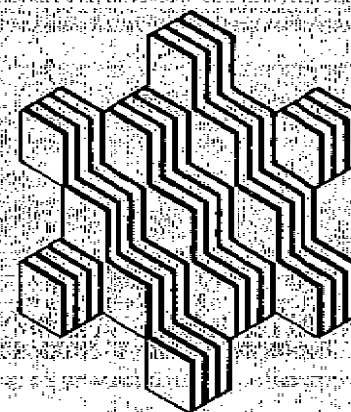


SECONDARY SCHOOL CURRICULUM

MORAL INSTRUCTION FOR PUPILS EXEMPTED FROM RELIGIOUS INSTRUCTION

1st CYCLE
SECONDARY I AND II



MORAL INSTRUCTION
FOR PUPILS EXEMPTED FROM
RELIGIOUS INSTRUCTION

1st CYCLE

SECONDARY I AND II

DIRECTION GÉNÉRALE DU DÉVELOPPEMENT PÉDAGOGIQUE
DIRECTION DE LA FORMATION GÉNÉRALE

Approuvé par le Comité catholique
du Conseil supérieur de l'éducation
les 15 - 16 mai 1980.

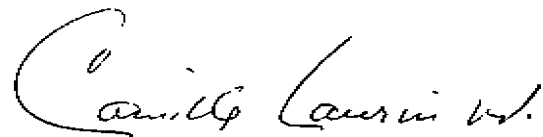
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I am pleased to confirm that the program, *Moral Instruction for Pupils Exempted from Religious Instruction*, 1st cycle, Secondary I and II, issued in conformity with Section 3 of the Regulation Respecting the Basis of Secondary School Organization, has received the approval of the Catholic Committee of the Conseil supérieur de l'éducation and constitutes a program which I authorize for use in all schools beginning July 1, 1983.

A handwritten signature in black ink that reads "Camille Laurin M.D." The signature is written in a cursive style with a large initial 'C'.

CAMILLE LAURIN, M.D.
Minister of Education

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Preface

The first edition of the program in moral instruction for pupils who have been exempted from religious instruction was finished in June 1977. After having been field-tested in various academic regions of the province of Québec on pupils who were duly exempted from religious instruction, it was revised and corrected.

This program was prepared by the *Direction des programmes* of the *Direction générale du développement pédagogique* in close collaboration with professionals in education, with parents and with teachers working in the field.

The secondary school program bears the title "Moral Instruction" in order to insure continuity with the moral instruction program of the elementary level. In addition, as regards the secondary level, it is more proper to speak of moral *instruction* rather than of moral *sciences* since the latter are generally taught at the junior college or university levels.

Curriculum guides have been prepared to facilitate the teacher's work with pupils. One guide corresponds to Secondary I; the other to Secondary II.

This document (code number 16-3731-00A) supersedes those documents bearing code numbers 16-3731A and 16-3732A.

1. Introduction

The document entitled *The Schools of Québec: Policy Statement and Plan of Action* (code 49-1070A) which was published following consultations on the "Green Paper on Elementary and Secondary Instruction" points out in Chapter 7 the intention of the Minister of Education to give greater detail and a new approach to the courses of study so as to meet as best possible individual and social needs in Québec.

In so far as this program is an "official pedagogical document providing a structured set of teaching and content objectives prescribed for pupils during a given period of time", it is important that teachers and professionals in education be supplied the basic information needed for them to better grasp the nature and scope of the pupil's intended training.

To meet this goal, the following pages contain the rationale of the program in moral instruction, the structural criteria which made possible the distribution of the content relative to that of the elementary level, and lastly, those pupils for whom this program is intended.

1.1 Rationale of the Program

Basically, the program in moral instruction professes to be a pedagogical solution to the ethical crisis of our times and more specifically an answer to "the great need"² of young people to be helped in their choice of values so they may be able to formulate a meaningful life-plan for themselves. Thus the program advocates a change in direction and an opting out. To borrow Riesman's expression, it would like to serve as an "ethical gyroscope" and so help young people find their North.

The recommended solution is based upon two cardinal points. Firstly, since the moral crisis is essentially a crisis of conscience, the remedy must emphasize "personal development rather than the introduction of systems."³ It is by allowing each individual to define his own life-plan, to evolve as a human being that he will be able to face the contradictions of a post-industrial society with a fortified moral backbone. Secondly, the moral crisis also feeds on the multiplicity and diversity of ideologies, options and solutions. To come to grips with the plurality, the individual must indeed possess a positive and open attitude, accepting the queries raised by others and treating them on a footing equal with his own.

In addition, this pedagogical solution obviously fits into the well-defined context of the Québec school system. It will likewise meet specific needs of this milieu and thereby prove its value.

1. *Cadre relatif à l'élaboration des programmes et des guides pédagogiques*, D.G.D.P., avril 1980.

2. Conseil supérieur de l'éducation *Values in School Education*, 1979, p. 7.

3. CARON, Anita, "Pertinence d'un programme de Sciences morales dans les écoles du Québec. *Cahiers de recherche éthique*, no 2, page 71.

1.1.1 The Moral Crisis

It has become a truism to assert that our age is in the throes of a moral crisis. Whether we look at our immediate surroundings, observe the media or turn to specialists, the same is noted: our age is very much in crisis. The signs of this phenomenon are the "scrambled" conscience, i.e., a loss of acuity of conscience, an upheaval of values and a short-circuiting of the value system, a profound lack of connection between ideals and realities, the triumph of opinionism, the inability to answer new questions raised by progress, the diversity and cacophony of ideologies and views of the world, the profusion and marketing of anti-models, a general state of lawlessness, etc. This state of crisis can be attributed to the "leap from a monistic social ideology to an extremely secularised pluralistic ideology"⁴ or to the transition from misoneism* to neoteny** or in simpler terms, to the transition from a society of consensus to one of heterogeneity.

Yet, rather than expound upon the cause of the phenomenon, it is more important to emphasize the impact of this crisis on the young. Having no firm points of reference, they are spectators and often its victims. The first consequence is a scrambling of the young person's conscience, making it very difficult for him to discern values. This observation was the point of departure of the recent study commissioned by the *Conseil supérieur de l'éducation* entitled *Values in School Education*. It is based upon the same manifestations as those noted above, expressed in different terms. It also emphasizes in turn "The daily spectacle of moral weakness in conduct, speech and even in institutions",⁵ "the immensity, variety and novelty of the questions with which man is confronted" caused by the fact that "man's wisdom is simply no match for his power,"⁶ and the multiplicity of influences and stimuli especially from the media, which constitute a host of contradictory — even mercantile appeals.⁷ In such a context, the conscience is scrambled to the point that values are no more than fleeting shadows.

The second consequence of this crisis on the young is their own "opting out." Confronted with a difficult, many-faceted world there is a strong temptation to turn inwards, upon oneself, or to a youth-centered ghetto, or to let things go their way whilst slipping into an attitude of detached observation, or even to flee to refuge in some

deranged paradise. It has become another contemporary truism to speak of the detachment — of the emptiness of youth. Without entirely agreeing with this assertion, one can at least discern in it the presence of a great uneasiness and agree that "a great need does exist, a need that young people feel but which they do not and probably cannot express."⁸

1.1.2 "A Society in Search of Ethics"¹⁰

In answer to this special situation inflicted on the young and to the broader issue of the ethical crisis in society, a new stream of thought can be seen to issue forth, a stream which bespeaks ever more explicitly the will to find a solution, to "rediscover morality."¹¹ This stream still appears to retain the freshness and limpidity of the spring from which it flows, but it must be kept free of various sources of pollution, free of reactionary and dictatorial ideologies. One of the most obvious signs of this trend is to be found in the more recent reports of the *Conseil supérieur de l'éducation* especially in the 1977-1978 report. The *Conseil*, in its role of watchdog and privileged witness of the transformations and aspirations of the Québec academic world, has pointed out two concepts motivating the new trend, viz., coherence and openness.

As pluralism takes hold in the school system, possible orientations are decentralization, dealing with conflicts and improving communication. In the search for new forms of cohesion and harmony, needed not only to fulfill the many expectations and prospects, but also urgently required to meet the effects of increasing diversity, these orientations further the principle of pluralism, which is proving to be the best way to deal with relations between groups and to build a system of education in tune with a plural society...

Pluralism and harmony: these two challenges are not easily dealt with at the same time. But they are the main targets of efforts which must henceforth be made.

There are then, two trends or movements so to speak: the *systolic* or recentering, redefining, clarifying specifying movement, and the *diastolic* or opening, out-reaching movement. This is the double, rhythmic movement of life and is at the "heart" of the program in moral instruction.

On the one hand, the program seeks to allow those young people whose sense of moral values has been scrambled to build for themselves a coherent, personal life-plan. In point of fact, it refocusses the ethical outlook on the individual. The program is imbued with the firm conviction that *each individual* carries within himself the basic tools needed to find answers to the various challenges of modern times. The base point upon which coherence reposes is the categorical moral imperative found in the heart of

4. From Colette Moreux's *Le pluralisme, symposium interdisciplinaire*, page 131. (Our translation).

5. Cf. Denis Szabo, *Ordre et changement*. First lesson. (Our translation).

6. *Conseil supérieur de l'éducation*, op. cit., p. 8.

7. Georges Friedmann, *La puissance et la sagesse* (Paris: Gallimard, 1970), cited in *Values in School Education*, p. 7.

8. Speaking of the media, the authors write: "But we must also admit that the media, a money-making industry, is often a show-place of the trivial and the vulgar where false or superficial values are promoted and moral rectitude, devotion, self-sacrifice and simplicity of life-style take second place to values like pleasure for pleasure's sake and the quest for money and what it can buy: where fashion becomes a tyrant feeding on the exaggerated taste for anything new." *Conseil supérieur de l'éducation*, op. cit., p. 9.

9. *Ibid.*

10. Title of a collection of articles by Jacques Grand'Maison in *Cahiers de recherche éthique*, numéro 5.

11. Cf. Martin Blais, *Reinventer la morale*. (Montréal: Fides, 1977).

12. "The Base of Pluralism" in *The State and Needs of Education*. 1977-1978. *Conseil supérieur de l'éducation*, Québec, 1978, p. 35.

all human beings, viz., to develop his potential to the fullest. Thus, it is the aim of a program in moral instruction to help young people clarify, explain and live this demanding principle in such a way that coherence translates into congruence between speech and action, appearances and reality, between what is expected and what actually occurs, between the forbidden and the desired, etc.

On the other hand as concerns the elements of multiplicity and plurality, the program seeks to develop a pluralistic outlook. In the light of a host of assaults from other sources (individuals, ideologies, options, cultural heritages, laws, restrictions, standards, etc.), one is strongly tempted to fall back upon oneself and be content with one's own coherence. But it must not be forgotten that coherence and openness are inextricably joined. Each individual's life-plan needs that of others, the light of experience, of a culture, of societal experience, in order to draw sustenance and strength, to be justified and to flourish. It is a conviction of human existence that "no man is an island" and it is characteristic of the pluralistic outlook to allow and even maximize this interaction. Yet, we would do well to define the term "pluralism" which seems to have become the universal panacea for all the woes of our times and because of this to have lost some of its meaning. Pluralism exists wherever one accepts the right of others to question a particular mode of life. This willingness to accept is more than just tolerance or simple recognition; indeed it is the integration of another's contribution into his mode of life. Obviously, this attitude cannot be acquired from one day to the next. It is based upon abilities — skills which must be developed. And that again, is the purpose of the program.

1.1.3 The Legal Context

The solution proposed by this program is assuredly a contingent one. First, because the content, methods and pedagogical approaches are the result of a choice — and the word choice implies limits, bounds set on the full range of possibilities. Consequently, a single one of many possible solutions was chosen, and that because this particular solution is embodied in and meets specific needs of the Quebec school system, a living system endowed with a rich and special structure. The heritage and structure to which we allude is the denominational character of the Quebec school system.

And because it is living, the school system exchanges, accepts and incorporates contributions and trends from the entire community, and in a word, adapts. Now, one of the social phenomena which has challenged the school system has been the secularization and pluralization of Quebec society. New needs have cropped up: the need to assert and experiment with other options, ideologies and beliefs. The system's response has been to recognize the right to be exempted from religious instruction and to set up optional courses at the end of secondary school. More specifically, the right to be exempted has been legally recognized through the regulations issued by the Catholic Committee of the *Conseil supérieur de l'éducation*, at first in June of 1967 and again when they were reaffirmed in June of 1974. In the latter version, this right is confirmed by two articles, viz.:

- Sect. 14 At the elementary and secondary levels, parents or tutors may obtain exemption from courses in religious instruction for their minor children by applying in writing to the director of the institution.
- Sect. 15 At the secondary level, the director of the institution, after obtaining the consent of the parents or tutor, shall exempt a minor student from a course in religious instruction if the student requests it.¹³

Those pupils who avail themselves of this right must, according to the regulations of the Catholic Committee, take a substitute course:

- Sect. 16 The institution must provide students exempted from religious instruction with a program of instruction or personal research pertaining to moral formation or religious knowledge.¹⁴

It is in this precise context that the present program fits. In addition to being one of the pedagogical answers to the modern crisis in ethics, its goal is to meet the specific need of the school system for "a program of instruction or personal research pertaining to moral formation or religious knowledge."

1.1.4 Background

Traditionally, moral and religious instruction had been bound together in a single approach and a single course. Following the issuance of the first regulations of the Catholic Committee in June 1967, the authorities responsible for religious instruction initiated research designed to define what was to be the basic philosophy of the substitute course offered to those pupils who were "excused from Catholic religious and moral instruction." This substitute course was then called the "program in natural morality."¹⁵

This program was approved by the Catholic Committee of the Superior Council of Education in May 1969. It was a pilot program in that it set the general objectives while anticipating the major phases of a structured program. It determined the infrastructure of the course and left to the schools the task of translation into concrete terms.

After the regulations of the Catholic Committee had been revised and promulgated in 1974, it became imperative to consider formulating a far more comprehensive course of studies and so be ready to offer to "pupils exempted from religious instruction... a program of instruction or personal research pertaining to moral formation or religious knowledge."¹⁶ So it was that in 1974, the *Direction des programmes* gave a curriculum specialist the mandate to develop a program in moral instruction applicable to the entire

13. *Regulation of the Catholic Committee of the Superior Council of Education*, June 1974, p. 9.

14. *Ibid.*

15. *Regulation of the Catholic Committee of the Superior Council of Education*, June 1967, No. 2, Section 10.

16. *Regulation of the Catholic Committee of the Superior Council of Education*, June 1974, p. 9.

secondary level. The definition and structuring of the objectives was done in several stages. It was necessary to review the latest research in moral instruction (especially that of Lawrence Kohlberg, John Wilson, Louis E. Rath and Sidney B. Simon), to review foreign developments and then to ensure fundamentals or directing principles. It was only in 1979 that the first version of the course of study was approved for field testing in several schools in the province.

1.2 Relation of This Program To the Elementary School Program

1.2.1 Structural Criteria

The developers of the program in moral instruction chose criteria for the arrangement and structuring of the program objectives. These criteria called "structural criteria" are four in number and can be described as follows.

1.2.1.1 Evaluation of Research in Moral Conduct

Defining and structuring the objectives for the program in moral instruction required several studies. It was necessary to consult the latest research in the field of moral education, review foreign developments and study philosophical points of view. In short, questions pertinent to moral education had to be studied before proposing a methodological arrangement in support of the objectives for such a course of instruction.

Among the approaches to moral education which were considered were those of John Wilson,¹⁷ Lawrence Kohlberg,¹⁸ and those dealing with the clarification of values. Knowledge of these theories influenced the curriculum developers throughout the process of constructing the program and provided them with valuable help in structuring the content.

1.2.1.2 Pupil Maturity

Since the quality of one's moral conscience is directly proportional to the degree of maturity that has been attained, it was important to consider the pupil's needs, age, interests, motivation, life experience, psychological evolution, experiences with others, and briefly, his human capacities whether of the physical, intellectual, affective or moral order, by formulating objectives and activities appropriate for young people at each level.

The psychological principles outlined in Chapter Two explain this point.

1.2.1.3 Program Flexibility

Since the subjects proposed in the program in moral instruction were based upon ordinary daily happenings and are discussed as a function of the values and standards which they convey both for individuals and society as a whole, a certain degree of flexibility had to be incorporated in them by appealing to educators on the basis of individual and societal experience and by going beyond simple theoretical statements in the hopes of fostering an academic environment conducive to moral education.

It is not easy to take regional disparities into account. Several different values are treated, covering rural, urban and outlying regions, and it becomes evident that the educators in each region are in the best position to effect necessary adjustments.

1.2.1.4 Continuity in the Subjects Studied

Finally, one last criterion was needed to ensure continuity in the subjects studied: the determination of the content which was to be the subject of moral research. Since the goal of moral education is to develop a well-formed moral conscience, the pupil must be given the chance to dwell upon all the dimensions of his person, as an individual and as a member of society and as a result of this be able to tailor his behavior to suit.

The elementary and secondary school programs constitute a whole, although they cannot complete what moral training has already begun. The pupils have not yet attained maturity and doubtless the highest levels of maturity are yet to come. This is of great importance in the development of a program and especially in a program dealing with moral instruction. Therefore, it cannot be expected that moral instruction will be spared any future reassessment in so far as the pupil himself has not yet reached a relatively stable physical, emotional, intellectual and social balance.

1.2.2 Program in Moral Instruction at the Elementary Level

To facilitate the connection with the program in moral instruction at the elementary level, the major points of the program are outlined below.

The general objective of the program in moral instruction is the following: to arouse and motivate in the pupil the basic elements of moral conduct. The entire program is geared to the arousal of the moral sense in the child, for it is useless to teach a series of moral principles which the child cannot grasp. In the field of moral conduct, mere knowledge of principles does not prevent disordered action. The program also seeks to foster the recognition, at the very center of the child's life, of certain traits essential to a moral attitude.

The general objective was developed with special concern for the discovery of self and of others on the physical, emotional, social, intellectual, cultural and moral planes — the moral plane being the integrating dimension.

17. Head of the Department of Educational Studies at Oxford University.

18. Professor at Harvard University, Cambridge, Massachusetts.

Furthermore, with the help of the elements of each of the aspects of this discovery, the program seeks to develop the moral qualities of self-respect, respect for others, ability to make moral judgements and the ability to act in a moral fashion. Both cognitive and affective objectives are provided.¹⁹

A table listing the general objectives of moral instruction at the elementary level and certain general characteristics of the specific objectives will be found on the following page.

1.3 Target Groups

This program applies to those pupils in the first and second years of secondary school who, under the provisions of Sections 14, 15 and 16 of the *Regulation of the Catholic Committee of the Conseil supérieur de l'Éducation*, request exemption from attendance at religious instruction courses.

This program may also be used, if need be, by non-confessional schools interested in providing moral instruction for their pupils.

19. *Curriculum in Moral Instruction For Pupils Exempted From Religious Instruction at the Elementary Level of the Catholic School System*, June 1977, code 16-2714-A, p. 7, second and third paragraphs.

Moral Instruction at the Elementary Level

In order to arouse and motivate in the child the basic elements of moral conduct in areas of:	Lead the child to:	By means of specific objectives of:
— physical growth;	1.1 a better awareness of his biological needs; 1.2 discover how he grows;	A. acquiring knowledge about his body.
— emotional and social growth;	2.1 become aware of his feelings; 2.2 become aware of his need to belong; 2.3 develop his need to communicate.	B. acquiring moral attitudes and abilities enabling him to: — recognize and respect himself; — treat others as equals; — make moral judgements; — make morally correct decisions and actions; — make moral self-assessments.
— intellectual growth;	3.1 develop his need to know; 3.2 develop his need to produce.	
— cultural growth;	4.1 discover the values of his milieu; 4.2 discover social values.	
— moral growth.	5.1 become aware of the moral dimension of his personality; 5.2 become aware of the moral dimension implied in group action(s).	

2. Principles and goals

This chapter deals with a very important part which outlines the underlying principles of the program in moral instruction as well as the outcomes and goals of this instruction. A thorough perusal of this chapter will permit the reader to fully grasp the thought constructs which preceded the development of the program.

2.1 The Principles Underlying the Program

The principles of moral training are those fundamental concepts upon which the program is based and which have served to support and characterize the particular type of moral training that was chosen. They are the theoretical bedrock of the program.

At the time the program was being developed, a committee of specialists in the various disciplines (sociology, psychology, teaching, philosophy), of parents and teachers formulated succinct statements of the essential principles in each of the following four categories:

- 2.1.1 the philosophical principles
- 2.1.2 the sociological principles
- 2.1.3 the psychological principles
- 2.1.4 the pedagogical principles

These statements were not, of course, pronounced "ex cathedra" in a dogmatic fashion. They are rather a set of deep convictions which are rooted in the most commonly accepted findings of the social sciences. They were most carefully thought through, weighed and criticized by their authors. Nonetheless, it is of crucial importance that moral educators study them with careful deliberation, not simply so as to thoroughly understand the program, but especially to prepare themselves to justify these premises or postulates to young questioners. As the Quebec theologian Guy M. Bertrand noted:

Whereas formerly the question of principles and criteria was not the issue even for most adults, it is now more and more so, even for young people. They will cross-examine any teacher, any educator who attempts to instruct them on "values"... We cannot escape re-examining these questions from the ground up, i.e., from point "zero." We will have to present our basic principles as verifiable and not as affirmations that stand on their own and which must be accepted by the pupil without question; We will now have to be ready to discuss with them those very notions that we consider essential as a starting point in moral discussions with them.²⁰

20. Guy M. Bertrand, "Principes ou postulats d'un enseignement moral" dans *Cahiers de recherche éthique*, 2, (Fides, Montréal, 1976). (Our translation).

In that regard, the following set of reflections are designed to help the eventual user of this program to ask himself certain introductory questions and others pertaining to criteria.

2.1.1 Statement of Philosophical Principles

If morality can be defined as "the science by which man exists as a function of what he is,"²¹ it stands to reason that any moral code is dependent on a conception of the human being. The history of morals is replete with anthropological stereotypes: Epictetus' stoic man, Aristotle's citizen-philosopher, St. Augustine's Christian man, Spinoza's "wise" man, Kant's duty-bound man, Schopenhauer's pessimistic man — and in more recent times — Marx's proletarian man, Camus' rebel man, Sartre's liberated man... And although a contemporary moralist has spoken of moral codes without anthropology²² by flaunting in that provocative title the creationist and pre-determined elements that characterized each of the aforementioned models, he did it nevertheless with a definite concept of the person in mind. Therefore, a program in moral education must, by rights, first state whom it seeks to train and indicate the model upon which it is patterned. This is the intent of the program's philosophical principles as stated below.

1. The human being is free and responsible for his actions. He is in the process of "becoming" and must consequently strive for self-perfection throughout his life.
2. The human being is at once an individual and a member of society which fact is at the root of the two essential dimensions of his action.
3. The goal of moral instruction is to foster conscious choices in human behavior since instinct alone is insufficient.
4. The human being is the sole creature that makes normative judgements about his actions.
5. Ultimately, the basis of strictly moral standards is that existential reality (permanent throughout history) which the human being himself constitutes.
6. The human being's existential reality is the source of his physical, emotional, intellectual and social growth.
7. The human being's existential reality is the source of certain fundamental values: life, love, action, justice, truth, happiness.
8. These values determine the direction taken by the human being in pursuit of his idea of the good.
9. The human being exists in time and space. He must therefore, consider all the facets of a given situation when forming judgements and in his moral conduct.

21. Definition of P. Serillanges cited by Marc Oraison in *Une morale pour notre temps*, p. 26.

22. P. Antoine, *Morale sans anthropologie*.

10. Morality is an ontological constituent of the human being. It remains independent even if it avails itself of certain metaphysical or religious systems for enlightenment. Morality, by definition leads to respect for diverse values and beliefs.

Briefly, the concept of the person expressed in these statements hinges on four grand dimensions. First, the human being is envisaged as an historical, concrete being — an “existential reality” which is open and perfectible. He is a free being responsible for his actions. Liberty is dynamic and generates values. Furthermore, he is a being who exists in the company of others, with both individual and societal aspects. Finally, he is a being in search of direction and meaning, capable of thought and introspection.

We are describing a very broad model which underlies western cultural thought. It is basic to all sorts of codes and charters as well as to political ideologies. In the Québec context, one of the most recent examples is that of the *Schools of Québec: Policy Statement and Plan of Action*, a document published by the *ministère de l'Éducation* which speaks in these terms on the subject of the desired outcomes of schooling:

- 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.
- 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.²³

More precisely, it is possible to connect this idea of the person to some specific philosophical system: the individual as a free entity, the “choosing” person, the person who needs to fulfill himself because of some lacking, the person-in-the-company-of-others, the person in the world here and now, the person seeking meaning, etc. — the range of themes that have been studied and promoted by the existentialist movement as a whole.²⁴ However, it is important to emphasize the influence on the spirit of the program of the four points which have been singled out. These are the highlights or ideological strong points which are to be emphasized within the statements of philosophical principles, viz., stress on the young person's real-life experience, the oft-repeated insistence upon the societal dimension of morality, the idea of ethical training

23. *The Schools of Québec: Policy Statement and Plan of Action*, (Doc. 49-1070A) Min. de l'Éducation du Québec, 1979, p. 26, Sections 2.2.1 — 2.2.4 inclusive.

24. Existentialism is an heterogeneous movement grounded in the works of Kierkegaard and Nietzsche. It is generally agreed that Max Scheler, a man interested in the philosophy of values, was the first existentialist thinker. But it was Martin Heidegger who really established it, demonstrated it in metaphysical terms. Existentialism is a meditation on concrete existence. The atheistic existentialism of Sartre, Simone de Beauvoir and Camus is distinct from the Christian version of Jaspers, Gabriel Marcel, Martin Buber and the “personalists” Jean Lacroix, Emmanuel Monnier and Maurice Nedoncelle.

as a worthy pursuit, and the explicit presence of the integrating concept of self-realization.

2.1.1.1 Emphasis Upon the Young Person's Real-Life Experience

In so far as the program in moral instruction regards the human being as an historical and concrete being, it will strongly emphasize the young person's experience, what he has seen in life, his personal history, in short, his “existentia”, [i.e., the whole gamut of his experiential knowledge]. In this sense, the topics which are to be used in the secondary course are very close to the young person's “existential reality.” During the first year of the secondary course, he becomes acquainted with his new scholastic surroundings, with new people, and especially with the new types of authority relationships that he must face in their person, and lastly with his rights and duties as a full-fledged person. During the second year he is faced with group pressures, with the “gang”, with his first real conflicts and choices, and finally with various projects to which he commits himself. In short, the young person is the focal point of the program in moral instruction and his real-life experience is an important component of this program.

It is taken for granted that the real-life experience includes the young person's ethical experience. By the time he reaches the secondary level, the pupil has acquired experiences with the law, with restrictions, with personal relations. Moral training must be developed around the experience, however scanty, by defining and deepening it. In addition, the word “experience” should also be understood in the dynamic and creative sense, i.e., the young person will be invited to experiment. Since the individual has been defined as free and responsible, he must be made to exercise that freedom and responsibility by means of concrete accomplishments and actions. After all, morality is essentially action.

Summing up then, moral education begins and ends with a concrete being, living “hic et nunc” [here and now]. Can it then be said that the program favors “pick-and-choose” morals wherein the individual with a self-sufficient and absolute conscience will decide right and wrong for himself? Certainly not, for at this stage the second factor intervenes — the affirmation of the societal dimension of morality.

2.1.1.2 Affirmation of the Societal Dimension of Morality

Because the human being is a being-in-the-company-of-others (cf. Philosophical Principle Number 2, above) his moral values are inseparable from humanity's collective experience. In the course of his development, each individual receives a “moral heritage” passed on to him by the various forces in his social environment: family, school, friends, mass media, socio-economic milieu, country, etc. This heritage carries with it standards, laws, restrictions, values — a host of factors which the individual must recognize and take into account as he develops his own moral values. In another connection, by the very fact of his acting, whether he abides by or contests the moral values which he has inherited, the individual himself becomes a moral agent who in turn influences communal moral values.

The following sociological principles will recapitulate and explain these brief considerations as we proceed. For the moment, it will suffice to mention them and return to them later.

2.1.1.3 The Conviction that Ethical Learning is a Search for Meaning

Because of what he is and experiences, and in the light of human ethical research, the human being has the ability to impart value and meaning to the dynamism of his actions, for he is a being in search of meaning." In a word, this is the reflective and polarizing dimension of morality. The statements of philosophy underlying this dimension by mentioning the individual's need to make "normative judgements concerning his actions." The moral being is capable of making moral judgements, i.e., judgements which, being based upon an ever clearer awareness of moral principles and recognition of the facts, disclose the meaning of deeds, of situations, of actions as they relate to the meaning of human existence.

More specifically, this search for meaning is accomplished through the discovery of values, for, in human beings, values perform the role of promotion, actualization and basic choice as regards his freedom. This axiological research [investigation into intrinsic or fundamental values] cannot be done in a single day. At the outset, the young person must rightfully proceed to identify and clarify values in general and his own values. It is only later and little by little that these values will be ordered and structured, and lead to a meaningful, life-long attitude in which a few values, by an assimilative process, will become polarizing.

As the program is examined, the operation, identification and clarification of values throughout secondary schooling can, in a general way, be determined. Among other tasks the pupil must understand what values are, identify the values promoted by society, understand their influence on his own values, make preliminary judgements on the latter, and finish by making an initial structural arrangement. It is only at the end of secondary school that the pupil can, despite the difficulty of the task, truly define and formulate his own moral plan, areas of growth, the direction in which he will develop based on those values which he will have determined to be most fundamental for him.²⁵

This personal choice by the young person leads naturally to the very heart of the philosophic statements: the criterion or reference which justifies the young person's

choice of values or attitudes. This is the very essence of the question dealing with the ultimate basis of moral judgement.

2.1.1.4 Constant Reference to the Integrating Concept of Self-Realization

Certain of the philosophical principles clearly determine the very basis of morality: "Ultimately, the basis of moral standards per se is that existential reality (permanent throughout history) which the human being himself constitutes. The human being's existential reality is the point of origin for certain fundamental values: life, love, action, justice, truth, happiness." (Statements Number 5 and Number 7). This existential reality is expressed in physical, emotional, intellectual and social fullness. The goal of the moral being is to link up with the being that is within himself on the basis of what he already is. Whatever brings him closer to that "existential reality" will be good and proper. In other words, whatever helps him to more fully develop makes him more a being, more human. This is where the idea of self-realization comes in. In the heart of every person lies the moral imperative "become all you can." This is what constitutes the dignity of the human being and distinguishes him from the other animals. He is called upon to become all he can by achieving mastery over his existence, by discovering the values and rules of his mode of action.

"Morality is in constant flux. It is man's job to discover what furthers humanity, what humanizes him, i.e., what makes him more questioning, creative, open, self-giving, fraternal, with consideration in each case to the point of historical development. Moral values are always conditioned by past history but only partially, such that man's thought always tends to overshoot the point at which he finds himself and he strives to conform to emphasized values."²⁶

But how does each individual reach this "existential reality"? More precisely, the moral imperative of becoming all you can must be rooted in a description of the human being. In order to know what is best for him, he must know who he is. This is done in the descriptive phase which is supplied from two sources, the first of which is the whole of the social sciences constituting a multitude of points of reference or markers in the difficult task of grasping and understanding what is human. Therefore, it is important that the young person be presented, in a simple manner, with the most obvious data from the social sciences.

The second source which rounds out a description of the human being is moral standards, the laws and values transmitted by society. As will be explained further on under the sociological principles, it is possible to consider them the manifestation of humanity's collective experience. These standards and laws, these values tell what people think of the human being. Still, it is important to understand that this entire descriptive process, whether of the social science data or of the standards and moral values of society, has only an indicative role. It provides ways; it helps the individual to define the scope of his own "existential reality."

25. The process of self-determination and the search for meaning are complicated by the fact that modern man is confronted with "a multitude of axiological systems, often as desperate as they are contradictory" (from Michel Campbell, cited by Anita Caron, "Pertinence d'un programme de sciences morales dans les écoles du Québec" in *Cahiers de recherche éthique* no 2, p. 67.) Nevertheless, we continue to believe that it is possible to formulate a meaningful moral attitude at the end of adolescence. "There is room, even in a world gone mad, especially in a world gone mad, for reflection on the system of human values. The faster a wheel turns, the more it depends on its hub." (Martin Blais, *L'échelle des valeurs humaines*, p. 16). It is this "hub" that the young person must be sure of before all else.

26. Guy Durand, *Éthique de la rencontre sexuelle*, pp. 16-17.

The descriptive process does not automatically become prescriptive. The transition from *descriptive* to *prescriptive* is accomplished through the mediation of the young person. He is at the heart of the moral act. In the light of everything he will have learned from and about the individual, he will say: "This is good and proper for my growth and development, for the fullest achievement of my potential as a human being." Without that, knowledge of the individual, laws, values and restrictions remain on the outside, mere veneers. The subject must acquire them, make them his very own. It is in this sense that we speak of the integrating role of self-realization. In a word, the young person is at the heart of moral values.

It may seem an ambitious and difficult task to train adolescents so they will be able to attain their full development as human beings. Yet, this is the very essence of moral training and the "raison d'être" of a program such as this one.

2.1.2 Statement of Sociological Principles

It is almost a truism to say that moral values are inseparable from the collective experience of communities, and in a more general way, from that of humanity. The statements of philosophical principles have already emphasized this collective dimension of moral values arising from the conception of the human as a being-with-others. The sociological principles will re-examine them in a more explicit and detailed way.

1. Every society and culture possesses its own code of values and moral standards which is not necessarily identical with that of the individuals living in it.
2. The code of values and moral standards is as diverse as are the special-interest groups and socio-economic classes which complement one another and clash within the society.
3. Every member of a given society and culture is influenced and conditioned by this code in degrees which vary with the individual, the immediate groups to which he belongs (viz., family, friends, school) his social class and the type of society in which he is living.
4. The moral values of the individual are inextricably and organically bound to those of the society, of its structures and laws whether the individual accepts them passively or changes them actively.
5. Precisely because it is essentially social, the individual's moral code must never turn inward toward himself alone: any personal assessment must therefore be made with regard for the manner in which others assess themselves.
6. Individual moral codes are expected to be as flexible and subject to adaptation and transformation as society itself is in reality. That is, they [the codes] must not tend to become irrevocably set in an immutable stance. However, the malleable nature of one's moral code, like that of society, does not mean that the individual must always and in all things espouse the moral code of his community together with its incessant changes.

7. Since they are social and of course human, individual moral codes are always perfectible — right up to the last moment of life. And as important as it is, the moral training received in the family and school is all too brief.
8. If every individual is thus conditioned by societal moral codes, it is both possible and desirable by virtue of his autonomy and freedom, that he himself tend to become a creative subject of social morality at whatever level he may be.
9. The social character of an individual's moral code is innate from his earliest years. It takes shape first through absorption and internalization of the values and moral standards passed on by the family, school, immediate surroundings, by society. Moral training is absorbed and experienced before being subject to reflection and critical review and before becoming fully active and independent.
10. A truly moral education requires that the individual become aware of the values and moral standards which have been passed on to him by society and that, little by little, he try to objectify them and submit them to critical scrutiny with a view to discovering their internal consistency, their relative importance to one another, and the concrete influence that they exert upon his life.
11. There is nothing to prevent the possibility, and indeed it is sometimes even true that the analysis of one's own moral code and that of others might lead to a rejection of the very values and moral standards which some people had accepted and applied in real life up to this time. It might also set in motion a process of progressive creation of new values and moral standards for oneself and for others.
12. To facilitate the job of moral training for the young, it appears very useful that the educator himself proceed with the most objective and critical self-analysis possible, concentrating on his own values and moral standards, and that he establish, among other things, to what degree they can be attributed to societal influence. Without this, he himself may become an important conditioning factor.
13. For the same reason, the educator must be as knowledgeable as possible about the moral standards transmitted by society and by all its sub-groups or sub-cultures.
14. Though the educator must actively contribute to the moral training of the young, he must nevertheless avoid becoming for them an agent of moral conditioning who seeks to pass on to them and gain at all costs their acceptance of his own particular values and moral standards or those of society.
15. The moral educator must progressively sensitize the moral code of young persons to social, economic and political questions so as to enable them to eventually take a stand on these issues — but only from the point of view of the values and moral standards contained in them.

Basically, these statements are imbued with the conviction that all moral training is accomplished through the necessary transition from an imposed, learned moral code to a liberated one, from heteronomy (lack of moral freedom) to autonomy (independence). Each person receives his moral heritage, his values, and standards from other people, i.e., from his family, school, friends, the mass media, etc. And it is human nature to examine this heritage, to submit it bit by bit to a critical examination and eventually to accept it, to make it one's own while transforming and enriching it. Throughout the course of this ethical apprenticeship, the educator plays the role of an awakener and instigator.

These are the three cornerstones of the sociological statements: the affirmation of the social nature of values and moral standards, the viewing of moral education as the necessary transition from heteronomy to autonomy, and the insistence on the mode of intervention in the moral educator's procedure.

2.1.2.1 The Social Nature of Values and Moral Standards

This is the subject of the first five statements. Every member of a society is conditioned and influenced by the value system and the standards prevalent in it. This fact which for modern man now constitutes a proof, has been studied and described in greater depth by cultural anthropologists and social psychologists through the phenomena of "acculturation" and fundamental personality. The individual's social environments are the places of transmission and, in a way, of conditioning, be they the family, the school, friends, the socio-political milieu, work setting, the mass media, etc.

It is crucial that the young person become aware of the influence of these conditioning factors on moral values. This sudden awareness should not, however, be accomplished in a negative fashion. The word "conditioning" often carries with it a pejorative ring. The young person must understand that this transmission is necessary for human beings. It must be viewed with a positive frame of mind. The codes of laws, regulations, restrictions and standards are the overall experiences of rather large groups of people. They are indicators, short-cuts.

Once he has burned his fingers on it, the child knows for the rest of his life that he must not touch a hot stove. But no society can ignore the cost of an approach to learning which uses direct contact with reality. This approach runs the risk of being very costly and brutal. The desire to possess would be learned only through financial catastrophe; sexual desire, by physical exhaustion; and the desire to assault by murder. It is understood that education seeks to avoid, as much as possible, these dangerous and sometimes irreparable shocks. It is understood that between the child's desire and a burning object the mother inserts the prohibiting order: "Don't touch!" And so society inserts between the desire to assault and other men the injunction: "Thou shalt not kill." Education is a short-cut.²⁷

To return to the ultimate reflections evoked by the philosophical principles, standards originate with the descriptive stage.

Being ultimately connected with humanity's collective experience, they play a helping and indicative role in the individual's search for his existential reality. They cannot be a substitute for it. Standards, of course, need not be made absolute nor deified for, considered in detail, they are contingent, they depend on special conditions which render them null and void. Which brings us to the second point emphasized by the sociological statements: the compulsory transition from an externalized to an internalized moral code.

2.1.2.2 The Necessary Transition From Heteronomy to Autonomy

This is the prime goal in moral training. It is described in statements 6 to 11. The standards, laws, taboos, values, must be integrated, made part of each individual. They must become more and more personal, leading to a truly moral judgement and not to purely external references. The sociological statements imply that this process is not done from one day to the next: it is the work of a lifetime. It is done gradually, in steps, as the various social environments question and inquire. Numerous descriptions of this process exist: two of them are presented below.

Phenomenological Description of the Process

The first phenomenological type [relating to the theory that scientific knowledge is limited to phenomena only, that there is no existence except the phenomenal] was outlined during a conference by Guy Paiement at the October 1978 convention of the Association québécoise des professeurs de morale et de religion, A.Q.P.M.R. [The Quebec Association of Professors of Morals and Religion].²⁸ The conference drew up a sequence of the four major types of conscience in terms of the degree of dependence on "moral heritage."

The first listing at the foot of the ladder is the "subjugated conscience." It considers taboos, laws, and standards as normal — in the nature of things. It is a repulsive conscience, one which is unable to say "Monkey see, monkey do," — a captive conscience utterly dependent on others. The "system" (i.e., others) think for him. Whatever exists is normal and nothing needs to be changed.

Next comes the "gripping conscience," the one which is beginning to shake off the yoke of its "heritage." But it is content to do so with words, not yet by intervening in situations. It discovers the directive nature of standards, the limits which they impose upon strictly personal desires. It says so, cries it out, whines over it incessantly. But things seem to go on just about the same as ever.

28. The following description is based on notes taken during this conference. The written text is available in typewritten form from the offices of the A.Q.P.M.R. While not exhaustive, this is an example of the transition from heteronomy to autonomy. (See previous definitions. Ed. note).

heteronomy: the condition of lacking moral freedom or self-determination

autonomy: the sovereignty of reason in the sphere of morals; possession of moral freedom or self-determination; the power of the individual to be self-legislating in the realm of morals — opposed to heteronomy (from Webster's Third New International Dictionary).

27. Ministère de l'Éducation. *L'éducation morale: Voies et impasses*. Volume 4, pp. 48-49. This passage is based on the reflections of Jean Le Duc in *Jusqu'ou iront-ils?*, pp. 148-150.

In third place is the "criticizing conscience" which starts off by withdrawing a bit when confronted with standards. But this relativization [act of making relative, rather than absolute] is accomplished in terms of function. The individual becomes aware of certain contradictions, of the diverse nature of the axiologies [the theory of intrinsic values] and their heterogeneity [having dissimilar values or composition] if not their transitory nature. But the "moral heritage" is not a constituent of the economic, social and political forces and influences which would allow it to be fully understood and assimilated by the individual.

That will be the job of the "liberating conscience" whereby the individual manages a successful personal integration of standards which then become for him guides or reference points in the task of defining a personal and meaningful life-plan. Pushed to extremes, the individual may go as far as to oppose standards, as a construct in the name of his "existential reality." Thus, he literally becomes a "conscientious objector."

Description of the Scientific Process

The second transition from heteronomy to autonomy is more scientific and experimental: it was proposed by Lawrence Kohlberg in his theory of the stages of moral judgements.²⁹ In a general fashion, these stages are also differentiated in terms of the degree of their dependence on "moral heritage." According to Kohlberg's theory, the stages occur in pairs at three levels: "pre-conventional," "conventional," and "post-conventional," the first of which occurs in infancy, the second during adolescence and the third during adulthood in a patently "normal" progression.

At the pre-conventional level, the individual depends entirely on social standards either because of the physical coercive power of those who voice or enforce them, or because of the personal advantages and benefits which accrue to him when he respects and applies them.

At the conventional level,

"the action that meets the family, group or national expectations is viewed as being valuable in itself, apart from other consequences. In this instance, the moral attitude constitutes not only conformity to the expectations of his community and the social order, but also loyalty to them coupled with the active desire to maintain, uphold and justify the social order, and to identify his views with those of the physical or moral persons who constitute it."³⁰

The individual conforms to the rules and derives satisfaction from so doing.

At the post-conventional level, social standards are discarded and actions are evaluated in terms of values and moral principles which reveal the rights and duties of the human being.

Despite this extremely brief presentation, each of these descriptions clearly indicates how a truly moral education must be accomplished. In addition, they have the advantage of pointing out the progressive aspect of this development, a point which has numerous consequences for educators in the field of moral values.

2.1.2.3 The Teacher of Moral Values and Social Standards and Values

Throughout the process of maturation, the teacher has a role to play. He presents himself, not as a model to be emulated, but as a professional intervener aiding in the development of habits in the realm of moral training. That is what statements 12 to 15 emphasize.

At the outset, it is proper for the educator to examine himself with a view to identifying societal influences on his own moral code. To do this, it is advisable to make a critical re-examination of the principles and postulates which underly his system of morals. Too often, the status of adulthood with its established system of references for the conduct of life exempts us "from questioning fundamental criteria and internal choices."³¹ As has already been noted, young people no longer accept such an attitude. "What we must observe today is that moral instruction, even for the very young, must always consider the possibility of reassessing the fundamental principles upon which our moral outlook is based."³²

Furthermore, to help the young in their moral development, the educator must see that he is as informed as possible. In a general way this means that he must thoroughly comprehend the descriptive process. Specifically, this means close contact with the most pertinent social science data, including especially an intimate familiarity with the theories on the process of moral maturation (e.g., Kohlberg's stages of moral judgement), knowledge of the values and moral standards conveyed by contemporary society, and by the main sub-groups or sub-cultures of which it is composed.

Moreover, in the course of daily, concrete interventions, educators must be aware of the difficulties raised by the respect for the pupil's moral development. On the one hand the adolescent still needs rather strong guidance to benefit from the past and from acquired experience, to profit from access to the "descriptive stage," and on the other, he must already begin to go beyond it and express his moral identity out of respect for his "existential reality." There is then, a happy medium which must be maintained between these two extremes under pain of yielding to two extreme temptations: either an opting out, laissez-faire, "anything goes" attitude OR indoctrination, tight control, and draconian discipline.

To avoid these two pitfalls, the educator must view himself as one who helps the young person discover how far he has progressed in his moral development, and stimulates him to push on further, as a sort of guide who ferrets out trails through the

29. This is a more scientific description because it is based on Piaget's theory which considers cognition to be a process of development that evolves in an orderly fashion: an experimental description because it was first verified on the basis of an analysis of the moral judgements of 60 some 10- to 16-year-old boys. Kohlberg's theories are becoming increasingly popular in Quebec educational circles. See Jean-Marc Samson's "L'éthique. L'éducation et le développement du jugement moral" in *Cahiers de recherche éthique*, No 2, pp. 5-55.

30. *Ibid.*, p. 30.

31. Guy M. Bertrand, *op. cit.*, p. 59.

32. *Ibid.*, p. 60.

maze of different axiological systems proposed by contemporary society, but also as a witness to the disclosure of the most independent and liberating form of conscience possible — an ambitious but necessary endeavor which occurs under difficult and fatiguing conditions demanding thorough and complete teacher training.

2.1.3 Statement of Psychological Principles

These principles are in a way the counterbalance to the two preceding series of statements. They provide a chronological basis, in the normal course of psychic development of the individual from infancy to adulthood, for the two main factors in moral training set forth in the statements of philosophical and sociological principles, namely personal maturation into independence and responsibility, and the influence of others, including one's social surroundings. Human development is inconceivable without the constant interaction of these two realities. It is this interdependence that the following psychological principles seek to elucidate in detail with special stress on intercommunication whereby the person is defined as a being-among-others.

1. Human capabilities, whether of the physical, intellectual, emotional or moral order, are present at birth in an "inchoative" state [incomplete, yet to be formed].
2. The development of an autonomous and responsible human being requires not only maturation of the bodily functions but especially interplay with others.
3. Although the child is born into a social setting, his "socialization" nonetheless takes place gradually and his psychological and moral development is dependent upon it.
4. The infant is born totally unaware of himself and is, consequently unable to distinguish "self" from "non-self".
5. It is the coming together of the newborn's utter impotence to provide for its many needs and the parents' ability to perceive and satisfy them which is at the root of the infant's ability to understand his surroundings and make himself understood, an ability which conditions his whole development.
6. These beginnings of mutual understanding provide the basis for the edification of the communicative function between two individuals.
7. At the outset, this communicative function is essentially egocentric because it is centered on meeting the infant's needs. Those closest to the very young child — the parents — must place their own needs second to those of the baby.
8. Even during the first year of life, the communicative function will evolve into a kind of reciprocity wherein the infant learns to accept the delays which occur between its felt needs and their satisfaction.
9. The very existence of such delays constitutes one of the many steps in the child's progressive awareness of external realities and promotes grounds for reciprocity in communication, i.e., communications not exclusively centered around his personal reality but leading also to external reality, to the reality and needs of others.
10. At a very early age, the infant will establish these first interpersonal communications with the most meaningful person or persons in his immediate surroundings, namely, with his parents.
11. In the infant's eyes, these persons acquired importance because they were on hand at the proper time, in his time of need. They have learned how to take heed of the infant's needs and in this sense for him they gradually constitute living proof, the embodiment of sincere, frank, independent and responsible communication, aware of others and attentive to his needs.
12. Because of all the good that they represent, these meaningful persons become models which the infant imitates and with whom he identifies.
13. These models become for the child the source of all positive values (or sometimes unfortunately, the negative ones) on which he will pattern his attitudes and behavior with respect to himself and others.
14. The human values borrowed from these first models must be faced and even reassessed, in order to become more personalized. This is done through communication with others (the mass media also necessarily play a role at this level).
15. The first "others" are his peers, the infants in his immediate surroundings and, later on at school, his classmates. In that context of the "firing line" so to speak, the complex game of interpersonal communication is learned: what makes himself and others act, what is good for himself and not for others (judging from their reactions) and what is good for others but not for himself.
16. Throughout this entire process of communication, those values picked up from the first models with whom he has identified have been re-examined, completed, corrected, modified, and some eventually have been completely altered or abandoned.
17. During this process of re-analysis of the human and moral values elicited in the child now a member of the world of young people (school groups, etc.) he is seeking other steadfast, trustworthy and valid points of reference.
18. The child seeks these other points of reference in the persons of his teachers — individuals similar to his parents in so far as they are adults representing maturity, balance, steadfastness in judgement and values — but different, too, in the sense that maturity, balance, judgement and values can be manifested differently.
19. Nevertheless, the teacher becomes the child's second imitation and identity model. As a model, the teacher, in his turn, is endowed by the child with a considerable influencing power which can on the one hand be a great help to the child seeking to discover who he is, in reality, what makes him go, those values which are good for both himself and others — and on the other hand, a power which can as well be a negative influence on the child, the latter being dependent on the teacher's true maturity, judgement, values and the manner in which he can consciously or unconsciously use them to condition the child, to form him into what he is, or help him to develop to fulfillment.

20. In adolescence, the reference sources are more completely transferred to peer groups. Even if adults (parents, teachers, other very significant persons for the adolescent) can still exert strong influence, adolescents feel a greater need to re-analyze everything by themselves and for themselves.
21. It is lastly, what society-at-large represents as values (family, school, religion, democracy, justice, equality, life, wealth, poverty, etc.); and what it does with these values that becomes the reference sources. The attempts of the adolescent to discover human and moral values and to personalize these values will go on, and whether he or we wish it or not, his adjustments and new choices will be influenced by the values transmitted by society, and by what society itself (family, school, religion, political system) does with these values. That influence, at the risk of being repetitive, can range from a simple and more-or-less general conditioning, to the possibility of making highly personal decisions and even as far as generating new and more appropriate values.

These concrete and precise principles are practically self-supporting. The cross-referencings with the first two sets of principles (the concept of the human being as a being-with-others, the determining influence of all the various forms of society on the individual's moral development, the psychological necessity of a "moral heritage" and at the same time the necessity of contesting it, the role and influence of education, etc.) are in fact reinforcements.

It suffices to make two remarks, one very general, the other touching on the content of the program. Overall, these psychological statements of principle make it clear that moral development goes hand-in-hand with the physical, emotional and intellectual development of the individual. They represent a good synthesis which can serve to enrich the "descriptive stage." The educator will have to read and re-read these principles, bearing this in mind.

Furthermore, the last statements (17 to 21) call for evaluations of the psychological pertinence of the subject matter included in the program. In this regard, the themes and content are very close to the psychological concrete experience as described or understood in these statements for the respective secondary school levels. For the first-year secondary pupil then, the influence of the models is still very strong. The new school surroundings in which the adolescent finds himself do, however, constitute a disruption during which he will be induced to again re-examine these models and perhaps find himself other more meaningful ones. This is why the topics of the first-year program emphasize his new surroundings, his relationships with people and the value of such relationships as well as that relationship still special at that age, that of authority which carries with it the idea of rights and duties. In the second year, the adolescent is very sensitive to peer pressures from the group or "gang." He undergoes conflicts, makes choices and becomes involved in individual or group endeavours. The program deals with the topics of groups, conflicts, choices and endeavours.

2.1.4 Statement of Pedagogical Principles

All the principles stated above presuppose a program which must be viable in real-life school situations. They will have to be interpreted in a very concrete way through instruction in school, in specific classes, with objectives, content and an appropriate methodology. It is therefore advisable to pause and consider some pedagogical principles bearing on the teaching of moral values.

1. The essential goal of schooling is the education of young people through the development of all dimensions of the personality.
2. The moral dimension is a specific and especially important component of the human being which, like all other dimensions, must be developed so as to encourage the growth of an independent, responsible moral life.
3. In the school, moral instruction pursues the objectives of developing a well-formed moral conscience and a form of human conduct that embodies this type of conscience in its attitudes and behavior.
4. The topics proposed in the program in moral instruction were devised on the basis of events and everyday moral dilemmas, and are treated in terms of the values, standards and principles which they contain for the individual as well as for society at large.
5. The methodology employed in moral instruction seeks to facilitate the acquisition of an attitude of critical reflection regarding human actions. This work of reflection requires that the student, with the help of the instructor, gradually be able to:
 - (a) become aware of his personal moral code (the ranking of his values, standards, principles, etc.);
 - (b) compare his personal moral code with that of others, with society's code;
 - (c) research data supplied by the various sciences, philosophies, religions, etc., which relate to the moral question;
 - (d) (after these three foregoing points have been attained) arrive at a consistent moral judgement on the basis of which he modifies his behavior.
6. The job of moral instruction requires the collaboration of all those involved in this training: the children, parents, school officials, and the instructors.
7. A scholastic environment which lends itself to the moral training of the young is one in which purely theoretical or speculative declarations are put aside as inadequate, one in which the work of moral instruction is carried out in the kind of climate and academic experience that bespeaks a high moral conscience.
8. The objectives of such instruction ought to translate into a free, autonomous and responsible moral life for oneself and others.

2.2 The Important Role of the School in Moral Instruction

The first point stressed in the Pedagogical Statements concerns the recognition of the explicit role that the school must play in moral instruction.

Statements 1 and 2 set the tone, so to speak. They are clearly echoed in the ministère de l'Éducation's recently published *Policy Statement and Plan of Action* in the chapter on academic outcomes:

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.³³

Being one of the components of the human being, the moral dimension must be developed by any school system which seeks to develop all the dimensions of the personality. In this sense, moral instruction is not the privileged domain of a course, but rather the concern of any school which must explicitly integrate this dimension in its educational program. Statement Number 6 stipulates that all the members of the school community "pupils, parents, school authorities, teachers" must collaborate in this task. It can be said in other words that everything which constitutes school life has a direct effect on the pupil's moral development, be it the complex pattern of pupil-to-teacher, teacher-to-administration, pupil-to-administration, and pupil-to-pupil relations, or the kind of rules and the style of discipline used, or the values implicitly and explicitly extolled.

In all these factors there is good cause to accent teaching practices because of their ethical importance. Traditionally, school subjects have always been recognized as valuable not only for the transmission of knowledge but also for overall training and development. Whether it be history, geography, mathematics, natural sciences, fine arts, French, foreign languages, physical education, etc., each of these subjects offers specific values: recognition of temporality, openness towards others, a desire for research, the spirit of curiosity, sense of gratuity, wonderment, effort, discipline, concern for precision, sensitivity to the beautiful, etc. Moreover, by dint of their different methodologies and learning approaches, they have a direct impact on the total training of the pupil.³⁴

However, it must be recognized that with the school reform and its effects on the subjects, the specialization of teachers and what they teach, the proliferation of class periods, the system of optional courses, organizational constraints, etc., the formative dimension of the subjects, has in the best of cases slipped to a second priority and in the worst has reached the point of paralysis.³⁵

Nevertheless, owing to the strong movement towards recentering and clarification described in the first chapter of the introduction to this document, various attempts to return all its importance to this dimension are becoming evident. They are variously called: systematic approach or encouragement of the interdisciplinary approach, identification of specific values in each subject, etc. This "about-face" will have to overcome many obstacles. Yet, if it is accomplished with respect for the young person's self-realization, it can only serve to support and sustain the formative work of the teacher of moral values within the context of his course.

These principles emphasize pedagogical approaches whose goal it is to develop "skills." The fifth pedagogical principle defines the methodology for the program in terms of skills or capabilities to be developed. It thereby reveals a methodological preference leaning towards a relatively new concept in the realm of education: the superiority of a process-oriented rather than a content-oriented approach. This concept is based on two observations: on the one hand, the school, though it is still the favored place for learning, is no longer the only place, educational environments having become numerous and competitive. On the other hand, the body of knowledge in all fields continues to evolve and much of the content transmitted becomes rapidly outdated. Furthermore, according to this view, the goal of the school is more to teach how to learn, to whet the appetite, to furnish tools, than it is to merely transmit knowledge.

With respect to moral instruction, this new view seems to be taken for granted. Yet, if one were to draw conclusions based on the methods used until quite recently such would not be the case. When drawing up a contrastive outline of the various methodological approaches used in the teaching of moral values, Jacques Lalanne of the Institute of Human Development wrote the following in an article entitled "Les approches traditionnelles et nouvelles":

Several methods of moral development have been used in the past. The most popular consisted of giving good examples, persuasion, restricting choices, dramatization, making rules and regulations, teaching religious and cultural dogmas, appealing to the conscience. The advice, orders, lessons, sermons, threats, criticisms, congratulations, interrogations and irony produced few results in the area of ethical development. Cf. Rath, Harmin and Simon. *Values in Teaching*. [Columbus, Ohio: Merrill, 1966] and Gordon, T. *Parent Effectiveness Training*. (New York: Wyden, 1974.)

However, recent experiments show that a facilitative approach to moral instruction — one which clarifies values — leads to productive results that directive transmission was unable to achieve. [Among the new Socratic approaches we note that of Rath and Simon, that of Oliver and especially that of Kohlberg.]

These new Socratic methods are linked to the process of value development in the young. They permit the participants to activate their faculties of value discrimination and do not attempt to transmit to them a set of behavior patterns considered to be acceptable.³⁶

33. *The Schools of Quebec: Policy Statement and Plan of Action*, p. 26, Section 2.2.1.

34. Cf. P. Furter, *La Vie morale de l'adolescent*. The entire second chapter deals with the principal academic subjects and examines them in the light of moral training.

35. Goblot, "Equilibre ou Choisir" in *Cahiers pédagogiques*, (Paris, 1962-1963), pp. 36-39. (Our translation.)

36. J. Lalanne, "Une approche pratique du développement moral" in *Revue de psychologie appliquée*, Vol. 25, No. 3, 1975 p. 127.

To instruct a human being in moral values means essentially to develop "skills," "capabilities," which will make him capable of committing moral acts. To do this, he must develop them, exercise them, exercise them all throughout the training period. To produce an athlete, for example, a training program must be set up. That program would detail a certain number of exercises to be mastered, exercises judged by the trainer to be useful for competitions. Training on the moral level is a bit in preparation like athletic training. There are attitudes, skills, which must be mastered in order to acquire behavior patterns different from reflex behavior.

2.3 Fundamental Postulate: The Possibility of Moral Instruction and Training

The fourth series of statements is also an answer to the pedagogical query which implicitly questions the very basis of this kind of program. Is it possible to teach moral values? Can "virtue" be transmitted? Can moral values be learned? The answer, implicit throughout the suggested teaching approach and the sets of statements, lies somewhere between two extremes.

Indeed, that stream of thought extending from Lao-Tseu and Socrates to Rogers affirms that it is impossible to teach either the sciences or virtue. According to them, and on the basis of numerous empirical proofs, academic training has hardly any influence on professional aptitudes or on good citizenship. At best, this school of thought sees very little correlation between the avowed aims of schools and what they actually accomplish.

In opposition, another school of thought, citing especially Skinner and the specialists of instrumental conditioning, asserts that it is possible to provide instruction for all kinds of activity. Human behavior can be shaped by means of an adapted methodology.

The response provided by the program lies between these two extremes and is based upon that furnished by the line of great educators from Confucius and Aristotle to John Dewey who affirm that it is possible to inculcate "good habits" in the area of moral values whilst respecting the human being. This is also the position held by such great theorists of education as Fröbel, Herbart, Steiner and Piaget who state that this kind of instruction is possible provided it is directed, at the right time and in the proper order, towards the young person's potential for development.

This response, which serves as a conclusion to the series of statements, needs to be examined more carefully. Such will be done in the following chapter which is devoted to moral methodology.

In a very general way, pedagogical principle number five determines, amongst other things, the main capabilities or skills to be developed in order to make a person a moral being. Their selection is justified in so far as they coincide with the curriculum's

concept of the human being. Let us go back to the concepts raised mainly by the philosophical and sociological principles.

In the very first place, the young person must be enabled to deepen his personal experience, his real life experience. In elementary school, the goal of the program in moral instruction was self-discovery of the physical, emotional and social, intellectual and cultural dimensions. In secondary school, the goal is to invite the pupil to better identify the content of his personal experience according to the various dimensions of his personality. Specifically, the adolescent must become aware of his own ethical experience, his personal moral code. Moreover, it is worthwhile remembering that personal experience is not limited to the individual himself but necessarily occurs in connection with others.

In the second place, the capacity of recognizing others as equals must be developed. This means that the pupil must learn to discover in other people, persons with their own history, ideas and feelings different from his but of equal value. His point of view, his subsequent behavior must take that other "subjectivity" into consideration, for he is a being-with-others. This is all the more important in that human morality differs from the law of the jungle by virtue of the human being's appreciation of the individual's dignity and value.

Thirdly, there is the capacity or skill to make inquiries and seek information on any pertinent knowledge connected with a situation. In other words, this is the capacity to use the prescriptive phase: scientific data, standards, laws, ideologies, religions, the body of facts to be consulted in the course of research in moral values. It is to state the limits of a moral judgement which is based on the consideration of objective data alone.

In the fourth place, the program in moral instruction must develop the ability to make moral judgements and to impart meaning to his actions. Judgement is to a moral being what a compass is to a navigator. He must discern what is really good both for himself and for others. Judgement brings about the transition from the descriptive to the prescriptive phase. Therefore, a program in moral instruction must by rights pursue a gradual clarification of the criteria on which the judgement is based.

Finally, the program in moral instruction must stimulate the mechanisms of decision and moral action. It is easy to imagine the inconsistency of a moral education deprived of its driving force: action. Of course, the quality of a moral action will be different according to the age of the pupils; it would be unjust to impose upon the pupils a burden that they could not bear. What counts is to touch whatever it is that triggers the desire to make thought and action coincide.

To recapitulate, the suggested methodology favors the maturation of the moral sense over the long term. It must never be forgotten that moral instruction is also a liberating instruction. The young person may, by virtue of that very liberation, veer off in an unexpected direction. But it is important to remember that moral training is a complex process and that it will doubtless be necessary to work several fronts at once. The finest example to help one understand moral reality is that of the juggler. In order to

continue his movements, the juggler must give equal attention to each of the balls. Were his attention to become too exclusive, he would certainly be able to catch one particular ball, but the overall movement would be immediately destroyed. To educate morally is also to juggle with several elements. The quality of the morally educated being is directly proportional to the instructor's skill in coordinating all the elements which have been described above.

Furthermore, the attainment and total possession of these diverse skills or capabilities provides us with a good composite picture of the ideal moral person, an ideal which undoubtedly has never been attained but towards which every human being must strive.

The moral human being "knows himself." He has become cognizant of his possibilities and limits: he has cultivated the ability to identify his emotions as well as their causes.

The moral human being has likewise developed a sensitivity to those around him, having learned to consider them as equals. He has become attuned to their feelings and is conscious of mutual influences. He respects and values others in the same way that he values and respects himself.

The moral human being is also a well-informed person who in his judgements considers the terms of his existence. He has a good understanding of the most pertinent social science data. He knows how to locate in the mass of laws and standards the sum total of experiences bequeathed by humanity. He is aided by the manifold illumination of ideologies and religions.

Gradually, through experience and reflection, the moral human being acquires moral principles, i.e., fundamental attitudes of genuine respect for himself and for others.

The moral human being is able to make moral judgements, i.e., he relies upon a liberated conscience which divulges for him the meaning of a need, situation or action. With the aid of a good "description" of himself and the human being, he evaluates them in terms of good or evil. The moral human being is then a person striving to act in a coherent fashion.

2.4 Outcomes, Goals and General Objectives

The foregoing considerations on the concept of the human being and on the concept of moral values now permit us to outline in a more detailed yet brief fashion the goals and outcomes of moral instruction as well as the general objectives of such training.

2.4.1 Outcomes

"Defining the aims of education means describing what type of man and woman is desirable in our society".

The Schools of Quebec: Policy Statement and Plan of Action presents the outcomes of scholastic training and several values which permeate education — an education that is accessible to everyone, that seeks to develop the person in all his dimensions and that treats the individual as a social being who is intimately connected/related to a society. Moral instruction also professes to be a means of insuring personal development.

The program in moral instruction seeks to help the pupil become a morally autonomous being, i.e., one who is free and responsible in the pursuit of his human welfare.

This ultimate goal indicates the desired long term development which includes the general objectives of both the elementary and secondary programs.

2.4.2 Goals of Moral Instruction

The goal of the secondary school program in moral instruction is to foster a respect for the diversity of values and beliefs which will allow everyone to receive a form of moral education consistent with his convictions.

The goal of the secondary school program in moral instruction is to foster a respect for the diversity of values and beliefs which will allow everyone to receive a form of moral education consistent with his convictions.

The goal of the secondary school program in moral instruction is to discover the human and moral values transmitted by society together with the concrete influence that these values exert on individuals.

The program in moral instruction proposes to promote the development of the person in the exercise of his freedom by supplying the tools necessary for him to make moral judgements.

The program in moral instruction endeavors to bring about the acquisition of moral principles leading to genuine self-respect and respect for others.

2.4.3 General Objectives of the Program in Moral Instruction at the Secondary Level

In the overall moral development of the human being, the secondary school program can do no more than develop one particular sequence which is stipulated in the general objective. The latter unites the educational objectives at the secondary level which are

marked by "the progressive development of independent thought, associated with personal and social experience."³⁸

The program in moral instruction at the secondary level endeavors to induce the pupil to obtain a working knowledge of the process of moral action by:

- developing the capacity to analyze the motivations, circumstances and consequences of his acts and those of others;
- developing the ability to consider all pertinent information bearing upon his acts;
- developing the ability to evaluate his acts in moral terms (rated as good, better, bad).
- helping him create surroundings favorable to his development and by taking part in the local group project so as to gradually achieve independent and responsible behavior.

38. *Ibid.*, p. 31, Section 2.3.10.

3. Description of Content and Objectives

This chapter presents the immediate intentions of the program based on the groundwork of the preceding chapter and is divided into two parts: the first is a breakdown of the program in moral instruction for the first year of secondary school; the second section outlines the course of studies for the second year.

3.1 Generalities

3.1.1 Objectives

The objectives described in the two courses of study are arranged in two categories: the general objectives and the specific objectives.

— General Objectives

These are objectives which describe in broad terms the pupil's target behavior.
Examples: The general objective of moral instruction for Secondary I; a module's general objective.

— Specific Objectives

These objectives are a breakdown of the general objectives in that they describe in greater detail the pupil's target behavior after instruction. They are divided into two kinds of objectives:

1. *Terminal Objectives* (T.O.) which describe the anticipated results in the pupils in terms of changes.

Example: Explore the wealth of meaning implicit in the word "trust".

N.B. In the program for the first two years of secondary school the terminal objectives are COMPULSORY.

2. *Intermediate Objectives* (I.O.) which describe a behavior or an instructional objective which facilitates attainment of a terminal objective.

Example: Find adjectives that could be used with the word "trust" (I.O.) as a way of discovering the wealth of meaning contained in the word. (T.O.)

N.B. In the program for the first two years of secondary school, the intermediate objectives are OPTIONAL.

3.1.2 Content Outline

The content is a set of concepts (modules) and subconcepts (units) which underly the objectives.

The content outline presented in this program is in two parts: modules and units.

3.1.2.1 The Modules

The table consists of four columns. In the first, the module number is indicated; in the second the title is given; the third notes (in the form of a percentage) the relative importance of this particular module compared to the whole year's set; and lastly, the fourth column indicates the length of time devoted to each module, in terms of periods of approximately 45 minutes' duration.³⁹

3.1.2.2 The Units

This table also consists of four columns. In the first, the unit number appears; the second shows the title of the units and sub-units; the third column indicates in percentage form the relative importance of this particular unit to the whole module; lastly, the fourth column shows the length of time devoted to the teaching of each unit in number of periods of about 45 minutes' duration.

N.B. The relative importance and times indicated in the content outline are suggested values only. At the discretion of the instructor, who best knows the situation and needs of his pupils, a particular concept may be stressed more than another.

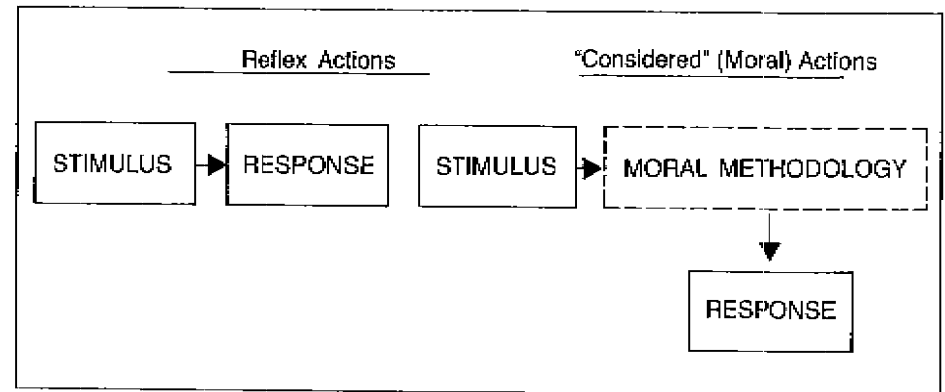
3.1.3 Moral Methodology

With regard to methods, an ordered procedure must exist between the various operations necessary for the production of things. The method may have been introduced to save time or because the thing in question can be produced in no other way. Moral methodology appears to be necessary in order to pursue the moral instructional objectives.

The purpose of moral methodology is to guide the pupil in his search for truly moral actions. Just as the procedures in almost all spheres of human activity are established, so also in moral education it is important to accustom the pupils to an ordered procedure.

Moral methodology also involves an educational function. Just as a young shoot needs the support of a stake, the moral conscience needs a framework. Although more important at the outset, moral methodology will slowly give way as the moral agent's own structure takes shape. The pupil is to be trained to consider the whole set of factors in a moral question.

³⁹ The course of studies for Secondary I and II is designed for about fifty hours of study per school year.



Too often, the response to an internal or external stimulus takes the form of a reflex action. A process of reflection must be intercalated between the stimulus and the response since moral acts are considered acts. The pupil should gradually become able to handle questions from a truly moral point of view.

The basics of moral procedure are incorporated in all the objectives of the program in moral instruction at all levels of the secondary courses by the following symbols:

3.1.3.1 Personal Experience

In moral training it is necessary to appeal to the pupil's real-life experience in order to avoid remaining strictly notional. Many ways may be used to appeal to this experience: re-enacting a situation, referring to childhood memories, using a film to start a discussion; presenting dilemmas that the pupils can grasp, etc. What counts is to be able to instill moral concerns into the real life of the pupils and not into a vacuum.

3.1.3.2 Knowledge of Human Belings

Real-life experiences must normally be rounded out with learning or data. Everything that might be advisable to know in order to make well-founded moral judgements must be available for consultation by the pupil. These data may consist of a broadened personal experience, of consideration of the point of view of others, or of religious, cultural, and scientific information, etc. It is also permissible to use information as a point of departure, but only provided such information has some kind of meaning for the pupils.

3.1.3.3 Statement of Problem

It is likewise important to stress the tension between objective point of view of the data on the one hand, and the subjective point of view of personal experience on the

other. The pupil must understand the two categorical orders and he must learn to compromise while still remaining true to the values which are essential for the individual and society.

3.1.3.4 Moral Evaluation




Once he has lived through an experience and has received the pertinent information, the pupil must be induced to reflect on it and formulate a moral judgement. Undoubtedly, it is not always easy but it would not be logical to draw up a program in moral instruction without this essential facet. The educator must always bear this concern in mind.

From an educational standpoint, the pupil, on the basis of his real-life experience and with the help of the information given him, must come to a personal judgement and be able to explain why such and such a thing seems better to him. He must see what is good for him, what permits his fulfillment. That requires reflection on his part.

3.1.3.5 Action

This final element in the process will help the pupil to discover his own moral code. Just as it is important to establish rules for the operation of motor vehicles, so also is it important to discover one's own personal code of ethics. Moral judgements exert pressure on the will and invite action. It is true that the conditions encountered in the classroom do not always make it possible to act. Nonetheless, this phase is essential in moral training and it must be given due attention.

In Secondary I and II, the steps in the moral procedure are often arranged as follows:

-  Experience and Data
-  Statement of the Problem and Moral Evaluation
-  Action

It is important to locate these components in one form or another and to recall them frequently. A course of studies is formative not by virtue of the factual knowledge which it imparts, but rather when its objective is to accustom the pupil to consider the content of these elements one after the other.

3.2 First Year

When he enters secondary school, the pupil starts a new phase of his life. During the coming years, profound interior changes will lead him step by step towards maturity. The Secondary I course seeks to develop in the pupil a greater concern for other people as a part of his moral judgement and moral action.

1st Module: To Get Know Your Instructor, Classmates and the Content of the Course

Before starting the year's work, it is advisable to devote some time to get to know one's classmates as a group and how they relate to the instructor of moral training, and also to understand the procedure(s) that is to be used in this course.

2nd Module: To Discover the Meaning of the Word "Moral"

A brief definition of "moral" will help the pupil to relate to the topics that he will be dealing with this year.

3rd Module: To Realize That Living in New Surroundings Requires the Acquisition of New Habits

Before beginning to study the main objectives for the year, the pupil will have to become familiar with the details of his new surroundings. He has just left elementary school and has no choice in the matter; he must adapt to a new set of living conditions. These conditions will doubtless not have to be considered as models, yet he will not be free to refuse to come to terms with them. The pupil should compare his new lot with his former one; he should devise a new set of habits; he should develop the ability to make new contacts and cultivate a positive attitude to these surroundings — all of which will help him fit in better.

After having become familiar with his new surroundings, the pupil can undertake the first phase of his journey i.e., a gradual departure from the child's world. It is important to make the pupil aware of this transition. New emotions, thoughts and situations can become disturbances interfering with his harmonious development. The pupil must be helped through the problems he meets along the path to development. He must be able to identify and talk about them in order to find appropriate solutions. Fear of the unknown ahead of him is certainly a dominant emotion. The world of the adolescent is not yet fully his, yet he feels that he is no longer a child. This is a period of change where confidence in the future must ultimately win out over his present anxiety.

4th Module: Respect the Various Persons in his Surroundings

One of the root causes of human anxiety is the failure to appreciate other people. The fourth part endeavours to develop open attitudes towards other people. As he discovers the richness that is to be found in better knowing other people, the pupil will be led to discover his own. Therein lies a first means of giving him confidence. This discovery should normally leave him freer to collaborate with others since they will no

longer appear to be rivals but equals. If each person is of equal worth, why not work together instead of being rivals?

Development of the idea of equality amongst people is a constituent factor of moral training. One of the main points that distinguishes human beings from animals is the ability to recognize others as equals. The human person has an intrinsic value and the ability to recognize that value is fundamental to all morality. What is proposed in the program is quite insufficient if the importance of the subject is considered. The instructor's action will have to offset this shortcoming.

The concept of choice presupposes a kind of commitment to persons and things. Consequently, the pupil will be invited to commit himself to other persons by forming closer bonds of friendship and by trusting others. The commitment will be proportionately stronger as the pupil understands the import of the bonds. Such bonds contribute to a fuller life.

5th Module: To Recognize that Regulations are Necessary For Those Living In Society

Each day we meet many people, each of whom contributes something to our life, even though we often forget the importance of their presence. Everyone works for everyone else and all are linked together as if each person were a link in the chain of society.

The pupil must understand that in this society, everyone must do his part and recognize the equity of certain conventions which insure the harmony and justice necessary to group life. Certain rules which are more important than others are collectively known as "laws" which, like all the other rules of conduct, allow people to exercise their rights.

6th Module: To Recognize the Rights of Self and Others

The pupil has observed in the preceding modules that in order to live in society each person has need of others. Thus, others have rights equal to his own. With the help of the Charter of Rights of the Child he will understand how he, as an adolescent, is considered a person in his own right.

The United Nations has studied the problems that some children have had and invites all countries to be concerned with the well-being of children. This universal recognition of the needs of children lets the whole world know that tomorrow's peace and prosperity depends on the well-being of today's children.

N.B. On the following page appears a statement, in the form of a table, of the general objectives of each of the modules and the year's general objective.

Synoptic Table — Secondary I

General Objective for the Year:
TO DEVELOP A GREATER CONCERN FOR OTHERS AS A FACTOR
IN ONE'S MORAL DECISION AND ACTION.

Modules	Titles	General Objectives
01	Reception and Greeting	To get to know the instructor, group and course.
02	Moral Values	To discover what morality is.
03	New Surroundings	To realize that living in new surroundings requires new habits.
04	Persons in the School	To respect the various persons in your surroundings.
05	Authority	To realize that regulations are needed for living in society.
06	The Declaration of the Rights of the Child	To recognize your rights and those of others.

3.2.1 Content Outline (Secondary I)

Modules	Titles	Relative Importance	T	Units	Titles and Sub-Titles	Relative importance	T
01	Reception and Greeting	2%	2	01	Introduction: — knowing the group; — instructor's requirements.	30%	1
				02	Course Outline: — content.	40%	,5
				03	Methodology	30%	,5
02	Morality	5%	2	01	Definition	100%	2
03	New Surroundings	23%	17	01	Physical surroundings: — new school; — new route.	10%	2
				02	Persons: — new classmates; — new instructors.	20%	3
				03	New habits for these surroundings.	5%	1
				04	Physical and moral changes.	15%	4
				05	Insecurities	20%	3
				06	New habits in answer to all these changes.	20%	2
				07	Hope for the future.	10%	2

Modules	Titles	Relative importance	T	Units	Titles and Sub-Titles	Relative importance	T
04	Persons in the School	30%	19	01	Different types by virtue of their: — actions; — behavior; — physique; — manner of perceiving things.	10%	2
				02	Respect ways of: — perceiving persons; — "being" oneself for each person.	20%	4
				03	Different forms of work	10%	2
				04	Tolerance: — defects; — teamwork.	15%	3
				05	Trust: — richness of the word; — social bonds; — respect for word of honor.	20%	3
				06	Reputation of other people	10%	3
				07	Friendship: — requirements of friendship; — friendly relations.	15%	2
05	Authority	20%	14	01	Solidarity	15%	3
				02	Regulations: — importance; — respect for regulations; — exercise of authority.	40%	6
				03	Conventions: — motives.	15%	1

Modules	Titles	Relative importance	T	Units	Titles and Sub-Titles	Relative importance	T
06	The Declaration of the Rights of the Child.	20%	16	04	Rules of the game: — utility.	10%	1
				05	The Law: — meaning of law; — respect for laws.	10%	2
				06	Justice	10%	1
				01	Other people: — their needs; — their rights; — their duties;	15%	2
				02	Prejudices: — ethnic groups; — races; — religions.	15%	3
				03	Other people in trouble: — delinquency; — need for affection; — need for comprehension; — need for moral security; — need for material security.	20%	4
				04	UNICEF: its objectives; its help to the third world.	15%	3
				05	Advantages of the Declaration of the Rights of the Child	20%	2
				06	Commitment	15%	2

3.2.2 Modules

NOTE: The tables of objectives are arranged as follows:

Column I: Units corresponding to the Content Outline;

Column II: Related Content corresponding to the units;

Column III: Letter "T" indicates the time prescribed for the units in periods of approximately 45 minutes;

Column IV: Statement of terminal objectives for each unit;

Column V: The code identifies the objectives. Letter "C" means that the objective is cognitive whereas letter "A" means that it is affective;

Column VI: Statement of intermediate objectives for each terminal objective;

Column VIII: The symbol corresponds to one or several factors of the moral methodology.

NOTE: A synoptic table will be found at the beginning of each module.

Reception and Greeting

Module 01: RECEPTION/GREETING**Time**

Periods of 45 minutes: 2

General Objective

To get to know the instructor, group and course.

Terminal Objectives**At the end of this module the pupil must be able to:**





01: Retain certain requirements of the instructor.

02: List the year's main topics.

03: Have an understanding of the procedure to be followed in this course.

Module 01: RECEPTION/GREETING**General Objective**

To get to know the instructor, group and course.

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
01	Introduction: -- knowing the group; -- instructor's requirements.	1	To retain certain requirements of the instructor.	01 C 02 C	To name the pupils in the group. To list some of the instructor's requirements.	 
02	Course outline: -- content	,5	To list the main topics for the year.	03 C	To identify the year's themes.	
03	Methodology	,5	To understand the procedure to be followed in this course.	04 C	To describe moral methodology.	

Morality

Module 02: MORALITY**Time**

Periods of 45 minutes: 2

General Objective

To discover the meaning of "moral."

Terminal Objectives**At the end of this module the pupil must be able to:**

01: Comprehend the meaning of the word "moral."

Module 02: MORALITY

General Objective

To discover the meaning of the word "moral."
--

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
01	Definition of "moral."	2	To comprehend the meaning of the word "moral."	01 C	To define the meaning of "moral."	△

New Surroundings

Module 03: NEW SURROUNDINGS**Time**

Periods of 45 minutes: 17

General Objective

To realize that living in new surroundings requires new habits.

Terminal Objectives**At the end of this module the pupil should be able to:**

01: Identify the differences existing between elementary and secondary school.

02: Note that this new environment contains several "new" people.

03: Realize that he must fit into this new school.

04: Realize he as an adolescent is undergoing a transformation.










05: Think about the problems that the young person faces in his first year of secondary school.

06: Get along harmoniously with those around him.

07: Maintain an optimistic outlook on the future.



Module 03: NEW SURROUNDINGS
General Objective

To realize that living in new surroundings requires new habits.

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
01	Physical surroundings: — new school; — new route.	2	To identify the differences existing between elementary and secondary school.	01 C	To list the differences between elementary and secondary school.	
02	Persons: — new classmates; — new instructors.	3	To note that this new environment contains several "new" people.	02 C	To list those persons who were previously unknown.	
				03 C	To give the goal of the various services offered by the school this year.	
03	New habits for these surroundings.	1	To realize that he must fit into this new school.	04 A	To select one habit to be developed in this new environment.	
04	Physical and moral changes.	4	To realize that he as an adolescent is undergoing a transformation.	05 C	To list some points of comparison which indicate the notable changes that the adolescent is undergoing.	
				06 A	To check the state of change.	
				07 A	To become aware of one's increasing independence.	
05	Anxieties	3	To think about the problems that the young person faces in his first year of high school.	08 C	To pinpoint some difficulties that adolescents usually experience.	
06	New habits in answer to all these changes	2	To get along harmoniously with those around him.	09 A	To list some habits to be acquired.	

Module 03: NEW SURROUNDINGS
General Objective

To realize that living in new surroundings requires new habits.

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
07	Hope for the future	2	To maintain an optimistic outlook on the future.	10 A	To describe a possible future dream.	
				11 A	To select some means of attaining the goal.	

Persons in the School

Module 04: PERSONS IN THE SCHOOL**Time**

Periods of 45 minutes: 19

General Objective

To respect the various persons in your surroundings.

Terminal Objectives

At the end of this module the pupil should be able to:

01: Get used to living with different sorts of people.

02: Realize that respect for others is necessary to happy living.

03: Realize that behind every form of work there is a workman and that there are no "stupid" lines of work.

04: Experiment with agreements in team work.











05: Become aware of the richness contained in the word "trust."

06: Analyze the importance of respecting a person's reputation.

07: Think about his relations with his friends.

Module 04: PERSONS IN THE SCHOOL
General Objective












To respect the different people around us.

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
01	Different types by virtue of their: — actions; — behavior; — physique; — manner of perceiving things.	2	To get used to living with different sorts of people.	01 C 02 A	To draw up a list of those in his surroundings. To consider ways of viewing various persons.	 
02	Respect ways of: — perceiving persons; — "being" one's self for each person.	4	To realize that respect for others is necessary to happy living.	03 C 04 C 05 C 06 A	To define the words "respect" and "disrespect." To cite examples when disregard is shown. To show that the inner qualities are more important than appearance. To make a commitment to respect those around us.	   
03	Different forms of work.	2	To realize that behind every form of work there is a workman and that there are no "stupid" lines of work.	07 C 08 C 09 C 10 A	To identify some types of work. To list the steps in the planning required for a finished product. To point out examples in the school in which other people's work is not respected. To realize that a positive attitude should be shown regarding work.	   

Module 04: PERSONS IN THE SCHOOL




General Objective

To respect the different people around us.

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
04	Tolerance: — defects; — teamwork.	3	To experiment with agreements in teamwork.	11 C 12 C 13 C 14 A	To list some synonyms for the word "behavior." To list those attitudes required in order to work efficiently with others. To cite occasions when it is difficult to work with others. To realize that tolerance engenders good relations.	   
05	Trust: — richness of the word; — social bonds; — respect for word of honor.	3	To become aware of the richness contained in the word "trust."	15 C 16 C 17 A	To identify the effects of trust in relations with others. To give some important reasons for trusting someone. To realize that trust plays an important part in our relations with other people.	  
06	Reputation of other people	3	To analyze the importance of respecting a person's reputation.	18 C 19 A 20 C 21 A	To list circumstances under which one could go back on one's word of honor. To make a commitment to respect one's word of honor. To identify ways of acting that can tarnish another's reputation. To assess the degree of respect for the reputation of other persons.	   

Module 04: PERSONS IN THE SCHOOL
General Objective

To respect the different people around us.

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
07	Friendship: — requirements of friendship; — friendly relations.	2	To think about one's relations with one's friends.	22 C 23 A 24 A	To list those qualities that friendship demands. To assess one's own friendly relations. To make a commitment to improve one's own friendly relations.	  

Authority

Module 05: AUTHORITY**Time**

Periods of 45 minutes: 14

General Objective

To realize that regulations are needed for living in society.

Terminal Objectives

At the end of this module the pupil should be able to:

01: Define the meaning of solidarity.

02: Realize the advantages of the proper exercise of authority.

03: Explain the reasonableness of certain conventions.











04: Demonstrate that all games have rules.

05: Learn to respect laws.

06: Moderate his decision in light of the expression "it's not fair."


Module 05: AUTHORITY**General Objective**

To realize that regulations are needed for living in society.

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
01	Solidarity	3	To define what solidarity means.	01 A	To single out people and places that contribute something to one's life.	
				02 C	To explain the meaning of solidarity.	
02	Regulations: — importance; — respect for regulations; — exercise of authority.	6	To realize the advantages of the proper exercise of authority.	03 C	To give reasons which demonstrate the importance of rules.	
				04 C	To find reasons for respecting regulations.	
				05 C	To assess the authority exercised by certain people.	
				06 C	To list instances of good and bad exercise of authority.	
03	The conventions: — reasons.	1	To explain the reasonableness of certain conventions.	07 C	To find reasons that show the importance of respecting the social conventions.	
04	Rules of the game: — utility.	1	To demonstrate that all games have rules.	08 C	To give examples of instances when it is useful to have rules.	
05	The Law: — meaning of a law; — respect for the law.	2	To learn to respect laws.	09 C	To explain the meaning of a law.	
				10 A	To make a commitment to respect the law.	

Module 05: AUTHORITY**General Objective**

To realize that regulations are needed for living in society.

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
06	Justice.	1	To moderate his decision in light of the expression "it's not fair".	11 C	To give an example of an instance in which justice is done.	

**The Declaration of the Rights
of the Child**

Module 06: THE DECLARATION OF THE RIGHTS OF THE CHILD**Time**

Periods of 45 minutes: 16

General Objective

To recognize your rights and those of others.

Terminal Objectives

At the end of this module the pupil should be able to:

01: Realize the importance of bearing a name and of belonging to a country.

02: Compare the ways various ethnic groups see and act.

03: Show proof of the concern that adults have for the emotional, moral safety and material needs of children.







04: List the places where UNICEF is working.

05: Cite some advantages of the Declaration of the Rights of the Child.

06: Upgrade his own behavior by helping others.











**06: DECLARATIONS OF
THE RIGHTS OF THE CHILD**
General Objective

 To recognize your *rights* and those of others.

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
01	Other people: — their needs; — their rights; — their duties; — their names.	2	To realize the importance of bearing a name and of belonging to a country.	01 C 02 A 03 C	To define the words "right" and duty. To discover the importance of a name. To demonstrate the importance of belonging to a country.	  
02	Prejudices: — ethnic groups; — races; — religions.	3	To compare the ways various ethnic groups see and act.	04 C 05 A 06 C	To list prejudices against ethnic groups. To examine your failure to see if they are tainted with prejudices. To find some distinctive points for several of the following: Americans, Japanese, Indians, Africans, Mexicans.	  

**06: DECLARATIONS OF
THE RIGHTS OF THE CHILD**
General Objective

To recognize your rights and those of others.

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
03	Other people in trouble: — delinquency; — need for affection; — need for comprehension; — need for moral security; — need for material security.	4	To show proof of the concern that adults have for the emotional, moral safety, and material needs of the children.	07 C	To draw up a list of situations in which children have troubles.	
				08 C	To decide what kind of need exists in each case.	
				09 C	To name some reasons why an adolescent could be considered a delinquent.	
				10 C	To give the main cause of delinquency.	
				11 C	To give some examples of adults' answers for the needs of love, understanding, moral and material security.	
04	UNICEF: — its objectives; — its help to the Third World.	3	To cite the places where UNICEF is working.	12 C	To outline some distressing situations facing children of the Third World.	
				13 C	To cite some places in which UNICEF has intervened with special help.	
05	Advantages of the Declaration of the Rights of the Child	2	To cite some advantages of the Declaration of the Rights of the Child.	14 C	To give some advantages of the Declaration of the Rights of the Child.	
06	Commitment	2	To upgrade one's behavior by helping others.	15 A	To make a commitment to inform fellow students.	
				16 A	To become aware of one's own attitudes regarding the well-being of others.	

3.3 Second Year

Young people in the second year of the secondary program are undergoing important interior transformations, often evidenced by very unsettled behavior characterized at times by joy and exuberance, at times by sadness and the blues. The transition from childhood to adolescence is a bit like meeting a heretofore unknown person — like a captain on a pitch-black sea looking for points of reference. For the pupil, these points of reference will be his talents, aspirations, need to assert himself, and his desire to belong to some group. The Secondary II course — seeks to teach the pupil, based on his own experience, how to live with others while developing his independence. For this purpose the course contains the following 6 modules:

1st Module: Get to Know Your Instructor, Classmates and the Content of the Course

Before starting the year's work, it is advisable to devote some time to getting to know one's classmates as a group and how they relate to the instructor, and also to understand the procedure(s) that is to be used in this course.

2nd Module: To Discover the Meaning of the Word "Moral"

A brief definition of "moral" will help the pupil to relate to the topics that he will be dealing with this year.

3rd Module: To Recognize that Living in a Group Requires an Atmosphere of Trust and Acceptance

Even though a young person thirteen years of age can easily turn inward's, he has a great need of the "group". He wants to be part of a group despite the difficulty he has maintaining his own identity. This third part of the course seeks to make the pupil aware of the main mechanisms of the inner tension that he feels in himself. The group often affords him good protection but does not always facilitate his personal fulfillment. The point here is to review the advantages and disadvantages of belonging to a group, and to understand the various responsibilities that relations with others entail.

4th Module: To Develop a Positive Attitude When Faced With Conflicts

The difficulties encountered in getting to know oneself and in fitting into a group often engender conflicts, whether with self or others. It is important to develop a positive attitude when faced with conflicts in order to resolve them constructively. In a conflict, each person always plays a part. We must learn to recognize and assume the responsibility that befits the case. It is also important to develop a more rational attitude

in these situations since emotion often aggravates the problem. Rather than giving an immediate and aggressive response to an invitation to violence, it would be much more useful to envision one's conflicts as opportunities to understand one's deepest desires and to grow up.

5th Module: To Understand the Importance of Making Choices

Though the young person does not choose to develop physically, however, in other areas it does fall to him to act in such a way as to determine his choices. He chooses his friends, his style of life; he chooses to be alone or in the company of others. In short, he makes his preferences known. In searching to better understand himself, he must become aware of the reasons motivating his choices and recognize that even though choices offer numerous advantages by fostering the exercise of freedom and creativity, they are no less troublesome in their requirements and limitations.

6th Module: To Learn to "Build Yourself" in Your Planning

Finally, the last part endeavours to help the pupils make their efforts to grow up as efficient as possible by teaching them how to structure their life-long goals. A successful plan involves finding a kind of balance between one's desires and reality, giving embodiment to one's aspirations, understanding the meaning of success and failure. Pedagogical activities ought to facilitate the attainment of specific goals. Concrete experience is doubtless very educational.

Synoptic Table — Secondary II

General Objective of the Year:
 TO LEARN TO LIVE WITH OTHERS WHILE
 DEVELOPING ONE'S OWN INDEPENDENCE.

Modules	Titles	General Objectives
01	Reception and Greeting	To get to know the instructor, group and course.
02	Moral Values	To discover what morality is.
03	The Group	To recognize that membership in a group requires an atmosphere of trust and acceptance.
04	Conflicts	To develop a positive attitude when faced with conflicts.
05	Choices	To understand the importance of making choices.
06	Plans	To learn to "Build Yourself" in your planning.

3.3.1 CONTENT OUTLINE (Secondary II)

Modules	Titles	Relative importance	T	Units	Titles and Sub-Titles	Relative importance	T
01	Reception and Greeting	2%	2	01	Introduction — knowing the group; — instructor's requirements.	30%	1
				02	Course Outline: — content.	40%	,5
				03	Methodology	30%	,5
02	Moral Values	5%	2	01	Definition	100%	1
03	The Group	30%	20	01	The human being's need to belong.	3%	2
				02	Concept of Group	7%	1
				03	Group needs: — need for self-assertion and consideration; — need for acceptance; — need for security.	15%	3
				04	Requirements of Group Membership: — laws, regulations; — roles (members, leaders); — consensus in acting.	10%	2
				05	Advantages of Groups: — creates bonds; — mutual enrichment; — solidarity.	15%	3
				06	Drawbacks of Groups: — prejudices; — negative influences; — difficulties of being oneself.	15%	3

3.3.1 CONTENT OUTLINE (Secondary II)

Modules	Titles	Relative importance	T	Units	Titles and Sub-Titles	Relative importance	T
03	The Group (continued)			07	Responsibilities in a Group: — be yourself; — welcome and accept others; — respect for the demands of group membership; — positive behavior.	15%	3
				08	Harmony with oneself and with others.	20%	3
04	Conflicts	20%	14	01	Conflicts: — definition; — functions; — conflicting situations.	25%	3
				02	Inner conflicts: — definition; — meaning; — respect.	15%	2
				03	Conflicts with others: — school, family, street; — personal attitudes.	15%	2
				04	Progress through conflicts: — definition of the human being; — clashes; — construction.	20%	3
				05	Getting control of self: — solution to conflicts.	25%	4

3.3.1 CONTENT OUTLINE (Secondary II)

Modules	Titles	Relative importance	T	Units	Titles and Sub-Titles	Relative importance	T
05	Choices	23%	17	01	Steps in making a choice: — decisions; — giving up.	10%	1
				02	Reasons or motives: — necessity; — pleasure; — preference; — usefulness.	15%	2
				03	Advantages of choice: — exercise of freedom; — invitation to be different; — invitation to creativity; — possible self-improvement; — possibility of developing new habits.	20%	4
				04	Requirements and limitations of choices: — spirit of decision; — determinisms, laws.	15%	3
				05	Consequences of choices: — commitment; — responsibility.	20%	4
				06	Choices and moral values: — moral choices; — difficulties; — conscience.	20%	3

3.3.1 CONTENT OUTLINE (Secondary II)

Modules	Titles	Relative importance	T	Units	Titles and Sub-Titles	Relative importance	T
06	Plans	20%	15	01	Definition: — individual plans; — group plans.	20%	2
				02	Success or failure: — structuration of plans; — reasons for success; — causes of failure.	15%	4
				03	Origins of plans: — desire, fantasy; — reactions to obstacles; — attitudes.	7%	1
				04	Knowledge of self.	20%	1
				05	Self-confidence: — confidence vs. defeatisms; — timidity, will power, activities; — means to develop self-confidence.	30%	3
				06	Organizing a plan.	8%	4

3.3.2 Modules

Reception and Greeting

Module 01: INTRODUCTION**Time**

Periods of 45 minutes: 2

General Objective

To get to know the instructor, group, and course.

Terminal Objectives

At the end of this module the pupil should be able to:





01: Retain certain requirements of the instructor.

02: List the year's main topics.

03: Have an understanding of the procedure to be followed in this course.

Module 01: RECEPTION AND GREETING
General Objective

To get to know the instructor, group and course.

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
01	Introduction: — knowing the group; — instructor's requirements.	1	To retain certain requirements of the instructor.	01 C	To name the pupils in the group.	
				02 C	To list some of the instructor's requirements.	
02	Course outline: — content.	.5	To know the content of the course.	03 C	To identify the year's themes.	
03	Methodology	.5	To have an understanding of the procedure to be followed in this course.	04 C	To describe moral methodology.	

Moral Values

Module 02: MORALITY**Time**

Periods of 45 minutes: 2

General Objective

To discover the meaning of "moral."

Terminal Objectives**At the end of this module the pupil should be able to :**

01: Comprehend the meaning of the word "moral."

Module 02: MORALITY

General Objective

To discover the meaning of "moral."

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
01	Definition of "moral."	2	To comprehend the meaning of the word "moral."	01 C	To define the meaning of "moral."	△

The Group

Module 03: THE GROUP**Time**

Periods of 45 minutes: 20

General Objective

To recognize that membership in a group requires an atmosphere of trust and acceptance.

Terminal Objectives

At the end of this module the pupil should be able to:

01: Become aware of the individual's need to belong.

02: Define the word "group."

03: Determine the great needs which group living can satisfy.

04: Realize the demands of membership in a group.

05: Identify the main advantages of membership in a group.









06: Name the main disadvantages of membership in a group.










07: Identify the various responsibilities of membership in a group.

08: Realize that personal independence is born of harmony with oneself and with others.

Module 03: THE GROUP
General Objective

To recognize that membership in a group requires an atmosphere of trust and acceptance.









Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
01	The human being's need to belong	2	To become aware of the individual's need to belong.	01 C	To explain the deep-rooted motivations of the individual's need to belong.	
				02 A	To ascertain one's own need of others in daily life.	
02	Concept of group	1	To define the word "group."	03 C	To name some kinds of groups in your milieu.	
				04 C	To explain the definition which best corresponds to the idea of a group.	
03	Group needs: — need for self-assertion and consideration; — need for acceptance; — need for security.	3	To determine the great needs which group living can satisfy.	05 C	To identify some expressions used to assert oneself.	
				06 A	To be aware of one's need for consideration.	
				07 A	To show one's most usual reaction.	
				08 A	To realize that one's need for security is partially met by belonging to a group.	

Module 03: THE GROUP		General Objective		To recognize that membership in a group requires an atmosphere of trust and acceptance.		
Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
04	Requirements of Group Membership: — laws, regulations; — roles (members, leaders); — consensus in acting.	2	To realize the demands of membership in a group.	09 C	To explain some essential requirements.	
				10 C	To justify the importance of consensus in group action.	
				11 A	To describe one's inner reaction when a group decision is contrary to one's own ideas.	
05	Advantages of Groups: — creates bonds; — mutual enrichment; — solidarity.	3	To identify the main advantages of membership in a group.	12 C	To name the main advantages of forming a group.	
				13 A	To indicate the necessity of having an atmosphere of trust within a group.	
06	Drawbacks of Groups: — prejudices; — negative influences; — difficulties of being oneself.	3	To name the main disadvantages of membership in a group.	14 C	To explain the main disadvantages of membership in a group.	
				15 C	To define group prejudices, their causes, and what types they are.	
				16 A	To express your wish to find your own prejudices against several of your classmates.	
				17 A	To identify those deeds and attitudes which you avoid in order not to insure the negative influence of the group.	

Module 03: THE GROUP

General Objective

To recognize that membership in a group requires an atmosphere of trust and acceptance.

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
07	Responsibilities in a Group: — be yourself; — welcome and accept others; — respect for the demands of group membership; — positive behavior.	3	To identify the various responsibilities of membership in a group.	18 C	To name the main responsibilities of each member of a group.	
				19 C	To name the welcoming behavior patterns and those by which rejection is indicated.	
				20 A	To prefer to find positive solutions to one's group behavior.	
				21 A	To express one's difficulty, to be oneself in a group.	
08	Harmony with oneself and with others	3	To realize that personal independence is born of harmony with oneself and with others.	22 C	To describe the rewards and frustrations of being part of a group.	
				23 C	To explain the essential values conducive to personal autonomy within the content of membership in a group.	
				24 A	To be willing to express the values in which one believes.	
				25 A	To accept the values implicated in a charter on group membership.	

Conflicts

Module 04: CONFLICTS**Time**

Periods of 45 minutes : 14

General Objective

To develop a positive attitude when faced with conflicts.

Terminal Objectives









At the end of this module the pupil should be able to :

- 1: Realize that conflicts exist in the life of every human being.
- 2: Identify his inner conflicts.
- 3: Identify his conflicts with others.
- 4: Realize that clashes can enhance personal development.
- 5: Agree to get control over his conflicts.

Module 04: CONFLICTS








General Objective

To develop a positive attitude when faced with conflicts.

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
01	Conflicts: — definition; — functions; — conflicting situations.	3	To realize that conflicts exist in the life of every human being.	01 C	To outline the basic reasons for the conflicts.	
				02 C	To distinguish the concept of conflict from certain apparent realities, such as rivalry, aggressiveness, sporting events.	
				03 C	To list the functions of the conflict.	
				04 A	To be aware of situations in one's life in which conflicts exist.	
02	Inner conflicts: — definition; — meaning; — respect.	2	To identify one's inner conflicts.	05 C	To define "inner conflict."	
				06 A	To become aware of one's own inner conflicts.	
				07 C	To give the root meaning for the existence of inner conflicts in all human beings.	
				08 A	To commit oneself to identify the existence of one's inner conflicts.	

Module 04: CONFLICTS
General Objective






To develop a positive attitude when faced with conflicts.

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
03	Conflicts with others: — school, family, street; — personal attitudes.	2	To identify one's conflicts with others.	09 C	To define "inner conflict."	
				10 A	To pinpoint situations of conflict with others in one's surroundings.	
				11 A	To state several personal attitudes that one might possibly adopt when confronted with these conflicts.	
04	Progress through conflicts: — definition of the human being; — clashes; — construction.	3	To realize that clashes can enhance personal development.	12 C	To pick out a definition which best describes what a human being is.	
				13 C	To work out the reasons that explain why meeting others helps every human being to develop.	
				14 C	To realize that every human being needs encounter situations to live.	
				15 C	To realize that the clash inherent in every conflict is a source of enrichment for the person.	

Module 04: CONFLICTS

General Objective

To develop a positive attitude when faced with conflicts.

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
05	Getting control of self: — solution to conflicts.	4	To agree to get control over one's conflicts.	16 C	To explain the meaning of the phrase "living is resisting."	
				17 C	To identify phenomena which inhibit the development of life in nature.	
				18 C	To describe what life would be like if its main action would be to deny the existence of conflicts.	
				19 A	To develop the desire to find a solution to a personal conflict.	
				20 A	To realize that one's freedom is proportional to one's control over personal conflicts.	

Choices

Module 05: CHOICES**Time**

Periods of 45 minutes: 17

General Objective

To understand the importance of making choices.

Terminal Objectives**At the end of this module the pupil should be able to:**

01: Identify the steps leading up to a choice.

02: Realize the reasons behind the choices.

03: Realize that choices offer important advantages.

04: Identify the requirements and limitations of choices.

05: Realize that choices call for commitments.

06: Recognize the moral commitment in choices.











Module 05: CHOICES
General Objective

To understand the importance of making choices.

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
01	Steps in making a choice: — decisions; — giving up.	1	To identify the steps leading up to a choice.	01 A	To identify one's preferences when faced with possible choices.	<input type="checkbox"/>
				02 A	To make a note of the things that were rejected when a choice was made.	<input type="checkbox"/>
02	Reasons or motives: — necessity; — pleasures; — preference; — usefulness.	2	To realize the reasons behind the choices.	03 A	To give the reasons or motives for one's choices.	<input checked="" type="checkbox"/>
				04 C	To explain the main reasons behind your choices.	<input checked="" type="checkbox"/>
03	Advantages of choice: — exercise of freedom; — invitation to be different; — invitation to creativity; — possible self-improvement. — possibility of developing new habits.	4	To realize that choices offer important advantages.	05 C	To show how freedom encourages choices.	<input checked="" type="checkbox"/>
				06 C	To prove that choice fosters creativity and personal development.	<input checked="" type="checkbox"/>
				07 C	To explain the role of choices in personal development.	<input checked="" type="checkbox"/>
				08 C	To pinpoint the good or bad habits that may be acquired when making choices.	<input checked="" type="checkbox"/>

Module 05: CHOICES
General Objective

To understand the importance of making choices.

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
04	Requirements and limitations of choices: — spirit of decisions; — determinisms, laws.	3	To identify the requirements and limitations of choices.	09 C	To name the choices that parents made for their children when they were infants.	
				10 C	To explain the limitations and constraints which may be inherent in choices.	
				11 C	To realize that laws and regulations are obligations and not personal choices.	
05	Consequences of choices: — commitment; — responsibility.	4	To realize that choices call for commitments.	12 C	To describe those choices that involve a subsequent commitment.	
				13 A	To realize that the commitment that follows a choice is serious.	
				14 C	To define the meaning of responsibilities.	
				15 A	To realize that everyone is responsible for his choices.	
06	Choices and moral values: — moral choices; — difficulties; — conscience.	3	To recognize the moral commitment in choices.	16 C	To explain the meaning of "moral choice."	
				17 C	To examine those choices which entail a moral commitment.	
				18 A	To identify your own choices.	

Plans

Module 06: PLANS**Time**

Periods of 45 minutes: 15

General Objective

To learn to "Build Yourself" in your planning.

Terminal Objectives

At the end of this module the pupil should be able to:

01: Demonstrate the difference between an individual and a group plan.

02: Realize that plans are sources of successes or failures.

03: Describe the main sources of the successes and failures in plans.












04: Realize that a fuller self-understanding makes for successful plans.

05: Pinpoint the factors which contribute to successful plans.

06: Organize a plan with other persons.

Module 06: PLANS
General Objective






To learn to "Build Yourself" in your planning.

Unit	Related Content	F	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
01	Definition: — individual plans; — group plans.	2	To demonstrate the difference between an individual and a group plan.	01 C 02 C 03 C	To explain what a plan is. To distinguish individual plan from group plans. To identify the behavior that is possible in a group plan.	  
02	Success or failure: — structuration of plans; — reasons for success; — causes of failure.	4	To realize that plans are sources of successes or failures.	04 A 05 C 06 C 07 C 08 C 09 C 10 C 11 A	To describe a personal plan that has already been achieved. To explain how the accomplishment of a plan is a way of learning. To identify the steps in accomplishing a successful plan. To list the reasons for the success or a plan. To note some "golden rules" for success. To write down the causes for the failure of certain plans. To demonstrate the positive side of failure. To become aware of your own failures.	       

Module 06: PLANS

General Objective










To learn to "Build Yourself" in your planning.
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Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
03	Origin of plans: — desire, fantasy; — reactions to obstacles; — attitudes.	1	To describe the main sources of the successes and failures in plans.	12 C	To identify those factors which may give birth to plans.	
				13 C	To note the interior and exterior causes for the successes or failures of a plan.	
				14 C	To demonstrate how a person can react to obstacles.	
04	Knowledge of self.	1	To realize that a fuller self-understanding makes for successful plans.	15 C	To explain the importance of self-understanding as a factor contributing to a successful plan.	
				16 A	To draw up a statement of your "credits and liabilities."	

Module 06: PLANS

General Objective

To learn to "Build Yourself" in your planning.

Unit	Related Content	T	Terminal Objectives	Code	Intermediate Objectives	Moral Methodology
05	Self-confidence: — confidence vs. defeatisms; — timidity, willpower, activities; — means to develop self-confidence.	3	To pinpoint the factors which contribute to successful plans.	17 C 18 C 19 C 20 C 21 C 22 A 23 C 24 C	To explain the meaning of term "self-confidence" and "defeatism." To give some means of developing self-confidence. To describe some consequences of a lack of self-respect in the accomplishment of the plan. To explain the meaning of "perseverance" and "giving up" in the accomplishment of a plan. To list the various steps necessary to make a plan succeed. To identify the times when you persevered or gave up in different situations. To explain what it means to be a realist in a plan. To explain the importance of initiative in plans.	       
06	Organizing a plan.	4	To organize a plan with other persons.	25 A	To live through a plan with other persons.	

4. Measurement and Evaluation.⁴⁰

In addition to proposing a thorough revision of the curriculum to make it more specific and better adapted to the needs of the schools, the ministère de l'Éducation intends to supply

technical assistance to facilitate the evaluation of students, an essential means of ensuring the quality of learning and the continuous progress of the student. It is recognized, however, that evaluation remains the prime responsibility of the teacher.⁴¹

For several years, educators have been interested in a particular way in evaluation, not because this constitutes anything new, but rather because evaluation of achievement has been of late more closely linked with instructional planning.

An evaluation system incorporated in the educational system makes it possible to follow the pupil's development throughout his school years and, to some degree, anticipate the other possible achievements that an individual might envisage for himself.⁴²

Evaluation becomes an "important pedagogical act" and is not regarded as a "disagreeable administrative chore"⁴³ demanded by the school.

Education is an area in which informal evaluation can neither be tolerated nor countenanced because of the consequences for the pupil's future that hasty, intuitive value judgements with no reference to the most objective and valid possible data might have.⁴⁴

That is why it is important in this chapter to immediately define measurement and evaluation before introducing the forms of measurement and evaluation which have been given preference in this program.

4.1 Distinction Between Measurement and Evaluation

In education, measurement is defined as any activity whose goal is the collection of scores or other indices relative to the performance of one or more pupils. Measurement is an operation which consists of matching symbols to objects, events or persons according to strict rules. One of the rules that must be respected is the establishment of a unit of measurement. When we say, for example, that the sofa is 3 metres long, we associate the symbol with the length of the sofa. The unit of measurement (the metre) and the symbol (3) represent the result of the measurement: 3 metres. In the school, the determination of the unit of measurement is more difficult. For example, 20 correct answers on an achievement test is hard to interpret because the score obtained does not constitute a unit of measurement.

41. *The Schools of Quebec: Policy Statement and Plan of Action*, p. 99, Section 1.

42. Guy Huot. *Réflexions sur le rôle de la mesure en éducation* (Thoughts on the Role of Measurement in Education). Montreal Catholic School Commission, April 1979.

43. Marc-André Nadeau, *op. cit.*, p. 208. (Our translation.)

44. *Ibid.*, p. 206.

40. This chapter is largely based on the following three documents:
Scallon, Gérard. "L'évaluation des étudiants et les principales conceptions de la mesure et de l'évaluation" (The Evaluation of Students and the Main Concepts of Measurement and Evaluation) in *Prospectives*, October 1974;

Nadeau, Marc-André. "L'évaluation de l'apprentissage en milieu scolaire" (The Evaluation of Learning in School Situations) in *Revue des sciences de l'éducation*, IV, 2, 1978.
Ministère de l'éducation, Service de la mesure et de l'évaluation, *Guide docimologique*, Fascicule 1.

Moreover, evaluation is an activity whose goal is the analysis and interpretation of the scores and indices generated by measurement, i.e., an operation which makes value judgements or imparts values to objects, events or persons by comparing them with some sort of criterion or norm. For example, to say that a pupil is "superior" because he attained a score higher than the group average is to make a value judgement.

When referring to scholastic achievement, evaluation means making judgements on the quality of the pupil's achievement with the help of the marks obtained on a wellmade means of measurement and with the purpose of making decisions of an instructional or administrative nature.

The evaluation process may assume two forms. The first one is "formative" evaluation. Its goal is to advise the pupil and the teacher of the degree of mastery of an objective and to discover, if and in what the pupil is experiencing learning problems so that he may be given or brought to discover means for making progress. This form of evaluation is employed, in theory, at the conclusion of each learning assignment, thus making it possible to determine if the pupil is ready to tackle the next assignment.

Summative evaluation is more analogous to a balance-sheet in that it informs pupil and instructor of the mastery of a set of objectives. It is used at the conclusion of a group of learning assignments such as those of a course or an important part of a program. The tests given at the end of an instructional phase or at the year-end are summative evaluations. It is likewise important to note that formative and summative evaluations can be used at the outset of one or more learning cycles. When so used, they seek to identify what has been acquired and which loopholes remain to be filled at a given point in the course.

4.2 Distinction Between Norm-Referenced and Criterion-Referenced Interpretations

In the area of scholastic achievement, scores can be interpreted in two ways: based on group or on performance levels. There are then two different interpretations: one based on norms and the other on criteria.

Norm-referenced interpretations draw comparisons between the performance of a pupil and other pupils in his group on a given test. They are concerned with communicating results which reflect as best possible the rank of each pupil in a given group, whether a class, several classes, or a body of pupils who wrote the same examination. Thus, if Louise is ranked second highest in her English examination and Paul is ranked third, we can say that Louise performed better than Paul, yet the evaluation tells us nothing about the competence of these pupils.

On the other hand, a criterion-referenced interpretation indicates if a pupil has effectively mastered an objective or a set of objectives, but gives no information about the performance of this particular pupil relative to the others in his group. The accent here is placed on the description of the skills or abilities mastered by each pupil.

4.3 Evaluation in Moral Training

In moral training, the pupil is invited to develop the capacity to evaluate his acts in terms of their moral dimension. Emphasis is placed on teaching methods, which, in the long run, will facilitate the maturation of moral values through the development of abilities. The pupil must take stock of himself using his self-determined standards as his guide, and seek what is good for himself, for his fulfillment at every moment of his life. With this in mind, a criterion-referenced interpretation is favored in the moral instruction program. From the moment that each pupil is considered to be his own moral agent, his performance and development must be given special attention.

Criterion-referenced measurement makes it possible to determine the pupil's achievement level by providing a mark representing the mastery of each of the behaviors defined by the objectives of the course or program. This kind of evaluation places more emphasis on the quality of the acquired skills and thus permits the pupil to see where he stands in his personal progress rather than comparing him constantly with a group. Although administrative and pedagogical needs require that for each of his pupils the instructor must provide the scores which are subsequently converted into percentiles, stanines, and quintiles, this type of interpretation remains secondary and subordinate in the course.

The program in moral instruction also proposes that continual evaluation be undertaken, i.e., frequent assessments with a view to keeping a close eye on each pupil's progress. Continual evaluation is based on the uninterrupted consideration of numerous test scores or on multiple assessments of several performances.

The taxonomy of the objectives of the program comprises two major parts: the cognitive domain and the affective domain.⁴⁵

45. The following sections are drawn from: Benjamin S. Bloom et al, 3 vol. *Taxonomy of Pedagogical Objectives*, I (Cognitive Domain), and II (Affective Domain).

4.3.1 The Cognitive Domain

This section

includes those objectives which deal with the recall or recognition of knowledge and the development of intellectual abilities and skills.⁴⁶

These objectives emphasize memory which plays a crucial role in the acquisition of knowledge. The pupil recalls the subject matter. They also cover the skills and intellectual capacities that allow the pupils' degree of comprehension to be checked. And if the pupils have truly understood something, they are able to apply it. The objectives also deal with the analytic and synthetic activities which facilitate relating the various points studied and the drawing together of these points into a coherent whole based on better comprehension. These activities will enable the pupil to assess or judge the value of certain ideas, efforts, situations, etc.

Examples:

- 1) Knowledge: Define moral value.
- 2) Comprehension: Recognize the worth of certain conventions.
- 3) Application: Prove that choice favors creativity and personality.
- 4) Analysis: Demonstrate that rules exist in all games.
- 5) Synthesis: Understand the importance of making choices.
- 6) Evaluation: Compare elementary and secondary school.

4.3.2 The Affective Domain

This section

includes objectives which describe changes in interest, attitudes and values, and the development of appreciations and adequate adjustment.⁴⁷

In other words, objectives which appeal to internalization, i.e., the adoption, as one's own, of ideas and values originating outside of self. In this way, the pupil is sensitized to the existence of certain phenomena. He is invited to receive them or at the least to heed them. He must be sufficiently motivated to pay active attention to these phenomena: the first response to a new idea. The objectives are equally concerned with the valorization [assigning of values] represented by a more profound phase of internalization.

The pupil becomes able to accept a value, to prefer it to another, to commit himself and, in situations in which more than one value obtain, to gradually organize his own value system. Thus, the pupil gradually learns how to act in a fashion consistent with the values that he has internalized. Bloom calls this process "characterization by a value or system of values." In short, then...

as internalization progresses, the learner comes to attend to phenomena, to respond to them, to value them, and to conceptualize them. He organizes his values in a value complex which comes to characterize his way of life.⁴⁸

Examples:

- 1) Receiving: Examine your feelings to see if they contain any prejudices.
- 2) Responding: Indicate your most usual reaction to your needs.
- 3) Valuing: Improve your conduct as regards the well-being of others.
- 4) Organization: Select several plausible means of viewing the future optimistically.
- 5) Characterization: (by a value or system of values): Commit yourself to expressing the values you believe in.

48. Bloom, op. cit., II, 44.

46. Bloom, op. cit., I, 7.

47. Ibid.

Benjamin S. Bloom, *Taxonomy of Educational Objectives*, 3 volumes. (New York: David McKay Company, Inc., 1956-1964)

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5.2 Thematic Bibliography

The following bibliography contains works of a general nature for those who would like to continue their research in moral values. It is meant to be an aid to thought on the main principles underlying the program. With this in mind, the suggested books cover the four dimensions which have been emphasized: the ideological, sociological, psychological and pedagogical dimensions.

The selection criteria took into account the needs of the classroom teacher and consists of works which are both accessible and immediately rewarding from the point of view of his own instruction.

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