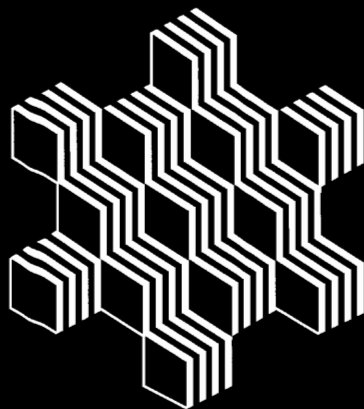


Secondary School Curriculum



MORAL EDUCATION

CYCLE TWO

SECONDARY

Secondary School Curriculum

SECONDARY

MORAL EDUCATION CYCLE TWO

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A handwritten signature in black ink, reading "Claude Ryan". The signature is written in a cursive, flowing style with a large initial "C".

Claude Ryan
Minister of Education

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FOREWORD

This program has been developed for all secondary school cycle two students enrolled in moral education courses, regardless of the type of school they attend--public or private, francophone or anglophone, Catholic or Protestant.

It replaces the **Programme optionnel d'enseignement moral** that was officially approved in June 1977,¹ and the **Programme de formation morale pour les élèves exemptés de l'enseignement religieux au secondaire**, approved for field testing in November 1977.² At that time, two programs in moral education for secondary school cycle two students were required because of the regulation concerning exemption (cf. **Regulation of the Catholic Committee**, 1974, Sections 14, 15 and 16). Subsequent amendment of this regulation revoked the right to exemption and replaced it with a compulsory option for the Catholic sector in the form of a specific program developed in keeping with the "young tradition" of moral education in Québec.

The New Legal Context of the Program

On June 8, 1983, the **Regulation of the Catholic Committee of the Conseil supérieur de l'Éducation Respecting Confessional Educational Institutions Recognized as Catholic** was amended by a decree in council.³ This regulation, enacted in June 1967, had been reintroduced with minor amendments in June 1974.

¹ Québec, ministère de l'Éducation, Service de l'enseignement catholique, **Programme optionnel d'Enseignement moral, introduction générale**, Code 16-3704-02 (Québec: ministère de l'Éducation, 1977).
Programme et Guide d'apprentissage, Secondary III, Code 16-3704-02 (Québec: ministère de l'Éducation, 1977).
Programme et Guide d'apprentissage, Secondary IV, Code 16-3704-03 (Québec: ministère de l'Éducation, 1977).
Programme et Guide d'apprentissage, Secondary V, Code 16-3704-04 (Québec: ministère de l'Éducation, 1977).

² Québec, ministère de l'Éducation, **Programme de Formation morale pour les élèves exemptés de l'enseignement religieux au secondaire** (Québec: ministère de l'Éducation, 1977) (pilot version), Secondary III, Code 16-3733; Secondary IV, Code 16-3734; Secondary V, Code 16-3735.

³ Decree concerning the **Regulation Amending the Regulation of the Catholic Committee of the Conseil supérieur de l'Éducation Respecting Confessional Educational Institutions Recognized as Catholic**, Code 1177-83 (Québec: ministère de l'Éducation, 1983).

1. The Regulation of the Catholic Committee of the Conseil supérieur de l'éducation Respecting Confessional Educational Institutions Recognized as Catholic (R.R.Q., c. C-60, r. 2) is amended by replacing sections 9 to 12 by the following:
 9. At the elementary level, a minimum of 120 minutes per week of 5 days and at the secondary level an average of 100 minutes per week of 5 days must be devoted to a religious instruction programme or to a moral education programme. In both cases, the said time must be apportioned according to an arrangement and rhythm appropriate to the teaching of this discipline, to the needs of the students and to the teaching project of the institutions.
 10. During each year of study at the elementary and secondary levels, the school offers a choice between a course in Catholic religious instruction and a course in moral education.
 11. At the elementary level and during the first two years at the secondary level, the parents or tutors annually make that choice for the child at the time of this enrollment. During the other years at the secondary level, after he has obtained the consent of his parents or tutors, the minor student himself makes that choice.
 12. Where the number of students enrolled in the course in Catholic religious instruction or in the course in moral education is less than 15 students, the school must organize a course or provide a teaching support service that complies with the Catholic religious instruction programme or the moral education programme and the requirements of Section 9.
2. Sections 14 and 16 of this regulation are revoked.
3. This regulation applies as of September 1, 1983 in the schools determined by the school authorities. It applies in all schools as of September 1, 1985.

These amendments have had a direct impact on the conditions under which the secondary school cycle two program will be given and taken. Section 11 gives young people some responsibility by allowing them to choose to take the Moral Education program with the approval of their parents or guardians. Section 12 makes it obligatory to offer the program regardless of the size of the target group. Educational organization will have to be adapted to meet this requirement. Section 9 prescribes an average of 100 minutes per school week for moral education, which is the same amount of time as that prescribed for religious instruction. This section provides for some latitude in the scheduling of the Moral Education program.

For confessional educational institutions recognized as Protestant, the September 1975 **Regulation of the Comité protestant** still applies. The Moral Education program comes under a regulation concerning exemption from Protestant moral and religious education programs (cf. Section 11 of the **Regulation of the Comité protestant**).

INTRODUCTION

This document comprises two parts:

1. GENERAL ORIENTATIONS OF THE PROGRAM
2. CONTENT OF THE PROGRAM

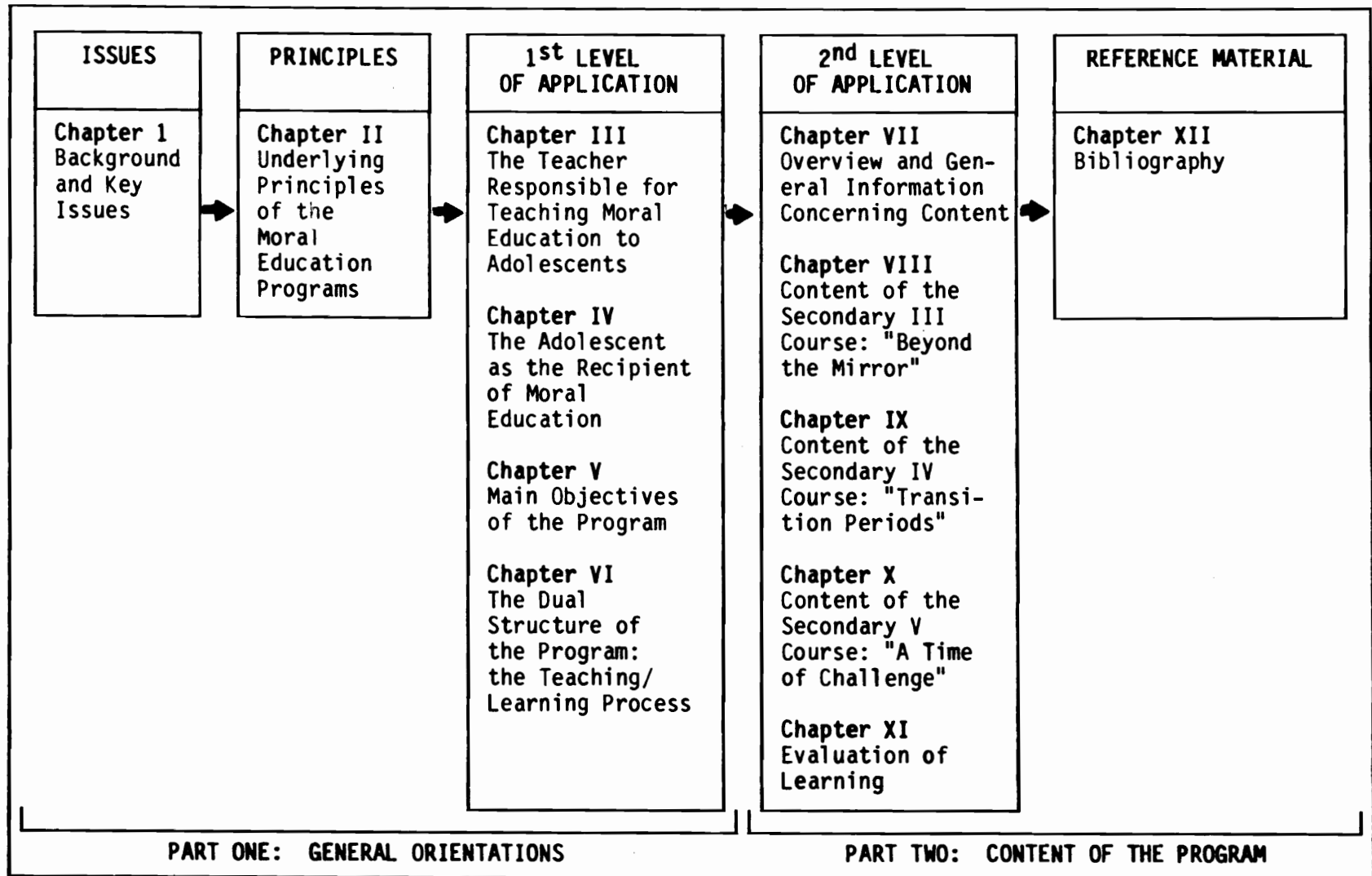
The first part begins with a chapter that discusses the background and key issues concerning moral education. The second chapter presents a number of principles, in the form of statements, which underlie the elementary and the secondary school Moral Education programs.

Subsequent chapters on the teacher, the adolescent, the main goals and objectives, and the teaching/learning approach used in the program, describe practical ways in which the underlying principles can be applied in the second cycle of secondary school.

The second part of the document covers another level of practical application. It presents the program objectives and content for the third, fourth, and fifth years of secondary school. The final chapter contains a bibliography.

Table I

Organization Chart of the Secondary School Cycle Two Program



PART ONE**GENERAL ORIENTATIONS OF THE PROGRAM**

CHAPTER I - BACKGROUND AND KEY ISSUES

CHAPTER II - UNDERLYING PRINCIPLES OF THE MORAL EDUCATION PROGRAMS

CHAPTER III - THE TEACHER RESPONSIBLE FOR TEACHING MORAL EDUCATION TO ADOLESCENTS

CHAPTER IV - THE ADOLESCENT AS THE SUBJECT OF MORAL EDUCATION

CHAPTER V - MAIN OBJECTIVES OF THE PROGRAM

CHAPTER VI - THE DUAL STRUCTURE OF THE PROGRAM: THE TEACHING/LEARNING PROCESS

The first part of this document is designed to form the backdrop for teaching the program. To use another metaphor, it is the soil in which the program will take root and grow. A number of different topics are covered.

It begins with an outline of the key issues, in which a number of questions are examined from different perspectives.

The focus in this first part is on the set of premises, principles and broad concepts which form the basis of the program. Specialists and educators are agreed that the question of fundamental principles and criteria is of primary concern to any prospective moral education teacher.¹ Young people require their teachers to be straight and open with them. They have little respect for irrelevant assertions that are unwarranted, a priori or self-evident. To meet their students' needs, teachers have to start "from scratch" to reconsider afresh questions that have already been "settled." This involves re-evaluating everything they think they know about good and evil, about human beings and their capacity to reason, their freedom, their physical, social and spiritual condition, their place and role in the universe, the direction in which they are evolving, the meaning of their lives, their goals, and so on. In other words, teachers need to be able "to say where they are speaking from, to whom they speak, and of what they speak." The discussion of basic principles provides an opportunity for teachers to reconsider these important questions and to reappraise the way in which they carry out their task.

The section on basic principles concludes with some concrete reflections concerning the teacher who is responsible for teaching moral education and the adolescent who will receive this instruction. Finally, the main objectives (global objective, goals, general objectives for the year) and the teaching/learning process for the program are described.

¹ Cf. G.-M. Bertrand, "Principes ou postulat d'un enseignement moral" in *Cahiers de Recherches éthiques*, 2, 1976, pp. 59-64.
Cf. also the thesis of J. Le Du, in *Jusqu'où iront-ils?* (Paris: Chalet, 1974).

CHAPTER I: BACKGROUND AND KEY ISSUES

The development of a program in a given educational discipline is contingent upon the political and administrative will of those who prepare, evaluate, implement and support it. The different individual and collective needs which provided the impetus and the rationale for developing the Moral Education program are covered in this chapter.

The discussion of key issues gives the reasons behind the choice of objectives, content, teaching/learning approach and other aspects of the program.

These issues are examined from three different but interrelated perspectives, ranging from the general to the particular: society, the school and the discipline itself. A very broad informal needs assessment was made of the existing situation and of the desired situation from each of these perspectives.

The first chapter ends with some remarks concerning the expression chosen to summarize the goals of the program and describes some of the conditions for implementing the program.

A - Society: "The Moral Crisis"

1. "The Turmoil of the Ethical Gyroscope" and "The Hemorrhage of Meaning"

These provocative expressions, the first of which comes from an image created by D. Riesman and the second by F. Dumont, are illustrative of what has become an oft-heard and trite statement, "There is no longer any morality." While this complaint is not new, the symptoms of this moral crisis have never before been described as frequently as they have in the past decade. Some of the most commonly discussed symptoms are briefly touched on here.

- The diversity and contradiction in our discourses and "ideologies": the history of Western thought shows that modern thinking, which originated in the Age of Enlightenment, has put an end to the belief in absolutes and has been instrumental in bringing about the breakdown of norms and meaning. In Québec, much has been said and written about the process of secularisation and, later, of pluralization which has destroyed public consensus on basic "truths." It sometimes seems that we look at our world today through a kaleidoscope.
- The alienating and levelling influence of the media: on the one hand, the media have become, in the words of M. McLuhan, a technological replacement for personal conscience: "The radio or the newspaper says..." On the other hand, these media reduce everything to one level and trivialize all information, thereby promoting a disregard for law and ethical standards.
- The proliferation of "opinions" and the equating of opinion with truth: a person has only to make a statement to have it accepted as the truth. "It is his opinion." Thus, acceptance of others is often confused with uncritical acceptance of everything they say or do.
- Emphasis on consumption, on owning, on pleasure for pleasure's sake, on false expectations, and so on: this can lead to pure indifference and to a decline in the setting of worthwhile goals and the undertaking of creative enterprises.

- In a more general way, the triumph of narcissism in the form of a certain authority of self and the shift of many aspects of human activity from the public to the private domain: authenticity prevails over reciprocity, self-understanding over understanding of others.
- At another level, the discrepancy between what is said or written and what is experienced or achieved: comments are heard about the absurdity of some of the speeches made by political, administrative, trade union and religious leaders.
- The inability to find adequate solutions to the new problems created by scientific and technical discoveries and by a growing world population: according to Friedman, this inability can be explained by the disparity between man's technical capacity and his wisdom. This is an appropriate place to mention some of the major challenges facing the contemporary moral conscience: national affirmation and international recognition, development of, and responsibility for, the environment, technical progress and social progress, public welfare and private welfare, national security and the arms race, information and computerization, the protection of society and the prison system, scientific research and genetic engineering, conformity to norms and the right to dissent, and so on.
- Widespread and continual violence in different forms: there is physical violence (criminal acts, terrorism, armed conflict, violence in the family, animal abuse, pollution and despoiling of the environment); psychological violence (exploitation of the "market of human suffering," the proliferation of advertisements, the enticement of false dreams); social violence (segregation, marginal existence, lack of urban planning); spiritual violence (proliferation of sects, political or trade union oversimplification, promotion of anti-heroes, use of the heroic model to express collective values and aspirations). But in the final analysis, it is the trivializing of everything that is even more disturbing than the escalation of violence.

To sum up, taken together these symptoms depict a society which, in the words of Einstein, is characterized by "the perfection of means and a confusion of goals." It could be said that we are confronted, on a world scale, with a mammoth problem which can be subdivided into four specific problems:

- . An ecological problem: human beings seem to have forgotten that they live in a world where they have an interdependent relationship with all living things and, indirectly, with all nonliving things;
- . A societal problem: human beings seem to have lost sight of their sense of community;
- . A problem concerning human behaviour: human beings seem to have forgotten that every individual act or decision has consequences for other persons, for society, for the environment, and so on;
- . A universal problem: human beings do not seem to realize that they are the main agents in the humanizing process.¹

This depressing picture, however, has a brighter side because, as observers have pointed out, times of moral crisis are also "times for moral solutions." And so we have a situation in which "there is no longer any morality" and yet never before has there been so much discussion on moral issues: editorials, letters to the editor, open lines, political and trade union speeches, and so on. These are signs of a renewed interest in morality, if not the appearance of an "ethical resistance."

2. "Reinventing Morality"² Through a Dual Movement

Morality will be revitalized through the dual trend of self-centring and other-centring, of self and society, in a balance that has yet to be determined.

The self-centring movement focuses on the individual as the moral agent. With the questioning, criticism, and breakdown of traditional supports (institutions, norms, principles, values), people find that they are thrown back on their own resources and forced to rely on themselves. In terms of the moral crisis, the first trend fosters a return to individual conscience based on autonomy in its widest sense. It is here

¹ Cf. Québec, ministère de l'Éducation, Y. Bertrand and P. Valois, *Les options en éducation* (Québec: ministère de l'Éducation, 1982), p. 112.

² M. Blais, *Réinventer la morale* (Montréal: Fides, 1977).

that concepts like moral creativity, self-realization, and internalization of ethics come into their own. This first trend is rooted in the conviction that all individuals have within themselves the basic tools needed to find solutions to the major challenges of our times:

The moral crisis is primarily a crisis of conscience and therefore the solution should focus on individual development rather than the introduction of systems. It is by encouraging everyone to determine their own life goals and to realize their potential as humans that they will have sufficient moral fortitude to face the contradictions of the post-industrial society.¹

This movement preceded the other and was part of the "catch-up ideology" in Québec, which influenced the thinking and the achievements of the Quiet Revolution. Québec's efforts to achieve modern industrial status required changes in two interrelated areas: the development of science and technology and the valorization of the individual. To achieve the latter, it was necessary for individuals to establish their identities, to gain personal freedom, to undergo a personal revolution, and to develop self-esteem.² The natural consequence of this movement can be seen today in the development of a pluralist outlook and respect for others.

The second movement is more recent. In the context of a growing awareness that our society is facing a time of decreased affluence (one has only to look at the different socio-economic problems which plague the West), this second trend is an effort to respond to the moral crisis by focusing on the need to arrive at a modicum of consensus on major goals in order to try to plan and to build a world which places greater value on the rights of human beings. After the recognition of rights comes recognition of obligations. This requires a reversal of values. In fact, the analysis of current ethical thinking points up the need for a collective consensus. This solution should be in keeping with the basic requirements expressed in the different charters and declarations of human rights, or with the promotion of values of, respect for, and quality of, life, survival, solidarity, the search for peace, and so on.

¹ Programme de formation morale, *Instruction générale*, p. 3, D.G.D.P., (Working Document). (This citation is a free translation.)

² Québec, ministère de l'Éducation, Conseil supérieur de l'éducation, J. Proulx, "L'idéal culturel du bon sauvage" in *Le projet éducatif québécois* (Québec: ministère de l'Éducation, 1980), pp. 19-28.

If these two trends were allowed to develop unchecked, the first could lead to individualism and subjectivism, and the second to manipulation and interventionism. However, it is possible to identify in these trends, providing they evolve together in equilibrium, a rich and promising dual dynamic which should help Western society in its difficult search for solutions.

To sum up, the moral crisis has made it possible to determine a dual goal--the development of individual and of collective responsibility which is the focus of the secondary school cycle two Moral Education program. This program, then, is designed to be more than simply a preventive program. The major neuroses and shortcomings of our societies are serious enough to justify major educational intervention; the rationale for the program comes directly from this dual movement which is seeking to answer the fundamental ethical problems of our times. Essentially, the aim of the program is FORMATION, in the sense of balanced development toward self-realization of the individual and the establishment of a communal life that is satisfactory for everyone.

This program is addressed to young people who are also affected by the crisis of goal definition of a society in the grip of socio-economic problems.¹ In contrast to adults, young people are often less well-equipped to cope because, in general, they have not read widely enough to understand the situation nor have they developed a sufficiently integrated frame of reference to guide them.

The media have been, and still are, bringing to light the most brutal manifestations of this crisis among the young, with reports of suicides and marginal situations. However, for most young people the situation is less dramatic: they find themselves in a turmoil of conscience which makes it hard for them to discern values. In a world that presents so many difficulties, it is very tempting for the young to retreat into themselves, to be drawn to "guides" as an answer to their strong need to find something with which they can identify and to which they can pledge their loyalty, to adopt a laissez-faire approach in thought and action, or perhaps simply to find refuge in the pleasure-oriented life promoted by our consumer society.

¹ A UNESCO study of the trends among youth in the eighties highlighted a number of key terms used to describe the fate of the young in this decade: deprivation, unemployment, over-qualification, anxiety, defensive attitudes, pragmatism, and ultimately, subsistence and survival. (Cf. UNESCO, *Tendances de la jeunesse dans les années 80*, Paris, 1980.)

The Moral Education program must take these different aspects of the social context into account in its attempt to become an agent of TRANS-FORMATION, by drawing on the two trends and by being aware of its own limitations. In short, its purpose is to ensure that the young will not simply be a "silently lucid generation,"¹ but that, born of change and through change, they will be able to develop fully the new seeds they carry within them.

B. School: A Springtime of Challenge and Hope

1. The Situation in the Schools

The moral crisis affects all of the different institutions which underlie and support society, and in particular, educational institutions. Célestin Freinet said that the real scandal with regard to school was that there was no scandal. Her spirit may rest in peace. The scandal has occurred. The school has joined the ranks of those who are in the line of fire. Among other things, it is blamed for the ambiguity, if not the contradiction, of its goals, and for the gap, which is sometimes profound, between its avowed aims and what it actually achieves.

What is the aim of the school, or more particularly, of its curriculum? This concern prompted the question asked many centuries ago of the king of Sparta, "What should we teach the young?" The answers are many and not always compatible. Should the focus be on what is required to be a learned person, or what is required to be a technician or a specialist, or again, what is required to be a human being, or to be a citizen? The four main educational paradigms may be illustrated by the following verbs: to have, to do, to be, and to find one's place.²

According to official publications, the focus in Québec has been on the third paradigm. But while the stated educational aims place priority on the balanced development of the whole person, the actual organization and practices in the schools make it difficult, if not impossible, to achieve this laudable goal.

¹ Québec, ministère de l'Éducation, Dumas, L., G. Rochais, H. Tremblay, *Une génération silencieusement lucide?* (Québec: ministère de l'Éducation, Service de la recherche, 1982), p. 78. (This citation is a free translation.)

² Québec, ministère de l'Éducation, *Les options en éducation* (Québec: ministère de l'Éducation, 1982), p. 163. (This citation is a free translation.)

Official literature on Québec schools abounds with critical statements which confirm this gulf. Two documents should be mentioned in this regard. The first is the white paper, *The Québec School, A Responsible Force in the Community* which calls for completion of the school reform initiated during the Quiet Revolution. The paper opens with a long list of "problems to be solved and expectations to be fulfilled." Some of these are: the fragility and instability that affect the very life of the school, the often inordinate size of schools and the problem of humanizing them, the difficulty in recognizing school personnel as teaching professionals, the limited democracy in the school, school boards that are more concerned with administration than pedagogy and that are cut off from the community, the ministère de l'Éducation's focus on concerns which are often more technocratic and administrative than educational and pedagogical.¹ The second document is one prepared by the Conseil supérieur de l'éducation on secondary schools:

All the schools where they [the young] have spent their youth have in common a certain number of alienating tendencies, which are more or less apparent: the barrenness of the physical environment, the depersonalization of systematic learning, and, as a consequence, increasing specialization of all aspects of student life, the breakdown of relationships, and running through all of these, the underestimation of the inexhaustible resources which the student population, itself, represents.²

Why then have schools at all? The findings are serious and would seem to merit the solution suggested by Ivan Illich in *Deschooling Society*. However, here again, there is a brighter side to the picture, as illustrated by the image used by the Conseil supérieur de l'éducation to describe school life: "A springtime of challenge and hope." The reply given by the king of Sparta to the question: "What should we teach the young?" still pertains today: "What they must do as humans."

¹ Québec, ministère de l'Éducation, *The Québec School, A Responsible Force in the Community*, Chap. II (Québec: ministère de l'Éducation, 1982), pp. 19-33.

² Québec, ministère de l'Éducation, *Annual Report 1979-1980*, Conseil supérieur de l'éducation, *La place de l'étudiant dans l'institution scolaire* (Québec: ministère de l'Éducation). Cf. also, Report to the ministère de l'Éducation, *Life in Secondary School: Springtime of Frustrations and Hopes*, Code 50-229A (Québec: ministère de l'Éducation, 1982).

2. Making Schools More Relevant

The dual movement described earlier has its counterpart in the school system. A brief look at the evolution of this system and the corresponding official literature, particularly literature on teaching, over the past twenty years shows the influence of the two trends, self-centring and other-centring, or oneness and relatedness.

In the first trend, the emphasis is on the learner. The **Parent Report**, and subsequent reform, recommended a Copernican revolution which would place the student, or better still, all students without distinction, at the centre of the school system. In 1970, the study by the Conseil supérieur de l'éducation entitled, **Educational Activity**, which took up the main ideas from **The Faure Report**, **Learning to Be**, supported and officially recognized the first trend. In line with the new "organic" concept of schooling, rather than the former "mechanistic" one, this study held that learners should have the main responsibility for their own learning.

As a result, efforts were made to modify school organization in order to individualize teaching as much as possible. The trend towards continuing or lifelong education has made it necessary for individuals to develop skills and attitudes rather than to accumulate facts and knowledge which, in today's rapidly changing world, soon become obsolete.

The aim of teaching and education has become to enable "learners to learn how to learn" and to give them the desire to learn.

The second movement gained momentum during the last half of the seventies. The educational reform had failed to achieve all of its aims and it was felt that there was a need for more coherence and a return to basics. Consultation on the "Green Paper," the publication of **The Schools of Québec**, the study, **Values in School Education**, and **The Québec School, A Responsible Force in the Community**, as well as the debates on the process of reforming the schools, structured and clarified the ideas that had been put forward.

The Schools of Québec, for instance, emphasized in-depth learning and content, clearly defined and meaningful programs, the implementation of these programs within the context of structured and coordinated rules and regulations, the need to measure and evaluate achievement, the importance of guidance and supervision for students, in short, the need for schools to focus on those elements essential to the achievement of their goals. The document, **Values in School Education**, was forthright in its assessment of the school's responsibility with regard to values education. The study began with the assertion that educational institutions in general seemed to evade the issue of the "great need" which young people have for criteria and guidelines. What was required was a "turnaround" which would make it possible to identify and to highlight the major fundamental requirements of human beings and thus to work towards "a learning society."¹ The white paper, **The Québec School, A Responsible Force in the Community** suggested that the reform be completed by changing from the bureaucratic, anonymous, and levelling THEY to the responsible, challenging, and mobilizing WE, by means of clearly defined and realistic educational projects derived from enlightened community consensus.

This trend is not unique to the Québec educational system. It can be seen, for example, in the United States, where there is considerable disenchantment with the social studies programs,² and in the widespread "Back to Basics" movement which emphasizes the 4 R'S: reading, writing, arithmetic, in particular, and responsibility. It is interesting to note that the ministère français de l'Éducation nationale is considering the possibility of restoring civics courses to their former place in the syllabus, and revising them to include in-depth study of the rights and duties of human beings.³ It would appear that the concept of responsibility has a promising future in the world of education.

The Moral Education program has been developed in the context of an educational crisis and a search for solutions. Its implementation requires a balance of the two trends--an approach that avoids being overly permissive or overly repressive. In this way, the program will be able to address key issues, many of which have already been examined in the young tradition of moral education.

¹ Cf. **Learning to Be**, Part 3 (Paris: UNESCO, 1973).

² Cf., for example, N. Postman, **Teaching as a Subversive Activity** (New York: Delacorte Press, 1970).

³ "L'école des bons citoyens," **Express** (3-12-82), pp. 66-67, and F. Furet, "Allons enfants...", **Nouvel Observateur** (8-12-82).

C. Moral Education Programs: "A Young Tradition"

The decision to combine the two existing secondary school cycle two programs--the optional program and the program for students exempted from Catholic instruction--and to revise all of the moral education programs, fits into this dual movement. This orientation should counteract any tendency to make too narrow an interpretation of the key issues concerning these programs.

1. Brief History of the Young Tradition

It is only recently that morality has been taught as a subject in Québec schools. Traditionally, moral and religious education were combined in a single approach and a single course in both Catholic and Protestant schools. It was the Parent Report (1963) that first recognized the specific role of moral education in the school context and the clear responsibility of the school with regard to moral education.¹

In practice, the moral education programs were developed and implemented mainly in the Catholic schools. They were substitute courses for students requesting exemption from religious instruction under the Regulation of the Catholic Committee, June 1967, or the Regulation of the Catholic Committee, June 1974, Sections 14, 15 and 16. The first set of moral education programs for elementary and secondary schools came out in 1977. This set of two programs and the five curriculum guides for the two cycles of secondary school, developed by the Direction générale du développement pédagogique of the ministère de l'Éducation, were revised in 1981.

After 1974, there was a gradual shift in opinion that led to the decision on June 8, 1983 to change the status of the Moral Education program for schools recognized as Catholic from an exemption to an option. One of the main reasons for this shift was the appearance in 1977 of a second Moral Education program for the second cycle of secondary school. It was prepared by the Direction de l'enseignement catholique and was

¹ Québec, ministère de l'Éducation, Parent Report, Chap. 25 "Moral and Religious Instruction," Vol. 3 (Québec: ministère de l'Éducation, 1965), pp. 979-987.

optional within the religious instruction program, as explained in the document **L'éducation morale** (1976). The parallel nature of these two programs¹ directed attention to the need to make major changes in order to adapt moral education to the socio-economic reality of Québec.

Throughout these years, the very broad parameters set for this course in the **Regulation of the Comité protestant** (Sections 7-10) have allowed the Protestant sector to continue to provide moral and religious education in a single program. However, recourse to exemption for reasons of conscience is allowed under Section 11. Any changes in the status of moral education in Protestant schools could affect the present situation. For the moment however, as explained in the Foreword, moral education in Protestant schools falls under a regulation concerning exemption from courses in Protestant moral and religious education.

2. Humanist Moral Education Programs Designed to Help Students "to Learn to Be"

All of the existing moral education programs have been developed around the ideals of the "organic" and humanist educational trend of the seventies. Continuing emphasis on the student's experience and behaviour has determined, by and large, the choice of program content. It is for this reason that the secondary school third-year exemption program centres on the important personal dimensions of the young (physical, emotional and spiritual), the fourth year covers their different social environments, and the fifth year deals with students' aspirations, dreams, fundamental life goals, and so on.

From another perspective, the concept of ethical creativity put forward in the optional program, and the concept of self-realization advocated in the exemption programs, set a humanistic, dynamic and, ultimately, voluntarist tone for all the programs. Even though the importance of others is frequently mentioned in these programs, the development of autonomous individuals remains the stated goal.

If an in-depth analysis were made of the reasons for this emphasis on the individual, it might reveal, among other reasons, Québécois' heritage from Rome and from the Age of Enlightenment, their affinity with the early fur trappers, the self-centring tendency made possible by an affluent society and the influence of modern psychological theories.

¹ Québec, ministère de l'Éducation, de Bunne, J.-M. **Étude comparative du programme d'enseignement moral (486) et du programme de formation morale (485)** (Québec: ministère de l'Éducation, 1978).

In promoting the goal of lifelong, integrated education (the keystone of "the learning society"), the programs stress the importance of developing attitudes and skills rather than learning factual content. Priority is placed on a process-oriented, rather than a content-oriented approach. The optional program expands on this:

The present challenge in education is not primarily a question of the availability of educational opportunities, but rather, of the long-term relationship which each individual maintains with learning and education. This factor is at the heart of the current educational trend, of which the Moral Education program is a part, to regard teaching, even at the school level, in a perspective of continuing education...

The objective of teaching or educating is not to transmit knowledge, but to enable the student to learn how to learn.¹

In focusing on the learning process, the two secondary school exemption programs follow the same premise:

To educate people in the area of morality means essentially to enable them to develop the necessary "skills" and "abilities" to act in a moral fashion. To accomplish this, they must develop and exercise these skills and abilities throughout their education.²

3. Criticisms and Solutions Translated into Guidelines and Goals

In the brief history of moral education given at the beginning of this program, discussion revolved mostly around the programs for the second cycle of secondary school. It was this level that drew most of the criticism from the proponents of the second trend, which emphasized social ethics.

These criticisms were first expressed by the Comité catholique of the Conseil supérieur de l'éducation.³ They led, with the approval of the authorities of the Direction des programmes (D.G.D.P.), to the decision to combine the two programs.

¹ Québec, ministère de l'Éducation, Programmes optionnels d'Enseignement moral, Introduction générale (Québec: ministère de l'Éducation, June 1977), pp. 11-12. (This citation is a free translation.)

² Québec, ministère de l'Éducation, Moral Education for Pupils Exempted from Religious Instruction, 1st Cycle, Secondary I and II, p. 16 (Québec: ministère de l'Éducation, Sept. 1980).

³ Cf. L'enseignement moral dans les écoles secondaires reconnues comme catholiques, Recommendation from the Comité catholique to the ministère de l'Éducation, Dec., 1980.

The first criticism concerned the specifically moral content of both programs, which was felt to be rather vague and sparse. The fundamental moral requirements were not sufficiently clearly formulated in the programs. The proposed solution was to place more emphasis on the rights and duties involved in being human, on ethical goals rather than narcissistic focus on self, and on the most generally accepted and recognized values, without in any way detracting from young people's individual progress or the learning process. These goals focus on other-centring as a prerequisite to more satisfactory coexistence.

The second criticism concerned the content of the programs. It was felt that the topics for reflection were too superficial and too limited to the narrow experience of young people. The solution proposed was to broaden the scope of the programs. This could be done in two ways. First, the content could be extended horizontally to include objective study of the ethical contribution of different spiritual and religious traditions. Knowledge of this accumulated wisdom should enable students to develop a pluralist attitude and to increase their self-knowledge through an understanding of differences.

Second, the content could be expanded vertically to include an understanding of the importance of the ultimate meaning of life without giving this meaning a name, in deference to the diverse nature of the spiritual and religious beliefs of the students to whom the programs are addressed.

These two criticisms from the Comité catholique fit into the broader context of the other-centring trend--the search for coherence and a responsible social ethic--that is taking place both in society at large and in the schools. In light of this, it is possible to go beyond a current political interpretation of the criticisms to show that the secondary school cycle two Moral Education program correlates these two very important movements. It is necessary to achieve an equilibrium between standard practice and creativity, tradition and innovation, content-oriented teaching and process-oriented teaching, morality of obligation and morality of self-realization,¹ ethics of responsibility and ethics of conviction,² and Apollonian and Dionysian morality.³

¹ H. Bergson, *Les deux sources de la morale et de la religion* (Paris: P.U.F., 1969).

² M. Despland, *Le choc des morales* (Lausanne: Éd. L'âge de l'homme, 1973).

³ D. Szabo, *Ordre et changement* (Paris: P.U.M., 1967).

D. Reflections on an Expression Which Summarizes the Goals of the Program

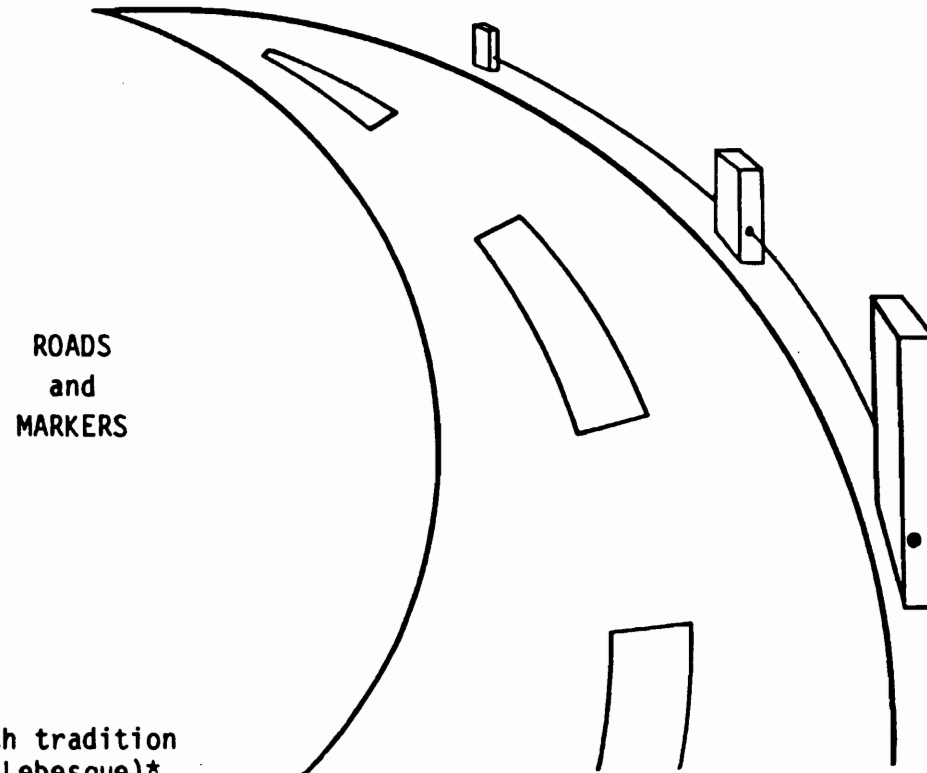
1. An Expression Which Illustrates the Goals of the Program: ROADS AND MARKERS

The set of goals outlined in the section on key issues may be grouped around the twin poles--individual and social--which are illustrated by the twofold image: ROADS AND MARKERS.

The term ROADS in the plural illustrates the goal of individual development. The key words associated with this first pole are: ethical creativity, dynamism, freedom, choice, autonomy, change, will, self-realization, self-learning, internalizing, pluralism, and so on.

The term MARKERS symbolizes the concern for social interaction and, more specifically, the general search for, and formulation of, ethical goals. The key words of this second pole are: coherence, exchange of opinions, negotiation, minimal consensus, basic needs, referent, tradition, collective memory, social responsibility, coexistence, solutions, and so on.

The two poles reflect two priority goals which lead indirectly to a third goal that has been touched on throughout the section on the key issues--the equilibrium between the two poles: roads AND markers. The underlying principles and content of the Moral Education program for the second cycle of secondary school should integrate the two poles. This concept is illustrated in the following sketch, which symbolizes the main goals and the program developed to meet these goals. The symbolism used is very simple, if not simplistic, and involves the dynamic theme of the road and the markers (lines and guardrails) along the road. The expression roads and markers, the drawing, and the accompanying quotation from Morvan Lebesque ("Morality involves both tradition and change") convey the overall meaning and import of the program.



"Morality involves both tradition
and change." (Morvan Lebesque)*

* This citation is a free translation.

2. Conditions for Implementing the Program

In the second cycle of secondary school, students will have two fifty-minute periods of moral education per week during each year, for two credits. Depending on circumstances, the program may be given to groups or to individual students. In the secondary school curriculum, subjects are often treated as separate entities and priority is given to language of instruction and mathematics. Moral education, generally considered to be one of the less important subjects, will have to prove its value, particularly in relation to other programs concerned with personal development, such as the modified or new Career Education and Personal and Social Development programs. The common nature of the content in these programs raises the question of how well they complement and relate to the Moral Education program.¹

These programs are intended for a pluralist student population with a variety of beliefs and expectations and must therefore cater to very diverse spiritual and religious groups. It would be unlikely, but possible, to have a class of thirty students made up of Eastern Orthodox, Protestants, Buddhists, Muslims, Animists, Jehovah's Witnesses, Jews, Marxists, free-thinkers, agnostics, Hare Krishnas, and Roman Catholics.

This plurality is further complicated, and at the same time enriched, by the variety of expectations which young people and their parents have of the program. Thus, the program is variously expected to develop self-knowledge, to foster personal growth and self-realization, to inculcate moral values, to help the students learn to live with others, or simply to give rise to an entertaining encounter group.

This discussion of the complex conditions under which the program will be given ends this chapter on a realistic note. It should be remembered that, over and above all of the theoretical and philosophical considerations, the practical daily realities must always be of major concern to those who implement this program. From the expectations that have been expressed, it is clear that the aim of the program should be to use all available and appropriate means to favour the comprehensive development of the individual and to work towards creating a viable social life for everyone.

¹ A comprehensive table of these conditions is given in the first part of the document, L'éducateur(trice) moral(e): Défis et perspectives (D.G.R., December 1981).

CHAPTER II: UNDERLYING PRINCIPLES OF THE MORAL EDUCATION PROGRAMS

This chapter describes the principles which underlie the Québec elementary and secondary school moral education programs. These principles include basic ideas which, in keeping with the goals covered in the last chapter, determined the choice and organization of the content and objectives of the program for the second cycle of secondary school. The chapter comprises statements and accompanying explanatory notes on the human condition, morality, moral education and moral teaching.

The statements are the result of a search for consensus and are based on current concepts and ideas taken from the social sciences and philosophy. While they are not definitive, it was felt that they would provide an adequate basis for developing moral education programs that respect the diversity of beliefs held by the target population.

The principles covered in this chapter should be regarded as ideas for consideration, rather than final positions. They leave room for each individual to decide whether or not he/she wishes to consult other sources to find answers that are not included here. The principles, then, are intended to be a common base on which each person may build according to his/her beliefs.

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

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

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.

They also take into consideration the statements of aims concerning the role of the school in values education, one of the most important areas covered in moral education courses:

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.¹

¹ The Schools of Québec, p. 27.

A. Reflections on the Human Condition

Statements

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.
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.
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.

Explanatory Notes

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.

For men and women, their present existence is an experience which, while original, is nevertheless influenced by their past 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.

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, humans continue to be an impenetrable mystery. The statements are not intended to provide an exhaustive and 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.

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.

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.

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.

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.

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.

7. In keeping with their circumstances, men and women tend to take charge of their own lives through the development of conscience and freedom.

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.

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.

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/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 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 fulfillment 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"¹ (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.

17. This challenge is a twofold one: 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 required, but never achieved, for coexistence.

18. Reflections on the human condition reveal the following three fundamental characteristics: autonomy, solidarity

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 fulfillment may be on the individual, society, nature, the universe, or what lies beyond the human realm, i.e. the supernatural, the divine, etc.

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.

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

¹ Erich Fromm, *Man for Himself* (New York: Holt, Rinehart and Winston, 1974), p. 48.

and meaning. In the perspective of the search for fulfillment, these characteristics are indicative not only of what men and women are, but also of what they should be.

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

Statements

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.

Explanatory Notes

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 set 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.

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.

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 fulfill or if they fail to do so, pay a penalty.

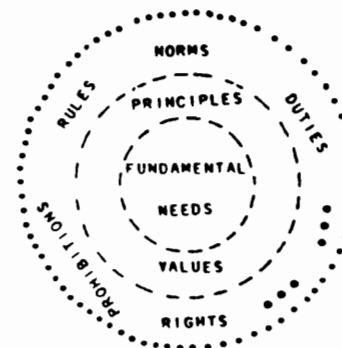
Some concrete requirements, such as rules, norms and duties of a non-specific nature, are implied in laws even though they are not explicitly spelled out. **Rules** are statements concerning the way people should behave or conduct themselves in relation to others. **Norms** introduce the idea of standards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

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

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.

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.

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.

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/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.

. 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.

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.

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

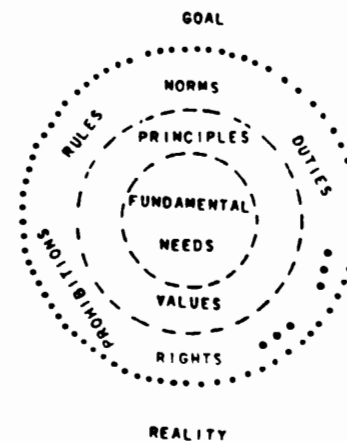
Throughout their lives, men and women rely on past moral experience--experience of a universal nature related to the human condition and experience of a more specific nature within a given cultural context.

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.

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 or morality is sometimes called personal morality.

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

Statements

. 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.

Explanatory Notes

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

The moral 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 give themselves 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;
 - 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 emotion and intuition into consideration 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.

. MORAL DEVELOPMENT

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

The main stages in moral development can be described. 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 children. 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 and 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 regulations 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.

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 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, behaviours and values.

D. Reflections on Moral Teaching

Statements

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;
 - . Objectivation of moral experience;
 - . Appreciation of fundamental needs.

Explanatory Notes

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.

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.

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.

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 that can be rationally justified.

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.

By **motivating** students to make moral decisions and to take moral action, the program encourages them to apply in their daily lives 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 giving students real or imaginary situations in which to 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 possible choices, 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.

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

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

Objectivation, in both these 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.

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

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.

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,

6. Through conceptualization of moral phenomena, objectivation 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.

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.

In this way, moral education helps students to understand themselves as persons by defining their 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. They should make sure that discussions are impartial, relevant, rigorous, consistent, respectful of others' opinions, etc.

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

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 teacher will enable students to benefit from his/her experience without being unduly influenced by it.

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.

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 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/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.

CHAPTER III: THE TEACHER RESPONSIBLE FOR TEACHING MORAL EDUCATION TO ADOLESCENTS

The fate of programs, even the best ones, is determined in the teaching arena and depends mainly on the teachers entrusted with bringing them to life. This is particularly true in the case of moral education, which involves interpersonal relationships. In the field of clinical therapy, studies have revealed the importance of the therapist's personality. The results of these studies have shown that the most important factor in successful therapy is the client's motivation to change or to learn and the second most important factor is the personality and competence of the therapist, in terms of expertise, empathy, and ability to inspire confidence. The approach and techniques used are the third most important factor.

In the field of moral education, current studies on the effectiveness and impact of the four approaches presently used in Québec (Rath and Simons' values clarification approach, Kohlberg's cognitive-developmental theory, Wilson's theory of moral components, and Lipman's philosophy for children) also seem to indicate that the teacher's personality is a more important factor in successful teaching than the approach or methodology used.¹

Within the framework of this first part of the program and in keeping with the underlying principles of the program, it is appropriate to look at some of the important qualities which the teacher giving moral education to adolescents should possess.

¹ Colloque sur l'état de la recherche en enseignement moral, CIRADE, UQUAM, March 15th, 1983.

A. The Challenge in Teaching the Moral Education Program to Adolescents

Some of the concrete difficulties arising from the conditions under which the moral education programs must be taught have been mentioned earlier. Teachers face a monumental challenge because they must find a balance point between their own moral perspective, that of society at large, the students' moral experience, and institutional restrictions.

1. A Danger to Avoid

Teachers who teach moral education to adolescents already have their own moral frames of reference which are well developed. It is possible that, to save a good deal of time and effort, they may not wish to question the value system which they have chosen and the important moral priorities which they have laboriously developed through multiple experiences, failures and repeated trials. This is a danger to guard against.¹ What is personal history for them, and therefore relative, debatable, and open to change, can become a principle and even an absolute set of values for others. There is a risk that, consciously or unconsciously, teachers will transmit only the conclusions drawn from their personal experience and not allow their students to benefit from their own experience. Teachers might make statements of their conclusions without giving the rationale behind them.

The danger is inherent in the very nature of the adult-adolescent relationship. Adolescence, as will be explained in detail in the next chapter, is a special time in terms of the choices open to young people. Being with adolescents can be a constant source of anguish to adults who have already made basic, and therefore limiting, choices. This can cause adults to retreat into their imagination: they relive the time when everything was still possible--the period before major choices were made. As adolescents, the young students rekindle adults' desires, reawaken their fantasies, make them question the choices that have made them what they are. This confrontation can generate insecurity, and even regret, in the adults

¹ The following ideas are taken, for the most part, from J. Le Du, who describes this pitfall in *Jusqu'où iront-ils? - L'éducateur piégé par la morale* (Paris: Chalet, 1977).

concerned. To defend themselves, teachers are sorely tempted to use moral values for their own purposes--to justify their positions and choices--and can even go so far as to impose these values on their students.

To avoid this type of reaction, it is essential for teachers to clarify their own moral frames of reference. They must be prepared to reconsider the principles, beliefs and values they espouse. This is a process which can be effected through spoken and unspoken questions posed by students:

- . What makes you say that this is good or bad?
- . Why do you say that?
- . Is there a hidden meaning in what you are saying?
- . What are you defending in yourself when you prevent us from doing something?
- . What are you authorizing yourself to do when you let us do something?
- . What position are you speaking from?
- . You cite this author, that philosopher, this moralist, that sage. How do they help you? What is the truth--their words or what you make of them?

Teachers would be wise to do some self-reflection with regard to their personal view of morality. For example, it is important for them to pinpoint the events and situations in their lives that have had an impact on them and to try to see how these have changed the way in which they live, make judgements, understand, make decisions, and so on. It is also valuable for them to specify very clearly what is meaningful to them, and how this influences what they say, speak out against, do, seek, and so on. They should also look at the way in which they reflect on the moral questions that they must handle. Do they start with principles and work towards the issue or vice versa?

2. Finding a Teaching Approach

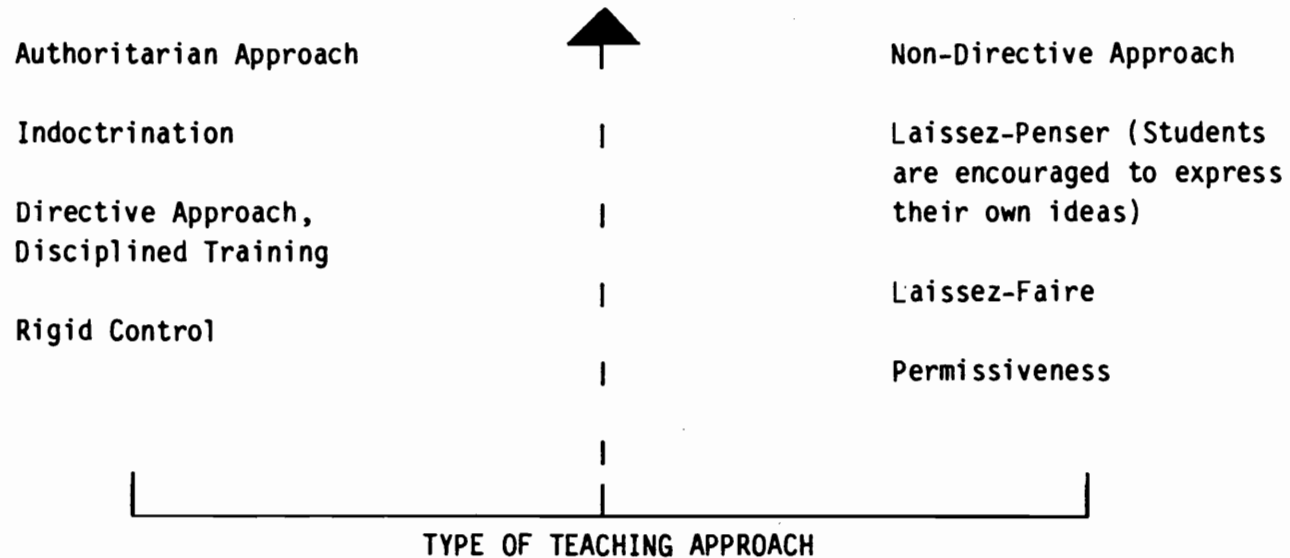
The next challenge is "how to transmit" or "how to teach virtue." On the one hand, adolescents still need a fairly solid framework to support their search for identity and to enable them to assimilate their moral heritage, and on the other hand, they have already begun to go beyond this framework in an effort to express their own moral identity. Teachers, then, must find moderate approaches that avoid the two harmful extremes of indoctrination and laissez-faire.

Some teachers want young people to accept unquestioningly a ready-made moral value system. Moral teaching gives them an opportunity to pass on to students their own yearning for an ideal and moral society. They would like to turn all adolescents into moral adults as quickly as possible. They do not hesitate to use morality to achieve order and discipline in which creativity is absent and moralizing or indoctrinating discourse abounds.

This type of teaching approach is characterized by a predominance of content or purpose. Ultimately, it is based on a neo-collectivist concept of humans in which there is very little room for freedom. Authoritarianism and conformism characterize this concept.

Other teachers, by contrast, favour the myth of the "noble savage." Because nature is good, young people will, if left alone, find morally good paths by themselves. Let them be. This approach is characterized by over-emphasis on the student and stems from a romantic and individualistic concept of humans in which freedom is synonymous with spontaneity. It may be asked whether these teachers, by abdicating their responsibilities as adults, are not trying belatedly to relive their own adolescence.

The real challenge for teachers of this program is to find a balance between these two types of approach. The following diagram illustrates this problem:



The following are the types of questions teachers should ask themselves:

- What educational approach should I adopt?
- How can I play my role without betraying my own principles and without indoctrinating my students?
- Is the role of the moral education teacher similar to that of a tightrope walker?

In looking for a balance, teachers might consider the possibility of "neutrality" as an answer. But is it possible to be really neutral? "Only idiots are neutral," said Jean Jaurès. A balanced teaching approach presupposes understanding and affirmation of the fundamental human needs, for these are the solid bedrock and ultimate frame of reference. It is the translation of these into values, norms, rights and duties, that constitutes ethical creativity. Being and becoming, a well-known antithesis! Even the pre-Socratics, while affirming the constant metamorphosis of objective reality or the protean nature of things ("One does not bathe twice in the same river"), taught that this metamorphosis, this becoming, was governed by one or more unchanging principles which define the parameters of being. The faster a wheel turns, the more it depends on its hub, according to Martin Blais.

In suggesting that teachers undertake self-evaluation, it is not intended that they should worry constantly about their approach to the point where they lose confidence in what they are doing. Apart from examining their own values and how they translate these into action, teachers should help students identify the fundamental needs and once this is done, there is no need to go over it again. To use Erikson's words, beyond the "relative norms," there are "norms of precedence."¹ Here again, teachers should ask themselves a number of questions:

- . What type of teacher am I? Am I too talkative or too quiet? Do I listen? Am I provocative?
- . What is the most important factor in my approach? Is it my temperament, my strategies, or my beliefs?
- . What are my frames of reference in teaching? The accepted morality? My personal beliefs? The progress of those I educate?

¹ E. Fuchs, **Sexual Desire and Love**, Marsha Daigle, trans. (New York: Seabury Press, 1983).

B. Portrait of a Moral Education Teacher

The basic questions posed in the last section call for a detailed description of the teacher's role in terms of OUGHT TO BE--a model portrait of a teacher who is able to stimulate, in a balanced and effective way, the moral development of the young. In keeping with the main orientations of the program, it is possible to identify four "ideal" functions that teachers should be able to perform: they should combine the roles of witness, resource person, mediator, catalyst and facilitator.

The Teacher as Witness

The term "witness" has been chosen because it is less ambivalent and open to misinterpretation than the term "guide." In moral education, teachers influence students as much by what they do as by what they say. Their main strength lies in being adults who are prepared to let themselves be challenged by adolescents, who have critically examined their own moral framework and who, as a result, are striving for authenticity both for themselves and for others. To be an adult does not mean to be a person who has completed his/her growth--it means being a person, who, like the adolescent, is continually seeking. Up to a point, it does not really matter whether teachers espouse more traditional or more developmental moral values. Ultimately, what matters most is that their view of morality be clear and free, that they feel comfortable with their own moral frame of reference, have made it their own, and can talk about it or bear "witness" to it, without imposing it on their students.

This witnessing, without imposing, should take place in a joint venture with students in a search for a common ethical frame of reference. In this type of educational activity, teachers will have opportunities to talk about their values and principles without running the risk of indoctrinating their students. Teachers should be imbued with the desire to learn and to improve themselves, for then they will be open to the opinions of others, even those who have less knowledge and experience than they.

Witnessing falls in the same category as "consistency" and authenticity. Adolescents need to be with adults who say and who do, adults who are more skilled at living than thinking. More specifically, teachers should have:

- the capacity to be open to others and to life in general;
- the capacity to wonder;
- a sense of community and of creativity.¹

A simple indicator of the quality of this witnessing is joy. According to Nietzsche, true educators are liberators. When this liberation occurs, it brings the joy of understanding, of finding, of creating. Those who have been indoctrinated rarely have a sense of humour.² The young will develop genuine freedom, or the will to choose what is necessary, if their teachers have this inner freedom--the hallmark of the morally educated--and are themselves good examples for their students.

The Teacher as Resource Person

One of the teacher's tasks is to provide students with a broad variety of information about their cultural and moral heritage. For this purpose, teachers should elicit questions from their pupils, including the most elementary ones that students might hesitate to ask for fear of being ridiculed. Teachers need to have sufficient knowledge to answer these questions. This presupposes that they are basically well-educated persons, that is, that they have an understanding of the moral philosophies of their own and of other societies, a comprehensive knowledge of current socio-political and moral issues, and a reasonable knowledge of their own milieu, its key concerns and their background. Too often, it is felt that having some understanding precludes the need for more precise knowledge.³

Teachers should also have some knowledge in the fields of psychology and education: an understanding of the psychology of affective and intellectual development, knowledge of teaching models and approaches used in moral education, expertise in facilitating and in interpersonal communication, a clear idea of their own teaching style, and so on.

¹ Québec, ministère de l'Éducation, *L'éducateur(trice) moral(e): défis et perspectives* (Québec: ministère de l'Éducation, Dec. 1981), pp. 24-29.

² O. Reboul, *L'endoctrinement* (Paris: P.U.F., 1977), pp. 105-108.

³ G. Jean, *Culture personnelle et action pédagogique* (Paris: Casterman, 1978).

The Teacher as Mediator

As a mediator, it is important to know the right time to intervene. Teachers should not avoid taking the initiative. Both they and their students should express their opinions to the best of their ability in a climate of mutual respect and receptive listening.

Teachers should not play a peripheral role. They have their own thoughts and values and should not conceal them. They may hope that students will agree with their ideals, but they should not impose them. They should never use their role, and the power it gives them, to create a dominator/dominated relationship. The moral education class is a living, active community and the teacher is an integral component who performs a specific function and has certain responsibilities.

One of these is to challenge or to intervene, because understanding does not mean ignoring things that need to be dealt with. Teachers should intervene primarily when a judgement is false, poorly reasoned, badly formulated, or based on others' opinions. Or again, when the "ground rules" that have been pre-determined and accepted are not being followed.

Teachers may ask such questions as "What do you mean by...?"; "Can you give me some other examples?"; "Can you define...?"; "Can you be more specific?"; "What evidence do you have for that statement?"; "Where did you learn that?"; "What makes you believe that...?"; "Are there any other solutions?" They should also challenge their students by asking for responses to a wide variety of stimulating questions and should always refer to the ultimate criterion--the imperative to be human--which is understood to entail the quest for autonomy, solidarity and meaning.

This mediator function should always be carried out within the framework of an official program, in keeping with its basic orientations and the content to be covered.

Teachers should not play the role of judge or dictator in exercising the mediator function, rather they should help students by educating them in the true sense of "bringing out what is within them," and by guiding them.

The Teacher as Catalyst and Facilitator

Teachers should initiate action in the classroom. They should encourage moral reflection and stimulate creative responses. To this end, they should suggest available models, make concrete suggestions, assign responsibility, help students integrate and reinforce learning, accept the possibility of failure, and know how to benefit from it. It is not easy for teachers to accomplish all this in the school setting, given the administrative and institutional restrictions they must work with. They need to be inventive.

The first step in facilitating and motivating students is to build the self-esteem of the group. Peer groups give adolescents an opportunity to find themselves. In adolescence, young people expand their own boundaries through experience with others and with their environment. In other words, it is through participation and cooperation that young people learn about themselves in the process of developing their own autonomy. For this reason, group experience is a favoured means for learning about self and others.

Group situations enable adolescents to develop meaningful relationships with young people of the same age and with adults. To be accepted by the group, to have one's actions, achievements, ideas, and beliefs confirmed by the group, and to be appreciated by a respected adult, is of great importance in the search for identity. Adolescents who do not have the opportunity or capacity to experience belonging to a group, risk being unable to resolve the conflicts of adolescence and being set back for a long time in their progress towards autonomy.¹

More specifically, the moral education class gives students exposure to different moral judgements which provoke them, challenge them, stimulate them, and help them progress. It is, then, very important that the teacher attach considerable importance to peer participation.

¹ Québec, ministère de l'Éducation, *Programme optionnel d'enseignement moral - Introduction générale*, Code 16-3706-02 (Québec: ministère de l'Éducation, 1977).
(This citation is a free translation.)

A Realistic Portrait

The preceding section presented a portrait of a model moral education teacher, based on the four main functions that he/she should perform. In this type of description there is always a risk of idealizing teachers and of presenting them as "supermen" and "superwomen." To counteract this, it is necessary to find a compromise between "real life" and "ideal life." "Real life" is everyday life with all its limitations and the baggage of problems inherited from our predecessors, the here and now mentioned earlier. "Ideal life" corresponds to the aspirations and ideals which humans have--what should be, but which has not yet been achieved. It is important to find a balance between these two so as to avoid, on the one hand, having idealistic and unreal expectations and, on the other hand, becoming disillusioned by current reality and developing a "what's the use" mentality, which is so crippling and debilitating. According to the chapter heading, teachers are **responsible** for moral education. This heading implies all the weight of "real life," but it also implies a sense of purpose, of aspiring to "ideal life."

Skill in performing these four functions should help teachers to develop the four areas of moral learning described earlier (cf. p. 58). To fulfill these functions, the teacher does not have to be a Joan of Arc, a Pico de la Mirandola, or a Superman. He or she only needs to be, in the words of Jean-Jacques Rousseau, one whose "function in life is to live" and whose "vocation is being human."¹

¹ Cf. The eleven recommendations at the end of the document, *L'éducateur moral: défis et perspectives*, pp. 37-39.

CHAPTER IV: THE ADOLESCENT AS THE SUBJECT OF MORAL EDUCATION

Within the framework of this first part of the program, it is relevant to sketch a portrait of the person to whom the program is addressed. Such a portrait makes it possible to put in context, and to justify, the objectives and related content selected for the program. It also provides relevant information on the type of student/teacher interaction called for in the portrait of the teacher. To achieve this interaction, teachers must be aware of the forces at work in the adolescent personality, of the strengths they can build on and the obstacles they must overcome.¹ An understanding of the adolescent personality will also help teachers to maintain a certain detachment from their students.

There was a time when adolescence was viewed as an extraordinary period of upheaval and crisis out of which emerged, if all went well, a definitive adult. The adolescent period has now come to be considered one of the necessary phases of normal human development. It is neither the first nor the last of these phases.

Adolescence is primarily a cultural reality that has come into being with modern Western societies. In these societies, the adults often have a negative view of adolescence, for by comparing themselves with adolescents, they are able to confirm their own identity and power.³ The program does not support this concept. Instead, adolescence is viewed as a multi-faceted reality--a time when the young go through

¹ The Direction générale du développement pédagogique has published a general summary, for parents and teachers, of all the main studies on adolescence. Québec, ministère de l'Éducation, *Quelques réflexions sur les développements des adolescents de 12-18 ans*, Information Document, Code 16-4503-03 (Québec: ministère de l'Éducation, 1981).

Some of the information in this chapter has been drawn from: Ontario, Ministry of Education, L. Desjarlais, J. A. Rockanskas et al., *Needs and Characteristics of Students in the Intermediate Years, Ages 12-16* (Ottawa: University of Ottawa Press, 1975).

² R. Scherer, *Émile perversi* (Paris: Laffont, 1974).

physiological, affective, social, intellectual and spiritual changes, none of which are sufficiently characteristic to symbolize this period. However, the diversity and intensity of these changes are such that the period has much potential in terms of moral education.

Normally, the target students for this program are fourteen to seventeen years old. The content takes into account the adolescent period which can be described, in general terms, as a time for restructuring priorities and goals, for developing personal identity, and for finding a direction for the future.

A. The Inner World of the Adolescent

1. A Rich and Turbulent Affective Life

Adults who are close to adolescents can observe the affective ambivalence which characterizes them: versatile humour, sporadic moments of sadness, delirious joy, fierce rebellion, systematic disagreement, sudden altruism, obstinate egocentrism. The affective life of the adolescent is captured in the motto of Captain Nemo: "mobilis in mobile" (changing with change).

Basically, this ambivalence is related to the search for autonomy which is the adolescent's goal. At this time when the young are about to take charge of their own lives, they feel themselves drawn to the happy and secure dependence on parents which marked their childhood, and at the same time, they are trying to establish new affective relationships. In their emotional world, adolescents are torn between wanting to detach themselves from previously secure ties and secretly wishing to go back to a lost paradise. They experience the dialectic of emotional separation as an internal upheaval. This upheaval explains the often fierce rebellion of adolescents against educators who stir in them the desire to retreat to their former dependence instead of encouraging their desire to become independent.

In this transition, the young often experience a feeling of solitude marked by a surge of narcissism. It is as though they deprive their parents of the love they have always given them in order to concentrate all their attention on themselves.

Their everyday experiences, however, combined with their school, social, and family responsibilities, do not give adolescents much time to dwell on themselves. The degree of challenge encountered in their interactions with their milieu determines the extent to which the young integrate their emotional lives. The types of challenges presented to young people in moral instruction classes can have a profound influence on their transition from egocentric turmoil to ethical personal and social commitment.

2. New Intellectual Possibilities

During this period of emotional turmoil, adolescents in the third, fourth, and fifth years of secondary school develop new intellectual abilities. Intelligent adolescents reach the so-called "formal operational" stage. This type of thinking is characterized by the ability to envisage a range of possibilities or hypotheses and to perceive them in a systematic way.

It is obvious that the ability to envisage a number of possibilities, options and solutions is of great importance in moral evaluation. Adolescents develop the ability to differentiate between short term, medium term and long term. They also learn to organize their ideas and their actions. To sum up, they acquire the capacity to develop hypotheses, to verify them, to generalize, and to reason in abstract terms.

The thought processes of adolescents, however, have some drawbacks. Their logical reasoning is also verbal, abstract thinking that can create an unconscious gap between what adolescents say and what they do. The reason adolescents get so much pleasure out of arguments and discussions is that they find these to be good ways to exercise their new intellectual powers. The content of their discussions is often much less important than the pleasure of arguing, of thinking of different possibilities and their consequences, of refuting other peoples' arguments.¹

But frequently, talk replaces action. Adolescents may display a degree of conscience, for example, when discussing social injustice, while they seem to be completely indifferent to those around them who actually suffer from social injustices. The narcissistic tendencies of the young find expression in shared intellectual exercises. In these exercises, adolescents are seeking to adapt the world to themselves instead of developing altruistic attitudes. This form of intellectualizing can, then, be a serious problem in moral education in schools, and should be taken into account in determining how often to use such learning activities as debates, or the solving of moral dilemmas. Moral teaching will be too narrow if too much emphasis is placed on intellectual pursuits.

¹ Québec, ministère de l'Éducation, *Quelques réflexions sur le développement des adolescents de 12 à 18 ans* (Québec: ministère de l'Éducation, 1981), p. 15.

To ensure genuine moral learning, it is necessary to establish a continuous sequence from reflection to experience and from experience to awareness. From an instructional point of view, cognitive and affective objectives should be pursued simultaneously. The learning process in moral education should be broad enough to allow genuine ethical actualization. The teacher should find and suggest realistic and possible activities and projects for this purpose. Failure to do so can lead students to become discouraged and to conclude that any possibility of changing the world is a utopian dream.

3. The Emergence of "Vital Forces"

With regard to adolescents' psychosocial development, it is through experience that they integrate their ego forces--the core of the personality and the centre of the field of consciousness. As they break their ties with their childhood and acquire new intellectual powers, adolescents develop, through day-to-day experience, reference points that will help them establish their personal identities: "Who am I?" "Who can I turn to for help?" "What sort of man or woman will I become?" "What role will I play in society?" These are the kinds of questions adolescents ask themselves as they face their main challenge, which is to find themselves.

As adolescents work toward developing their psychosocial identity, they must deal with the fundamental moral questions that regulate action: "What should I do?" "What can I hope for?" "What sense of purpose should direct my actions?"

It is important to touch briefly on the "vital forces"¹ that are at work in the construction of the adolescent identity. How these forces, which are strengths that can be built on in moral learning, develop depends upon the type of experiences which the adolescent undergoes.

- . Adolescents first develop the ability to define their place in time with confidence. They come to believe that they are forging their own personal history within the broader historical context and culture to which they belong.

¹ These "vital forces" or "psychosocial virtues" have been identified and analyzed by Erik H. Erikson in *Insight and Responsibility*.

- . They are also able to decide and to make choices based on personal judgement. Instead of being externally motivated, adolescents become inner-directed. In brief, they are capable of taking charge, or of being autonomous.
- . In their quest for self-identity, they begin to pursue attainable goals by finding reasonable ways to achieve what they want to do. This matching of means with goals enables them to evaluate the consequences and the import of their actions.
- . Adolescents know that the acquisition of intellectual and practical skills will enable them to live in society. They are aware that their work in school will prepare them for a trade or profession. They want to find employment and to integrate satisfactorily into society.
- . They are able to commit themselves concretely to chosen life goals which encompass, in an integrated identity, being and becoming. This capacity is both the evidence and the end result of successful experimentation with values.
- . Finally, in this recognition of self and others which defines psychosocial identity, adolescents develop the ability to establish reciprocal relationships with others--an ability which enables them to affiliate with or to commit themselves to others without losing themselves.

This, then, is the inner world of the adolescent. The portrait given here is meant to serve as a guide. It does not take into account individual differences or particular circumstances, which, as explained in the first chapter, can be difficult and sometimes debilitating for the young. Teachers must realize that not all adolescents will succeed in realizing and integrating their vital forces in the same manner. However, according to the thesis of P. Furter, it is precisely the need to solve these difficulties which makes adolescence the appropriate time for moral life to begin.¹ Adolescence constitutes an essential stage in the development of moral maturity.

¹ P. Furter, *La vie morale de l'adolescent, bases d'une pédagogie* (Lausanne: Delachaux et Niestlé, 1965), p. 9.

B. Adolescence as a Period of Moral Development

1. The Transition from Heteronomy to Responsible Autonomy

Adolescence is a time when young people go through the transition from dependence to responsible autonomy. The underlying principles of the program place the development of personal autonomy at the heart of moral development. Broadly speaking, this transition involves the development of inner coherence and a durable set of values.

The search for adolescent identity goes through a process of clarification and testing of values, which results towards the end of adolescence in the first meaningful structure of experience. The manifold experiences that help to build the adolescent identity obviously go beyond the framework of the Moral Education program. However, values come into play throughout all of these experiences. It is important for adolescents to identify them, clarify them and put them in order of priority, for the purpose of making them their own.

Adolescence may be characterized as the transition from impulsive motivation to ethical motivation, through the "development of a hierarchy of values." At the end of adolescence, when the young have a well-defined identity, they should each be able to say: "I embody the values to which I am committed." If young people in the second cycle of secondary school have passed through adolescence successfully, they will have already established a first more or less coherent set of values which will enable them to develop their vital forces and to integrate their different experiences in order to build their own identities.

The ability to structure personal values in order of priority requires a certain coherent world view made up of shared images, beliefs and ideals that provide a consistent orientation for living, in space and in time, in relation to human means and aims. The Moral Education program favours the development of this first existential and meaningful synthesis of values, which has been chosen as the general objective of the fifth year course.

Adolescents could not complete this "great work," which is accomplished through trial and error, tension, and conflict, by themselves. Within their social structure, the young achieve this "ethical work" with others, particularly other young people, whose values and ways of being influence and challenge them.

Adolescents, in their quest for responsible autonomy, are vulnerable in certain ways. According to psychologists, adolescence is a period when humans are easily influenced in their relationships with others. This is an important factor to bear in mind when considering teaching strategies. In dealing with adolescents, it is important to know the hierarchy of values of the group with whom they identify most closely.

2. Adolescent Values

Any list of adolescent values that might be drawn up will always pertain to the present and will therefore soon become obsolete. It is worthwhile making such a list, however, because it will show how and to what extent adolescents' vital forces are operative in a given place and time. It can be a great help to teachers in selecting their strategies and in finding stimulating starting points or topics.

The following description of adolescent values is based on a survey made by Sorecom for the ministère de l'Éducation in June, 1980. The survey was not limited to the students to whom this program is addressed, but it is the most recent study available. It identifies the values which the young consider most important and gives a concrete description of the "average" or standard thinking of adolescents today.¹

One of the main findings of the survey was that young adolescents hold personal values to be the most important. The predominant values relate to self-identity. "To feel good about themselves" is an expression which sums up quite well the primary and essential concern of adolescents.

All of the values associated with inner well-being are important. Self-affirmation, self-fulfillment, and inner peace are all ways of expressing this basic idea of feeling good about oneself. Values such as material comfort, competition, or the spiritual aspect of life are less important during adolescence.

¹ Québec, ministère de l'Éducation, *Les valeurs de jeunes de 16 à 20 ans*, Information Document, Code 28-1441 (Québec: ministère de l'Éducation, 1981).

Adolescents are primarily concerned with feelings in their relationships with others. Love and friendship are, then, the primary values. Understanding others and being understood is essential. Honesty and fidelity are highly prized values, which is very understandable because in their search for identity, the young are also searching for love and to understand others. Values like honesty and fidelity are essential elements in belonging to a group of friends.

The young often describe themselves as non-violent and tolerant: they seem to accept that others should behave differently from them. However, this tolerance seems to be more of an "everyone-is-free-to-do-as-they-wish" philosophy than a conscious and deliberate acceptance of differences. Independence and the need to be autonomous are extremely important values during adolescence. These values are of special concern in relation to the family and social institutions, and to the school in particular. Adolescents have a need to be independent. They do not need solitude, but rather to be separate from the family.

This does not mean that adolescents reject the family and other social models presented to them. Contrary to what might be expected, the survey showed that the things which most adolescents want to do in life are very similar to the things their parents have done. The majority want to get married and have children. They believe in the importance of the security that an institution like the family represents. Their attitudes and values seem to be quite conventional. While most adolescents do not question these values, they want to live as autonomous and responsible persons. Conflicts with parents, which often seem to involve values, are mainly a means whereby adolescents internalize these values and adopt them for themselves as independent persons and not as the sons and daughters of their parents.

With regard to society in general, secondary school adolescents are only just beginning to take part, and therefore to become interested, in their society. Around fifteen years of age, adolescents begin to become aware of the importance of social institutions for the long-term functioning of society. Most consider politics a complex subject and consequently very few show an interest in it. This is understandable given that they cannot vote until they are eighteen. They see work primarily as a means of making a living and as a way of establishing contacts with others. Leisure time is for relaxation and entertainment. In brief, young adolescents are not very concerned about society in general.

They are, however, interested in, and concerned about, the environment. But, here again, they feel inadequate in the face of the vastness and complexity of the problem, and so their concern tends to be limited to principles rather than action.

To sum up, during adolescence the young begin to become aware of social realities. Their basic values, however, are still oriented towards finding their own identity. They are just beginning the gradual process of integrating into society. They do not reject traditional values--they even seem to be conformists--but they want to assimilate these values into their own way of being as independent persons. They are primarily concerned with the values of love, friendship, understanding, honesty and authenticity. These attitudes tend to make them tolerant and non-violent.

CHAPTER V: MAIN OBJECTIVES OF THE PROGRAM

The "main objectives" of the program comprise the global objective, the goals and the general objectives for each of the secondary school years. The goals and objectives represent a first step towards implementation of the "underlying principles" and the content of the chapters on the teacher's role and the adolescent's role in moral education. The global objective describes the main thrust of the program and, as such, it constitutes a first response to the key issues and aims identified earlier. The goals clarify the role that the program will play in bringing about the changes intended by the global objective. This role will be explained under the triple heading of knowledge to be acquired, skills to be mastered and attitudes to be developed. The general objectives for the year are an extension of the global objective and the goals, and express the overall aim for each of the three years. Each general objective for the year is twofold, covering both the cognitive and affective domains.

This chapter concludes by comparing the goals and objectives as a whole with the major aims of education in Québec, and specifically, with the broad aims of education for the second cycle, as well as with other secondary school programs.

A. The Global Objective of the Program

The Moral Education program for cycle two of secondary school is intended TO ENCOURAGE adolescents to develop a certain ability to take charge of their actions in an autonomous and responsible way, with regard to the fundamental human needs.

"TO ENCOURAGE adolescents (...)" The program is not an end in itself, but an instrument designed to serve today's youth. The program undertakes to help young people from 14 to 17 years of age, to give them the resources and skills needed to make moral decisions. This is the very purpose of moral education. In a field where the individual's freedom of choice is paramount, and where the chosen teaching methods coincide with other educational approaches, the desired results can be neither automatic nor guaranteed. Although a global objective must incorporate a certain measure of idealism which makes it a source of inspiration and a motivating force, it must always fall within the realm of the attainable. This is what is meant by the note of realism inherent in the verb TO ENCOURAGE.

"to take charge (...)" This phrase describes the change intended by the global objective. The expression reflects the Québec cultural context and has been used in fields as diverse as politics, trade unionism, religion and education. It has been used in the program to express the underlying principles concerning morality and moral education. The phrase "to take charge" is dynamic and meaningful. It refers to a process of reflective discussion and choice which in time leads not only to specific actions, but also to a transformation of the personality of the individual who makes the decisions or choices. The transformation takes the form of an integration of the main components of this individual's personality, and translates into changes in his/her behaviour or way of life.

"(...) to a certain (...)" This important nuance serves to reinforce the note of realism already expressed in the verb "to encourage." The first limitation affecting moral education is the school setting, with all of its restrictions and shortcomings. Another limitation is inherent in the very nature of taking charge, for it is a process involving moral organization, internalization and justification which cannot be completed in only three years. This process is part of the "adult" stage of life, in the etymological sense of the word, that is, the stage of "accomplishment." It is nonetheless very important that the process be

initiated as early as possible by providing young people with opportunities to increase their knowledge and to develop the skills and attitudes that will enable them one day to take charge of their actions, to the extent that their abilities and circumstances will allow. The objectives of the program are geared to the gradual progress of each individual toward full assumption of responsibility for his/her actions.

"(...) autonomous and responsible (...)" Both of these adjectives are directly related to the two main goals identified in Chapter I on key issues. "Autonomous" refers to the pole "roads," or to the individual's quest for self-realization. The goal of taking charge of one's actions is primarily a subjective one, and therefore unique. "Responsible" refers to the pole "markers." Young people must be responsible for their actions, both to themselves and to others. To take charge of one's actions then, is not a solitary process but a social one, for it leads to the common search for, and formulation of, the fundamental human needs. The concern for solidarity clearly calls for a fair balance between the two goals. Furthermore, as these adjectives describe the process of taking charge of one's actions from a moral perspective, it is logical that they be followed by the phrase "... with regard to the fundamental human needs." It is a question here of moral autonomy and responsibility since the two terms invoke both a moral frame of reference and a moral goal.

"(...) of their actions (...)" In moral education, it is the personal experience of the young which constitutes the object of the process of taking charge. This experience can be generally described as the adolescent's search for personal identity in relation to others and to his/her environment. The search for personal identity, however, is not understood primarily in the heroic mode, as a succession of crucial experiences and fundamental choices. These are certainly a part of the adolescent's life, but this search is also largely interwoven with ordinary daily actions, behaviours and activities. The program content attempts to establish a realistic balance between these two aspects of young people's experience.

"(...) with regard to fundamental human needs." This part of the objective highlights the specifically moral nature of the process of taking charge. The process by which young people assume responsibility for their actions must be based on moral criteria. These criteria are expressed very generally in terms of fundamental needs and may be broken down into more concrete terms, namely, values, principles, norms, rules, prohibitions, duties, rights, laws, and so on. Moral criteria provide a basis for projects designed to

achieve the goal of a better individual and collective way of being and way of living. In other words, the program undertakes to help young people to define their conduct on the basis of solid criteria since, depending on the particular circumstances of their situation, they will have to function within a moral frame of reference and in relation to a moral goal inspired by a rigorous conception of what it means to be human. In this way, young people are encouraged to transcend their own particular experience and to fathom the universality of the human condition, which is the fundamental purpose of morality.

Global Objective

The Moral Education program for cycle two of secondary school aims TO ENCOURAGE adolescents to develop a certain ability to take charge of their actions in an autonomous and responsible way, with regard to the fundamental human needs.

B. The Goals of the Program

The ultimate goal of moral education is to lead men and women to moral maturity--autonomous and responsible conduct directed towards improving the individual and collective way of life--to the extent that their abilities and circumstances will allow. Chapter II gives a detailed portrayal of the morally educated person, and outlines a plan for providing moral education based on this portrait. The description given of the goals of the Moral Education program for cycle two of secondary school is based on these reflections. The goals pertain to the knowledge to be acquired and the skills and attitudes to be developed.

The first goal of moral education for cycle two of secondary school is the acquisition of knowledge that is specific to morality, and centres on the following areas of study:

- . the fundamental need for autonomy, solidarity and meaning, as guidelines for human conduct;
- . how the individual conducts his/her relationships with others, as the search for a balance between the need for autonomy and the need for solidarity;
- . the life plan, in adolescent terms, as a response to the normative challenge, which is understood to be the individual and collective differentiation between good and bad.

This first goal also implies the acquisition of non-specific knowledge, especially in certain fields of the human sciences, such as anthropology, psychology, sociology, sexology, history, law and human geography, as well as religion and philosophy. This knowledge should help young people to form a concept of morality and an objective view of moral experience, two of the four poles of moral education.

The second goal of the Moral Education program for cycle two of secondary school is to enable adolescents to develop the basic moral skills they need to be able to take responsibility for their conduct. These skills involve, first of all, the ability to make a moral judgement or to evaluate, in terms of good and bad, individual and collective conduct according to criteria (norms, rules, prohibitions, duties, rights, laws, values, principles, fundamental needs) which are directed toward the ultimate goal of a better individual and collective way of being and way of living. This crucial ability is based on two others, namely, the ability to communicate and empathize with others in order to learn from their experiences, and the ability to gather and reflect on information that is essential to making well-founded judgements. The program also seeks to foster in young people the ability to make decisions on their own and the ability to act in line with these decisions.¹ The five skills cover the entire spectrum of learning in moral education, focusing particularly on the ability to form an objective view of moral experience and the motivation to take moral decisions and to act in moral ways.

The third goal of moral education is to foster the development of basic attitudes which will lend stability, consistency and even predictability to the process of taking charge. These basic attitudes are related to the different areas of study for each year. The first area of study involves an appreciation of the fundamental needs; the second, a balance between the fundamental need for autonomy and the fundamental need for solidarity; and the third, an attitude of personal and collective responsibility.

In summary, the goals of the program are to enable young people to develop, simultaneously and in a balanced way, the knowledge, skills and attitudes they need to "know how to live."

(Cf. table on p. 94)

¹ Most of these skills have already been identified and put forward in the earlier moral education programs. (*L'éducation morale*, Voies et Impasses IV, pp. 23-54.) The five basic skills will be explained in the following chapter on the teaching/learning process.

C. The General Objectives for Each Year

The global objective and the goals should be pursued in a suitable and gradual fashion through the program content for each year. This content is presented in the form of general objectives for the year and for each module, and of terminal objectives and related content. By making a distinction between the cognitive and affective domains, the general objectives highlight the different characteristics of knowledge and of attitudes covered. It will be seen later on that it is advisable to treat the cognitive and affective objectives separately in pursuing the general objectives for the module.

In the third year, the program is intended to familiarize young people with some of the fundamental human needs by presenting a few of the more important moral criteria guiding human behaviour today. It is also designed to make young people aware of the imperative nature of the fundamental human needs, expressed as moral criteria, so as to foster in them an appreciation of these needs.

- *(c) TO UNDERSTAND, after reflecting on some of the characteristics of human beings, that the fundamental need for autonomy, solidarity and meaning, translated into various moral criteria, motivates and guides human actions.
- *(a) TO BECOME AWARE, after reflecting on some of the characteristics of human beings, that autonomy, solidarity and meaning are essential to human fulfillment.

* The letter "c" is used to identify cognitive objectives and the letter "a" is used to identify affective objectives.

Goals

The role of the program is to help the student to become a morally educated person, within the school setting, through the balanced development of knowledge, skills and attitudes.

First Goal

To enable the student to acquire knowledge concerning:

- the fundamental human needs;
- how the individual conducts his/her relations with others;
- the normative challenge.

Second Goal

To enable the student to master moral skills in terms of:

- the ability to make moral judgements;
- the ability to communicate and empathize with others;
- the ability to gather and reflect on information which is pertinent to his/her conduct;
- the ability to make decisions freely;
- the ability to act in keeping with these decisions.

Third Goal

To enable the student to develop moral attitudes in terms of:

- an appreciation of the fundamental human needs;
- the balance between the need for autonomy and the need for solidarity;
- a sense of personal and collective responsibility.

In the fourth year, the program deals mostly with how the individual conducts his/her relationships with others by examining the various elements of the moral frame of reference (values, rights, norms, fundamental needs). The program advocates a balance between autonomy and solidarity.

- (c) TO UNDERSTAND, after reflecting on various social realities, how different elements of the moral frame of reference (values, rights, norms, fundamental needs) influence how an individual conducts his/her relations with others.
- (a) TO VALUE, after reflecting on various social realities, the importance of maintaining a balance between the need for autonomy and the need for solidarity to ensure a better individual and collective way of being and of living.

In the fifth year, the program provides an opportunity for young people to formulate a personal response to the challenge posed by accepted norms by presenting the great moral question "What must I do?" In this way, the program encourages students to develop a sense of personal and collective responsibility.

(c) TO ELABORATE a meaningful and morally justifiable personal response to the normative challenge, using a range of ethical concepts and parameters.

(a) TO DEMONSTRATE an attitude of individual and collective responsibility which draws upon both the emotions and reason in seeking a personal response to the normative challenge.

Moral skills will be refined throughout the three years, particularly if students benefit from a systematic teaching method which fosters these skills. The next chapter describes and justifies the four stages of the teaching/learning process, showing the relationship between the stages and the development of moral skills.

Table II
Summary Table of the Main Objectives of the Moral
Education Program for Cycle Two of Secondary School

Global Objective
 The Moral Education program for the second cycle of secondary school aims TO ENCOURAGE adolescents to develop a certain ability to take charge of their actions in an autonomous and responsible way, with regard to fundamental human needs.



Goals
 The role of the program is to help the student to become a morally educated person within the school setting, through the balanced development of knowledge, skills and attitudes.

First Goal	Second Goal	Third Goal
To enable the student to acquire knowledge concerning: - the fundamental human needs; - how the individual conducts his/her relations with others; - the normative challenge.	To enable the student to master moral skills in terms of: - the ability to make moral judgements; - the ability to communicate and empathize with others; - the ability to collect and reflect on information that is pertinent to his/her conduct; - the ability to make decisions freely; - the ability to act in keeping with these decisions.	To enable the student to develop moral attitudes in terms of: - an appreciation of the fundamental human needs; - the balance between the need for autonomy and the need for solidarity; - a sense of personal and collective responsibility.



General Objectives for the Year		
3rd Year of Secondary School	4th Year of Secondary School	5th Year of Secondary School
(c) TO UNDERSTAND, after reflecting on some of the characteristics of human beings, that the fundamental need for autonomy, solidarity and meaning, translated into various moral criteria, motivates and guides human actions. (a) TO BECOME AWARE, after reflecting on some of the characteristics of human beings, that autonomy, solidarity and meaning are essential to human fulfillment.	(c) TO UNDERSTAND, after reflecting on various social realities, the way in which the different elements of the moral frame of reference (values, rights, norms, fundamental needs) influence how an individual conducts his/her relations with others. (a) TO VALUE, after reflecting on various social realities, the importance of maintaining a balance between the fundamental need for autonomy and the need for solidarity to ensure a better individual and collective way of being and of living.	(c) TO ELABORATE a meaningful and morally justifiable personal response to the normative challenge, using a range of ethical concepts and parameters. (a) TO DEMONSTRATE an attitude of individual and collective responsibility which draws upon both the emotions and reason in seeking a personal response to the normative challenge.

————— The TEACHING/LEARNING PROCESS for the three years —————→

D. The Relationship of the Main Objectives of the Program to the Broad Educational Aims of Cycle Two of Secondary School

The main objectives of the program are consonant with the educational goals described in *The Schools of Québec*.

"2.2.1 Education in Québec aims at developing the personality in all its dimensions: physical, intellectual, emotional. It has a social dimension. In its existence, it integrates ethics and, frequently, religion."¹ (Emphasis added)

This statement constitutes the keystone of the program for it asserts both the importance and universality of morality for human beings and, at the same time, the necessity for developing the moral dimension together with other dimensions.

The developmental perspective is outlined in the following statements:

"2.2.2 Education in Québec aims to promote, by creating a balanced educational environment, the development of a creative personality.

2.2.3 Education in Québec aims to ensure the development of a person who aspires to autonomy, freedom and happiness; who needs to love and to be loved; who is open to transcendental values.

2.2.4 Education in Québec considers the person as a social being, in close relation with a community and groups sharing a common history and a particular culture."²

The goals of integration, balance, autonomy, responsibility, meaning and concern for human interaction that emerge from these three statements serve as a framework for the main objectives of the program. The similarity in vocabulary is striking as the objectives and goals speak of the ability to take charge in

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. 26.

² *The Schools of Québec*, p. 26.

an autonomous, responsible and meaningful way; the balanced development of knowledge; personal and collective fulfillment; the discovery of the fundamental human needs; and so on. This similarity shows the close link between the objectives of the program for cycle two of secondary school and those proposed in *The Schools of Québec*. The table below makes these links apparent.

Objectives for Cycle Two of Secondary School ¹	Goals and Objectives of the Moral Education Program for Cycle Two of Secondary School
2.3.12 The second cycle of secondary school is oriented towards progressive development by the adolescent of his/her personal identity.	The program aims to encourage adolescents to take charge of their actions in an autonomous and responsible way.
2.3.13 The following objectives are suggested: - to consolidate and pursue in greater depth, by means of more systematic learning, the scope of knowledge and skills; - to help young people find a meaning in their lives; - to foster in them a coherent way of thinking; - to develop in students a critical attitude with respect to the various intellectual trends which they encounter; - to foster personal commitments which emphasize a feeling of belonging and encourage participation and creativity; - to work at increasing in young people their sense of individual and collective responsibility; - to facilitate access to professional life in the future.	First Goal: To acquire knowledge concerning the fundamental human needs (Sec. III), the way in which an individual conducts his/her relations with others (Sec. IV), and the normative challenge (Sec. V). Second Goal: To master moral skills by means of a systematic learning process (over the three years). Third Goal: To develop moral attitudes in terms of: - an appreciation of the fundamental human needs; - the balance between the need for autonomy and the need for solidarity; - a sense of personal and collective responsibility.

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. 31.

E. The Relationship of the Moral Education Program to Other Secondary School Programs

Relationship to Programs in General

Traditionally, the recognized aim of teaching in the various school disciplines has been not only to transmit knowledge but also to train and educate, and to foster the development of all aspects of the person's character. Whether the subject in question is history, geography, mathematics, natural science, visual art, English, foreign languages, or physical education, the school disciplines promote certain basic values such as a recognition of the temporal nature of life, receptiveness to others, a taste for research, a spirit of inquiry, a desire to do things for their own sake, a sense of wonder, effort and discipline, a concern for precision, and an appreciation of beauty, among other things.¹ These values often coincide with those fostered by moral education.

Furthermore, through their respective approaches and learning methods, these disciplines foster the development of a wide range of general skills which reinforce the skills that are specific to the Moral Education program:

- perception of a particular situation,
- organization and expression of ideas,
- formulation of hypotheses and valid conclusions,
- ability to see the relationship between cause and effect,
- ability to analyze and synthesize data,
- perception of a broader external reality,
- understanding of the subjective experience expressed by others,
- search for results,
- introspection and concentration,

¹ P. Furter, *La vie morale de l'adolescent* (Neufchâtel: Delachaux et Niestlé, 1965). The second chapter again takes up the basic school disciplines and studies them from the perspective of moral education.

- ability to trace causes and consequences,
- ability to make decisions and to act,
- ability to take stock of one's actions,
- ability to work with others,
- etc.

Relationship to the Moral Education Program for Cycle One of Secondary School

Moral Education Program for Cycle One of Secondary School	
<u>Secondary I</u>	
To become more receptive to others	
Themes & issues studied	- the new school milieu - authority - the rights of the child
<u>Secondary II</u>	
To learn to live with others while at the same time developing his/her own autonomy	
Themes & issues studied	- the group - conflict - choice - projects

The content for the first cycle of secondary school examines the fundamental need for autonomy and solidarity by focusing on the idea of otherness, which it treats in a thematic fashion--authority, the group, conflict, choice, projects. The content of the fourth-year course is a natural extension of that of the third-year course for it re-examines the question of the individual's relationship to others more concretely by referring to a more diversified moral frame of reference. Moreover, by using the traditional sequence EVALUATING → JUDGING → ACTING, the program for cycle one anticipates the teaching approach used in cycle two.

Relationship to the Personal and Social Education Program

Of all the subjects taught at the secondary school level, personal and social education is the one most similar to moral education. It is worthwhile highlighting not only the similarities between the two programs but also the differences which make them distinct. The overall objective of the Personal and Social Education program is the following:

In the domains of everyday life such as health, interpersonal relationships, life in society, sexuality, and consumer education the program has as its objective the acquisition of knowledge and the adoption of attitudes and behaviours essential to the full development of the pupils as individuals and as members of a community.¹

Because the areas covered in the two programs overlap, this objective may sound familiar to teachers of moral education. Life in society, interpersonal relationships, health, sexuality and consumer education are fields of human activity which involve morality. In effect, the daily experience of young people serves as a point of departure for reflection in both programs. The Personal and Social Education program may be regarded as a newcomer, if not an intruder, in the sanctum of moral education. Others may see this common ground as a chance to delve deeper into the characteristics which set the two apart.

¹ Québec, ministère de l'Éducation, **Personal and Social Education Program**, Code 16-2707A (Québec: ministère de l'Éducation, 1985), p. 18.

The Personal and Social Education program is designed to equip young people with the necessary skills to be "functional" members of society. Its aim of standardization and prevention is well-expressed by the use of the noun "to adopt" in the global objective. The program is intended to help the young to adopt and internalize a set of **essential** behaviours with a view to fostering a better individual and collective way of life.

The Moral Education program has a different aim. Its goal is to help young people attain responsible autonomy. The program seeks to encourage them to take charge of their conduct to the extent that their abilities and circumstances will allow. To do this, young people must not only know, understand and practise the prevailing rules and behaviours in their society, but also be able to question them so that together they might eventually be able to criticize these rules and behaviours and help to update them. Young people must also be able to make pertinent decisions when faced with new situations which do not fit in with the existing rules in their society. Lastly, they must be able to develop a justifiable personal opinion concerning the principal social and existential issues. With a view to helping young people to practise these important skills, the Moral Education program for cycle two of secondary school tries to help them discover, understand and appreciate the fundamental human needs and use these as guidelines. The goal of the program is to express these fundamental needs concretely in terms of norms, values and specific criteria. The program is also intended to enable young people to refer to these needs, criteria, values and norms when making choices and decisions. In so doing, moral education favours the transition from heteronomy to responsible autonomy.

The differences between the aim of personal and social education and that of moral education are also illustrated in their respective teaching approaches. The Personal and Social Education program concentrates mostly on the first two stages of the teaching approach adopted for moral education, namely exploration--with special emphasis on exploring information--and the detailed evaluation of key issues, which involves an examination of the consequences of different behaviours and attitudes. "The Personal and Social Education Program is particularly concerned with information, prevention, and the analysis of the consequences of actions as well as ways in which these actions may be modified."¹ With respect to the first two stages, the

¹ Québec, ministère de l'Éducation, **Personal and Social Education Program**, Code 16-2707A (Québec: ministère de l'Éducation, 1985), p. 10.

teaching approach for moral education is distinguished first and foremost by the process of moral evaluation or moral judgement that it entails. This process allows the individual to confront reality or a situation with a greater awareness of fundamental human needs, which translate into norms, values, rights, duties, and so on. The unique nature of moral education lies essentially in this confrontation.

CHAPTER VI: THE DUAL STRUCTURE OF THE PROGRAM: THE TEACHING/LEARNING PROCESS

The "dual structure of the program" refers to the learning and teaching process, which comprises the educational process. In fact, the educational process specifies how the program is to be taught and learned. The educational process ensures that at the same time as the students are acquiring knowledge, concepts, skills and attitudes, they are also being provided with the opportunity to learn a method for solving moral problems which, through practice, they will use when necessary.

The strategy for solving moral problems is taken from the teaching/learning process that has been adopted in previous Moral Education programs for cycle two of secondary school.¹ This strategy is based on the traditional model EVALUATING → JUDGING → ACTING, a sequence derived from a comparative study of the different methodologies used in moral education.²

The teaching/learning process has four stages: exploration, examination of key issues, moral evaluation and integration/action. The following pages contain a brief description of the four stages and an explanation of how they pace the teaching/learning process to form the "core" of the program.

¹ See the comparative table on page 70.

² Perron J., "L'éducation morale, ses fondements psychologiques," *Medium*, 17, pp. 37-40.
R. H. Hersh, J.P. Miller and G.D. Fielding, *Models of Moral Education: an Appraisal* (New York: Longman, 1980).

A. A Brief Description of the Four Stages of the Teaching/Learning Process

1. First Stage: Exploration (Personal Experience and Collective Knowledge and Wisdom)



The purpose of the first stage is to define or explore the topic of study (theme, question, problem, definition, situation) which is to be the focus of moral reflection. Exploration occurs at two levels, namely, the student's personal experience and information derived from human knowledge.

First Level of Exploration: the Student's Personal Experience

The student's personal experience generally has two components: an existential component (experience) and an intellectual one (knowledge). With the former, students are encouraged individually to reflect on, or communicate to others, their experiences with regard to the topic being taught. In so doing, students are in a sense reliving their direct or indirect experiences with respect to this particular topic of study. Students are also required to express what they are currently feeling or experiencing with regard to the latter; exploration deals with both past and present experience.

Students' personal experience also includes what they know or what they think of what is being taught (knowledge), and although this component is not as valuable as the previous one it can prove interesting from an educational point of view.

The exploration of personal experience allows teachers, and classmates, to meet the student on his/her own ground since at this stage the student is encouraged to express his/her ideas, opinions, knowledge, memories, values, feelings, doubts and beliefs. The exploration of experience is of prime importance to young people in that it creates a bridge between what they are learning in school and what is happening in their personal lives. It is easy to see how this first phase of exploration can heighten young people's sense of motivation.

Second Level of Exploration: Information Based on Collective Knowledge and Wisdom

The exploration of information based on knowledge allows students to acquire a broader and more objective understanding of the subject matter. This phase exposes them to an organized body of knowledge that is the fruit of the experience and experiments of scholars and scientists and the reflection of thinkers. Depending on the focus of study, students will explore certain currents of thought in the human sciences and in ethics, as well as the wisdom that has been passed down through the ages.

The second level of exploration also makes it possible to define the vocabulary used in the course. It is important that terms and ideas be defined accurately to ensure the same use, by teachers and students alike, of words and ideas which will be used in later stages.

Students should be exposed to collective knowledge and wisdom in as broad and diversified a way as possible and the learning process should be accompanied by a harmonious balance of such affective attributes as curiosity, a sense of active inquiry and open-mindedness. Within the limits of the actual teaching conditions, this second level involves the exploration of all available and relevant information with a view to reaching enlightened moral judgement.

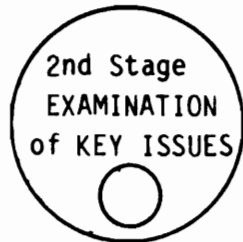
Two Interrelated Levels

It is obvious that the two phases of the Exploration Stage are interdependent. The examination of one's own experience and that of others sheds light on a wide range of facts, perceptions, opinions, impressions and feelings that can be enriched by knowledge and wisdom. However, the order of the two phases can be reversed. Frequently, information precedes or accompanies the communication of experience since a certain amount of data and concepts facilitate communication.

The teaching/learning process involves a continuous exchange of opinions which, at the end of the first stage, provides students with accurate and reliable information concerning the focus of study. Students will also have learned to define the issue at hand in a more precise way, thus enabling them to discuss the subject intelligently with their peers. Lastly and most importantly, they are able to see, through the

different possibilities and questions that emerge from this body of data, in what respect it would be worthwhile to consider the focus of study (theme, question, problem, challenge, situation) from a moral perspective.

2. Second Stage: Examination of Key Issues (Possible Responses)



The second stage is based on the knowledge acquired in the first stage. Underlying the experiences and data concerning a particular theme, question, problem, challenge or situation are tensions and conflicts between divergent or opposing points of view. To resolve these tensions or conflicts, certain choices arise which favour different attitudes, values, options, and so on. All the different possible solutions reveal both short-term and long-term consequences.

It is at this stage that key issues stand out and are studied through analysis and examination or questioning.

The goal of this stage in the teaching/learning process is to accustom students to identifying possible solutions to a particular dilemma, and to making an exhaustive list of these before coming to a conclusion about their moral validity. At this stage, students do not yet make moral judgements, but they do attempt, as honestly and objectively as they can, to consider the available options, attitudes, values, among other things, and to identify their more or less long-term implications. This is a time for clarification, in the true sense of the word, one of "clearing away the extraneous," prior to evaluation.

This kind of exercise is very delicate. By definition, key issues entail ambiguities, conflicts and dialectical tensions. At the end of this stage, the student is expected to have identified a range of different options, attitudes and solutions which call for moral judgement.

3. Third Stage: Moral Evaluation (Objective Judgement and the Desired Result)



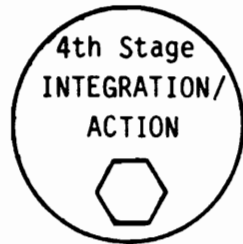
The third stage is the most important for it is at this stage that moral judgements and moral decisions are made. Each possible option, attitude and solution, as well as their consequences are evaluated in terms of "good" and "bad," with reference to moral criteria and by taking into account particular circumstances. These criteria include fundamental needs, principles, values, laws, rights, duties, rules and norms of the moral frame of reference, which are expressed in the goal. Anything that favours a better individual and collective way of being and of living and the fulfillment of fundamental human

needs is "good"; anything that goes against these human needs is "bad." The main purpose of this stage is to equip young people with a framework of criteria and guidelines by challenging them to justify ("Why do you say this?") the reasons underlying the moral judgements they make.

At this stage, the students are actively involved in relating to the moral frame of reference and assuming responsibility for their own actions in an autonomous way. Prepared by the two preceding stages and faced with other judgements and justifications, students are forced to take a stand with respect to the guidelines and proposed criteria and to use them in preparing a rational course of action.

It is as free and enlightened beings that young people can then choose, taking into account particular circumstances and their own emotions, an option, attitude, course of action or solution, since moral judgement calls for a voluntary and personal decision prior to commitment. This stage should produce a decision, choice or viewpoint that is justified by reason and that concurs with the fundamental goal of a better individual and collective way of being and of living.

4. Fourth Stage: Integration/Action (Behaviour and Action)



The natural outcome of the process is an action, deed or commitment based on the preceding moral evaluation, such that the well-known maxim: "the road to hell is paved with good intentions" is not fulfilled. It is, in reality, in life situations and experience that moral action is defined and tested. Evaluations, choices, and decisions must be made and translated into actions. Morality must be "practised" through individual and collective actions. Generally speaking, it is at this stage that the learning of the previous stages is reinforced and applied. It is also the time for going back and re-examining one's actions (retrospection) and assessing failure, setbacks and even inactivity.

The fourth stage entails some difficulties that can be attributed to both the nature of this stage and the school setting where it is experienced. This stage presupposes the translation of a moral evaluation or judgement into action. This translation, however, takes a relatively long time and the testing of its validity remains a delicate issue. In other respects, the school setting and the limitations it imposes (schedules, regulations, classrooms) allow for only a limited range of actions.

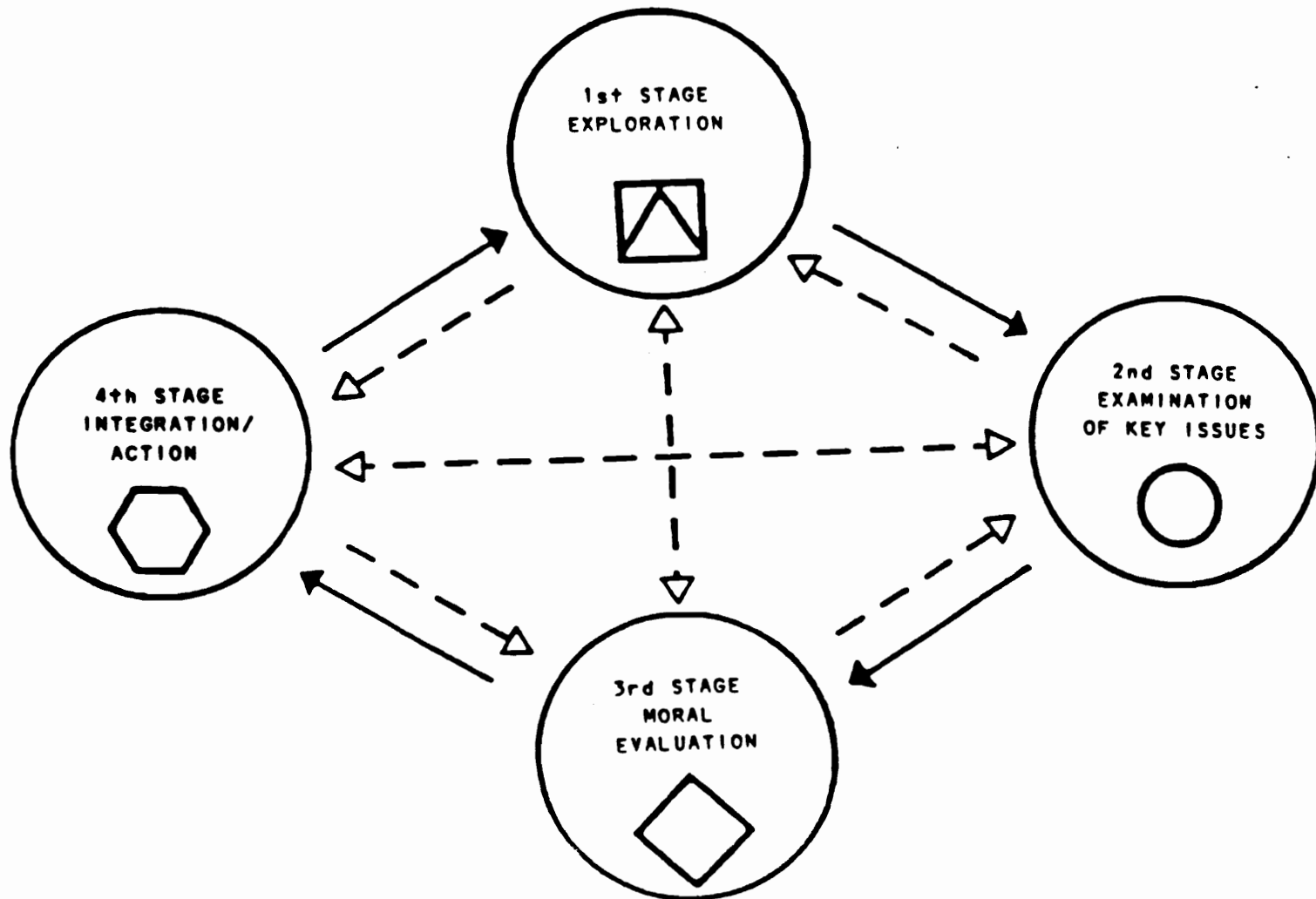
Despite these difficulties, however, at the end of this stage the student should have adopted a specific behaviour, action, or commitment, and come to a realization or awareness which allows for, and reflects, a degree of integration of the knowledge acquired in the preceding stages.

5. A Flexible and Familiar Process

The four stages of the teaching/learning process have been presented in a linear and sequential fashion. From a practical point of view, however, the process can involve going back and forth between stages. It is also important to note that although the main activity of each stage, such as moral exploration or evaluation, belongs primarily to the stage it names, it also contributes to an understanding of the other three stages. Thus, reference to information is also useful during evaluation. Similarly, the value of personal experience does not disappear at the end of the exploration stage. The diagram below, which shows the

primary links (—▶) and the interrelations (---▶) between the various stages, gives a summary view of the teaching/learning process and illustrates its flexibility. The circular, non-linear aspect of the diagram also shows that this process repeats itself several times during the year.

The Teaching/Learning Process for the Program



It is important to note that the process for this program also reiterates and incorporates the processes associated with the former programs, namely the "optional" program (986) and the exemption program (985), which implemented the traditional sequence PERCEIVING → EVALUATING → ACTING. The table shown below illustrates this relationship.

OPTIONAL PROGRAM (986)	① Exploration →	② Internalization →	③ Realization
EXEMPTION PROGRAM (985)	① Information ② Personal Experience →	③ Examination of Key Issues → ④ Evaluation	⑤ Commitment
NEW PROGRAM	① Exploration →	② Examination of Key Issues → ③ Moral Evaluation	④ Integration/Action
TRADITIONAL SEQUENCE	← PERCEIVING (reflection) →	← EVALUATING (judgement) →	← ACTING (action) →

B. A Process Which Paces the Teacher's Approach

1. A Process Which Structures the Program Content

The Moral Education program for cycle two of secondary school is organized into **modules**, which facilitate the sequential organization of the program content. A module can be described as a dynamic set of learning experiences which incorporates the educational objectives, related content, learning methods and means of evaluation.

The teaching/learning process gives a structure to the modules by determining the distribution of terminal objectives. In this sense, it sets the pace for the program, given the prescriptive nature of the terminal objectives and the fact that they encompass other program components, such as the intermediate objectives and related content. For the teacher, following the program also means using appropriate approaches from one module to the next. The four stages constitute guidelines within which teachers are free to choose the educational approaches or teaching methods that best suit their style of teaching.

In the actual presentation of the program content for the third, fourth and fifth years of secondary school, each terminal objective will be accompanied by a symbol identifying the stage involved. The following chart shows the different symbols used for this purpose in the program.

Stages of the Process		Symbol
First Stage	Exploration	
Second Stage	Examination of Key Issues	
Third Stage	Moral Evaluation	
Fourth Stage	Integration/Action	

This organizational method, however, does not imply that each module will be systematically divided into four terminal objectives, each corresponding to a stage. Occasionally, one stage could involve more than one terminal objective. This is particularly true of the key-issue and exploration stages. Since this last stage involves two levels, the symbol used will depend on whether the exploration is taking place at the level of personal experience (solid triangle) or at the level of information (solid square). Equal attention could also be given to the two levels (solid triangle and square).

Variations of the Symbol Representing the First Stage	
Exploration, paying equal attention to the two levels	
Exploration primarily at the level of the student's personal experience	
Exploration primarily at the level of gathering information	

2. A Process Which Defines the Teacher's Approach

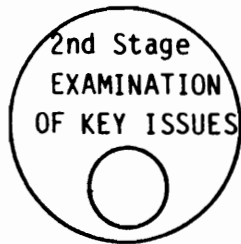
The principal characteristics and roles of a moral education teacher were outlined in Chapter III. These roles are those of witness, resource person, mediator, catalyst and facilitator. The teaching/learning process allows each of these roles to come into play, thereby making the ideal a possible reality.



In the first stage, the teacher acts as either a facilitator or a resource person. When exploring personal experience with students the teacher is a facilitator. At this level, the success of the teacher's approach depends to a large degree on the quality of the general atmosphere in the classroom, as well as on the teacher's ability to fulfill the role of group leader tactfully. To avoid fostering in the adolescent a narcissistic or voyeuristic attitude and to avoid manipulating and undermining the student's intellect, the teacher must exercise a certain amount of caution in selecting means and modes of expression.

When exploring information with students, however, the role of the teacher is primarily that of resource person. The teacher objectively presents the body of knowledge that is covered by the program, namely knowledge and facts pertaining to the human sciences, ethics and the great philosophies, and ensures that students understand these concepts as clearly as possible.

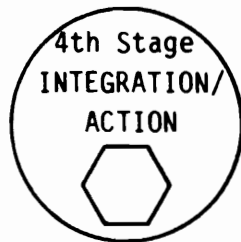
Since the exploration of experience and knowledge constitutes a basis for moral reflection, teachers should foster the learning process without, however, spending too much time on this stage. To gauge themselves properly, teachers are advised to take into account the quality of the results obtained in the exploration of personal experience before deciding how much time should be assigned to exploring information. Furthermore, it would be useful for teachers to check whether some of the basic material is being covered in other disciplines.



The complex nature of the second stage requires that the teacher act as both facilitator and resource person. He/she will have to facilitate the adolescent's task of clarifying and identifying contradictions, options, questions, possible solutions, and so on, and ensure that these are as numerous as possible. In the role of resource person, the teacher will also be called upon to provide additional information on, and insights into, the field of study.



The third stage of the teaching/learning process poses a twofold challenge for the moral education teacher. At this stage the teacher is required to act as mediator and witness. The teacher mediates (in the sense of challenging) by asking the student why he/she makes a certain statement, by rejecting sophistic reasoning, by referring to the moral frame of reference, namely the criteria for being human and the fundamental needs, while making sure that the moral judgement reached by the student is serious and well-formulated. Furthermore, teachers cannot avoid being themselves challenged by students and will have to make known, either implicitly or explicitly, their own values, principles and options without, however, imposing them on the students.



In the last stage, the teacher acts as a facilitator and catalyst. He/she stimulates integration by proposing realistic and possible courses of action, reviewing what has been accomplished or not accomplished, and using failures and setbacks as examples. The teacher must be ingenious and inventive.

DESCRIPTION OF THE STAGES OF THE PROCESS	First Stage EXPLORATION (Personal experience and collective knowledge and wisdom)		Second Stage EXAMINATION OF KEY ISSUES (Possible responses)	Third Stage MORAL EVALUATION (Objective judge- ment and the desired result)	Fourth Stage INTEGRATION ACTION (Behaviour and action)
	Experience Expression and motivation	Information Acquiring knowledge 	Analysis and questioning	Deliberation, evaluation and decision-making Moral frame of reference and goal	Reinforcing acquired knowledge and practising moral skills
SYMBOL					
ROLE OF THE TEACHER IN EACH STAGE	Facilitator Resource Person 		Facilitator Resource Person	Mediator Witness	Catalyst Facilitator

C. A Process Which Paces the Student's Learning

It would be simplistic to think that the stages of any learning process can be defined precisely. Within the three basic modes of learning - information-gathering, imitation and experimentation--the ways in which the adolescent actually learns depends on so many factors (e.g. culture, character, type of intelligence, emotional make-up, physical and social environment, daily experiences, sense of humour) that it would be wise to be cautious.

This does not mean, however, that learning progress should be left to chance. There is a real need for a structured yet flexible process that the adolescent can use on a regular basis. From this point of view, then, the four-part teaching/learning process is appropriate because it is sequential and relevant in a program that ensures its repetition. In addition, the teaching/learning process allows the students to integrate different facts and, especially, to put into practice some of the basic moral skills. Finally, it helps them to choose the most effective learning approach for moral education.

1. A Sequential Process Repeated Throughout the Year

To be morally educated, young people must be morally trained. This "moral training" involves, among other things, the repetition of the process which, from one module to the next, paces and structures the program throughout the three years. Ideally, moral training for young people should enable them to integrate the process so that, when faced with unexpected situations, they will be able to conduct themselves as responsible and creative moral beings.

The teaching/learning process is sequential, that is, its major phases follow a certain order. This order may be expressed in terms of two parallel sequences, one chronological (BEFORE → DURING → AFTER) and the other didactic (PREPARATION → REALIZATION → INTEGRATION).¹

¹ Québec, ministère de l'Éducation, *Learning, Teaching and the New Programs*, Code 16-0000-08A (Québec: ministère de l'Éducation, 1984).

Where ethics is concerned, it is the stages dealing with the examination of key issues and moral evaluation which are the most relevant. The first of these stages is one of PREPARATION; the BEFORE (input) stage corresponds to the exploration of a particular issue or situation. Before going on to the other stages of the process, the adolescent begins by listening to his/her own convictions and those of others in an interactive way (knowledge and experience). The young person examines these convictions and then completes them with information derived from human knowledge (collective wisdom and knowledge) in order to gain a more objective view of a particular question or situation.

The second phase of the sequence corresponds to the stages on key issues and moral evaluation. In this phase, through deliberation, moral evaluation and decision-making, the adolescent "processes" the data (experiences and information) collected in the preceding stage. More specifically, the processing of data is carried out with reference to moral criteria (norms, values, principles, fundamental needs) and a moral goal. DURING this phase, the adolescent is at the centre of a moral process. It is a period of REALIZATION.

The stage of integration/action constitutes the AFTER (output) stage of the sequence. From a moral point of view, learning which is relevant to the issue or situation in question should be integrated by the adolescent by means of activities that take into account the moral judgements that were made previously. The sequence ends with the stage of INTEGRATION.

DESCRIPTION OF THE STAGES OF THE PROCESS		First Stage EXPLORATION (personal experience and collective knowledge and wisdom)	Second Stage EXAMINATION OF KEY ISSUES (possible responses)	Third Stage MORAL EVALUATION (objective judgement and the desired result)	Fourth Stage INTEGRATION/ACTION (behaviour and action)
		Experience Expression and motivation Information Acquiring knowledge	Analysis and questioning	Deliberation, evaluation and decision-making Moral frame of reference and goal	Reinforcing acquired knowledge and practising moral skills
SYMBOL					
LEARNING SEQUENCE	Chronological Sequence	BEFORE (input)	DURING (processing)		AFTER (output)
	Didactic Sequence	PREPARATION	REALIZATION		INTEGRATION

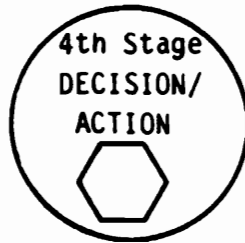
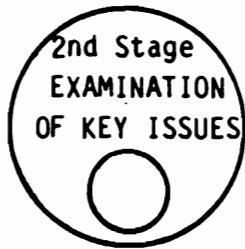
2. A Process Resulting in Moral Conduct

One advantage of the teaching/learning process implemented in the program is that it indicates the specific areas in which the student can apply each of the major skills used in moral judgement/action.



Two skills are brought into play in the first stage. In terms of the exploration of experience, skill in communicating with others is required. Skill in communicating consists of being able to transmit to others a message or an experience and to succeed in capturing their interest and sympathy, as well as being receptive to their message or experience, and being interested in and sympathetic towards them. This general skill can be broken down into more specific skills. These include, among other things, the ability to recall one's own past, to analyse personal experience, to recount a story, to speak clearly, to capture and keep the attention of others, and to listen attentively.

In terms of becoming informed, exploration involves the ability to find, collect and examine data which corroborate or contradict experiential data, as well as to identify and compare the most relevant pieces of data. This general skill implies the use of specific cognitive skills such as analyzing and synthesizing facts, being able to see the relationship between cause and effect, organizing and expressing ideas, formulating hypotheses and valid conclusions, as well as the use of skills, such as those pertaining to research methods.



In the middle stages of the process, namely, the examination of key issues and moral evaluation stages, the student exercises the skill of making moral judgements and the skill of making decisions freely. The first skill consists of the ability to implement a moral frame of reference and to set a moral goal, autonomously and responsibly, as well as to extract from a particular situation the facts needed to evaluate the various choices which emerge from the examination of key issues.

This important skill implies the use of the following specific skills: the ability to identify opposing sides of a conflict, to make classifications, to foresee more or less long-term consequences, to identify moral criteria, to take circumstances into account, and so on. The second skill is based on the ability to make decisions and brings into play the capacity to resist internal impulses and external pressures.

The integration/action stage enables young people to exercise the ability to act in keeping with the choices they have made. This skill requires the ability to follow concrete and realistic courses of action, the ability to assess these actions and to modify them, the ability to face failure, and so on.

DESCRIPTION OF THE STAGES OF THE PROCESS	First Stage EXPLORATION (personal experience and collective knowledge and wisdom)		Second Stage EXAMINATION OF KEY ISSUES (possible responses)	Third Stage MORAL EVALUATION (objective judgement and the desired result)	Fourth Stage INTEGRATION/ACTION (behaviour and action)
	Experience Expression and motivation	Information Acquiring knowledge	Analysis and questioning	Deliberation, evaluation and decision-making Moral frame of reference and goal	Reinforcing acquired knowledge and practising moral skills
SYMBOL					
MORAL SKILLS DEVELOPED	Ability to communicate and empathize with others	Ability to collect and study relevant information	Ability to make moral judgements Ability to make decisions freely	Ability to act in keeping with one's choices	

3. A Process Which Enables Students to Choose the Most Effective Learning Approach

For students, learning takes place primarily in the course of everyday activities. The question "What are we going to do today?" asked by the student at the beginning of a class refers to the approach used (film, discussion, role-play, teacher presentation, and so on), rather than the desired objective, type of knowledge or stage of the process. This shows how important it is to situate, even very generally, the learning approaches that are ordinarily used in moral education with respect to the four stages of the process in order to ensure the latter's success.

Table III classifies most of the learning approaches used in the two previous programs with respect to each of the four stages. A single question was used as a classification criterion: Which learning approaches are most suited to the specific content of each stage? Clearly, the table is offered by way of suggestion only. The criteria guiding the choice of a good learning approach vary and depend on each particular situation. These criteria pertain to motivation of the students; time available, effort and resources; degree of assimilation; variety; preference; and so on. The final say in choosing a learning approach is the teacher's responsibility.

Nonetheless, in addition to interpreting the process in terms of concrete activities, this classification has the advantage of showing the wealth of learning approaches available and thus serves as an inspiration in the curriculum guides. (See table on the next page.)

The Teaching/Learning Process: the Core of the Program

The preceding considerations stress the importance of the teaching/learning process which, in keeping with the statement of the aims and objectives of the program, is intended to express the underlying principles in concrete terms. Presented prior to the program content, the teaching/learning process is an integral part of the content, for it gives it backbone and life. For the person "giving" the program, the teaching/-learning process defines teaching without, however, preventing the teacher from using various instructional approaches such as values clarification, study of moral dilemmas, learning through projects or sensitization

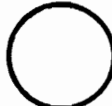
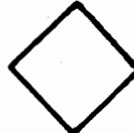
activities, and so on. For the person "taking" the program, the teaching/learning process resolves the traditional dichotomy between content and method by making a certain integration of knowledge possible and by providing a criterion for structuring the content.

In other respects, the educational process represents the core of the program in that it leaves room for different types of learning that are specific to moral education: conceptualization of moral phenomena; motivation to make moral decisions and to take moral action; objectivation of moral experience; and appreciation of the fundamental needs. (See Table IV.)

Table III
Learning Approaches and the Different Stages of
the Teaching/Learning Process

Stage of the teaching/learning process	First Stage EXPLORATION 		Second Stage EXAMINATION OF KEY ISSUES 	Third Stage MORAL EVALUATION 	Fourth Stage INTEGRATION/ACTION 
Learning Approaches	Sharing personal experiences	Becoming informed	- Debates (discussions, round-table discussions, panel, fish bowl) - Role-playing in the form of trials, contests, plays, skits, role reversals - Individual reflection - Dialogue - Meditation - Small workshops - Storytelling - Cartoon drawing - Justification of viewpoint - Nomological discourse (study of consequences) - Categorizing - Selecting solutions - Assessment - Etc.	- Discussion groups - Personal reflection - Moral dilemmas - Critical review or summary - Assessment - Simulation activity - Meditation - Etc.	- Community activities (participation in student activities: forming a cooperative, class council, debating club) - Contract writing - Listing resolutions - Socio-cultural outings - Making models - Sharing responsibilities - Socio-political or community commitment (membership in a party or social action group, letters to the editor) - Organizing campaigns - Parties - Etc.
	- Presenting memories and past experiences ("memory" scrap-book, diary, autobiography) - Personal accounts - Expressing feelings and emotions (circle discussions, confidential one-on-one discussions) - Brainstorming - Self-knowledge tests - Conversation - First step toward clarification of values - Graffiti - Oral improvisation - Identifying with others - Physical expression - Concentration and relaxation exercises - Making up sayings or slogans - Etc.	- Teacher's lectures - Dictionary research - Clarification of concepts and values - Research projects (readings, text analysis, library research, keeping files on social issues) - Student presentations (documented presentations, exchange of ideas, reports) - Meetings with resource persons - Interviews - Surveys or surveys' results - Photographs, photomontage - Scrapbooks - Caricatures, puzzles - Posters, advertisements - Cartoons (analysis) - Audiovisual presentations (film, video, records, televised documentary slides, silent or with soundtrack, transparencies for overhead projector, tapes) - Question games, quizzes - Etc.			

Table IV
Summary Table of the Different
Stages of the Teaching/Learning Process

DESCRIPTION OF THE STAGES OF THE PROCESS		First Stage EXPLORATION (personal experience and collective knowledge and wisdom)		Second Stage EXAMINATION OF KEY ISSUES (possible responses)	Third Stage MORAL EVALUATION (objective judgement and the desired result)	Fourth Stage INTEGRATION/ACTION (behaviour and action)
		Experience Expression and motivation	Information Acquiring knowledge	Analysis and questioning	Deliberation, evaluation and decision-making Moral frame of reference and goal	Reinforcing acquired knowledge and practising moral skills
SYMBOL						
TEACHER'S ROLE AT EACH STAGE		Facilitator	Resource-person	Facilitator Resource-person	Mediator Witness	Catalyst Facilitator
LEARNING SEQUENCE	Chronological Sequence	BEFORE (input)		DURING (processing)		AFTER (output)
	Didactic Sequence	PREPARATION		REALIZATION		INTEGRATION
MORAL SKILLS DEVELOPED		Ability to communicate and empathize with others	Ability to collect and study relevant information	Ability to make moral judgements Ability to make decisions freely		Ability to act in keeping with one's choices
RELATIONSHIP WITH TYPES OF LEARNING SPECIFIC TO MORAL EDUCATION		Conceptualization of moral phenomena		Objectivation of moral experience Appreciation of fundamental needs Motivation to make moral decisions and to take moral action		

PART TWO**CONTENT OF THE PROGRAM**

CHAPTER VII - OVERVIEW AND GENERAL INFORMATION CONCERNING CONTENT

CHAPTER VIII - CONTENT OF THE SECONDARY III COURSE

CHAPTER IX - CONTENT OF THE SECONDARY IV COURSE

CHAPTER X - CONTENT OF THE SECONDARY V COURSE

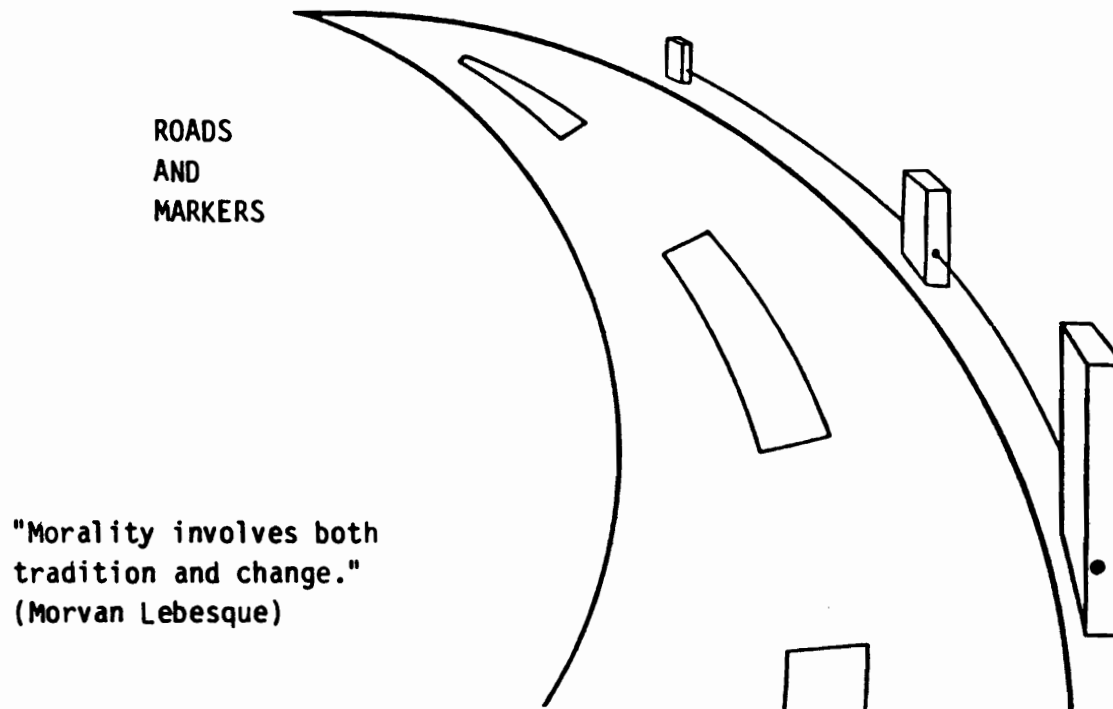
CHAPTER XI - EVALUATION OF LEARNING

CHAPTER XII - BIBLIOGRAPHY

CHAPTER VII: OVERVIEW AND GENERAL INFORMATION CONCERNING CONTENT

The content for each year of the Moral Education program for cycle two is interrelated from one year to the next. It would therefore be useful for educators, regardless of what year they are teaching, to have an overview of the cycle two program before delving deeper into the material they are required to teach. For this reason, the present chapter includes an overview of the content for the three-year program.

The overview is preceded by reflections on the structural framework used in developing the content and is followed by a discussion of those criteria which governed the choice of its different components. It ends with some comments on the organization of the program content and the relationship between the cognitive and affective objectives.



A. Structural Framework of the Content

The structural framework used to organize the program content is that of programming by objectives (PBO). The ministère de l'Éducation has adopted this management concept for use in the extensive program revision process which was begun a few years ago. The Moral Education program for cycle two of secondary school follows this pattern which, despite certain disadvantages, presents a great many advantages. Relatively speaking, it appears to be an instrument which can be used readily, realistically and in keeping with the program's orientations.

Programming by objectives lends both clarity and coherence to the Moral Education program. It also helps to situate, compare and diversify the choice of learning activities which no longer seem to be essential components of the content, but which are nevertheless part of the everyday learning process. Programming by objectives calls for an evaluation strategy that is both fairer and more effective. Above all, however, it allows teachers and students to see where they are headed in both the short term and the long term. As Montaigne said: "No wind favours him that has no port of destination."

Use of this structural framework should hinder neither a creative approach to the teaching/learning process nor the exploration of personal experience in a discipline which draws on it daily. The uniformity produced by programming by objectives should in no way result in repetitive teaching practices or behaviouristic conditioning of the student, since this would run counter to the goals of moral education. By making the general and terminal objectives prescriptive and the intermediate objectives optional, the official framework for the program allows for considerable freedom in the teaching/learning approach. Where moral education is concerned, a "turnkey" program which accounts for every detail is out of the question. A moral education program cannot be "given"; it must be lived.

B. Overview of the Program Content for Cycle Two of Secondary School

The overview of the program content for cycle two of secondary school will be presented in four tables. The first (Table V) lists the more general parameters, and the other three (Tables VI to VIII) present the various kinds of knowledge specific to each year.

Overview Showing the General Characteristics of the Program Content

The outline of the general objectives in Chapter V provided an overview of the content for each year. Table V re-examines and systematically presents the general characteristics of the content for each year to show the interrelation and progression of the content from year to year. First, the thematic content of the program is identified for each year. Second, the fundamental moral question which underlies it is specified. The singular and plural forms of the question are intended to show that although the question is primarily addressed to the young, it goes beyond each individual, and that the answer lies in the interactions and interrelationships between individuals. The goal of the program is to allow, through appropriate presentation of both cognitive and affective content, a personal response to emerge through discussion and debate. Third, the content is denoted by means of a title and fourth, it is illustrated by a symbol. Fifth, the dominant psychological experience on which the content for the year is based is indicated in order to show the appropriateness of the themes covered by the content. The table then presents the general objectives for the year. (See Table V.)

Overview Showing the Knowledge, Skills and Attitudes Covered in the Program Content

Tables VI, VII and VIII complement and clarify Table V by specifying the knowledge, attitudes and skills covered in the program. The tables give a concise description of the knowledge, skills and attitudes that will be covered in the three years, in conformity with the overall goals of the program. With respect to knowledge, the table distinguishes between general background knowledge and knowledge that is specific to morality. Similarly, the general moral attitude covered in each year is broken down into specific attitudes for each module. Lastly, as moral conduct is developed primarily through the teaching/learning process, the moral skills are presented in relation to this process. (See Tables VI, VII, VIII on pages 136 to 138.)

Table V
Overview Showing the General Characteristics of the Content

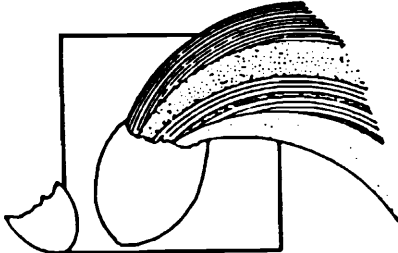
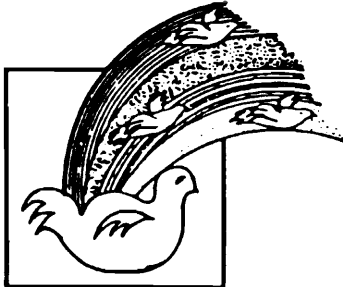
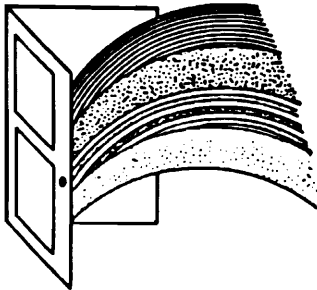
YEAR	SECONDARY III	SECONDARY IV	SECONDARY V
CONTENT THEME	Fundamental Human Needs	Morality in One's Relationships with Others	The Normative Challenge
UNDERLYING ETHICAL QUESTION	What are $\langle \text{my} \rangle$ responsibilities?	How do $\langle \text{I} \rangle$ relate to others?	What must $\langle \text{I} \rangle$ do?
TITLE	BEYOND THE MIRROR	TRANSITION PERIODS	A TIME OF CHALLENGE
SYMBOL			
PSYCHOLOGICAL FOCUS	Self-Centring	Other-Centring	Intensive Centring on a Personal Response
GENERAL OBJECTIVES FOR THE YEAR	(c) TO UNDERSTAND, after reflecting on some of the characteristics of human beings, that the fundamental need for autonomy, solidarity and meaning, translated into various moral criteria, motivates and guides human actions. (a) TO BECOME AWARE, after reflecting on some of the characteristics of human beings, that autonomy, solidarity and meaning are essential to human fulfillment.	(c) TO UNDERSTAND, after reflecting on various social realities, the way in which the different elements of the moral frame of reference (values, rights, fundamental needs) influence how an individual conducts his/her relations with others. (a) TO VALUE, after reflecting on various social realities, the importance of maintaining a balance between the fundamental need for autonomy and the need for solidarity to ensure a better individual and collective way of being and of living.	(c) TO ELABORATE a meaningful and morally justifiable personal response to the normative challenge, using a range of ethical concepts and parameters. (a) TO DEMONSTRATE an attitude of individual and collective responsibility which draws upon both the emotions and reason in seeking a personal response to the normative challenge.

Table VI

SECONDARY III					
MODULES	KNOWLEDGE		ATTITUDES		SKILLS
	GENERAL TOPIC	SPECIFIC TOPIC	ATTITUDES ENCOURAGED IN THE MODULES	GLOBAL ATTITUDE	
Module 3.1 THE INDIVIDUAL AS A HUMAN BEING	Physical needs: - the essential physical needs Physical links: - physical links with people and other living and nonliving things	The need to become autonomous, translated into the need for moderation The need to achieve solidarity, trans- lated into the need to respect living and nonliving things	Appreciation of the imperative nature of the need for moderation and respect for living and nonliving things	Awareness of the imperative nature of the fundamental need for autonomy, solidarity and meaning	To communicate with and be receptive to others ↓
Module 3.2 THE INDIVIDUAL AS A BEING WITH DESIRES	Emotional life	The need to become autonomous, trans- lated into the need to use inner forces constructively	Sensitivity to inner forces, their value, and the need to balance them		To collect and study relevant information ↓
Module 3.3 THE INDIVIDUAL AS A BEING WHO IS SEARCHING	Role models	The need to find meaning, translated into the need for critical thinking in developing a personal world view	Questioning role models		To make moral judgements ↓
Module 3.4 THE INDIVIDUAL AS A BEING WITH OTHERS	Interpersonal and social relations	The need to achieve solidarity, translated into the need to acknowledge others	Appreciation of the imperative nature of the need to acknowledge others		To make decisions freely ↓
Module 3.5 THE INDIVIDUAL AS A BEING WHO ASPIRES TO HAPPINESS	Aspiring to happiness	The imperative to be human or the need to seek happiness	Awareness of the imperative nature of the need to be human		To act in keep- ing with these choices

Table VII

SECONDARY IV					
MODULES	KNOWLEDGE		ATTITUDES		SKILLS
	GENERAL TOPIC	SPECIFIC TOPIC	ATTITUDES COVERED IN THE MODULES	GLOBAL ATTITUDE	
Module 4.1 FAMILY VALUES	- Concept of family - Concept of values	- Selection and translation of values into action - Conflict of values	- Awareness of the need for a balance between the need for autonomy and the need for solidarity in the selection and translation of values into action	Awareness of the imperative nature of the fundamental need for autonomy, solidarity and meaning	To communicate and be receptive to others ↓ To collect and study relevant information ↓ To make moral judgements ↓ To make decisions freely ↓ To act in keeping with these choices
Module 4.2 ADOLESCENTS: EQUAL RIGHTS AND RESPONSIBILITIES	- Concept of rights - Concept of charter	- Conflicts arising from exercising individual rights: interpersonal and institutional dimensions	- Promotion of an attitude of mutual respect in the exercise of individual rights		
Module 4.3 SOCIAL CONFORMITY AND PERSONAL MORALITY	- Concept of norms - The "community" and its normalizing influence	- Morality versus normality	- Appreciation of constructive criticism		
Module 4.4 LIVES THAT ARE BOTH DIFFERENT AND SIMILAR	- Concept of differences	- The dialectic of the need for autonomy and the need for solidarity, experienced through differences	- Appreciation of an attitude of active acceptance of others and the search for justice		

Table VIII

SECONDARY V					
MODULES	KNOWLEDGE		ATTITUDES		SKILLS
	GENERAL TOPIC	SPECIFIC TOPIC	ATTITUDES ENCOURAGED IN THE MODULES	GLOBAL ATTITUDE	
Module 5.1 A WORLD WITHOUT MEANING?	- Contemporary existential angst - The world as seen by young people, and their answers to life's challenges	- The normative challenge as the individual and collective differentiation between good and bad	- Personal involvement in the normative challenge	Awareness of the imperative nature of the fundamental needs for autonomy, solidarity and meaning	To communicate with and be receptive to others ↓
Module 5.2 THE KEYS		Ethical keys: . the influence of morality . the individual conscience . the Universal Declaration of Human Rights . a way of carrying out a moral act	- Development of each key		To collect and study relevant information ↓
Module 5.3 MEETING A CHALLENGE	- Depending on the moral challenges chosen, making use of different aspects of human knowledge	- The ethical keys used as the means for morally evaluating one or two contemporary moral issues	- Sensitivity to the great contemporary moral issues		To make moral judgements ↓
Module 5.4 RELIGIOUS AND NON-RELIGIOUS APPROACHES	- The major approaches of humanity to the normative challenge	- Meaning as a foundation for human action	- Development of an attitude of responsible "awareness"		To make decisions freely ↓
Module 5.5 WHAT I CAN DO: MY RESPONSE		- The personal life plan as an answer to the normative challenge	- Openness to the consequences of his/her answer to the normative challenge		To act in keeping with these choices

C. Criteria for Selecting Content

Several factors were taken into account in the selection of program content. The most important of these is the background provided by the two preceding programs, the appropriateness of the content to young people's experience or its psychological pertinence, and, lastly, its specific moral nature.

Relationship with the Young Tradition of Moral Education

As consultation with various agencies has shown, the decision to develop a single Moral Education program for cycle two of secondary school did not imply the need to do away with all that came before. Rather, the content was chosen to make the program more relevant from a moral point of view and to develop more clearly-defined and specific objectives, to make room for new material, and to continue the young tradition of moral education which until now comprised the program for students exempted from religious education and the optional program. Numerous elements were borrowed from these two programs, some aspects of the course content were kept as is, while others were amalgamated, reworked, reorganized, or explained in more detail.

Psychological Relevance

The second selection criteria, which corresponds to one of the most fundamental premises of moral teaching, is the psychological relevance of the content to the experience of the child or youth. Table V, which provides an overview of the course content, sets forth the three psychological focuses that have served as selection guidelines. In the third year of secondary school, the main psychological theme is self-centring. The young person who has reached the end of puberty continues to experience various physical, psychological and spiritual changes. The fourth year of secondary school is characterized for the young person by a certain opening up to others, an "other-centring" which at the same time obliges the individual to assess himself/herself, often in a conflictual way. Lastly, the fifth year of secondary school allows young people to centre on a personal response, that is, the expression and justification of a lifestyle, a way of being or personal life plan.

Content that Is Morally Relevant

This is the most important criterion. Knowledge to be acquired, attitudes to be developed and skills to be mastered are selected according to their moral relevance. Specific topics of study and research for each year (the question of fundamental human needs, the regulation of the person's relationships with others, and the normative challenge) have been chosen because they cover in the most thorough and suitable way possible the field of morality as defined in the section on underlying principles. The importance placed on morally relevant knowledge is the reason for making a distinction between general background knowledge and specifically moral knowledge. Similarly, the presence of cognitive and affective objectives in the statement of the general objectives for the year and for the modules allows a clearer differentiation between the knowledge and attitudes involved. Lastly, the teaching/learning process, because it is one of the factors structuring the modules, contributes to determining the specifically moral application of the content.

D. Organization of Content

The course content for each year is presented in two sections. The first section comprises a general description which includes a review of the general objectives for the year, the title and symbol of the course, a diagram showing the sequence of modules and, lastly, a summary table of the major objectives, namely, the general objectives for each module. A detailed description of the course content and how it is distributed into modules is given in the second section.

Distribution of Content by Module

A module is the instructional time frame within which a certain number of terminal objectives are covered. As shown in the example below, each module is made up of a number of terminal objectives and their related content. The terminal objectives make it possible to attain the general objectives of the module.

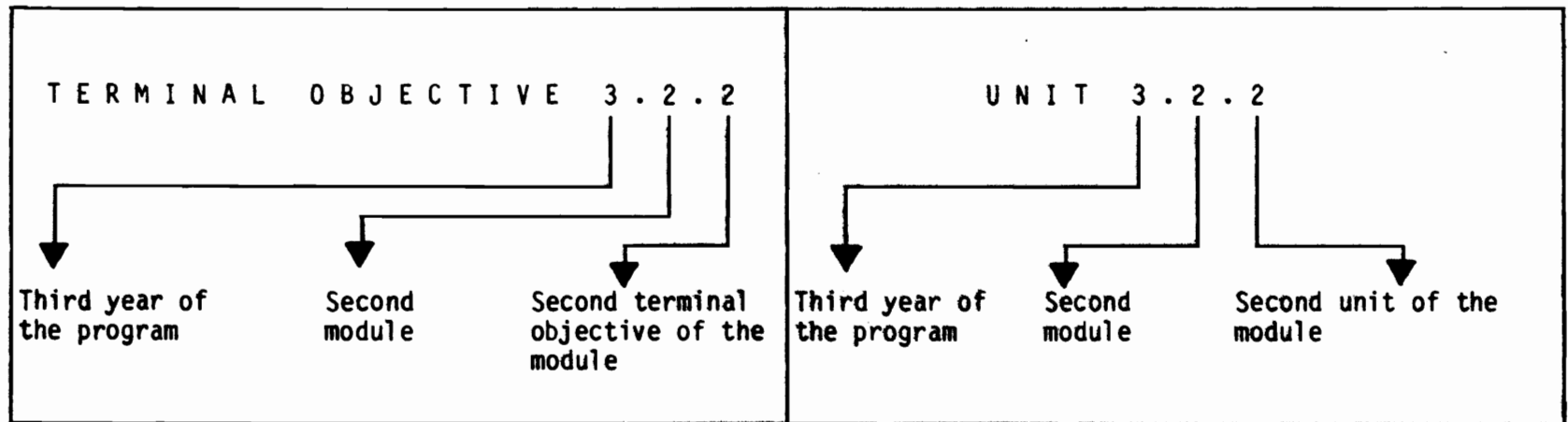
TERMINAL OBJECTIVES		RELATED CONTENT
3.2.2 TO BECOME AWARE of the ambivalent nature of inner forces in his/her own emotional life.		Unit 3.2.2: "My emotional life" - o Descriptive examples from his/her emotional life - o Characteristics of the adolescent's emotional life: - rich, intense, turbulent [] Personal account of the ambivalence of his/her emotional life: - my emotions, forces that enrich and motivate me and that are positive - my emotions, forces that I do not control or that worry me, that are destabilizing and negative

To the right of the terminal objective is a symbol showing the stage of the teaching/learning process that corresponds to this objective. Optional intermediate objectives are found in the curriculum guides. The related content which corresponds to the terminal objective appears in the right-hand column of the table.

Numbering of the Terminal Objectives and Units

The first digit is used to denote the year of the program, the second, the module, and the third, the objective within the module.

EXAMPLE:



Number of Modules and their Relative Importance

Each year begins with an INTRODUCTORY module. The program for the third year comprises five modules, that for the fourth year, four, and that for the fifth, five. The last module of each year is a synthesis module which in one way or another reviews the different elements of content for the year. The following table presents the number and relative importance of the modules for each year in terms of number of hours and percentages of time ("h" and "%").

THIRD YEAR					
I N T R O D U C T I O N	MODULE	MODULE	MODULE	MODULE	MODULE
3.0	3.1	3.2	3.3	3.4	3.5
3 h 4%	12 h 24%	10 h 20%	10 h 20%	6 h 12%	10 h 20%

FOURTH YEAR				
I N T R O D U C T I O N	MODULE	MODULE	MODULE	MODULE
4.0	4.1	4.2	4.3	4.4
OPT- IONAL	14 h 28%	14 h 28%	14 h 28%	8 h 16%

FIFTH YEAR					
I N T R O D U C T I O N	MODULE	MODULE	MODULE	MODULE	MODULE
5.0	5.1	5.2	5.3	5.4	5.5
OPT- IONAL	8 h 16%	14 h 28%	10 h 20%	10 h 20%	8 h 16%

E. The Cognitive and Affective Domains

The general objectives of each module express the module's overall goal. Their role varies depending on whether they are cognitive or affective in nature.

The general cognitive objectives are developed in detail in the form of terminal objectives and related content. They introduce the step-by-step presentation of the related content associated with each of the learning activities to be carried out. The role of the general cognitive objective is therefore to express the main idea which underlies the specific content.

The general affective objectives are sometimes developed in detail in the terminal objectives and related content, but this is not done systematically as it is with the cognitive objectives. This means that the general affective objective for a module plays a different role: it suggests the affective viewpoint which should characterize the module throughout.

In other words, while the two types of objectives express the global aim of the module according to their respective domains, the general cognitive objective encompasses a whole range of elements which are described in a detailed and structured way in the program, while the general affective objective expresses, directly and in general terms, the affective content which is a matter for concern throughout the module. The decision to present the affective dimension of each module in a general manner, rather than as detailed content, has to do with several factors, such as the current state of research in this area and the teaching conditions specific to moral instruction.

The preceding paragraphs describe the context for understanding the general objectives of the modules, and should by no means lead teachers to think that the affective dimension occupies a secondary place in the moral education class. Moral teaching that does not pursue affective objectives within the context of actual teaching conditions, would not fit, as it should, into the perspective of moral education.

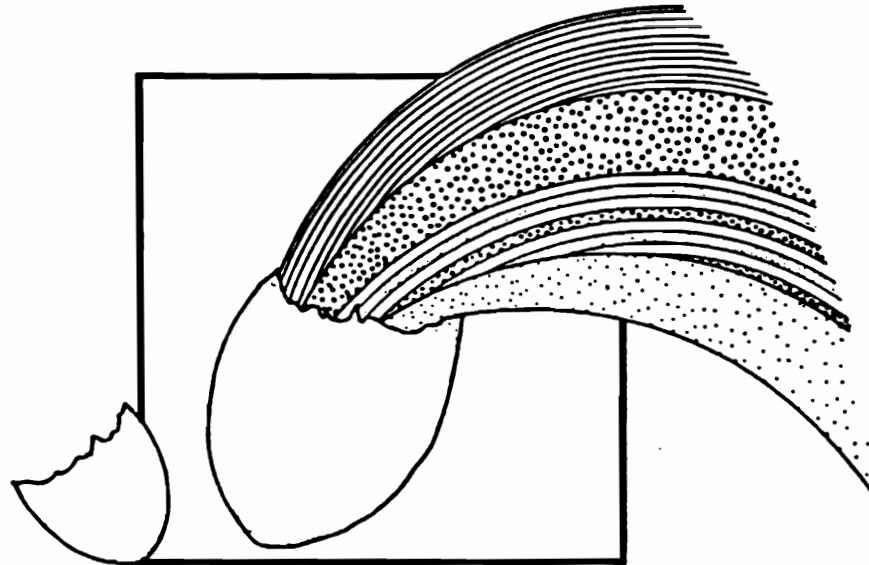
CHAPTER VIII: CONTENT OF THE SECONDARY III COURSE

BEYOND THE MIRROR

The content of the Moral Education program for the third year of secondary school is presented through a process of reflection on fundamental human needs. Such a reflection process is warranted at this point because students of 14-15 years of age who have just undergone puberty and the pre-adolescent stage, are still very self-centred. This **self-centredness** represents a very rich dimension. It allows young people to explore the basic human traits in a concrete and motivating way because at this age these are experienced intensely and poignantly. The youth of 14-15 years of age has a "new" body that makes new demands and an emotional and affective life that is turbulent. He/she is searching for a personal identity to be affirmed and adjusted in relation to others and he/she is beginning to question accepted ideas, models and beliefs. The program focuses on these physical, psychological, social and spiritual aspects in order to help the young person to reflect on the fundamental needs which guide his/her actions and, more generally, human conduct.

In so doing, the program content for the third year of secondary school invites the narcissistic youth to make the effort to transcend the reflection of his/her own features and to look deeper, beyond the mirror, to those traits that are common to all human beings.

A. General Description of the Content for Secondary III



1. General Objectives for the Year

The Secondary III Moral Education course is intended to help young people answer the question "What are my (our) responsibilities?" by confronting them with the fundamental human needs. The general objectives for the year express this intent.

- (C) TO UNDERSTAND, after reflecting on some of the characteristics of human beings, that the fundamental need for autonomy, solidarity and meaning, translated into various moral criteria, motivates and guides human actions.
- (A) TO BECOME AWARE, after reflecting on some of the characteristics of human beings, that autonomy, solidarity and meaning are essential to human fulfillment.

The cognitive objective sets forth the general focus of study for the third year of secondary school--the **fundamental human needs**--and specifies that they will be **expressed** in the various modules as **moral criteria**, such as "moderation in the satisfaction of physical needs," "respect for living and nonliving things," "constructive use of inner forces," and so on. By saying that the fundamental needs **motivate and guide** human actions, the cognitive objective specifies the role of these needs; basic needs are not presented as limitations or repressive prohibitions, but as valid guidelines for human conduct. Lastly, the verb TO UNDERSTAND expresses the general intent of the learning process: to enable the student to verbalize and explain, in simple language, the character and role of the moral criteria which currently express fundamental human needs.

At the same time as they learn to verbalize and describe the fundamental human needs, adolescents must become aware of the importance of these needs to human fulfillment. The affective objective for the year expresses this idea. The verb TO BECOME AWARE means that something--the hidden, the unconscious--reaches consciousness and is revealed. The dynamic for the year is expressed in the title "Beyond the Mirror." The young person is required to go beyond his/her present personal experience and activities to discover within his/her emotions the absolute necessity for human beings to meet the fundamental need for autonomy, solidarity and meaning in order to achieve fulfillment.

The verbs TO UNDERSTAND and TO BECOME AWARE situate the general objectives for the year at a level suited to young people of 15 years of age, a level that involves recognition, discovery, sensitization, understanding, receptivity and reaction. While this course is not as demanding as a philosophy or anthropology course, students will nevertheless be required to make a substantial intellectual effort. It is unlikely that at the end of this learning process adolescents will be able to base their conduct on criteria or needs that have been deeply internalized or integrated, but they should certainly be conscious of the imperative nature of these criteria or needs.

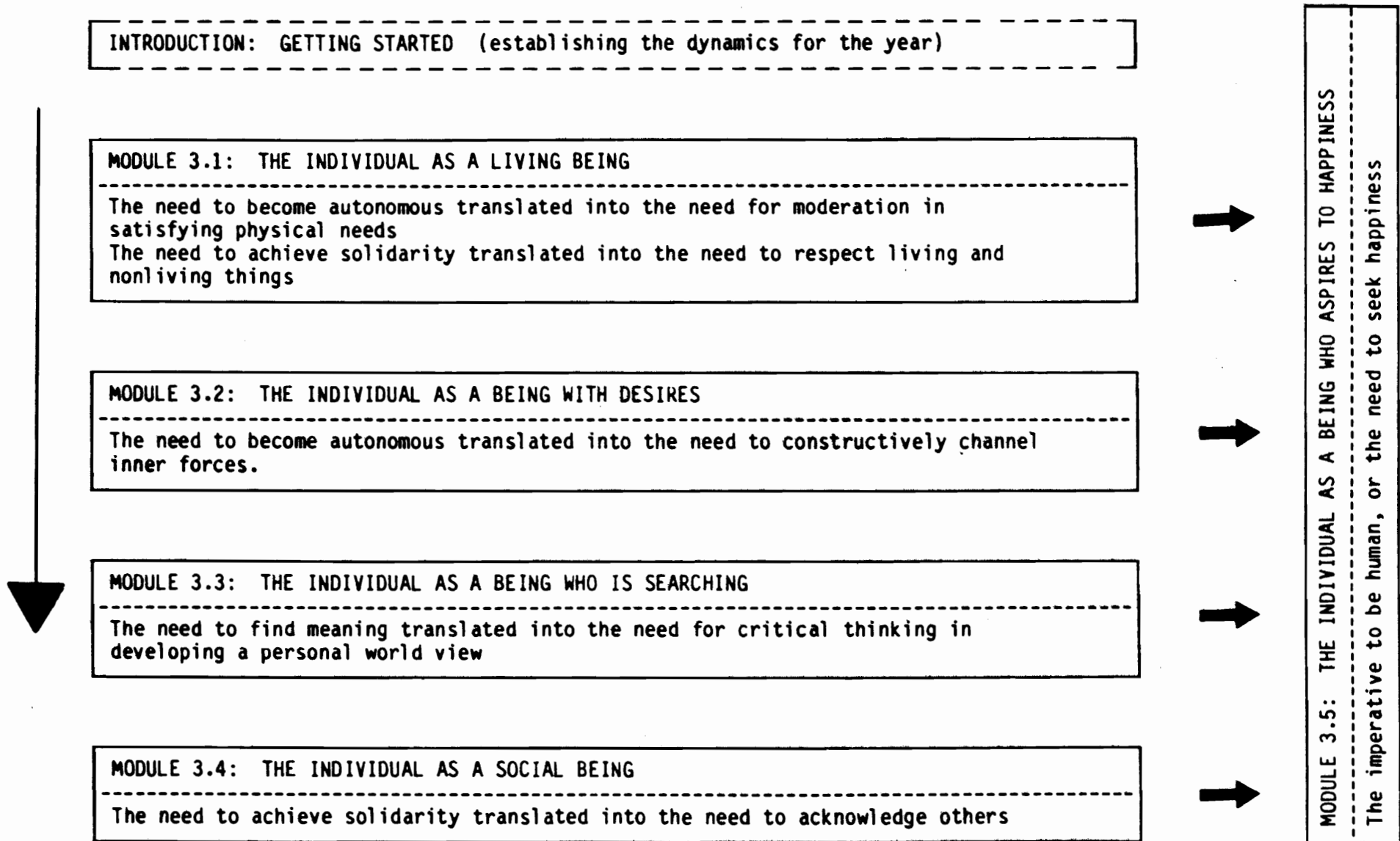
It is this realistic and developmental aspect of the course that is expressed by the drawing used to symbolize the content for the third year. The theme of the hatching egg is an apt image for the invitation extended to young people to discover the universal imperatives that lie within their personal world. The rainbow symbolizes the fundamental needs and, more generally, the imperative to be human, which is the ultimate criterion governing conduct.

2. Sequence of Modules

The content for the third year of secondary school focuses the students' attention on some of their personal concerns: physical needs, physical links to others, emotional life, role models, interpersonal and social relationships and the aspiration to happiness.

After a brief introduction (3.0: GETTING STARTED) designed to familiarize students with the learning process for the year, the first module (3.1: THE INDIVIDUAL AS A LIVING BEING) presents, through reflection on physical activity, the criterion of moderation in the satisfaction of physical needs and the criterion of respect for all beings (human and other living and nonliving things). The second module (3.2: THE INDIVIDUAL AS A BEING WITH DESIRES) focuses on the emotions, thereby highlighting the ability to use inner forces constructively, an essential part of the mental process. The third module (3.3: THE INDIVIDUAL AS A BEING WHO IS SEARCHING) uses role models to emphasize the necessity for critical thinking in forming a personal view of the world. The fourth module (3.4: THE INDIVIDUAL AS A SOCIAL BEING), through reflection on interpersonal and social relations, concludes with the moral criterion of recognition of others. Lastly, the fifth module (3.5: THE INDIVIDUAL AS A BEING WHO ASPIRES TO HAPPINESS), starts with the aspiration to happiness and shows that the need to be human is the final criterion which integrates the fundamental needs for autonomy, solidarity and meaning, expressed as various moral criteria during the year.

Table IX
Sequence of Modules for Secondary III

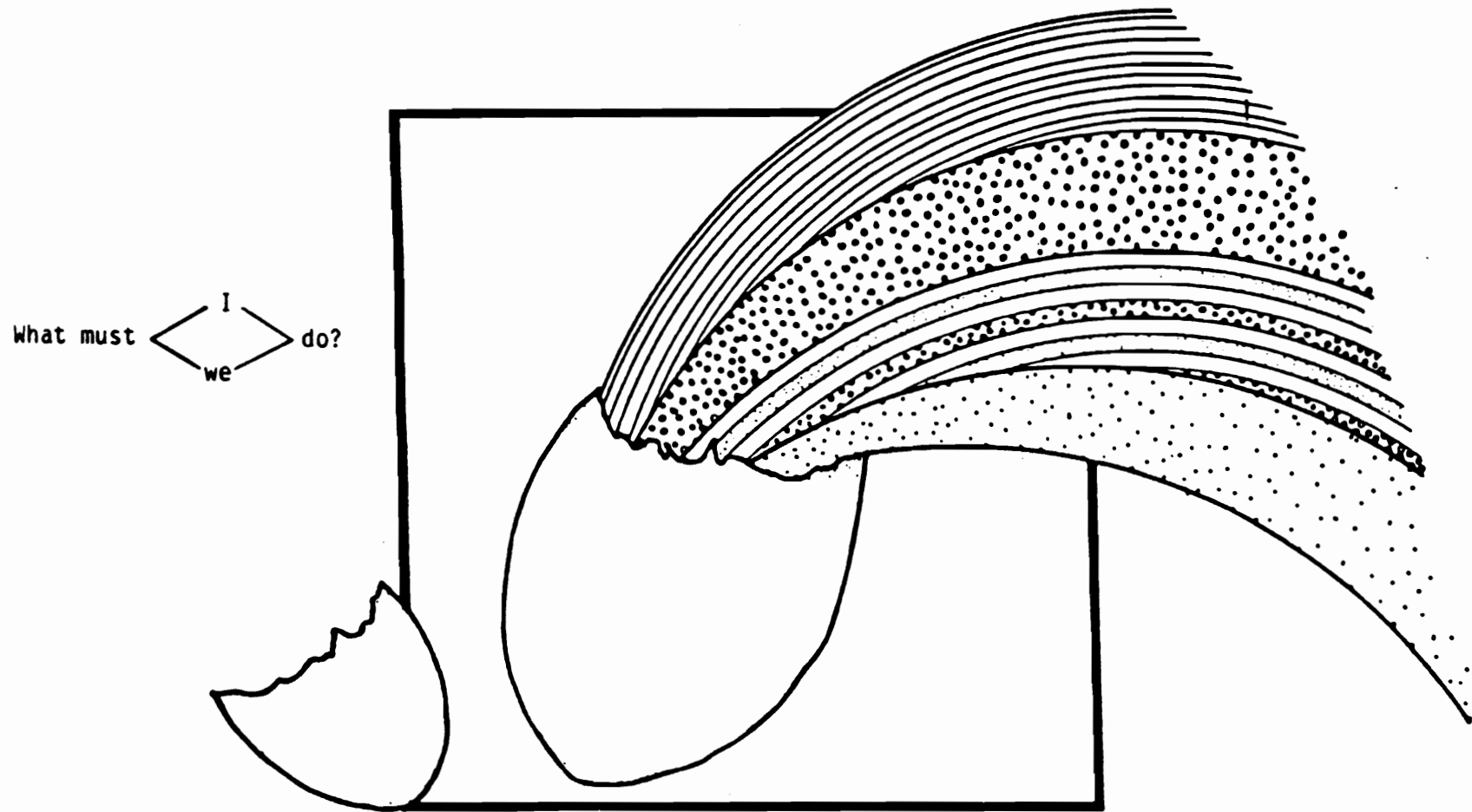


Key: CAPS = TITLE; lower case = content

3. Summary Table of the Main Objectives for Secondary III

GENERAL OBJECTIVES FOR SECONDARY THREE		(c) TO UNDERSTAND, after reflecting on some of the characteristics of human beings, that the fundamental need for autonomy, solidarity and meaning, translated into various moral criteria, motivates and guides human actions. (a) TO BECOME AWARE, after reflecting on some of the characteristics of human beings, that autonomy, solidarity and meaning are essential to human fulfillment.
Module	Title of Module Time Allotment	General Objectives of the Modules
INTRODUCTION 3.0	GETTING STARTED (3 h - 4%)	(c) TO UNDERSTAND the dynamics underlying the content of the Secondary III Moral Education course. (a) TO WILLINGLY PARTICIPATE in the dynamics of the Secondary III Moral Education class.
3.1	THE INDIVIDUAL AS A LIVING BEING (12 h - 24%)	(c) TO UNDERSTAND that moderation in satisfying physical needs is essential to sustaining life and to improving the quality of life. (c) TO UNDERSTAND that respect for living and nonliving things is essential to sustaining life and to maintaining the quality of life. (a) TO BECOME AWARE of the imperative nature of the criterion of moderation and the criterion of respect for living and nonliving things.
3.2	THE INDIVIDUAL AS A BEING WITH DESIRES (10 h - 20%)	(c) TO RECOGNIZE the necessity of using inner forces constructively in order to lead a balanced emotional life. (a) TO BE AWARE of the wealth of inner forces that can be called into play.

Module	Titles of Modules Time Allotment	General Objectives of the Modules
3.3	THE INDIVIDUAL AS A BEING WHO IS SEARCHING (10 h - 20%)	(c) TO UNDERSTAND, after reflecting on different role models, the importance of critical thinking in finding meaning in life. (a) TO APPRECIATE, after reflecting on different role models, their influence on the formation of a personal world view.
3.4	THE INDIVIDUAL AS A SOCIAL BEING (6 h - 12%)	(c) TO UNDERSTAND that recognition of others is required in building relationships with others. (a) TO BECOME AWARE that recognition of others is essential for a better individual and collective way of being and of living.
3.5	THE INDIVIDUAL AS A BEING WHO ASPIRES TO HAPPINESS (10 h - 20%)	(c) TO ESTABLISH a balance between the aspiration to happiness and the fundamental need for autonomy, solidarity and meaning. (a) TO BECOME AWARE of the imperative to be human.
A total of 50 hours or two credits		

B. Breakdown of the Content for the Secondary III Course

MODULE 3.0 (Introduction)	GETTING STARTED
APPROXIMATE DURATION	3 hours

GENERAL OBJECTIVES OF THE MODULE

- (c) TO UNDERSTAND the dynamics underlying the content of the Secondary III Moral Education course.
- (a) TO WILLINGLY PARTICIPATE in the dynamics of the Secondary III Moral Education class.

EXPLANATION OF THE GENERAL OBJECTIVES OF THE MODULE

The general cognitive objective is the subject of this short introduction to the dynamics of the Moral Education program. The student is encouraged throughout the year to go from his/her experience of the different concerns that affect him/her personally to more universal considerations, having to do with the fundamental human needs and their translation into various moral criteria. The student should be able to **name** this dynamic and the various concerns that serve as its point of departure, and then to **illustrate** it by means of the more general components of the content.

The general affective objective indicates that knowledge of this dynamic must be supported by the willingness to take an interest in it and to participate in it.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.0.1 (Introduction) TO BECOME ACQUAINTED with the teacher and fellow students, and to develop a general understanding of the nature of the Moral Education class.		Unit 3.0.1: Making contact - o TEACHER - Personality - Disciplinary requirements: "living together" - Physical requirements: "materials" for the course - Role: companion, e.g. resource person, catalyst, facilitator, mediator, witness, etc. - o GROUP - Expectations and motivations of each person with regard to the course - o ATMOSPHERE - "The Moral Education Class" . nature of morality and the moral education group . relevance to the school curriculum: how does the moral education course fit in with the students' other courses?
3.0.2 TO BECOME AWARE of how his/her own way of being reflects the main characteristics of human beings.		Unit 3.0.2: Personal portrait - o Brief personal profile in question form - Physical: appearance, characteristics, needs, family resemblance - Affective: emotions, desires, memories, knowledge, imagination - Social: roles, social status, friends, relationships, peer groups, attitudes toward society - Spiritual: models, ideals, values, convictions, fundamental questions

MODULE 3.1	THE INDIVIDUAL AS A LIVING BEING
APPROXIMATE DURATION	12 hours

GENERAL OBJECTIVES OF THE MODULE

- (c) TO UNDERSTAND that moderation in satisfying physical needs is essential to sustaining life and to improving the quality of life. (First part of the module)
- (c) TO UNDERSTAND that respect for living and nonliving things is essential to sustaining life and to maintaining the quality of life. (Second part of the module)
- (a) TO BECOME AWARE of the imperative nature of the criterion of moderation and the criterion of respect for living and nonliving things.

EXPLANATION OF THE GENERAL OBJECTIVES OF THE MODULE

The module is divided into two main parts. The first is entitled "Satisfying Physical Needs" and the second, "A Physical Link to be Respected." A general cognitive objective is associated with each of the two parts, and one general affective objective applies to both. The first module, which presents some of the aspects of the physical concerns of human beings (vital needs and the body's link with living and nonliving things) expresses, on the one hand, the element of autonomy in the criterion of moderation and, on the other, the element of solidarity in the criterion of respect for living and nonliving things.

The first general cognitive objective is designed to promote an **understanding** of the nature and importance of the criterion of moderation in the satisfaction of physical needs. This is an important criterion for evaluating the many attitudes that are adopted by each individual in his/her personal quest for physical survival and autonomy.

The second general cognitive objective may be situated in a perspective of survival, seen as the process of sustaining life and improving its quality. It is designed to foster an understanding of the necessity to respect living and nonliving things. The criterion of respect reflects the need for solidarity which, in turn, relates to the fact that every human being is linked genetically to other human beings and, in a more general way, to other living and nonliving things. Because these links take different forms, this criterion should prepare students to regulate their relations with other human beings, the animal and plant worlds, as well as nonliving things.

From an affective point of view, the student is required to become aware of the imperative nature of the two criteria and their necessity for the individual and collective survival of human beings. It is this imperative nature, in light of the challenges to be met (hunger, consumerism, industrial exploitation, nuclear threat, and so on) and the modern attitudes towards them, which explains why the two criteria seem to best translate for a 15-year-old student today the "being he/she should be," based on the physical reality of human beings.

ORGANIZATION OF THE MODULE

FIRST PART

"SATISFYING PHYSICAL NEEDS"

T.O. 3.1.1



T.O. 3.1.2



T.O. 3.1.3



T.O. 3.1.4

SECOND PART

"A PHYSICAL LINK TO BE RESPECTED"

T.O. 3.1.5



T.O. 3.1.6



T.O. 3.1.7



T.O. 3.1.8

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
P A R T O N E : "SATISFYING PHYSICAL NEEDS" 3.1.1 TO EXPLAIN, in his/her own words, what is meant by satisfying physical needs.		
		Unit 3.1.1: The body and its needs - o Modern society's new interest in the body, and the satisfaction of physical needs e.g. jogging, natural foods, dietetics, natural living, relaxation, physical therapies, (bio-energy, primal scream, bio-feedback) - o Nature of physical needs - List of physical needs e.g. drinking, eating, breathing, sleeping, clothing, touching, sex, shelter, movement, cleanliness, etc. - Physical needs in terms of lack and of searching for fulfillment - Physical needs and individual survival (the need to satisfy these needs) - o Diversity of social and cultural approaches to satisfying these needs, in time and space - o Level of satisfaction of the individual's physical needs: summing up and questions

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.1.2 TO IDENTIFY the main characteristics of some of the attitudes that may be adopted with regard to the body and its needs.		Unit 3.1.2: Range of attitudes with regard to the body and its needs - o Different living habits and ways of dealing with the body and its needs - Acceptance of the body: a realistic attitude towards the body and its needs from all points of view, positive as well as negative - Anorexia: loss of appetite - Consumerism: satisfaction of physical needs governed by the conditioning of a consumer society - Exhibitionism: compulsion to expose his/her body - Bodybuilding: muscular development - Frugality: simple, and even austere way of satisfying the body's needs - Gluttony: greedy satisfaction of the need to eat - Hatred for the body: aversion for his/her own body and the human body in general - Narcissism: exaggerated contemplation of his/her own body (myth of Narcissus) - Naturalism: attitude favouring a return to the natural state - Showmanship: performance for performance's sake - Cleanliness: concern for keeping the body clean - Modesty: modesty and reserve with respect to his/her own body - Prudishness: fear of showing his/her own body

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.1.4 TO APPLY the criterion of moderation in concrete activities.		Unit 3.1.4: Projects, resolutions, actions - o Individual or group conduct promoting the criterion of moderation in the satisfaction of the body's needs - e.g. 1) Exercises to develop control of the body 2) Mounting a campaign on moderation in the use of the senses 3) Drawing up a plan for a healthier lifestyle 4) Discussing certain types of addictions (tobacco, alcohol) - Etc.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
P A R T T W O : " PHYSICAL LINKS TO BE RESPECTED " 3.1.5 TO EXPLAIN how, in terms of their bodies, human beings are dependent on each other and on other living and nonliving things.		
		Unit 3.1.5: The body and its links - o The human body as a link to other human beings - Genetic link through time and space Nature of procreation: a dual genetic heritage in one unique being (two in one) Consequences: humans are unique yet linked - to their parents - to other humans - o The human body as a link to other living and non-living things - Biological and cosmic link The human body, a living organism composed of physical elements Idea of physical interdependence: humans, animals, plants and non-living things interacting in the ecosystem [] The individual's awareness of these links: summing up and questions

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.1.6 TO IDENTIFY the characteristics of some of the basic attitudes which govern ways of living interdependently with other beings.		Unit 3.1.6: Range of attitudes toward physical links - o Ways of interacting with and relating to the bodies of other human beings - Acceptance of differences: consideration of others regardless of their physical appearance - Species consciousness: feeling of belonging to the human race - Physical exploitation: pornography, pimping, slavery, voyeurism, etc. - Racism: rejection of others on the basis of physical differences - Concern: concern for another's impoverished state or physical suffering - Physical violence: murder, torture, rape, beating of women and children - o Ways of interacting with or relating to the animal, plant and inanimate worlds: - Handling resources: a pragmatic and rational attitude toward the balanced management of resources - Cosmic consciousness: feeling of being part of the universe - Ecological awareness: awareness of the interdependence of the various elements in the natural environment - Exploitation of nature: unregulated use of natural resources - Waste: abuse of natural resources - Pacifism: assertive demands to ensure the planet's survival - Pollution: disruption of the chemical balance of the environment - Etc. - o Personal questioning of these attitudes: Is there a regulating principle?

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.1.7 TO SITUATE various attitudes in relation to the criterion of respect for human beings and other living and nonliving things.		Unit 3.1.7: Respect for living and nonliving things - o Moral implications of the physical link - The human body links the individual to other human beings (moral consequence: respect for the body of other human beings, based on the principle of biological equality) - The body links individuals to beings other than humans (moral consequence: moral respect in terms of sensitivity toward living and nonliving things) - o Nature of the criterion of respect: CONSIDERATION, PLACING IMPORTANCE ON - o Criterion of respect applied to different attitudes: two categories <u>from DISRESPECT</u> <u>to RESPECT</u> - o Imperative nature of the criterion of respect for collective survival, as a means of sustaining life and improving its quality

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.1.8 TO APPLY the criterion of respect to current issues.		Unit 3.1.8: Projects, resolutions, actions - o Individual or group actions illustrating the criterion of respect for the bodies of other human beings, and the principle of equality - e.g. Discussion of pornography - Actions which foster acceptance of "different" physiques (handicapped persons, "different" races, etc.) - o Individual or group conduct which fosters sensitive actions with regard to living and nonliving things - e.g. Information campaign on animal exploitation - Anti-pollution activity to protect the immediate environment - Discussion of the nuclear threat - Etc.

MODULE: 3.2	THE INDIVIDUAL AS A BEING WITH DESIRES
APPROXIMATE DURATION	10 hours

GENERAL OBJECTIVES OF THE MODULE

- (c) TO RECOGNIZE the necessity of using inner forces constructively in order to lead a balanced emotional life.
- (a) TO BE AWARE of the wealth of inner forces that can be called into play.

EXPLANATION OF THE GENERAL OBJECTIVES OF THE MODULE

In the second module, the teacher has the students identify and reflect on personal emotional experiences and helps them see the relevance of the criterion of using inner forces constructively. Without this criterion, students cannot take charge of their lives, or experience authentic self-affirmation. This criterion applies to the whole realm of desires and expresses, at another level and in a new light, the need for autonomy.

This criterion is not new to the student: the process of socialization has made him/her understand, often in a repressive way, the need to control and master emotions. This is the reason the verb used in the general cognitive objective expresses the idea of **re-cognition**, in the sense of a clearer and more appreciative understanding of a reality which is often presented and experienced as a threat.

This nuance is clearly expressed in the general affective objective: the student will be required to develop a greater **awareness** of the richness and dynamic quality of inner forces that he/she can draw upon. The criterion of using inner forces constructively should both enable students to gain a measure of control over the way they experience their emotions and lead them to emotional fulfillment.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.2.1 TO DETERMINE the nature and source of human emotion.		Unit 3.2.1: Human emotion: a force - o Definition of human emotion: an inner force which is expressed externally (ex-motion) - o Characteristics of this force - Varying intensity: shock ↔ feeling - Ambivalence: pleasant ↔ unpleasant emotion emotion - o Origin of this force: a force <u>inside</u> the individual - Description of origin in very general terms . emotion is part of affective experience . emotion is a component of inner life (the psyche) - Sources of emotion (possible examples and discussion) . memories, imagination, general appreciation of an event according to "realistic" and "unrealistic" criteria, desires and impulses (unconscious)

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.2.4 TO EXPLAIN in his/her own words how the need to use inner forces constructively makes it possible to have a measure of control over his/her emotional life. 3.2.5 TO APPLY the criterion of using inner forces constructively to a problem situation or a concrete activity.	 	Unit 3.2.4: The criterion of using inner forces constructively - o A double moral challenge: to develop and channel emotional energy - o What does it mean to channel emotional energy? Exploiting emotional energy using reason to assess reality and circumstances to fulfill himself/herself as a human being - o Means of using inner forces constructively: reason or reflection, and willpower (references to popular wisdom and cultural heritage: maxims, proverbs, etc.) Unit 3.2.5: Applying the criterion of using inner forces constructively (optional) - o Discussion of a moral dilemma on the subject of expressing emotions - o Use of techniques for organizing his/her emotional life: - "I" might (insight) - Modifying unrealistic expectations (adjusting to the real world)

MODULE 3.3	THE INDIVIDUAL AS A BEING WHO IS SEARCHING
APPROXIMATE DURATION	10 hours

GENERAL OBJECTIVES OF THE MODULE

- (c) TO UNDERSTAND, after reflecting on different role models, the importance of critical thinking in finding meaning in life.
- (a) TO APPRECIATE, after reflecting on different role models, their influence on the formation of a personal world view.

EXPLANATION OF THE GENERAL OBJECTIVES OF THE MODULE

The third module deals with a criterion relating to the basic need to find meaning in life. For the Secondary III student, trying to understand the meaning of life can seem remote, so it is through concrete role models that he/she can find such meaning. Role models or ways of life are usually people or patterns that are particular to an era, a place or a group. They represent values, solutions and hope. They give meaning to the life of the person who imitates them, draws inspiration from them, or even rejects them, to the extent that the person rejects them in favour of another meaning. Critical thinking constitutes the sine qua non for the emergence of meaning in a person's life.

The general cognitive objective focuses on developing an understanding of the importance of critical thinking, which allows people to question role models and paves the way for the formation of a personal view of life.

More specifically, the general affective objective encourages the student to become aware of the influence of different role models on his/her convictions, values and so on. At this level of learning, the student is already exercising critical thinking skills, which should help him/her to better understand life, while at the same time benefitting from the input of others.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.3.1 TO EXPLAIN how role models contribute to personal development.		Unit 3.3.1: The function of role models - o Concept of role model: - Different aspects of the concept - The idea of "perfection" - The idea of the concrete and coherent implementation of a valid ideal for his/her life - The idea of characteristics that "can be imitated" or "should be imitated" - o Classification of role models from a historical, cultural or psychological perspective (optional): - Historical perspective (by era) - e.g. Greco-Roman era: Mythological heroes - Middle Ages: Nobleman, knight, chatelaine - Renaissance: The honest man or woman - Modern Era: The gentleman, lady, humanist, dissident - Cultural perspective (by spheres of activity) - e.g. Science: The scientist - Art: The artist - Religion: The saint - Sports and Entertainment: The idol or star - Ethics: The just person - Politics: The leader

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.3.1 (Continued) 3.3.2 TO IDENTIFY how role models influence his/her personal experience.		Unit 3.3.1 (Continued) - Psychological perspective - e.g. Psychodevelopmental outline of the different role models encountered from childhood to adulthood: father, mother, brother, sister, friends, teachers, fictional or real people presented by the media - o Functions of role models (in the form of conclusions arrived at through one of the classifications): - Sources of inspiration (action) - Incentives to socialization (common points of reference) - Sources of meaning (represent values, solutions, and hope: identification) Unit 3.3.2 The student's role models - o "My role models": - List of the various social groups since childhood (family, schools, friends, sports, media) - "My current role models" - o "How my role models influence my way of life and thinking"

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT						
3.3.3 TO IDENTIFY possible basic attitudes toward role models.	○	Unit 3.3.2 (Continued) [] Findings and guidelines - Human beings need reference points for understanding each other and themselves; - They must determine their relationship to role models. Unit 3.3.3: Imitating or rejecting a role model, or, developing one's own o Imitating a role model (predominant influence of model): <table border="0"> <tr> <td> - Imitation - Conformism - Idolatry </td><td> Examples of attitudes (of student's choosing) </td><td> Based on past experiences discussed in the preceding unit Within the culture e.g. fans, groupies </td></tr> </table> o Rejecting a role model (rejection of the model and its influence) <table border="0"> <tr> <td> - Nihilism - Iconoclasm - Rejection to the extent of adopting the opposite model (anti-model) </td><td> Examples of attitudes (of the student's choosing) </td><td> Based on past experiences discussed in the preceding unit Within the culture e.g. rejection of the "star" image </td></tr> </table>	- Imitation - Conformism - Idolatry	Examples of attitudes (of student's choosing)	Based on past experiences discussed in the preceding unit Within the culture e.g. fans, groupies	- Nihilism - Iconoclasm - Rejection to the extent of adopting the opposite model (anti-model)	Examples of attitudes (of the student's choosing)	Based on past experiences discussed in the preceding unit Within the culture e.g. rejection of the "star" image
- Imitation - Conformism - Idolatry	Examples of attitudes (of student's choosing)	Based on past experiences discussed in the preceding unit Within the culture e.g. fans, groupies						
- Nihilism - Iconoclasm - Rejection to the extent of adopting the opposite model (anti-model)	Examples of attitudes (of the student's choosing)	Based on past experiences discussed in the preceding unit Within the culture e.g. rejection of the "star" image						

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.3.4 TO EXPLAIN how critical thinking contributes to the formation of the individual's view of the world.		Unit 3.3.3 (Continued) - o Developing one's own role model (moderate influence of the model) - Eclecticism - Integration Examples of attitudes (of the student's choosing) } Based on the personal experiences discussed in the preceding unit Within the culture e.g. vocation of artist or scientific researcher [] Question: What is the best way of relating to role models in order to understand both oneself and others? Unit 3.3.4: Critical thinking and the formation of the individual's view of the world - o Conclusions to be drawn from the different attitudes toward role models: - Need to separate - Need to internalize - o Critical thinking allows for self-questioning with regard to the different influences exerted by role models on the formation of the individual's view of the world - o Conditions governing critical thinking: - Search for truth - Lucidity - Creativity - o Critically assessing the influence of one of his/her role models

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.3.5 TO ANALYZE the impact of certain socio-cultural demands on the formation of a personal view of the world.		Unit 3.3.5: Contemporary "conditioning" (shaping of minds) - o Overview of contemporary "conditioning": - The modern world's attempt to seduce and manipulate: predominance of imitation - Main manifestations of this process: popular pundits, pop-star idols, sports heroes, trendsetters, etc. - o Lucid and creative study of an example of "modelling": - e.g. Advertising in one or more of its forms (advertising directed at children, public service advertising, subliminal advertising, etc.) Crypto-history Occultism Political and religious indoctrination Etc.

MODULE 3.4	THE INDIVIDUAL AS A SOCIAL BEING
APPROXIMATE DURATION	6 hours

GENERAL OBJECTIVES OF THE MODULE

- (c) TO UNDERSTAND that recognition of others is required in building relationships with others.
- (a) TO BECOME AWARE that recognition of others is essential for a better individual and collective way of being and of living.

EXPLANATION OF THE GENERAL OBJECTIVES OF THE MODULE

The fourth module deals only superficially with the question of regulating interpersonal relationships. This theme will be treated in more depth in Secondary IV.

First, through reflection on the complexity of interpersonal and social relationships, the module seeks to have the student **understand** that recognition of others happens naturally, and that it can occur to varying degrees.

This understanding should give rise to an affective response to the imperative and compulsory nature of the moral criterion of recognition of others, thereby rendering concrete the fundamental need for solidarity as the sine qua non for an improved individual and collective way of being and of living.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.4.4 TO EXPLAIN that the way in which relations with others are conducted is based on the recognition of others.		Unit 3.4.4: The moral criterion of the need to recognize others - o Idea of conducting relations with others (review) - o Recognition of others as an obligation of the species based on biological similarity: respect for another person's body (review of Unit 3.1) - o Recognition of others as a social obligation: - First level: equality, as expressed in the golden rule, "Do unto others as you would have them do unto you"; - Second level: solidarity, the active acceptance of others and cooperation with a view to an improved individual and collective way of being and of living; - Third level: the giving of the self, sometimes to the point of death by some men and women-- Gandhi, Mother Theresa, Martin Luther King, etc. - o The fourth-year course: a more in-depth study of the way an individual conducts his/her relations with others.

MODULE 3.5	THE INDIVIDUAL AS A BEING WHO ASPIRES TO HAPPINESS
APPROXIMATE DURATION	10 hours

GENERAL OBJECTIVES OF THE MODULE

- (c) TO ESTABLISH a balance between the aspiration to happiness and the fundamental need for autonomy, solidarity and meaning.
- (a) TO BECOME AWARE of the imperative to be human.

EXPLANATION OF THE GENERAL OBJECTIVES OF THE MODULE

The final module is designed to enable the student to carry out a synthesis of the material covered during the year, with reference to the universal aspiration to happiness. An examination of the more central elements of the moral frame of reference cannot take place without referring back to its core: the need for fulfillment and the imperative to be human. For the 15-year-old student, the topic of the aspiration to happiness seems to provide the most practicable and concrete approach to these needs.

The cognitive objective attempts to highlight the link that exists between the need to seek happiness and the fulfillment of the most permanent and universal human needs: autonomy, solidarity and meaning. These fundamental needs constitute the guidelines for formulating an answer to the question: How can one find happiness? In this module, the student is required to establish a link between the aspiration to happiness and the fundamental human needs, by reflecting on his/her concept of happiness and by evaluating the elements that bring him/her happiness.

The general affective objective encourages the student to **become aware** that the aspiration to happiness, as a human characteristic, is imperative to both men and women in their search for fulfillment.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.5.1 TO PROPOSE a first impression of the nature of happiness based on personal experience and that of others.		Unit 3.5.1: Happiness: a universal aspiration - o Personal concept of happiness: happiness at fifteen - Experiences . Moments } When and where he/she feels happy . Occasions } When and where he/she feels unhappy . Places } - Knowledge . What "being happy" means to the student . What "being unhappy" means to the student . Personal definition of happiness - o Happiness according to others - In the immediate surroundings: other young people's or adults' concept of happiness - In the culture: song, theatre, literature - In tradition: proverbs, maxims, or the great sources of wisdom (religion, philosophy, etc.)

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.5.2 TO IDENTIFY the main characteristics of the aspiration to happiness.		Unit 3.5.2: Characteristics of the aspiration to happiness (based on previously established facts: Unit 3.5.1) - o First characteristic - A common aspiration: everyone speaks of happiness, everyone is searching for happiness - o Second characteristic - A necessary aspiration: it is instinctive to human beings and a vital need - o Third characteristic - An aspiration which takes different forms: it has many objectives and can be realized in many ways depending on the place and time - o Fourth characteristic - An aspiration which has no limits: it is impossible to satisfy it completely

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.5.3 TO ILLUSTRATE by means of examples how the aspiration to be happy is experienced in concrete terms.		Unit 3.5.3: Happiness and real life (detailed treatment of the last two characteristics) - o Some factors which may diminish or prevent happiness - Personal limitations (physical, psychological) - Parameters of place, environment and time - Human mortality (suffering, death) - o Axiological diversity of happiness - The many faces of happiness (examples) - Little things that make people happy, profound happiness, happiness resulting from particular situations, or from special purchases, etc. - o Two general questions - Is happiness possible? - What kind of happiness? (Are all "types" of happiness valid?)

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.5.4 TO SHOW that the aspiration to happiness is guided by fundamental human needs.		Unit 3.5.4: Happiness and morality: "true" happiness (based on the various kinds of happiness identified in Unit 3.5.1). - o The aspiration to happiness corresponds to the need for fulfillment which is experienced by every human being (imperative to be human) The need for fulfillment touches on all human characteristics - o Characteristics of human beings - A human being is: . a unique individual —————> AUTONOMY . linked to others —————> SOLIDARITY . capable of understanding and changing his/her condition —————> MEANING - o These characteristics are basic requirements which make it possible to evaluate different types of happiness and to define happiness - The fundamental needs and the practical criteria for achieving them studied during the year: . autonomy: moderation and using inner forces constructively . solidarity: respect for living and nonliving things, recognition of others . meaning: critical thinking - Evaluation of different "types" of happiness, based on fundamental needs or criteria studied during the year

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.5.4 (Continued)		Unit 3.5.4: (Continued) o Possible definitions of happiness: - How can happiness be achieved? By  living his/her life living it with others living it with meaning By accepting  one's humanness others one's condition through understanding (Related content Definition of happiness based on the concept of <u>human person</u>; reviewing the fundamental character- istics: to be happy is intrinsic to being human.)

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
3.5.5 TO GIVE a personal answer to the questions "Is happiness possible?" and "What kind of happiness?"		Unit 3.5.5: Answers to questions regarding happiness - o Answer to the first question: By reflecting on the universality of the need to be happy: - Taking into consideration in his/her answer the minimal conditions required to turn the aspiration to happiness into a reality. - o Answer to the second question: By comparing his/her own conception of happiness (Unit 3.5.1) and his/her own experiences of happiness to one of the definitions suggested in the preceding unit relating to fundamental human needs.
3.5.6 TO MAKE an assessment of the year's learning.		Unit 3.5.6: Summing up - o Cognitive and affective learning for the year - o Review of the fundamental question: What are $\begin{matrix} \text{my} \\ \text{our} \end{matrix} \rangle$ responsibilities?

CHAPTER IX: CONTENT OF THE SECONDARY IV COURSE

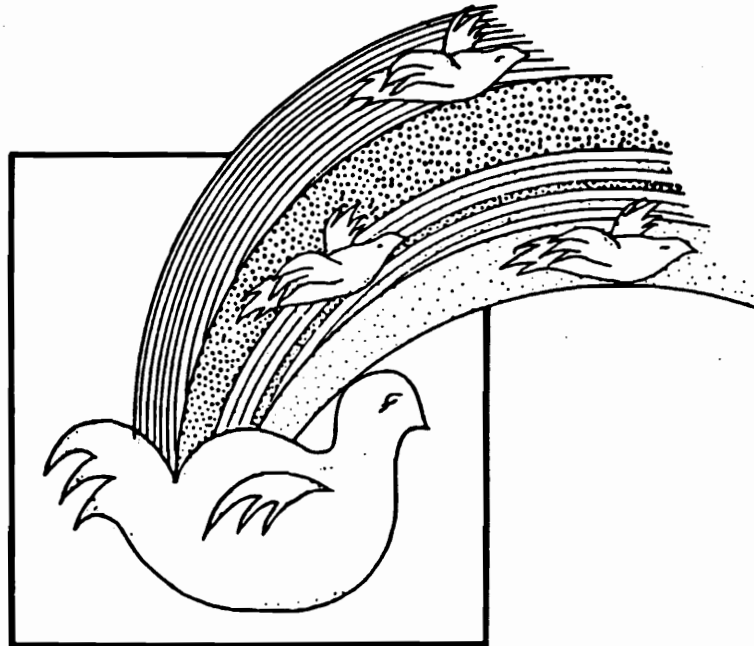
T R A N S I T I O N P E R I O D S

The content for the fourth year of secondary school focuses on the development of interpersonal relationships. This issue can be expressed in terms of the crucial moral question: How does one relate to others?

This question is relevant for young people in Secondary IV, who are experiencing "other-centring" in various social spheres. For 15- and 16-year-olds, the world of others is represented mainly by the family and the school. As these two social milieus play a key role in moulding adolescents, it is natural that they should experience a "psychological weaning" marked by conflict, questioning, withdrawal, nostalgia, dependence and indifference, among other things. The concept of others also implies "life in the community," the world of recreation, outings, meetings, the media and so on. Life in the community offers as many opportunities for opening up to new and enriching experiences as it does for transgression, conformity and regression.

In fact, the fourth year of secondary school, which is the middle year of cycle two, aptly symbolizes the psychological experience of young people at this point in their lives, which is one of transition, passage and "between seasons." The content for the fourth year fits into this context, and focuses on various "transition periods."

A. General Description of the Program Content for Secondary IV



1. General Objectives for the Year

In Secondary IV, moral education is designed to provide students with the opportunity to discover how their moral frame of reference affects their relations with others. This concern is expressed in the general objectives for the year.

- c) TO UNDERSTAND, after reflecting on various social realities, how the different elements of the moral frame of reference (values, rights, norms, fundamental needs) influence how an individual conducts his/her relations with others.
- a) TO VALUE, after reflecting on various social realities, the importance of maintaining a balance between the fundamental need for autonomy and the need for solidarity to ensure a better individual and collective way of being and of living.

The cognitive objective presents those components of the moral frame of reference which constitute the content for the fourth year of secondary school. These include values, rights, norms, fundamental needs, and so on. The first three will be studied with respect to the adolescent's different social experiences. These are the family, which is closest to the adolescent; the school, which is an institutional environment; and the "community," which is a reflection of the larger society. In short, the theme of differences is used to arrive at a synthesis which places the emphasis on fundamental needs.

The cognitive objective also specifies that the student should UNDERSTAND how the elements of the moral frame of reference **come into play in the development of the adolescent's relationships with others.** As a result, the student will be able to see and explain how each of the elements studied contributes to the dynamics of relationships. He/she will therefore be in a better position to identify certain aspects of the specific roles of values, norms and fundamental needs in the development of interpersonal relationships. The verb TO UNDERSTAND indicates that the student is required to discover, recognize, grasp and explain in his/her own words how the various aspects of discipline affect his/her relations with others.

On the other hand, the affective objective is designed to lead the student to APPRECIATE the need to find a balance between the fundamental need for autonomy and the fundamental need for solidarity. This in turn should help the student to attain a balance between individual and collective fulfillment. While the student

is not expected to fully integrate such an attitude, he/she is certainly able to grasp its importance, justify it and translate it into concrete actions which would at least demonstrate his/her concern with making this attitude a part of his/her daily life.

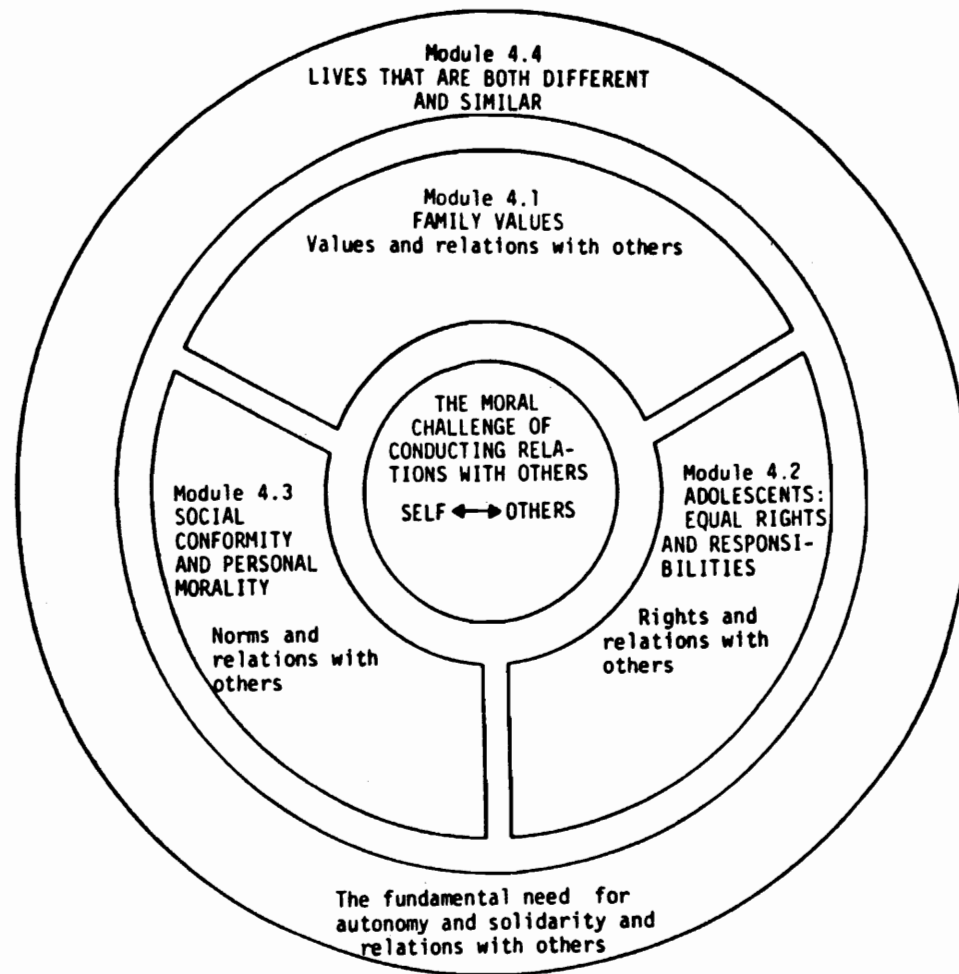
The expression "TRANSITION PERIODS," which serves as a title for the content of the fourth year, conveys the idea of itinerary and progression. Also, it implies a diversity of approaches, and connotes a spirit of inquiry and receptiveness. The drawing that was selected to symbolize the fourth-year program illustrates the fundamental dialectic of SELF ↔ OTHERS, which requires moral discipline. The rainbow symbolizes the imperative to be human, or the need for fulfillment, as the ultimate criterion of the moral frame of reference. The rainbow's four stripes represent the four elements of the moral frame of reference which form the object of in-depth analysis in the fourth year.

2. Sequence of Modules

After a brief introduction (Module 4.0: INTRODUCTION - Between Seasons) designed to lead the student to an understanding of the dynamics for the year, the first module (4.1 FAMILY VALUES) uses reflection on family life to show the importance of values in conducting relations with others. In the same module, two other elements of the moral frame of reference which influence interpersonal relationships are examined. These are: rights, discussed in relation to school experiences (4.2: ADOLESCENTS: EQUAL RIGHTS AND RESPONSIBILITIES), and norms, treated in relation to "life in the community" (4.3: SOCIAL CONFORMITY AND PERSONAL MORALITY). Lastly, the fourth module (4.4: LIVES THAT ARE BOTH DIFFERENT AND SIMILAR) re-examines the issue of "otherness" in a more general light. Taking "differences" as a theme, the module considers ways in which the need for autonomy and the need for solidarity influence the development of interpersonal relationships.

Table X

Sequence of Modules for Secondary IV

Key:

UPPER CASE: TITLE
Lower Case: Content

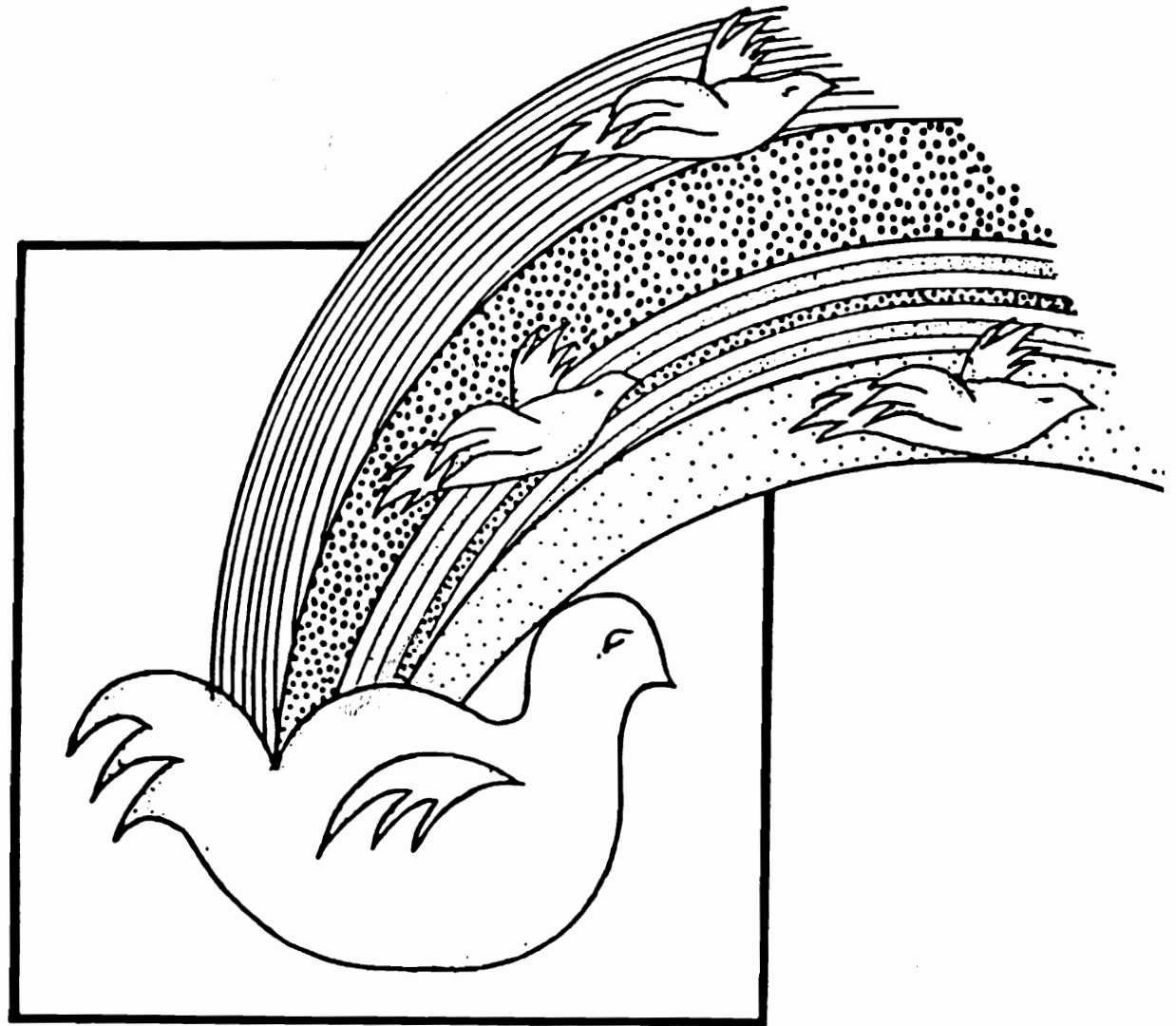
3. Summary Table of the Main Objectives for Secondary IV

GENERAL OBJECTIVES FOR SECONDARY IV		(c) TO UNDERSTAND, after reflecting on various social realities, the way in which different elements of the moral frame of reference (values, rights, norms, fundamental needs) influence how an individual conducts his/her relations with others. (a) TO VALUE, after reflecting on various social realities, the importance of maintaining a balance between the fundamental need for autonomy and the need for solidarity to ensure a better individual and collective way of being and of living.
MODULE NO.	TITLE OF MODULE TIME ALLOTMENT	GENERAL OBJECTIVES OF THE MODULE
INTRODUCTION 4.0	BETWEEN SEASONS (Optional)	(c) TO BECOME ACQUAINTED with the general components of the Secondary IV Moral Education course. (a) TO ENTER WILLINGLY into the dynamics of the Secondary IV Moral Education class.
4.1	FAMILY VALUES (14 hours - 28%)	(c) TO UNDERSTAND, after reflecting on family life, how the choice and application of values affects how an individual conducts his/her relations with others. (a) TO BECOME AWARE, after reflecting on family life, of the necessity of balancing the need for autonomy and the need for solidarity in the choice and application of values.
4.2	ADOLESCENTS: EQUAL RIGHTS AND RESPONSIBILITIES (14 hours - 28%)	(c) TO UNDERSTAND, after reflecting on school experiences, how the exercise of human rights influences relations with others. (a) TO VALUE, after reflecting on school experiences, an attitude of mutual respect in exercising human rights.

MODULE NO.	TITLE OF MODULE TIME ALLOTMENT	GENERAL OBJECTIVES OF THE MODULE
4.3	SOCIAL CONFORMITY AND PERSONAL MORALITY (12 hours - 24%)	(c) TO UNDERSTAND, after reflecting on "life in the community," how the way in which a person conducts his/her relations with others is influenced by norms. (a) TO DEVELOP AN APPRECIATION, after reflecting on "life in the community," of a constructive critical attitude toward norms in conducting relations with others.
4.4	LIVES THAT ARE BOTH DIFFERENT AND SIMILAR (10 hours - 20%)	(c) TO UNDERSTAND, after reflecting on the theme of differences, that the fundamental need for autonomy and solidarity moulds the individual's relations with others. (a) TO VALUE, after reflecting on the theme of differences, the fundamental need for autonomy and solidarity to ensure a better individual and collective way of being and of living.
A TOTAL OF 50 HOURS FOR TWO CREDITS		

B. Breakdown of the Content for Secondary IV

How must $\begin{array}{c} \diagup \text{I} \diagdown \\ \text{we} \end{array}$ relate to others?



MODULE 4.0 (Introduction)	BETWEEN SEASONS
APPROXIMATE DURATION	Optional

GENERAL OBJECTIVES OF THE MODULE

- (c) TO BECOME ACQUAINTED with the general components of the content of the Secondary IV Moral Education course.
- (a) TO ENTER WILLINGLY into the dynamics of the Secondary IV Moral Education class.

EXPLANATION OF THE GENERAL OBJECTIVES OF THE MODULE

The general cognitive objective states the purpose of this short introductory module, which is to present the content or the different elements of the moral frame of reference (values, rights, norms, fundamental needs) that will be explored in relation to various social realities in order to foster a better understanding of how interpersonal relationships are conducted. The student must be able to name the various elements of the moral frame of reference as well as the different social contexts with which they will be correlated.

The general affective objective indicates that a knowledge of the more general components of the content must be accompanied by a desire on the student's part to enter willingly into the dynamics of the class by showing an interest in the different content elements and contexts.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.0.1 TO BECOME ACQUAINTED with the teacher, students and atmosphere of the Moral Education class.		Unit 4.0.1: Overview of the course - o Teacher - Personality - Role: guide, i.e. resource person, catalyst, mediator, witness, etc. - Disciplinary requirements: "group dynamics" in relation to the purpose of the course - Materials: "tools" for the course - o Group - First contact with peers - Individual expectations of the course - o Atmosphere - The course within the school curriculum (its specific nature and scope) - Characteristics of the Moral Education group
4.0.2 TO DESCRIBE the basic concepts covered in the Secondary III course.		Unit 4.0.2: Transition from the course of the preceding year - o Review of basic concepts of the third-year course - Definition of morality - The three fundamental human needs: autonomy, solidarity and meaning

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.0.3 TO IDENTIFY the more general components of the course content for the fourth year.		Unit 4.0.3: The general components of the course - o The "focus" of the course: the moral answer to the question: "How do you relate to others?" - o Illustration by means of the: - title and symbol of the program, - breakdown of modules - attitude emphasized: balance between the needs for autonomy and solidarity, - question: "How $\begin{matrix} \text{do I} \\ \text{do we} \end{matrix} \rangle$ relate to others?"

MODULE 4.1	FAMILY VALUES
APPROXIMATE DURATION	14 hours

GENERAL OBJECTIVES OF THE MODULE

- (c) TO UNDERSTAND, after reflecting on family life, how the choice and application of values affects how an individual conducts his/her relations with others.
- (a) TO BECOME AWARE, after reflecting on family life, of the necessity of balancing the need for autonomy and the need for solidarity in the choice and application of values.

EXPLANATION OF THE GENERAL OBJECTIVES OF THE MODULE

The first module deals with the way in which the choice and application of values affects how an individual conducts his/her relationships. To facilitate the student's understanding of the role of values in this process, discussion is centred on a social sphere where the issue of selection and translation of values into action stands out clearly, namely, the family.

The **understanding** which the general cognitive objective seeks to bring about presupposes that the adolescent be introduced to values as elements of a personal moral frame of reference. A value expresses something that is of primary importance; it expresses a preference. In this sense, it is the object of a selective process, or an object of choice and priority. Each value is also the object of a particular individual's interpretation, since each person has a certain way of acting, being and seeing which characterizes his/her own particular identity.

From an affective point of view, the student is required to **become aware** of the need for balance between the fundamental needs for autonomy and for solidarity in the choice and application of values. The general affective objective seeks to sensitize the student to the need for this balance to ensure that the way in which these values are expressed will not have a negative impact on his/her relationships. The present general affective objective, by emphasizing acceptance of the fundamental needs for human fulfillment, paves the way for subsequent modules and for the objectives designed to reinforce the value of attitudes common to Secondary IV students.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.1.1 TO IDENTIFY the role of values within the family.		Unit 4.1.1: The family, a source of values - o Concept of family and family experience - Meaning of the expression "living under one roof": the family as a social unit, as a centre of a many-faceted life - Definition of the contemporary family - o Concept of values - List and examples of values Definition of a value — something that is important and has worth — something that satisfies fundamental needs — something that is necessary to human fulfillment - o Values and the family: values are one of the building blocks of the family - Values have a distinguishing role; they characterize each family - Values have a cohesive role; certain values link family members since values are usually arrived at through a formal or informal consensus

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.1.2 TO SITUATE the experience of his/her family with respect to the world of values.		Unit 4.1.2: Family values - o My values: "What is important and has worth for me?" - o Values of the members of my family: "What is important and has worth for them?" - o Values which are agreed upon by all members of my family, either formally or informally: "What is important and has worth for us?" [] Possible observations: - Diversity in the values selected: "In my family, we don't all have the same values." - Diversity in how they are translated into action: "In my family, the same value can mean different things to two members and can therefore be lived differently." - Diversity in the degree of importance accorded to values by each individual: "In my family, not everyone places the same importance on different values." - The presence or absence of a consensus on some values: "In my family, there is (or isn't) a consensus on certain values."

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.1.3 TO SHOW how a conflict of values can arise in family life.		Unit 4.1.3: Conflicting values within the family (concrete examples) - o Conflicts resulting from the selection of values - o Conflicts arising from the concrete application of certain values - o Conflicts arising from the degree of importance that should be attributed to values [] Question: How should conflicts be resolved and what price must be paid so that each person can grow as both an individual and member of the family group?

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.1.4 TO EVALUATE possible attitudes toward conflicting values by taking into account their impact on the family and the community.		Unit 4.1.4: Self-fulfillment within the family - o Conflicting values, a normal aspect of the human condition: at the heart of the conflict SELF ↔ OTHERS A description of possible attitudes toward conflicting values: - "I try to impose my values on others" - "I reject the values of others" - "I conform to the values of others" - "I tolerate the values of others" - "I participate with others in evaluating values" - "I try to understand the values of others and to explain my values to them" - o Evaluation based on actual cases The evaluation will have to take into account the nature of the values in question. It will vary depending on whether the conflicts call into question basic values arising from fundamental needs or secondary values. - Impact at the family level - Impact at the community level

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.1.5 TO CARRY OUT activities that foster a family environment in which each person can attain self-fulfillment both as an individual and as a family member.		Unit 4.1.5: Corrective or reinforcing activities - o Activities of a cognitive and affective nature which favour a balanced attitude toward the selection of values or their translation into action: - Seeking and discussing within the family values agreed upon by everyone - Communication exercise - Active listening exercise: the attitude of "nothing ventured, nothing gained" - Open discussion with members of his/her family on the basis of a values-clarification exercise - Etc. - o Cognitive activities - Study of the socio-cultural roots of the values upheld by the family of yesterday and the family of today. . Evaluation of the family: specialized terminology, a description of yesterday's family and today's family - Diversity in the application of values: comparative table of the way values were lived in yesterday's family and how they are lived in today's family. Some of the values include: love between parents, between parents and children, between children, authority, loyalty, work, religion, respect, etc. - Causes of this diversity: urbanization, social conditions, education, changing masculine and feminine roles, etc.

MODULE 4.2	ADOLESCENTS: EQUAL RIGHTS AND RESPONSIBILITIES
APPROXIMATE DURATION	14 hours

GENERAL OBJECTIVES OF THE MODULE

- (c) TO UNDERSTAND, after reflecting on school experiences, how the exercise of human rights influences the individual's relations with others.
- (a) TO VALUE, after reflecting on school experiences, an attitude of mutual respect in exercising human rights.

EXPLANATION OF THE GENERAL OBJECTIVES OF THE MODULE

In the second module, the student continues to explore the impact of the various elements of the moral frame of reference regarding ways of conducting relations with others. This module deals with human rights within the social setting of the school, where these rights could be of major concern in the students' daily conduct. By referring to the school setting, which is an important milieu for the adolescent, moral reflection is rooted in a dimension that is part of the student's daily life. The emphasis on a social reality familiar to the student should encourage him/her to reflect on other social institutions that are also affected by the issue of human rights.

The general cognitive objective seeks to foster an understanding of the role of rights in conducting relationships with others. Rights are elements of the moral frame of reference which express concretely, through various charters and declarations, that which is necessary to ensure the dignity of men and women. The student is expected to understand the expression "human rights" and to see how the different rights within a given society have an impact on relationships between people and between social groups.

By fostering an attitude of mutual respect, the general affective objective seeks to provide a moral criterion for the student's attitude towards, and the exercise of, human rights. To help students learn to handle relationships where human rights are involved, the module favours an attitude which recognizes that individual rights and liberties are inseparable from the rights and liberties of others and the collective well-being.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.2.1 TO EXPLAIN in his/her own words the nature and significance of the expression "human rights."		Unit 4.2.1: Human rights - o The Québec Charter of Human Rights and Freedoms (brief presentation of the Charter and some of the rights contained therein) - Preamble - Basic rights and liberties - Economic and social rights - Right to equality - o Nature of human rights: Rights are recognized and guaranteed by society because they correspond to traits that are considered integral to human nature and that ensure human dignity - o Significance of the expression "human rights" Every human being has rights, consequently: - if "I" have rights, others also have rights; - young people have the same fundamental rights as adults; - it is not enough simply to have rights; the conditions for exercising them must also be available.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.2.2 TO APPLY human rights to school experiences.		Unit 4.2.2: Human rights within the school context - o The school as a place where rights are respected - The student lives in a social institution which recognizes and guarantees rights: he/she has a recognized status (student-citizen) - o Some human rights encountered within the school context Example: - Liberty of speech and expression In the school, this right concerns specifically - school newspapers - school projects - class discussions - posters, student radio - expression of personal opinions concerning politics - political demonstrations, petitions - shows - etc.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.2.3 TO SHOW, based on concrete examples, how the exercise of human rights at school can give rise to conflicts.		Unit 4.2.3: How rights are experienced in the school - o The question of rights in the school: general reaction - Adults' reactions - Adolescents' reactions - o "The status of rights in my school" Overview of the way in which basic human rights are exercised in the student's school - o Two main "areas" of conflict in the exercise of rights - The interpersonal aspect: the exercise of rights between persons - The institutional aspect: the handling of rights (in regulations, in the definition of the student's and the teacher's roles, in concrete situations or in ways of exercising them)

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.2.4 TO DESCRIBE possible attitudes toward the exercise of human rights in the school.		Unit 4.2.4: Different ways of exercising human rights - o Possible attitudes toward the exercise of human rights in the school (examples and consequences) - Defending personal rights, unilateral demand for personal rights - Defending and demanding general rights (personal rights as well as those of others) - Seeking conditions that allow one to exercise one's rights - Questioning of enforcement measures: regulations, actual conditions - Redressing a violated right - Cooperating in the development of enforcement measures - Indifference - Etc.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.2.5 TO EXPLAIN why an attitude of mutual respect is basic to the exercise of human rights.		Unit 4.2.5: Exercising rights morally Notion of mutual respect: an attitude which, while taking into account actual conditions, is based on the recognition of equality among human beings and involves the dialectic of SELF and OTHERS I have rights ◀————▶ others have rights (traditional dialectic of rights and duties) "The rights and liberties of each individual are inseparable from the rights and liberties of others and the collective well-being." (Preamble of the Charter) - o Degrees of reciprocity (interpersonal aspect and institutional aspect) -1st level: reciprocity as a means of redressing a violated right -2nd level: reciprocity as a compromise with others in the actual exercise of rights -3rd level: reciprocity as a communal effort towards the "collective well-being" - o Reciprocity as a criterion for evaluating possible attitudes (cf. Unit 4.2.4)

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.2.6 TO CARRY OUT activities involving respect for each other's human rights in the school setting.		Unit 4.2.6: The challenge of respecting one another (optional) - o Specific and concrete actions following an assessment of the status of rights in the school - o Study of school regulations from the perspective of mutual respect - o Drawing up a set of regulations for the school in light of the Charter of Human Rights and Freedoms - o Etc.

MODULE 4.3	SOCIAL CONFORMITY AND PERSONAL MORALITY
APPROXIMATE DURATION	12 hours

GENERAL OBJECTIVES OF THE MODULE

- (c) TO UNDERSTAND, after reflecting on "life in the community," how the way in which a person conducts relations with others is influenced by norms.
- (a) TO DEVELOP AN APPRECIATION, after reflecting on "life in the community," of a constructive critical attitude toward norms in conducting relations with others.

EXPLANATION OF THE GENERAL OBJECTIVES OF THE MODULE

The third module introduces the student to a factor which affects relationships in a special way: the existence of norms. In order to bring out the ambiguity which surrounds norms, this element of the moral frame of reference could be explored with reference to a multi-faceted reality--the community. The term represents the complexity of social life, comprises the student's life outside the family and school: recreational activities, outings, casual encounters, the media, and so on.

The general cognitive objective is intended to enable the student to understand the way in which "community," as used here, influences relations between people. The notion of norms implies a "standard" as a means of defining what is acceptable. Norms have an evaluative dimension according to which the average constitutes normality. There are numerous norms that govern persons and groups, and they are vague: their origin is not always clear; their field of application is often difficult to identify; the evaluation of their actual importance poses problems from the point of view of leading a more human way of life. In fact, the "morality" of an action does not always correspond to its "normality."

EXPLANATION OF THE GENERAL OBJECTIVES OF THE MODULE (Continued)

It is mainly because of the diffuse nature of norms that the general affective objective seeks to **encourage** an attitude of constructive criticism towards them. Thus, the student is called upon to value the process of moral reflection, which allows him/her to make moral judgements according to particular circumstances or situations and to moral criteria rather than according to norms. The process of making moral judgements, which requires the student to refer to criteria that he/she can justify, fosters his/her progression from heteronomy to autonomy.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.3.1 TO EXPLAIN the concept of norms with the help of examples taken from community life.		Unit 4.3.1: Norms in the community - o The notion of "life in the community" - Definition of "community": a multi-faceted reality involving socialization, normalization and exchange with others - Activity centres in the community (cultural, religious, recreational, business, service, media) - o Notion of norms - Usual state or behaviour which constitutes the average in the majority of cases and which is usually considered to be the rule - Behaviour expected by a group or society - o Examples of norms taken from community life - Behaviour appropriate to the dinner table, public transit, social interactions, consumer transactions, recreation, religious activities, speech, etc.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.3.2 TO IDENTIFY the characteristics and functions of norms.		Unit 4.3.2: Characteristics and functions of norms - o Characteristics (examples from conventions: the rules of etiquette, courtesy, the dress code) - Social: whatever its origin, a norm becomes a norm only when it is adopted by the majority of people in a given group or society; social sanctions such as rejection, ridicule, and approval are used to impose norms on individuals - Informal: norms are not usually specified in laws or regulations - Changing: norms belong to a given group or society, in a given time and place - o Functions - To assure a certain cohesion within a group or society (social link) - To promote uniform and predictable behaviour

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.3.3 TO ESTABLISH a relationship between norms and morality on the basis of certain questions.		Unit 4.3.3: Norms and morality - o First problem: the relative importance of norms - Are all norms equally valid from the point of view of morality? Basis for reflection: conventions such as rules of etiquette, courtesy, dress codes, etc. - o Second problem: the morality of norms - Are norms, which are considered to be the expression of the expectations held by the majority of a group or society, always moral? Basis for reflection: norms of certain peer groups; types of behaviour that are considered by some to be normal, for example: cheating on income tax returns, buying stolen goods, making false insurance claims, etc. [] Global Question: How do you determine where you stand?

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.3.4 TO CRITICIZE norms encountered in the community in a constructive way which takes into account the fundamental human needs.		Unit 4.3.4: "Everybody's doing it; why aren't you?" - o A constructive critical attitude with regard to norms - A balanced attitude between complete conformity and the systematic questioning of norms - An attitude favouring the adoption and integration of norms in light of the fundamental human needs - o Answers resulting from an attitude of critical and constructive questioning of the two questions raised in the phase on key issues (reinforcement of the ideas covered in Unit 4.3.3) - 1st answer: not all norms have the same moral importance Basis for reflection: social respectability and social hypocrisy; "proper" manners versus "good" manners - 2nd answer: some norms are immoral Basis for reflection: some of the current norms of peer groups
4.3.5 TO CARRY OUT, individually and collectively, activities that give rise to a critical questioning of peer group norms.		Unit 4.3.5: The choice between social conformity and personal morality o Identifying and carrying out actions further to the evaluations in Unit 4.3.4

MODULE 4.4	LIVES THAT ARE BOTH DIFFERENT AND SIMILAR
APPROXIMATE DURATION	10 hours

GENERAL OBJECTIVES OF THE MODULE

- (c) TO UNDERSTAND, after reflecting on the theme of differences, that the fundamental need for autonomy and solidarity moulds the individual's relations with others.
- (a) TO VALUE, after reflecting on the theme of differences, the fundamental need for autonomy and solidarity to ensure a better individual and collective way of being and of living.

EXPLANATION OF THE GENERAL OBJECTIVES OF THE MODULE

Like the three preceding modules, the last module deals with a fourth element of the moral frame of reference from the point of view of its impact on how relationships are conducted. This element comprises the fundamental need for autonomy and solidarity. Unlike the preceding modules, however, the social reality that serves as a basis for reflection does not represent a specific place where human interactions occur. Rather, it represents an experience that is characteristic of all areas of social life: the experience of being different. The way in which this experience is approached is especially relevant in terms of a re-examination of the fundamental need for human fulfillment--a process which was begun in the third year and which was treated briefly at the beginning of this year.

The aim of the general cognitive objective of this module is to provide an **in-depth treatment** of the way in which the balance between autonomy and solidarity affect the individual's relationships with others. This is nowhere more clear than in the case of norms and rights, the concrete elements of the moral frame of reference. This is also true of values, the broader reference criteria which serve to guide and monitor human conduct. Owing to their general and permanent nature, the fundamental human needs, which are linked to basic characteristics of the human condition, represent the core of the moral frame of reference. The basic need for autonomy, which represents an affirmation of the self, initiative and differentiation, and the need for solidarity, which represents interdependence, integration, complementarity and reconciliation, call for balanced interrelationships as a way to

GENERAL OBJECTIVES OF THE MODULE (Continued)

ensure an adequate regulation of conduct, which in turn leads to a better individual and collective way of being and of living.

The attitudes targeted by the general affective objective go hand in hand with those aimed at by the general cognitive objective, in that they too place value on active acceptance of others and the search for justice. An active acceptance of others is based on the recognition of the legitimacy of their point of view, and respect for their ability to make moral judgements. The pursuit of justice is founded on the recognition of the wealth of diversity, and requires the willingness to identify, through quality interactions, the universal elements that are essential to personal development and living together.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.4.1 TO IDENTIFY the various aspects and implications of the concept of differences, as it applies to people.		Unit 4.4.1: Other as different from self - o Various aspects of the concept - from a physical point of view: sex, race, physical appearance, strength, age, etc. - from a psychological point of view: character, tastes, temperament, intellectual and emotional maturity, etc. - from a social point of view: status, class, occupation, role, etc. - from a spiritual point of view: beliefs, world view, way of seeing things, lifestyle, etc. - o Implications of the concept: similarities and differences among human beings - To speak of differences is to speak of the uniqueness and originality of each human being and of the fundamental trait of autonomy: uniqueness difference originality autonomy - It is also to speak of similarity and of the equality of human beings before the law and of the fundamental need for solidarity similarity equality solidarity

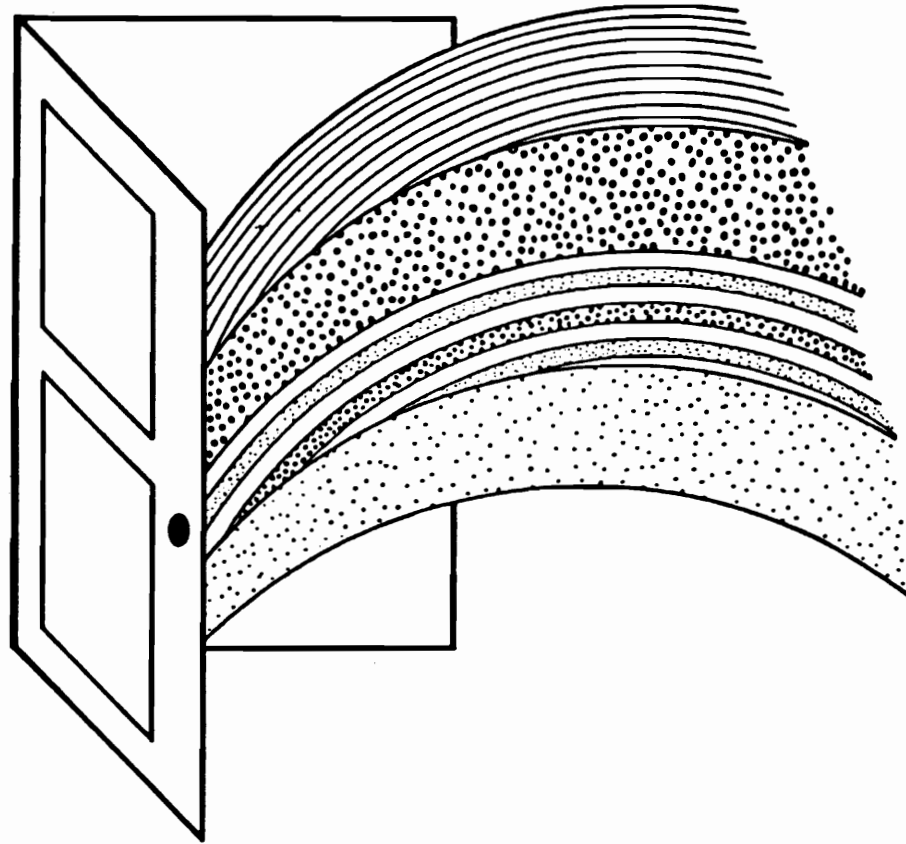
TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
4.4.3 (Continued)		4.4.3: (Continued) - o The fundamental needs for autonomy and solidarity - Concept of fundamental need: an essential element of the moral frame of reference linked to a basic characteristic of the human condition (cf. Module 3.5 of the program for Secondary III) - The need for autonomy: affirmation of the self, initiative, differentiation, etc. - The need for solidarity: interdependence, integration, complementarity, reconciliation, etc. - o Dealing with differences - To consider actual living conditions and the fundamental need for autonomy and solidarity - To carry out an evaluation with the help of concrete cases or moral dilemmas
4.4.4 TO APPLY the attitudes of active acceptance of others and desire for justice to situations which are discriminatory or isolating.		Unit 4.4.4: The actual experience of dealing with differences - o Attitudes of active acceptance of others and the desire for justice - The attitude of active acceptance, based on respect for the other person as someone who is capable of making judgements and on the recognition of the legitimacy of his/her point of view - The search for justice, based on the recognition of the wealth of diversity and on the willingness to identify, through intelligent discussion, the basic universal elements that are essential to personal development and to living together

CHAPTER X: CONTENT OF THE SECONDARY V COURSE

A T I M E O F C H A L L E N G E

The last year of secondary school represents a very important stage in the student's school life. On the threshold of CEGEP or of entering the work force (even though in the latter case a sixth year is possible), the fifth-year student is at the end of one stage of his/her life and at the beginning of another. This year is a time when the student can look back on past achievements and look forward to future possibilities. By the fifth year, the main cognitive and affective skills are already in place, and, although these have not yet been refined or completely mastered, this year is essentially one of SYNTHESIS.

In fact, the fifth year combines enough elements to foster in the adolescent a personal way of "being in the world," based on a whole range of personal convictions and moral values. A subjective way of "being in the world" corresponds to the process of taking charge, which is the aim of the global objective and the purpose of the two previous years of studies. The student's view of how he/she fits into the world consists of a more or less structured, integrated and meaningful whole that may be called a "lifestyle" or "life plan."

A. General Description of the Content for Secondary V**1. General Objectives for the Year**

The two general objectives for the year describe the process of taking charge, which is the primary purpose of moral education.

- c) TO ELABORATE a meaningful and morally justifiable personal response to the normative challenge, using a range of ethical concepts and parameters.
- a) TO DEMONSTRATE an attitude of individual and collective responsibility which draws upon both the emotions and reason in seeking a personal response to the normative challenge.

The cognitive objective centres around the verb to ELABORATE (from the Latin "labor": work). The content for the fifth year engages the students in a process whose final result will be a **personal and meaningful response to the normative challenge**.

The normative challenge is the challenge posed by the individual's need to differentiate between good and bad in order to attain personal fulfillment. This challenge is expressed by the fundamental moral question: "What must I do, here and now, to be fulfilled as a human being?" This question is addressed to the individual's conscience as part of a larger conscience, for the normative challenge is both an individual and a collective concern: "What must I do; what must we do?" The answer to this question is nonetheless the responsibility of the moral human being, in this case the fifth-year secondary school student. This is the reason why the answer is described in the objective as a **personal** one.

This answer or response should also be meaningful. The normative challenge reflects the need to seek and to understand what it is that human beings feel, which translates into the quest for meaning. The cognitive objective is intended to encompass this need for meaning, in order that young people may arrive at an answer, based on a personal vision of the world, to the questions "What are my responsibilities?" and "What can I hope to achieve?"

The third characteristic expressed in the general objective reflects the specific focus of the program. A **morally justified response** is one which takes into account human needs, a moral frame of reference and a goal. The program proposes a **range of ethical concepts and parameters** to help students develop a

response, a process that is primarily an intellectual one involving sensitization, understanding, reflection and justification, among other things. This process provides a rational dimension for the program. However, it is not sufficient to focus exclusively on theoretical explanations. The student's elaboration of a personal response to the normative challenge falls into the larger context of the process of "assuming responsibility" or of taking charge. In his/her response, the student is required to **demonstrate an attitude of individual and collective responsibility which involves both the emotions and the intellect.**

In short, the main goal of the fifth-year program is to use a variety of cognitive and affective means to foster responsible conduct in the adolescent. The content for the fifth year is designed to enable the student to reach a certain synthesis and to judge it in moral terms. Adolescence is a time of life which requires maturity and other adjustments. A 16- or 17-year-old youth will not have completed a coherent moral code. From an educational point of view, this means that the taxonomic level of the general objectives is the middle range of integration and internalization. In the Krathwohl scale, however, this range would fall between the third level, "appreciating" and the fourth level, "organizing."

Despite its relative and tentative nature, the synthesis to be carried out by the student will not be an easy task, hence the title and underlying dynamics of the program: A TIME OF CHALLENGE.

It is, in fact, a considerable challenge to undertake to build and justify a life plan that has a minimum of coherence in a fragmented and pluralistic world, a world where the distinction between good and bad is far from clear, and where the answers are many and often contradictory. Nevertheless, the Secondary V Moral Education program endeavors to meet the challenge.

It is this intention which makes the content both realistic and positive. The student is not left to his/her own devices when he/she arrives at an unsettling conclusion. With the help of specific ethical tools as well as individual and collective experimentation involving both the emotions and the intellect, moral instruction supports the student in his/her attempts to justify and, subsequently, to evaluate, in the name of fundamental human needs, his/her response to the normative challenge.

By using anew the symbolism of the opening door, the drawing which serves to illustrate the content for the fifth year seeks to capture this spirit of dynamism and optimism. The open door is an invitation to the student to go forward, to meet the normative challenge, to leave the security of the known to step into the unknown. The rainbow that emerges from the half-open door symbolizes the transition from aspiration to realization, the imperative to be human, and stands as both a reassuring signpost and a compelling harbinger.

2. Sequence of Modules

The general objectives for the year focus on various areas throughout the five modules that serve to structure the content.

The first module (5.1: A WORLD WITHOUT MEANING?) presents the backdrop of a fragmented society and a world in which young people are searching for meaning. The module aims to foster in the student an awareness of the normative challenge and the difficulties involved in meeting this challenge individually and collectively through the differentiation of "good" from "bad."

The second module (5.2: THE KEYS) is intended to equip the student with specific ethical concepts and parameters to assist him/her in formulating a response to the normative challenge. The four "keys" are essentially conceptual. It is for this reason that in the second module only the first two stages of the educational process (communication of personal experience and information-gathering) will be used. The first key ("morals change") consists of an explanation of the "changeable" nature of morality as a function of changing social and cultural norms. The second key ("the moral conscience") describes the moral conscience, its characteristics and development within each individual. The third key (the "Declaration of Human Rights") provides a few of the basic tenets of, or guidelines for, human conduct. The fourth key ("a way to carry out a moral action") suggests a rational and human way of carrying out a moral action.

The third module (5.3: MEETING A CHALLENGE) gives the student an initial opportunity to creatively and responsibly apply all of these keys to one or several of the moral dilemmas that exist in the world today. This module allows the adolescent to seek a morally creative solution, individually and collectively, however temporary and incomplete, to the normative challenge.

The fourth module (5.4: THE MAJOR RESPONSES) presents a few of humanity's major approaches to the normative challenge. These fall into two categories: religious and non-religious. Through broad reference to heritage and human experience, the module enables the student to understand that all the answers to the normative challenge are based on a particular world view and perception of meaning in life.

The fifth module (5.5: WHAT I CAN DO: MY RESPONSE) is the end result of the student's progress in the fifth year of secondary school. The student is invited to outline his/her personal answer to the normative challenge. Although this answer is not definitive, it should be relatively complete, personal, and justifiable.

Table XI
Sequence of Modules for Secondary V

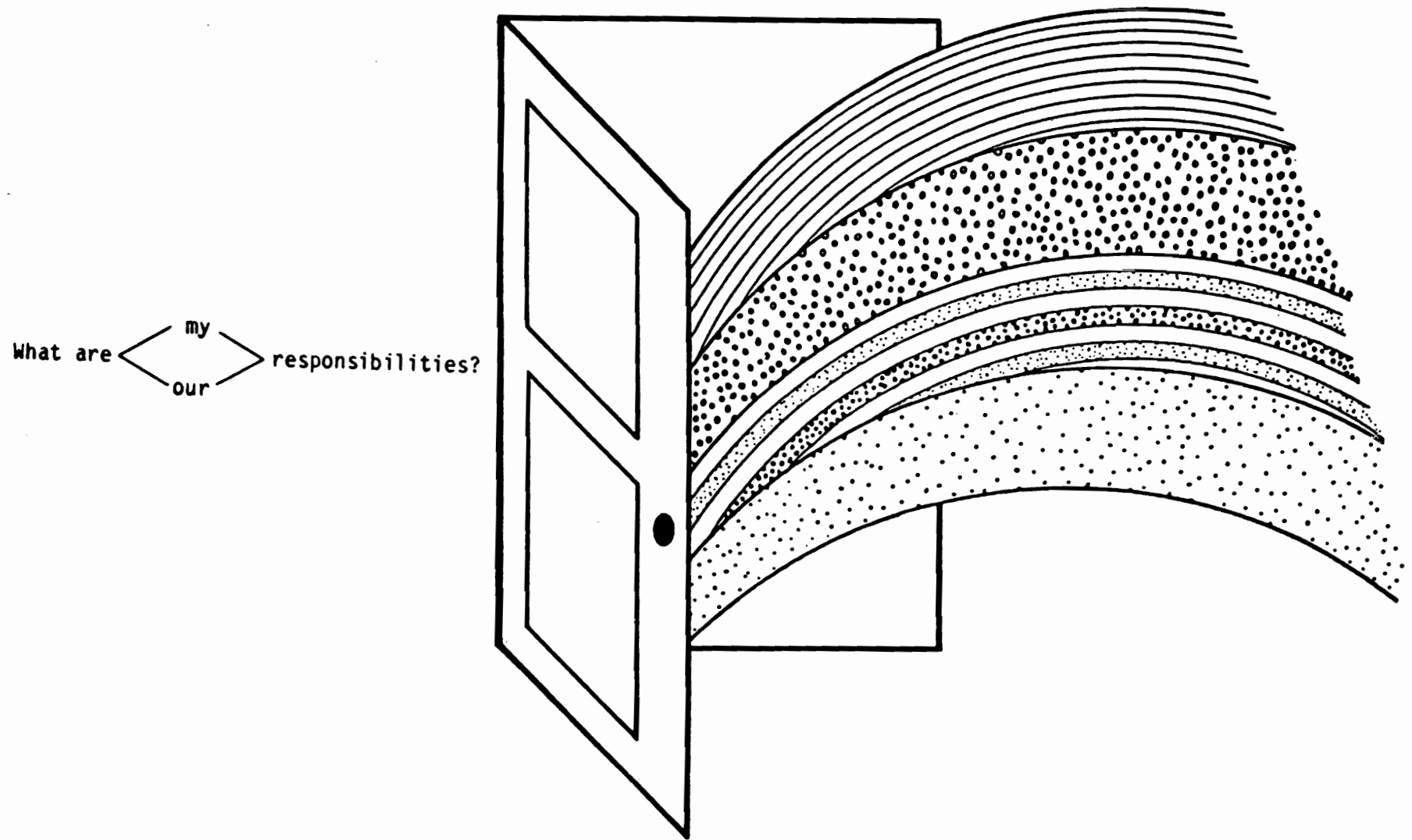
Introduction (5.0)	1 st Module (5.1)	2 nd Module (5.2)	3 rd Module (5.3)	4 th Module (5.4)	5 th Module (5.5)
GETTING TO KNOW EACH OTHER (Optional)	A WORLD WITHOUT MEANING?	THE KEYS	MEETING THE CHALLENGE	THE MAJOR RESPONSES	WHAT I CAN DO: MY RESPONSE
The dynamics of the Secondary V Moral Education class	The normative challenge in a world searching for guidelines and meaning: - the nature and scope of the normative challenge	Four ethical means to meet the normative challenge: - the meaning and scope of the statement "morals change" - the nature of the individual moral conscience - the basic guidelines contained in the "Declaration of Human Rights"	Study of one or two contemporary moral challenges	A few of humanity's major responses to the normative challenge: - religious approaches - non-religious approaches	A justifiable personal response to the normative challenge: - personal world view - personal life plan

3. Summary Table of the Main Objectives for Secondary V

GENERAL OBJECTIVES FOR THE YEAR		(c) TO ELABORATE a meaningful and morally justifiable personal response to the normative challenge, using a range of ethical concepts and parameters. (a) TO DEMONSTRATE an attitude of individual and collective responsibility which draws upon both the emotions and reason in seeking a personal response to the normative challenge.
MODULE NO.	TITLE OF MODULE TIME ALLOTMENT	GENERAL OBJECTIVES OF THE MODULE
INTRODUCTION 5.0	GETTING TO KNOW EACH OTHER (Optional)	(c) TO UNDERSTAND the dynamics underlying the content of the Secondary V Moral Education course. (a) TO WILLINGLY PARTICIPATE in the dynamics of the Secondary V Moral Education class.
5.1	A WORLD WITHOUT MEANING? (8 hours - 16%)	(c) TO UNDERSTAND that the difficulty of differentiating between good and bad represents a challenge for the individual and for society. (a) TO RECOGNIZE the necessity of formulating a personal response to the normative challenge.

MODULE NO.	TITLE OF MODULE TIME ALLOTMENT	GENERAL OBJECTIVES OF THE MODULE
5.2	THE KEYS (The contribution of morality) (14 hours - 28%)	(c) TO IDENTIFY the ethical parameters that enable individuals and society to meet the normative challenge. (a) TO RECOGNIZE the value of the ethical parameters needed to meet the normative challenge.
5.3	MEETING THE CHALLENGE (10 hours - 20%)	(c) TO APPLY ethical parameters to contemporary moral issues. (a) TO SHOW interest in contemporary moral issues.
5.4	THE MAJOR RESPONSES (10 hours - 20%)	(c) TO UNDERSTAND, by examining the various religious and non-religious approaches toward moral issues, that human action must have meaning. (a) TO DEVELOP a responsible and open attitude toward the diversity of possible responses.
5.5	WHAT I CAN DO: MY RESPONSE (8 hours - 16%)	(c) TO FORMULATE a personal response to the normative challenge that takes into account the fundamental human needs. (a) TO BE OPEN to a variety of ways in which his/her personal response to the normative challenge could be translated into action.
TOTAL of 50 hours for two credits		

B. Breakdown of the Content for Secondary V



MODULE 5.0 (Introduction)	INTRODUCTION
APPROXIMATE DURATION	Optional

GENERAL OBJECTIVES OF THE MODULE

- (c) TO UNDERSTAND the dynamics underlying the content of the Secondary V Moral Education course.
- (a) TO WILLINGLY PARTICIPATE in the dynamics of the Secondary V Moral Education class.

EXPLANATION OF THE GENERAL OBJECTIVES OF THE MODULE

The cognitive objective deals with the dynamics underlying the program content. The dynamics involve using inner resources and elements from the course to find ways to meet, individually and with others, a very important challenge. The student will have to be able to **identify** this dynamic and to **explain** it in terms of the more general elements of the content.

The affective objective indicates that knowledge of the dynamics must be combined with the desire to participate willingly in them.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
5.0.1 TO BECOME ACQUAINTED with the teacher, peers and the atmosphere of the Moral Education class.		Unit 5.0.1: Making contact - o Teacher - Personality - Role: companion, i.e. resource person, catalyst, facilitator, mediator, witness - Disciplinary requirements: exercising autonomy and solidarity within the classroom setting - o Group - Making contact with peers - Expectations, and motivations of each person with regard to the course - o Atmosphere - "The Moral Education Class": nature of morality and the moral education group - Specific place of the course in the school curriculum
5.0.2 TO EXPLAIN the dynamics of the course.		Unit 5.0.2: A time of challenge - o The dynamics of the course: meeting the challenge - o Illustration by means of the: - title and symbol of the program, - breakdown of modules, - attitude emphasized: to be responsible, - question: What are ^{my} < > responsibilities? our - o Link with the third- and fourth-year moral education courses: review of the three fundamental human needs

MODULE 5.1	A WORLD WITHOUT MEANING?
APPROXIMATE DURATION	8 hours

GENERAL OBJECTIVES OF THE MODULE

- (c) TO UNDERSTAND that the difficulty of differentiating between good and bad represents a challenge for the individual and for society.
- (a) TO RECOGNIZE the necessity of formulating a personal response to the normative challenge.

EXPLANATION OF THE GENERAL OBJECTIVES OF THE MODULE

The cognitive objective states the aim of the module, which is the individual and collective attempt to distinguish "good" from "bad" in order to find guidelines for actions. This is the normative challenge. This work is difficult both because of its scope and because it is being conducted in a society that is morally fragmented. The student will have to understand the nature and scope of this challenge by first identifying it and then explaining it.

The affective objective is intended to make the student aware, throughout the first module, of the importance of, and need to, individually and collectively meet this challenge which, by its very nature, cannot be avoided.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
5.1.1 TO RECOGNIZE, through reflection on personal or collective moral dilemmas, the difficulty involved in the individual and collective differentiation between good and bad.		Unit 5.1.1: The difficulty involved in differentiating between what is good and what is bad - o Moral dilemmas concerning collective conscience, in the form of conflicts of values or goals (minimum of 2) - Examples of contemporary moral challenges - e.g.: Use and exploitation of animals - The "right to die" or euthanasia - Contractual agreements with surrogate mothers - The distribution of wealth among countries - The arms race - Summing up: Diversity and contradiction in the answers - Difficulty in making clear and unanimous distinctions - Questioning of traditional guidelines - Scope of the problems

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
		- o Variety of cases involving personal conscience (minimum of 1) - Crucial or everyday choices; marginal or criminal behaviour - Summing up: Difficulty - Search for counsel, guidelines - Feelings of guilt - Diversity of individual consciences and reactions - o Psychological carry-over of various findings "existential angst": - Collective or individual psychological reactions to the various difficulties encountered--fear of the future, insecurity, complexes, feelings of impotence, malaise, etc. - Manifestations of this "existential angst" in culture--literature, painting, cinema, some aspects of the fashion industry, music, etc.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
5.1.2 TO EXPLAIN in his/her own words the nature of the normative challenge.		Unit 5.1.2: The normative challenge - o The individual and collective nature of the normative challenge expressed in the form of two questions: - 1st question: What must I do, here and now, to fulfill myself as a human being, or to live better individually and collectively? - 2nd question: Is it possible? What can I (we) hope for? The normative challenge as the individual and collective differentiation between good and bad to find guidelines for conduct in all areas of life. - o The need to meet the normative challenge: seeking an answer to the two questions despite the difficulties; a challenge which addresses itself to all humans because they are free and responsible.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
5.1.3 TO IDENTIFY the major ways in which young people respond to the contemporary normative challenge.		Unit 5.1.3: Young people and the contemporary normative challenge - o Different attitudes adopted by young people with respect to the normative challenge: - Wait and see ("watching the train go by") - Dependence (following the trend) - Despair (suicide, various forms of escape, depression, "no future") - Diversion or distraction (overconsumption) - Commitment (inner searching, artistic creativity, militantism, volunteer work, involvement in humanitarian causes) - Indifference (passivity, futility) - Alienation (ghettos, sects) - Violence (vandalism) [] Personal recognition of the provocative and diverse attitudes that are adopted in response to the normative challenge

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
5.1.4 TO TAKE A POSITION with regard to the ways in which young people respond to the contemporary normative challenge.		Unit 5.1.4: The necessity of meeting the normative challenge - o Basic questions regarding the different responses identified - Are all the responses valid? - How does the diversity of answers, despite the complexity which it presents, reflect the need to meet the normative challenge? - o Personal reaction to the obligation to meet the normative challenge

MODULE 5.2	THE KEYS (The contribution of morality)
APPROXIMATE DURATION	14 hours

GENERAL OBJECTIVES OF THE MODULE

- (c) TO IDENTIFY the ethical parameters that enable individuals and society to meet the normative challenge.
- (a) TO RECOGNIZE the value of the ethical parameters needed to meet the normative challenge.

EXPLANATION OF THE GENERAL OBJECTIVES OF THE MODULE

To help the student meet the normative challenge, both alone and with others, Module 5.2 offers an explanation of four ethical parameters:

- the meaning and scope of the statement "morals change";
- the nature of the individual moral conscience;
- the basic guidelines contained in the "Declaration of Human Rights";
- a method for carrying out a moral action.

These parameters are not new since they have been applied by the students implicitly in the previous years. Hence the scope of the verb used in the affective objective: **to recognize**, that is, to become aware, identify, explain, and take the time to consider.

The affective objective indicates that this "recognition" is combined with an **appreciation** of the ethical parameters because these parameters considerably facilitate the difficult task of responding to the normative challenge.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
5.2.1 TO EXPLAIN in his/her own words the meaning and scope of the statement "morals change."		Unit 5.2.1: First key: the meaning and scope of the statement "morals change" - o Personal experience: depending on the time, place, the group and the individual, values and moral standards vary -- the hierarchies are different - o Social and cultural roots of morality as an explanation for this phenomenon [] Observation of the permanent nature of the need for morals: - Summarizing what changes (laws, regulations, norms, prohibitions) - Summarizing what does not change (the need for moral conduct based on fundamental human needs) The choice between good and bad for a better individual and collective way of being and of living: THE IMPERATIVE TO BE HUMAN

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
5.2.2 TO DESCRIBE individual moral conscience.		Unit 5.2.2: Second key: individual moral conscience - o A description of individual moral conscience - The conscience in action . conscience as the seat of instinct (pre-conscience) . conscience as the seat of judgement (act of conscience) . conscience as the seat of memory (post-conscience): guilt, sense of accomplishment - The act of conscience . moral judgement as an evaluative activity and an example of the need to live according to a moral frame of reference (criteria) and a goal - o Evolution of individual moral conscience: from heteronomy to autonomy or the major aspects of moral judgement - Assimilation of norms and regulations handed down by figures of authority and adherence to them because of their concrete consequences - Acceptance of criteria governing the smooth functioning of peer groups - Internalization of criteria leading to autonomous and responsible conduct

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
5.2.3 TO SHOW how the "Declaration of Human Rights" can contribute to a better individual and collective way of being and of living.		Unit 5.2.3: Third key: the "Declaration of Human Rights" as a guide to a better individual and collective way of being and of living. - o The "Declaration of Human Rights" - Preamble of the Declaration - The 30 sections (knowledge of the format) - A brief history of the Declaration - the universal and difficult search for a way to live together in harmony, beyond differences - o The fundamental principles and values dealt with in the "Declaration of Human Rights" (translation of an improved individual and collective way of being and of living) - A sense of dignity inherent in all members of the human family - A sense of solidarity common to all human beings - A sense of responsibility that derives from conscience and reason - Equality of all human beings - Individual freedom - o The value, in terms of governing conduct, of the rights proclaimed in the "Declaration of Human Rights" - Rights as an end or goal to strive for, and to use as criteria by which to evaluate, question and transform the present situation - Illustrating this value in terms of a study of the demands for a specific right by a group or movement

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
5.2.4 TO DESCRIBE the best way of carrying out a moral action.		Unit 5.2.4: A way of carrying out a moral action - o Difference between a mechanical action and a considered moral action - The moral action as a considered action - Importance of a way to proceed - o The process behind moral conduct - Traditional sequence: SEEING → JUDGING → ACTING - Importance of each stage - consideration - judgement - action - o The process for making moral decisions - The four stages of the teaching/learning process in the program: Exploration (personal experience and collective knowledge and wisdom) Examination of Key Issues (possible responses) Moral Evaluation (objective judgement and the desired result) Integration/Action (behaviour and action) - The necessary distinction between what the individual knows, thinks, wants and does

MODULE 5.3	MEETING A CHALLENGE
APPROXIMATE DURATION	10 hours

GENERAL OBJECTIVES OF THE MODULE

- (c) TO APPLY ethical parameters to contemporary moral issues.
- (a) TO SHOW interest in contemporary moral issues.

EXPLANATION OF THE GENERAL OBJECTIVES OF THE MODULE

This module is organized according to specific guidelines. The students of the "moral instruction group" are given the freedom to choose a few moral issues to study, as well as the teaching/learning strategies that will be used.

1. List of possible moral issues:

- respect for life;
- quality of life;
- fundamental freedoms and rights;
- social and political issues.

These issues are described with the help of words and images that raise problems or questions by explicitly or implicitly calling conflicting values or goals to mind. Moral conduct entails a multitude of challenges. This is why the indefinite article "a" is used in the title of the module: "Meeting a Challenge."

A. Respect for Life

Euthanasia
Birth control
Abortion
Eugenics

Suicide
World Hunger
Arms race
War
Torture
Capital punishment
Genetic engineering
Reckless driving
Exploitation of animals

- Voluntary homicide or mercy killing?
- A quantity/quality ratio?
- Pro life or pro choice?
- Planned and programmed life or the Russian roulette of natural reproduction?
- An act of courage or an act of cowardice?
- There will always be hungry people!
- There is safety in strength.
- War is big business.
- Omelets cannot be made without breaking eggs.
- An eye for an eye and a tooth for a tooth.
- There's no stopping progress.
- "King of the Road" or concern for others?
- It's only an animal!

B. Quality of Life

Health
Stress
Noise
Drugs
Media
City Life
Environmental Pollution
Security

- "Participaction" or inaction?
- There's no time to make the time.
- A form of aggression or withdrawal?
- An escape or a cry for help?
- Cultivating and informative or stultifying and enslaving?
- The nine-to-five routine.
- Green planet or sterile desert? Do we still have a choice?
- It's well worth giving up a little freedom for.

C. Basic Rights and Freedoms

- | | |
|-------------------|--|
| Racism | - "My daughter will only marry a man of her race!" |
| Discrimination | - "Motorcyclists not allowed." |
| Tolerance | - To each his own. |
| Censorship | - A guarantee of good behaviour? |
| Freedom of speech | - Should the truth always be told? |
| Sexuality | - Does living one's sexuality create problems? |
| Privacy | - "What I do is my own business." |
| Etc. | |

D. Socio-Political Issues

- | | |
|--------------------------------------|--|
| Political parties | - The opposition is the life of the democratic system. |
| Nationalism and internationalism | - "We, Canadians!" |
| Order and revolution | - At what point does an unjust social situation become intolerable? |
| The Third World | - Two-thirds of the world |
| Authority | - Should it be used to control or to serve? |
| Economic crisis and justice | - A smaller pie means a smaller piece for everyone. |
| Technological progress | - Liberating or alienating? |
| Threatened cultures | - Making room for the first or the last occupant? |
| Work | - Productivity or creativity? Working for pay or for self-fulfillment? |
| Women and society | - Full-fledged or inferior members of society? |
| Marginality | - A warning signal for a sick society? |
| Deviance | - What is normal and what is abnormal? |
| Social security and the penal system | - We must protect ourselves. |
| Sects | - For the good of the disciples or the masters? |
| | Escape, or search for meaning? |
| Recreation | - For the benefit of the individual or of society? |
| | Original or programmed leisure activities? |
| Elderly persons | - "Thanks and good-bye!" |
| Sexism | - The person as subject or object? |
| Etc. | |

2. Approaches for Studying Moral Issues

Two main approaches can be used in the moral education class:

- individual or group research;
- guided class research.

Individual or Team Research

In this approach, the individual or the team selects a moral issue which is studied according to procedures and a work plan provided by the teacher (cf. curriculum guide). This work plan closely follows the four stages of the teaching/learning process. Results may be pooled.

Guided Class Research

The class chooses two moral issues. The curriculum guide proposes a detailed and documented sequence for a class approach to the following five issues:

- Sexuality: "Does living his/her sexuality create problems?"
- Sects: "For the good of the disciples or the masters? An escape or a search for meaning?"
- Exploitation of animals: "It's only an animal!"
- The Elderly: "Thanks and good-bye!"
- The Arms Race: "There is safety in peace and strength."

3. Common Structure

With both approaches, the following procedure should be followed in studying the moral issues.

T.O. 5.3.1: To draw up a table of the principal moral issues facing modern society.



T.O. 5.3.2: To consider the chosen moral issue from different angles (personal experience and facts).



T.O. 5.3.3: To develop an outline of the issue in which options, attitudes or possible questions are identified.



T.O. 5.3.4: To make a moral judgement concerning these actions, attitudes or consequences based on the fundamental human needs, and moral values and principles.



T.O. 5.3.5: To act in keeping with the moral evaluation that has been made.



MODULE 5.4	THE MAJOR RESPONSES
APPROXIMATE DURATION	10 hours

GENERAL OBJECTIVES OF THE MODULE

- (c) TO UNDERSTAND, by examining the various religious and non-religious approaches toward moral issues, that human action must have meaning.
- (a) TO DEVELOP a responsible and open attitude toward the diversity of possible responses.

EXPLANATION OF THE GENERAL OBJECTIVES OF THE MODULE

The cognitive objective invokes the interpretation or meaning of the world and stresses the importance of providing the student with strong support as he/she elaborates a response to the normative challenge. The student learns about meaning through a survey of the great religious and non-religious systems, and their responses to the normative challenge. By means of this survey, the student will be helped to **understand** that human conduct or a way of being-in-the-world is rooted in a view of the world and things, or in a meaning ascribed to these.

By focusing on the **development** of an attitude of responsible openness, the affective objective is a logical extension of the first objective. Confronted by a variety of world views and the need for meaningful conduct, the student is required to draw on his/her own beliefs. To be open without rejecting his/her own beliefs is indeed another challenge he/she faces.

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT																
5.4.1 TO SHOW that human beings need meaning to give direction to their lives.		Unit 5.4.1: The need for meaning - o Recognition of the need for meaning to give direction to his/her life, based on either - personal experiences of evil, suffering, death, love, etc., or - areas of human knowledge such as philosophy, religion, popular wisdom, etc. - o Scope of the fourth module - to become aware of a few of the major significant responses to help him/her orient his/her conduct - to understand the importance of having an open attitude to these responses in seeking to satisfy his/her own need for meaning																
5.4.2 TO DESCRIBE briefly a few of mankind's major religious responses to the normative challenge.		Unit 5.4.2: Some of the major responses <table><tr><td>o Religious</td><td>Non-Religious</td></tr><tr><td>- Judaism</td><td>- Materialism</td></tr><tr><td>- Christianity</td><td>- Scientology</td></tr><tr><td>- Islam</td><td>- Environmentalism</td></tr><tr><td>- Buddhism</td><td>- Nihilism</td></tr><tr><td>- Hinduism</td><td>- Secularism</td></tr><tr><td>- Amerindian Religions</td><td>- Hedonism</td></tr><tr><td>- Etc.</td><td>- Etc.</td></tr></table> Brief description based on the following questions: 1) What are our origins? (origin of the universe) 2) Who are we? (origin and place of human beings in the universe) 3) What must we do? (fundamental ethical principles) 4) What can we hope for? (expectations)	o Religious	Non-Religious	- Judaism	- Materialism	- Christianity	- Scientology	- Islam	- Environmentalism	- Buddhism	- Nihilism	- Hinduism	- Secularism	- Amerindian Religions	- Hedonism	- Etc.	- Etc.
o Religious	Non-Religious																	
- Judaism	- Materialism																	
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- Hinduism	- Secularism																	
- Amerindian Religions	- Hedonism																	
- Etc.	- Etc.																	

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
5.4.2 (Continued) 5.4.3 TO DESCRIBE a religious response and a non-religious response in more detail. (optional)		Unit 5.4.2 (Continued) - o The basic distinction between the two types of responses - essence of the religious responses: reference to divine transcendence and the possibility of eternal salvation - essence of non-religious responses: reference to a secular view and the idea of a utopia Unit 5.4.3: Detailed study of the two responses - o Initial observation: all previous answers are based on a world view which determines a way of being-in-the-world (need for meaning in actions) - o Example of a religious response - brief history - world view: origin of the universe; the nature and role of human beings - a way of being-in-the-world: major values, moral principles, rites, celebrations, institutions, the issue of salvation - o Example of a non-religious response - brief history - world view: origin of the universe - a way of being-in-the-world: major values, moral principles, type of morality, the future

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
5.4.4 TO IDENTIFY possible attitudes towards the diversity of the major responses.		Unit 5.4.4: Possible attitudes - o Denial of diversity Some attitudes which reflect this position: - Simplism: unaccepting of complexity - Reductionism: "I accept you as long as you are like me." - Dogmatism: "I'm right and everybody else is wrong." - Totalitarianism or fascism: constraints imposed in the name of an ideology - o Trivialization and levelling of diversity. Some attitudes that reflect this position: - "Opinionitis": the equation of opinion with truth - Indifference: the triumph of the "So what?" attitude - Laissez-faire: noninterference or indifference - o Acceptance of diversity Some attitudes which reflect this position: - Rational thinking - Critical faculty - Humour - Acceptance and appreciation of the wealth of diversity - Creativity [] Question: Is it possible to be open to others' views without denying one's own?

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
5.4.5 TO EVALUATE different attitudes towards the diversity of responses to the normative challenge in light of the fundamental human needs.		Unit 5.4.5: Which attitude to adopt? - o Historical and cultural manifestations of each of these main attitudes Examples - Non-acceptance of diversity: religious wars, totalitarian regimes - Trivialization of diversity: its manifestation in the youth culture as illustrated by expressions such as "So what?" "That's their opinion." "Anything goes." - Acceptance of diversity: multicultural or inter-religious movements (UN, ecumenism) - o Evaluation of these manifestations in terms of their effect on the individual and collective way of being and of living, and in light of the three fundamental human needs - o The necessity of giving meaning (answer to the question "Is it possible to be open without denying one's own beliefs?")

TERMINAL OBJECTIVES	STAGE OF THE PROCESS	RELATED CONTENT
5.4.6 TO ESTABLISH a link between the need for meaning and the musical world of young people.		Unit 5.4.6: The pluralistic and meaningful quality of the musical world of young people - o The musical world of young people as a fragmented and pluralistic response to the normative challenge and, more specifically, to the following four questions: - Where do we come from? - Who are we? - What must we do? - What can we hope for? - o Concrete response in the form of a particular lifestyle or a way of being-in-the-world
OR 5.4.6 TO CARRY OUT activities which allow an open-minded approach to the plurality of meaning.		Unit 5.4.6: Experiencing differences (optional) Carry out one of the following activities: - Meeting with resource persons - Investigating movements advocating intercultural exchange - Organizing a multicultural celebration - Field trips

MODULE 5.5	WHAT I CAN DO: MY RESPONSE
APPROXIMATE DURATION	8 hours

GENERAL OBJECTIVES OF THE MODULE

- (c) TO FORMULATE a personal response to the normative challenge that takes into account the fundamental human needs.
- (a) TO BE OPEN to a variety of ways in which his/her personal response to the normative challenge could be translated into action.

EXPLANATION OF THE GENERAL OBJECTIVES OF THE MODULE

The cognitive objective specifies the desired outcome of the course, which is a personal response to the normative challenge. The verb TO FORMULATE refers first of all to the student's attempt to come up with, according to his/her abilities, a world view and a life plan. It also refers to the moral judgement he/she will have to make when assessing his/her response in relation to the fundamental human needs and to the goal of a better (individual and collective) way of being and of living.

The results of this assessment will shed light on the possible implications of, or follow-ups to, the student's response. The affective objective defines the attitude of receptiveness and open-mindedness which the student should have as he/she elaborates a plan of action.

Outlining a life plan and a world view constitutes a very different activity from the usual school project. The students could, for example, legitimately refuse to carry out this activity in class if they commit themselves to an equally valid activity of their own outside of school hours such as keeping a diary. Consequently, the students could be asked to devote eight hours to thinking about their life plan and world view as suggested in the module and in the perspective presented in the program, but they should not be required to put the results of their reflections in writing, nor to communicate these to anyone. It follows that there is no question of penalizing the student who abstains from writing down his/her response to the normative challenge, nor of marking those that have been written down.

CHAPTER XI: EVALUATION OF LEARNING

For several years now, educators have taken a special interest in evaluation. This interest is not new in itself; however, the perspective has changed. Today, the evaluation of learning is becoming increasingly linked to planning the teaching/learning process.¹ An evaluation system that is integrated into the teaching/learning process makes it possible to monitor the student's development throughout his/her schooling and, to a certain extent, to anticipate, based on past experience, the learning that is possible in the longer term.

Evaluation is therefore seen as an educational process and as an important learning instrument. It goes beyond the view of evaluation as the collection and transmission of information or as a strictly administrative means of control.

Given the importance of evaluation, it is crucial to understand how the main concepts that are prevalent in this area are applied within the framework of the Moral Education program for cycle two of secondary school.

¹ Québec, ministère de l'Éducation, **General Policy for Educational Evaluation for Preschool, Elementary and Secondary Schools**, Code 16-7500A (Québec: ministère de l'Éducation, 1981).

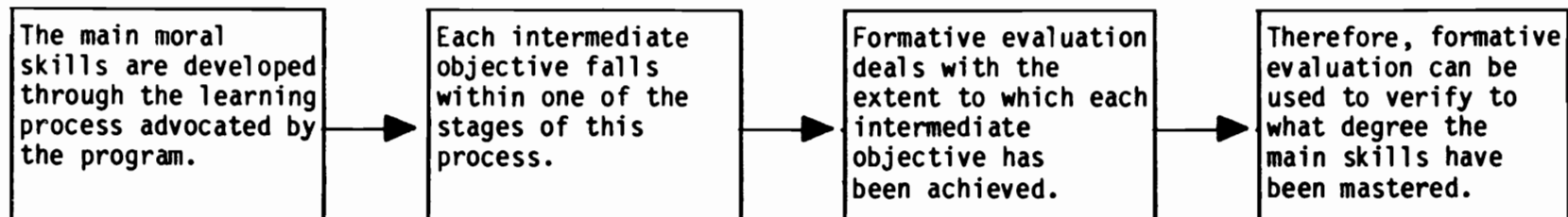
See Also: **L'évaluation des apprentissages: ça compte-tu?**, Conseil supérieur de l'éducation, May 1982.

A - Two Main Types of Evaluation

The Moral Education program incorporates both formative and summative evaluation. However, the first type of evaluation is used much more frequently.

There are two reasons for this. The first has to do with the specific nature of formative evaluation. This type of evaluation makes it possible to systematically monitor the student's step-by-step progress with respect to the objectives to be achieved. In more concrete terms, the various evaluation instruments suggested in the different curriculum guides are alternated on a daily basis with the student's learning activities. As an observational and diagnostic tool, formative evaluation allows the moral education teacher to form an instant "picture," at any point in the process, of the extent to which the student has attained a particular objective. Furthermore, as a preventive and professional development tool, formative evaluation allows the teacher to continuously readjust his/her teaching strategies and to redefine his/her specific objectives.

The second reason is more specific to the Moral Education program. Formative evaluation makes it possible to assess attainment of the main moral skills advocated by the program. In fact, it has been established that the moral skills are developed chiefly through the systematic and repeated use of the teaching/learning process which structures and orients the intermediate objectives. Since formative evaluation is concerned with the attainment of the intermediate objectives, it also makes it possible to check the student's progress with regard to the main moral skills which underlie them. This logic can be seen in the following sequence.



Summative evaluation is carried out each year. Evaluations in the form of general assessments are suggested at the end of certain modules and also upon completion of each of the three years. Used in this way, summative evaluation serves to determine where the student stands in a particular process in relation to a relatively large number of terminal and general objectives.

B - Measurement Instruments or Data-Gathering Procedures

There are many different measurement instruments used for both types of evaluation, but the question sheet is given priority. Question sheets are particularly useful for measuring to what degree the cognitive learning objectives have been attained. Two types are generally used, objective and open-ended. The objective question sheet usually consists of multiple-choice questions. Its practical and functional nature makes it possible to verify the student's learning of the objectives and related content. The open-ended question sheet, on the other hand, may be either written or oral (comprehension questions). It allows certain intellectual skills to be measured. These include being able to explain the relationship between cause and effect, to describe how principles are applied, to formulate valid hypotheses and conclusions, to describe methods and processes, to organize and express ideas, to present pertinent arguments, to paraphrase information, and so on. The open-ended question sheet often involves explaining statements or "thoughts" and giving examples of them; commenting on or analyzing passages of text; explaining notes or diagrams and finding definitions.

In addition to question sheets, the program uses other means of evaluation, especially for evaluating the attainment of objectives related to the affective domain and, more specifically, to the development of the moral attitudes advocated by the program. These are:

- observation by the teacher of the student's visible and verifiable behaviour, for example, while the student is taking notes, communicating with others, carrying out learning activities, etc.;
- use of self-evaluation, particularly by means of a rating scale or a journal that the student keeps throughout the year;

- evaluation by peers, in the form of interviews, correction in pairs, etc.;
- individual interviews;
- etc.

Generally speaking, the evaluation of the affective objectives remains a difficult and delicate task. Research in this area has not been as extensive and there is a feeling of "caution" among people involved in moral education that makes them question the morality behind the evaluation process itself. However, the concept of educational evaluation that is set forth here, as well as the nature of the subjects of evaluation described in the general affective objectives for the modules should dispel these doubts. All the more so since the results regarding the attainment of the affective objectives are not recorded.

A number of measurement instruments are suggested to teachers in the different curriculum guides. In addition to presenting the learning approach suggested for achieving each intermediate objective, the planning charts for each module indicate schematically the evaluation instrument that should be used to determine whether the objectives have been reached. In some cases the learning approach is then detailed on work sheets in the curriculum guide.

With regard to the overall assessments for the year, the final examination is still for some teachers the preferred measurement instrument for evaluating the learning that has taken place. The individual interview may, however, be a more appropriate instrument both at the cognitive and affective levels.

C - Emphasis on a Criterion-Referenced Interpretation of Results

The results obtained through the use of the various evaluation instruments are, for the most part, given a criterion-referenced interpretation. The nature of the program calls for this type of interpretation. Because each student is considered to be his/her own moral agent, it is important that his/her performance and development take precedence over the group's. In this sense then, criterion-referenced interpretation allows both the student and the teacher to assess the quality of learning by providing a weighting that represents the extent to which the program objectives have been achieved.

The administrative requirements pertaining to evaluation are such that the teacher will have to produce results which, combined with the results from other disciplines, can be given a normative interpretation. It is obvious that the Moral Education program cannot lend support to evaluation practices which might result in discrimination, deprecation, or discouragement and a feeling of powerlessness among young people.¹ At a basic level, morality challenges the concept of educational evaluation. It calls into question a practice which takes only success into account without taking the trouble to value failure or less than average performances. Bureaucratic requirements should never take precedence over educational requirements. Values of justice, equality and honesty, basic to intellectual rigour, are crucial to any serious educational evaluation in moral instruction as much as in other disciplines.²

¹ Québec, ministère de l'Éducation, *L'évaluation des apprentissages: ça compte-tu?*, Code (Québec: ministère de l'Éducation, 1982), pp. 6-14.

² Québec, ministère de l'Éducation, *General Policy for Educational Evaluation*, Code 16-7500A (Québec: ministère de l'Éducation, 1981), pp. 4-5.

CHAPTER XII: BIBLIOGRAPHY

The following bibliography comprises the list of books and articles which were used as reference materials or sources of inspiration in developing the program. It invites the moral education teacher to delve deeper into the subject matter.¹ In the spirit of the Moral Education program, this bibliography presents each book and article as an invitation to the reader to question and re-assess himself/herself.

¹ It should be noted that an annotated bibliography for moral education has been drawn up on the initiative of the Direction générale des Réseaux, in December 1981, Code 51-2929-03, 107 pages. This annotated bibliography includes 50 or so works under three headings: general, historical and contemporary.

The Direction générale du développement pédagogique has prepared a curriculum guide for each of the three years of the second cycle of secondary school. These three guides contain detailed suggestions on how to carry out and evaluate the learning activities proposed in this program:

Secondary III : No. 16-3736-03A

Secondary IV : No. 16-3736-04A

Secondary V : No. 16-3736-05A

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¹ It should be noted that an annotated bibliography for use by teachers of moral education has been drawn up on the initiative of the Direction générale des Réseaux, in December 1981 (Code 51-2929-03, 107 pages). This annotated bibliography includes fifty or so works listed under three headings: general, historical and contemporary.

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