
Scientific	Biological link considered essential standard in experiments on non-human species.	Life of lower species serves the purposes of the higher. Qualitative judgement of life.

OPTION 3

Utilitarian	Non-recognition of biological link. Animals considered objects.	No respect for life. Animal species seen as economic objects (humans often included).
Dominating	Little recognition of biological link. Animals are outlet for human domination, aggression.	No respect for life. Domination over animals to be maintained by any means.
Negative or Indifferent	Non-recognition of biological link. Lack of interest in animals.	Lack of respect for life shown by destruction or indifference. Self-defence reaction unnecessary and based on ignorance.

Table 1

INTERMEDIATE OBJECTIVES	RELATED CONTENT
	- What would be morally correct in this situation? - How do we distinguish ethics from publicity? - Should a laissez-faire attitude be adopted towards the ecosystems of the seals, the herring and the Magdalene Islanders? - What form of life, if any, takes precedence over others? - By virtue of what? - Where is the happy medium in this debate? Should the seals allow the herring to live in peace? The Magdalene Islanders, the seals? The environmentalists, the Magdalene Islanders? Conclusion Human beings have always enjoyed playing the intriguing and highly complex game of moral justification: if one person wins, all the others lose. It is perhaps for this reason that people have established the game rule of reciprocity and equality. The ethical question now facing humanity is whether this rule should be extended to the earth's other living species. Obviously, there is no easy answer. In the meanwhile, to be moral, humans should treat other species with magnanimity and consideration. Would such an attitude preclude the exploitation of animals in the sense of the first definition, namely, using them to ensure a better way of being and way of living for humankind?

SECTION D

MOTIVATION TO MAKE MORAL DECISIONS AND TO TAKE MORAL ACTION

GENERAL OBJECTIVE

To become motivated to make moral decisions and to take moral action.

Motivation to make moral decisions and to take moral action

Morally educated persons... act in accordance with what they believe they should do, sometimes willingly... sometimes by force of will... (Underlying Principles, C-6)

General Objective 4

TO BECOME MOTIVATED to make moral decisions and to take moral action.

Motivation to make moral decisions and to take moral action leads individuals to make decisions and to act according to their moral judgements. The true meaning of motivation has evaded definition for years, and as a result, until of late, the topic has been largely ignored by contemporary philosophers and psychologists. Recent findings, however, have redeemed motivation as a respectable topic of research for specialists in the field of human development.

Moral education aims to help students gain a better understanding of the phenomenon of motivation and encourages them to use various means of increasing their motivation for making moral decisions and for taking moral action.

Terminal Objective

12. **TO APPLY various means of increasing their motivation to make moral decisions and to take moral action.**

1. Means of increasing motivation in the area of moral practice

Learners are the primary agents in their own moral education. They undergo an active process in which their personalities interact with the stimuli found in their environment... (Underlying Principles, C-3)

Terminal Objective

12. TO APPLY various means of increasing their motivation to make moral decisions and to take moral action.

Motivation is an endogenous dynamic energy that propels individuals to action, maintains this action and directs it to an end. This dynamic energy is largely determined by specific individual circumstances, namely, people's abilities and the environment in which they grow. Through the use of appropriate means, individuals can to some extent control the various internal and external stimuli vying for their attention, and thus assume their own level of motivation, according to their personal capabilities.

Moral education aims to help students apply certain means of enhancing their motivation for moral practice.

Intermediate Objectives

- 12.1 TO APPLY THEMSELVES to imitating morally correct behaviour.
- 12.2 TO APPLY THEMSELVES to realizing personal projects that are within their capabilities and that are morally justified.

INTERMEDIATE OBJECTIVES	RELATED CONTENT
12.1 TO APPLY THEMSELVES to imitating morally correct behaviour.	People's motivation to resolve to take specific action is reinforced when that action is approved by their milieu. For example, a young person will be all the more disposed to act with benevolence, courage and justice if such conduct is encouraged in his or her environment. Such support for moral motivation may be derived by means of imitating behaviours that reflect the fundamental needs of the moral frame of reference (autonomy, solidarity and a search for meaning). Below are the names of some prominent individuals whose actions may inspire others to a moral way of life. Naturally, these names are proposed as suggestions only; other models may be substituted to suit individual moral conscience. - Individuals whose actions have been morally inspiring to others • Dr. Wilder Penfield • Mahatma Ghandi • Carmen Quintana • Norman Bethune • Hellen Keller • Terry Fox • Dr. Gustave Gingras • Fernand Séguin • Naomi Bronstein • Diane Hébert • Desmond Tutu, etc. • Rick Hansen N.B. The related content proposes names of public figures. However, students are free to choose models for moral inspiration from among their relatives.
12.2 TO APPLY THEMSELVES to realizing personal projects that are within their capabilities and that are morally justified.	Motivation directs action towards an end. Because motivation is characterized by anticipation, a good way of increasing motivation for making moral decisions and for taking moral action would be to define and to carry out specific projects that contribute to a better individual and collective way of being and way of living. The following are a few suggestions for morally justified projects that can be carried out by the students. • making an active contribution to the protection of the environment;

INTERMEDIATE OBJECTIVES	RELATED CONTENT
	• thinking of ways within their means to help the most destitute in their surroundings; • rallying in support of victims of discrimination; • organizing cultural, sports or aesthetic activities in their milieu; • making a commitment to do their best at school; • shouldering their fair share of responsibilities at home; • finding democratic and peaceful ways of resolving interpersonal conflicts; • organizing a boycott against the most offensive programs on television, and so on.

CHAPTER THREE

**Breakdown of Terminal and Intermediate
Objectives and Related Content**

The preceding chapter described the content of the Moral Education program; Chapter Three divides this program content into four sections--three at the elementary level and one at the secondary level. This division is based on the latest research data and takes into account the conditions involved in applying the Moral Education program in Québec.

o The Development of the Child

The data referred to above pertains to the cognitive and social development of the child. While recent findings challenge some of the theories held by Piaget and his followers, there is still a significant amount of overlap among most of the different studies on the cognitive, social and moral development of children and adolescents.

It is generally recognized that children at the early elementary level are virtually incapable of considering abstract concepts such as equity, justice, intention and motivation, and that they gradually develop this ability up until grade 5 or 6, when they reach what is commonly referred to as the stage of *formal thought*. It is believed that children normally progress towards the stage of abstract reasoning at the secondary level.

Researchers also concur that the elementary level is a period when children progress from egocentrism to cooperation. During this time, they develop the need to interact with others, the desire to participate in group projects, the ability to place themselves in other people's shoes when considering a situation or question, and so on.

Lastly, it is well known that young children are inclined to spontaneously imitate the behaviour of the adults in their surroundings, especially those whom they love and admire. Similarly, it is known that as children approach adolescence, they become more distant in their relationships with adults, choose different role models and develop their own characteristics.

o Areas of Learning According to Cycle

The table at the end of this chapter divides the program's learning activities into four sections (3 at the elementary level, 1 at the secondary level). Before discussing this breakdown in detail, it is important to get a global perspective on the progress of learning described in the program. This perspective is appropriately based on the four areas of knowledge and skills presented in the underlying principles of the Moral Education program.

As already mentioned, the area of **conceptualization** is practically nonexistent in the first years of elementary school and develops gradually at the secondary level. **Objectification**, or the ability to objectify, manifested in the form of such skills as the ability to think of possible solutions to a problem, is shown to develop as early as the beginning of elementary school. Lastly, the ability to apply the process of moral evaluation in an integrated way does not begin to emerge until the Cycle-Two elementary level, and develops more fully at the secondary level.

In light of the above, it becomes evident that the two affective areas, **the appreciation of fundamental needs and the motivation to make moral decisions and to take moral action**, are the principal source of student learning at the early elementary level. As shown in the

table, the type of objectives and related content proposed in these two areas do in fact correspond more closely to the child's psycho-social development at the early elementary level. The proposed learning activities encourage students to discover the meaning of the fundamental needs through practice by observing the actions of real people and fictional characters portrayed in books and films, and on television, and by behaving in ways that are consistent with these fundamental needs. Furthermore, students are encouraged to draw inspiration from the moral conduct of individuals and celebrities whom they love and admire, and to carry out morally justified projects that are within their reach. While these two affective areas of learning are also considered important at the secondary level, they are given considerably more emphasis in the teaching of moral education at the elementary level.

o The Situation of Moral Education

Moral education is both an elective and a compulsory program. It is compulsory because every school year, all students enrolled in Québec public schools are required to receive a set number of hours in either moral education or moral and religious education/instruction. The program is elective because students and their families have the option of choosing between moral education and moral and religious education/instruction. This option may be exercised every year; therefore, the enrolment figures for moral education vary considerably from grade to grade, as shown in the table below for the 1989-1990 school year.

Elementary	grade 1	6 450
	grade 2	6 900
	grade 3	7 200
	grade 4	7 700
	grade 5	7 800
	grade 6	7 800
Secondary	grade 1	13 000
	grade 2	16 000
	grade 3	19 000
	grade 4	19 500
	grade 5	16 500

The figures presented in the above table have remained fairly constant over the past five years. It is fair to conclude, therefore, that 60% of students who chose moral education in Secondary III were not enrolled in the course at the elementary level. Owing to this factor, the breakdown of the objectives and related content allows for a review of some essential learning activities at the secondary level. Also, it should be noted that because there is a fair discrepancy between the figures for urban schools and the outlying regions, the program's distribution table would have to be adjusted to reflect local needs.

o Breakdown of Objectives and Related Content

The breakdown of the objectives and the related content is based on a conception of spiral learning. Spiral learning related to knowledge and concepts occurs in two ways: by furthering the students' understanding of the more important or complex notions that appear in the distribution table more than once, or by enlarging the field of notions. Spiral learning with regard to skills and attitudes is self-evident: it normally begins at the elementary level and continues to develop throughout secondary school; moreover, as frequently mentioned, the development of attitudes and skills is a lifelong process.

The content is presented in table form and states:

- the general objective for the specific section
- the terminal (T.O.) and intermediate objectives (I.O.) and elements of the related content; the elements are introduced by a dash (-), the terminal and intermediate objectives are identified in their respective columns by a figure corresponding to their number in the program.

The four columns of boxes on the right-hand side of the table represent the four sections of the program spanning elementary school and Cycle One of secondary school. The content for elementary school was divided into three sections because the majority of people consulted felt this was a more realistic breakdown than the two-cycle system.

The general and terminal objectives are all compulsory. Elements of the related content can be either: compulsory elements are indicated by shaded boxes, optional elements are represented by unshaded boxes. The intermediate objectives are all optional.

Three different symbols are used to mark the level of elementary or secondary school at which the learning objectives should be achieved: dots and circles (• ° ○ 0) for terminal objectives, the asterisk (*) for the related content and an arrow (→) for intermediate objectives.

(• ° ○ 0) Dots and circles are used only for **terminal objectives** to indicate the level at which these learning objectives should be pursued. The size of the circle indicates the relative degree of mastery that students should be able to attain according to their level of development. For example, the dot (•) may be used to indicate that only a small portion of the objective should be mastered, or that only partial mastery of the entire objective is required; mastery of this objective would be furthered pursued in secondary, cycle two as a function of the students' new experience.

(*) The asterisk is used for **elements of the related content**. It basically shows the breakdown of **knowledge** and **concepts** and indicates the level at which a particular notion should be mastered. The asterisk normally appears only once; however, for more important or complex notions, which are covered in more than one section, the asterisk appears in more than one box.

(→) The arrow is used for **intermediate objectives** expressing **attitudes** and **skills**. The arrow appears only once for every given objective, to indicate the initial stage of the development of an attitude or skill. Even if the arrow is not shown in subsequent years, it is understood

the learning continues until the end of secondary school, and even beyond.

SYMBOL	EXPLANATION
• ° ○ 0	Terminal objectives
*	Related content: knowledge & concepts
→	Intermediate objectives expressing an attitude or skill
	Compulsory related content

T.O.	I.O.	General objective 1a: TO UNDERSTAND some of the major aspects of moral phenomena in terms of the nature and purpose of morality.	1-2	3-4	5-6	1-2
1	TO DESCRIBE the underlying principles of morality.					0
		1 TO EXPLAIN that morality is a universal phenomenon. _____				
		-Morality, a reality that pervades all time and space _____				*
		-Morality, a reality that varies in time and space _____				*
		2 TO PRESENT some for justifications morality. _____				
		-Human beings and taking charge of life _____				
		-Human beings and interdependence _____				
		-Human beings and the need for meaning _____				

T.O.		I.O.		General objective 1a: TO UNDERSTAND some of the major aspects of moral phenomena in terms of the nature and purpose of morality.				1-2	3-4	5-6	1-2	
2	TO DESCRIBE morality as a process that leads to a moral judgement.			☐	☐	☐	☐	☐	☐	☐	☐	
	1	TO SPECIFY the meaning of the word <i>process</i> in relation to morality.										
		- The concept of <i>process</i> in general			☐	☐	☐	☐	☐	☐	☐	
		- In relation to morality			☐	☐	☐	☐	☐	☐		
					☐	☐	☐	☐	☐	☐		
	2	TO DESCRIBE briefly the psychic operations that enable an individual to make moral judgements.										
		- The role of reason and intuition in the formulation of moral judgements			☐	☐	☐	☐	☐	☐		
		- Moral judgement			☐	☐	☐	☐	☐	☐		
					☐	☐	☐	☐	☐	☐		
	3	TO DEMONSTRATE the importance of communication in making a moral judgement.										
- Direct and indirect exchange of ideas with others, an essential condition to sound moral judgement			☐	☐	☐	☐	☐	☐				

T.O.	I.O.	General objective 1a: TO UNDERSTAND some of the major aspects of moral phenomena in terms of the nature and purpose of morality.	1-2	3-4	5-6	1-2
------	------	--	-----	-----	-----	-----

3	TO DESCRIBE the key characteristics of a moral frame of reference.				
1	TO DEFINE the expression <i>moral frame of reference</i> .				
	- The notion of a moral frame of reference				
	- Distinguishing between the fundamental and practical side				
2	TO DESCRIBE some fundamental elements of a moral frame of reference.				
	- A conception of humanity: fundamental needs				
	- Values				
	- Principles				

T.O.	I.O.	General objective 1a: TO UNDERSTAND some major aspects of moral phenomena in terms of the nature and purpose of morality.	1-2	3-4	5-6	1-2
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3	TO DESCRIBE some practical elements of a moral frame of reference. - Norms - Rules - Laws - Human rights - Duties - Prohibitions	☐ ☐ ☒ ☐ ☐ ☒ ☐ ☐ ☐ ☐ ☐ ☒ ☐ ☐ ☒ ☐ ☐ ☐ ☐ ☒ ☒ ☐ ☐ ☐
4	TO DESCRIBE some dynamic aspects of a moral frame of reference. - The moral frame of reference can change - Distinguishing between the public and the private domain	☐ ☐ ☐ <input style="text-align: center;" type="checkbox"/> • ☐ ☐ ☐ <input style="text-align: center;" type="checkbox"/> •

T.O.	I.O.	General objective 1a: TO UNDERSTAND some major aspects of moral phenomena in terms of the nature and purpose of morality.	1-2	3-4	5-6	1-2
4	TO DESCRIBE what is meant by the regulation of conduct in a moral context.					0
		1 TO EXPLAIN what is meant by <i>conduct</i> in the expression <i>regulation of human conduct</i> .				
		- Daily conduct: actions, activities and behaviours				*
		- Human existence in the widest sense: our origin, direction and purpose				
		2 TO DESCRIBE the regulation of conduct as a search for equilibrium.				
		- Internal tension and the search for equilibrium				*
		- Managing external tension and the search for equilibrium				*

T.O.	I.O.	General objective 1b: TO UNDERSTAND some major aspects of moral phenomena in terms of the moral frame of reference of their milieu.	1-2	3-4	5-6	1-2
5		TO DESCRIBE how past moral experience exerts an influence on the moral frame of reference of their milieu.	☐	☐	☐	☐
	1	TO SPECIFY the meaning and scope of the term <i>milieu</i> in the expression <i>moral frame of reference of their milieu</i> .				
		- Informal groups: family, religion, organizations, clubs, and so on	☐	☐	☐	☐
		- Formal groups: municipality, province, country	☐	☐	☐	☐
	2	TO DESCRIBE briefly some moral belief systems.				
		- Distinguishing between religious and anthropocentric moral belief systems	☐	☐	☐	☐
		- Examining certain moral belief systems	☐	☐	☐	☐
	N.B.	A list of religious and non-religious belief systems is suggested in the program's related content. It is up to each group to determine which of these moral belief systems it wishes to study, depending on the personal interests and experiences of the students.				
	3	TO IDENTIFY some links between the moral frame of reference of their milieu and certain moral belief systems.				
		- The influence of moral belief systems on the moral frame of reference of their milieu	☐	☐	☐	☐
	N.B.	The remarks made in 5.2 apply equally to 5.3.				

T.O.	I.O.	General objective 1b: TO UNDERSTAND some major aspects of moral phenomena in terms of the moral frame of reference of their milieu.	1-2	3-4	5-6	1-2
6	TO DESCRIBE the relationship between the Charter of Human Rights and Freedoms and the moral frame of reference of their milieu.		☐	☐	<input type="checkbox" value="o"/>	<input type="checkbox" value="o"/>
1	TO SITUATE the Charter of Human Rights and Freedoms in a historical perspective.					
	- Important stages in the development of human rights		☐	☐	☐	<input type="checkbox" value="•"/>
	- The story of the Québec Charter of Rights		☐	☐	<input type="checkbox" value="•"/>	☐
2	TO IDENTIFY the underlying values and principles of the Charter of Human Rights and Freedoms.					
	- Values and principles: dignity, equality, justice and peace, reciprocity		☐	☐	<input style="background-color: #cccccc;" type="checkbox"/>	☐

T.O.

I.O.

General objective 2: TO VALUE the fundamental needs for autonomy, solidarity and a search for meaning.

1-2

3-4

5-6

1-2

7

TO EXPLAIN the importance of autonomy for human fulfilment.

☐☐ o☐☐

1 TO SPECIFY the meaning of *autonomy* in the context of morality.

- In standard usage

☐☐ *☐☐

- In the context of morality

☐☒☐☐

2 TO ESTABLISH A LINK between the unique nature of human beings and their need for autonomy.

- From a physical outlook

☐☒☐☐

- From a psychic outlook

☐☒☐☐

3 TO PRESENT freedom as a necessary condition for exercising human autonomy.

- Freedom makes autonomy possible.

☐☐☐☐ *

- Freedom makes autonomy necessary.

☐☐☐☐ *

T.O.

I.O.

General objective 2: TO VALUE the fundamental needs for autonomy, solidarity and a search for meaning.

1-2

3-4

5-6

1-2

4 TO APPLY different ways of developing their personal autonomy.

☐☐☐☐

- Controlling physiological needs

- Controlling psychic, emotional and intellectual needs

- Controlling social needs

5 TO GIVE EXAMPLES of values that convey the fundamental need for autonomy.

- Identifying values linked to the fundamental need for autonomy

☐☒☐☐

- Examples taken from everyday life

☐☐☐☐

- Examples taken from the creative arts

☐☐☐☐

T.O.	I.O.	General objective 2: TO VALUE the fundamental needs for autonomy, solidarity and a search for meaning.	1-2	3-4	5-6	1-2
8		TO EXPLAIN the importance of solidarity for human fulfilment.	☐	☐	☐	☐
	1	TO SPECIFY the meaning of <i>solidarity</i> in the context of morality.				
		- De facto solidarity	☐	☐	☐	☐
		- Solidarity as a value	☒	☐	☐	☒
	2	TO DESCRIBE how evidence of de facto solidarity is manifested among human beings.				
		- The genetic link	☐	☐	☐	☒
		- The biological link	☒	☐	☐	☐
		- The material link	☐	☐	☐	☒
		- The historical link	☐	☐	☐	☐

T.O.	I.O.	General objective 2: TO VALUE the fundamental needs for autonomy, solidarity and a search for meaning.	1-2	3-4	5-6	1-2
	3	TO APPLY different ways of increasing solidarity. - Social relationships - Interpersonal relationships - Interactions with other living beings - Interactions with matter	→			
	4	TO DESCRIBE some of the difficulties inherent in human solidarity. - Conformity - Delinquency as a rejection of social interaction				*
	5	TO GIVE EXAMPLES of values that convey the fundamental need for solidarity. - Identifying values related to the fundamental need for solidarity - Examples taken from everyday life - Examples taken from the creative arts				*

T.O.	I.O.	General objective 2: TO VALUE the fundamental needs for autonomy, solidarity and a search for meaning.	1-2	3-4	5-6	1-2
------	------	--	-----	-----	-----	-----

9	TO EXPLAIN the importance of a search for meaning for human fulfilment.	☐	☐	<input type="checkbox" value="o"/>	<input type="checkbox" value="o"/>
1	TO DEFINE the scope of the word <i>meaning</i> in the context of morality.				
	- Meaning: an attempt to understand, explain and justify daily conduct and purpose in life	☐	☐	<input type="checkbox" value="shaded"/>	☐
2	TO EXPLAIN why people have a need to justify their actions.				
	- The need to be accountable for their actions: • to themselves • to others	☐	☐	<input type="checkbox" value="shaded"/>	☐
3	TO EXPLAIN people's need to anticipate what will become of them.				
	- Human beings set goals and make plans	☐	☐	<input type="checkbox" value="shaded"/>	☐
	- Human beings wonder about their origins and their purpose in life	☐	☐	<input type="checkbox" value="shaded"/>	☐

T.O.

I.O.

General objective 2: TO VALUE the fundamental needs for autonomy, solidarity and a search for meaning.

1-2

3-4

5-6

1-2

4 TO GIVE EXAMPLES of values that convey the fundamental need to search for meaning.

- Identifying values related to the fundamental need to search for meaning



- Examples taken from everyday life



- Examples taken from the creative arts



5 TO APPLY some of the values that convey a search for meaning in their daily lives.



T.O.

I.O.

General objective 3: TO EVALUATE the morality of certain realities.

1-2

3-4

5-6

1-2

10

TO DESCRIBE how to determine what can be evaluated in terms of morality.

☐☐☐

0

1

TO DESCRIBE two types of realities that can be evaluated in terms of morality.

- Action

☐☐☐☒

- The moral frame of reference

☐☐☐☒

2

TO PRESENT a criterion that can be used to establish whether a moral evaluation is warranted.

- Incompatibility between a moral frame of reference and an action

☐☐☐☒

- Incompatibility between the elements of a moral frame of reference

☐☐☐☒

T.O.	I.O.	General objective 3: TO EVALUATE the morality of certain realities.	1-2	3-4	5-6	1-2
11	TO APPLY a process of moral evaluation. N.B. In T.O. 11, the process of moral evaluation (as described in the related content for T.O. 10) is applied to the issue of the exploitation animals. It is the skills that are important, not the subject matter.		•	◦	◦	◦
	1	TO ISOLATE a moral issue dealing with the exploitation of animals.			→	
	2	TO DESCRIBE some possible attitudes towards the exploitation of animals.	→			
	3	TO CLASSIFY the various attitudes.		→		
	4	TO COMPARE the various attitudes against a moral standard.			→	
	5	TO JUDGE THE MORALITY of the exploitation of animals.			→	

T.O.	I.O.	General objective 4: TO BECOME MOTIVATED to make moral decisions and to take moral action.	1-2	3-4	5-6	1-2
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12	TO APPLY various means of increasing their motivation to make moral decisions and to take moral action.	☐	☐	☐	☐
1	TO APPLY THEMSELVES to imitating morally correct behaviour.	☐	☐	☐	☐
2	TO APPLY THEMSELVES to realizing personal projects that are within their capabilities and that are morally justified.	☐	☐	☐	☐

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