**Becoming Moral Educators: Lessons from Tradition**

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This project is a study of the relationships among secular theories of adolescent moral development, Jewish texts and to Jewish education. Readers are provided with an analysis of the works of five prominent psychologists; Jean Piaget, Lawrence Kohlberg, Carol Gilligan, Erik Erikson, and Robert Coles. The theories are then applied to an analysis of two biblical adolescents, Joseph and Rebecca. The later portion of this project contains a unit of three staff development sessions based upon the information contained in the first portion of the project. The final element is a list of resources about all aspects of Jewish adolescent moral education. "Becoming Moral Educators: Lessons from Tradition" was written to contribute a new perspective on how students learn and develop ethical sensibilities, especially within a Jewish context.

The aim of this thesis is to view adolescent moral education from a Jewish textual and educational perspective. The hope is that educators will be able to translate what learn from the reading and staff development sessions into their work with adolescents. The ultimate goal is to imbue students with Jewish moral values and understanding.

This thesis contains four chapters as follows: Becoming Moral Educators, Lessons from Tradition, Staff Development Unit, Resource List. In addition there is an appendices and a list of works cited. The materials used for this project included secular and Judaic sources on morality, adolescence, education, and Jewish texts.

# Becoming Moral Educators: Lessons from Tradition

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*In loving memory of*

*HARRY P. GOLDSMITH*

*a man of great character.*

*With deep gratitude to*

*RABBI JAN KATZEW, Ph. D.*

*without whom this would not have been possible.*

## Table of Contents

# Introduction

I was one of those kids who grew up enjoying religious school. While my sisters and peers would dread going, I looked forward to the opportunity. I'll admit that there were aspects I did not like, but I loved learning the Bible stories and Judaic traditions. One of my favorite and most influential classes was Mrs. Frankfurt's sixth grade class. The focus of this course was ethics and ethical behavior. We would examine different scenarios either fictionalized or based on our own lives and discuss our opinions of them. Mrs. Frankfurt would guide the conversations and infuse them Jewish texts and ideas. While I cannot recall every lesson I learned that year, I do remember the class had a great influence on me and framed my views and actions during that time and since.

Mrs. Frankfurt was not the first, nor will she be the last, to teach me about ethics and morality. Throughout my life I have had both formal lessons (from teachers, family, and traditions) and informal lessons (from friends, peers, and students) on this subject. As I have grown and learned I have become less interested in knowing how I should act and become more focused on understanding the rationale behind the behavior of others.

During the two years I spent teaching in a public, urban, middle school, trying to understand the process of moral decision making increasingly intrigued me. While I was there I was repeatedly watched people face ethically challenging situations. The students with whom I worked often acted inappropriately. For example, fights were frequent occurrences and I was often called upon to mediate. Through these discussions and other experiences I made some observations about adolescent moral decision making. The responses, of the students both verbal and physical to different situations tended to fall

into one of two categories: ***emotional*** or ***learned***.[1] There are many lines that are often crossed between the two groupings, however the distinctions between them are clearly seen when they are viewed separately.

***Emotionally Motivated Moral Decision Making***

Example:

Teacher: "Why did you pinch her?"
Student: "She took my pen."
Teacher: "Did pinching her get you your pen back?"
Student: "No."
Teacher: "Why did you do it then?
Student: "I don't know. I was mad."

In the above example the student justified his actions by an immediate emotional response. In this case, I found that students seemed to know that they acted inappropriately, but their impulses got the better of them. These students needed to be and could have been taught how to better control themselves in order to correct and improve their behavior.

For the most part emotionally motivated decisions are not rationally contemplated and tend not to follow any rigorous moral guidelines. They are 'heat of the moment' choices, actions taken without thought. When the players in these types of decisions reflect upon their behaviors they often realize that they were inappropriate or poorly chosen. If they were to be in the same situations and took the time to think before acting, the outcomes might be different.

[1] These categories are obviously generalizations and the lines between them are often blurred. Adolescents may fall into either grouping depending upon the situation in which they face. The terms *emotional* and *learned* are labels that I have applied.

*Learned Moral Decision Making*

Example:

Teacher: "Why did you hit him?"
Student: "He hit me first."
Teacher: "Did hitting him back make the situation better or worse?"
Student: "Worse, but I have to fight back. My mom says don't let nobody hit me."

Students who followed this example acted upon lessons they had been taught by peers, parents, family members, or religious traditions.[2] For them, the solution to the problem was not as clear. I, as the teacher, needed to understand who was teaching these ideas and why they were being taught. The answers to these questions shaped how and if I could respond. If the students learned behaviors from their peers, my intervention was much less complicated than had they come from another source. However, if the students explained their actions by what their parents or culture taught them, then I had to tread very carefully, lest I cause insult to the family or community[3].

Learned moral decisions stem from internalized values. Rather than acting on their 'gut' response, students draw upon their personal resources, which stem from lessons learned. Unfortunately, the moral messages parents or cultures try to impart on children can be interpreted incorrectly, resulting in misconceptions that lead to improper behaviors. An individual's internal resources are critical because they are not only the rationale for the behaviors, but also are the foundations of moral character development.

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[2] This is not to say that all learned moral decisions are negative responses.

[3] I had to judge whether or not it was better to correct what I perceived as inappropriate behavior or defer to cultural differences and the rights of parents. I had to be careful not to insult the community, culture or parents by not respecting their boundaries. I also had to remember that I, as a white Jewish female was a minority among a minority group (mostly Hispanic and African American.) It was important that I remembered to distinguish my heritage and values from theirs.

***Lessons I Learned***

These situations and my experience in a middle school setting taught me two very important lessons. I learned that the ability to make moral judgments does not necessarily lead to moral actions. One can distinguish between right and wrong in the abstract, yet when the moment to act arrives, he/she is faced with many more factors than pure moral judgment. These factors may include consideration of peer opinions, defensive mechanisms, and instincts. Although nature plays a part, the lead role in the play of moral behavior belongs to nurture.

I also learned that while I may think that I know and understand my own behavior, I must constantly reflect and consider the implications of my decisions. It would be naïve or arrogant for me to think that because I choose to act in certain ways that I can always expect others to do the same. As a teacher, I am also a student. I will learn from my experiences, encounters, society and most especially my pupils. I (as I believe we all are) am a learner of morality and will never finish my studies.

Aside from understanding myself, what I truly need to comprehend is the behavior of others, especially those within the communities with which I hope to work and live. I want and need to understand what Judaism says about morality; how Jewish views on morals are similar to and different from secular views; what Jewish thought believes about the ability to teach morality; and how one's moral development and education cad and does influence his/her behaviors.

Before I can begin to find factual answers to my questions, I need to make clear my own thoughts on the issues of moral development and education. My experiences in

education have taught me that every student has a unique style of learning.[4] Some students need visual cues in order to learn while others need oral signals; some are kinesthetic learners and use their bodies to express themselves while others use words; and some are logical or mathematical thinkers while others are more spatially aware. "It should be possible to identify an individual's intellectual profile (or proclivities) at an early age and then draw upon this knowledge to enhance the that person's educational opportunities and options."[5] How do I, as an educator, reach each and every one of these types of learners and provide them with all of the opportunities they deserve? Philosophers from the time of Plato to the present have been trying to find the answer. I believe that there are distinctive Jewish responses to this question, especially in regard to moral education.

Students with each of these styles exist in every classroom. They must learn to adapt to the situations they face in different classrooms as their teachers learn to adjust their lessons to meet the combination of needs in front of them. Just as each student has his own learning style, so to does she have her own method of moral decision making. I do not think that there is a single factor that can be attributed to being responsible for moral actions. Rather, every circumstance calls upon a variety of resources[6] within each individual. I view all people as unique moral agents, choosing to respond to situations based on the combination of ways that their morality develops.

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[4] Howard Gardner, a prominent educational theorist, terms these styles "intelligences" and has written extensively about the "multiple intelligences" humans possess. (See the Resource List on page 78 for sources on this topic.)

[5] Gardner, Howard. Frames of Mind: The Theory of Multiple Intelligences. (New York: BasicBooks, 1983.) Page 10.

[6] Resources may include religious beliefs, personal experiences, peer/family influence, etc.

Morality is complex, involving history, culture, emotions, intellect, genetics and environment. For example, when faced with a dilemma as to whether or not to break the law, one might turn to her religious beliefs, while another person might look to the lessons taught to him by his parents or other role models.[7] When one thinks about how to act in a given situation he is often confronted by conflict moral arguments provided by parents, peers, circumstance, culture, and religion.[8] The true dilemma might not be the situation itself, but rather determining which voice to heed. Ethical behavior can and ought to be taught by teaching individuals to think and act through a moral lens.

What is a moral lens? In simple terms, it is what one uses to view ethically challenging moments and determine how to act. While sunglasses tint or change the colors of what we see, a moral lens shades of focuses our responses and our actions in various situations. Unlike sunglasses, however, a moral lens does not only look outward, but it looks inward as well. It is, in a sense, a mirror through which one can see him/herself in an ethical light or context. It shapes not only what we see, but also how we feel and how we act. A moral lens cannot be removed, but it can be adjusted. It can grow stronger or weaker through moral and ethical education or a lack thereof. This type of education must begin by understanding how morality develops.

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[7] One scenario in which this type of dilemma has emerged is the "Heinz Dilemma" proposed by Lawrence Kohlberg. In his hypothetical situation, Kohlberg asks if it is Heinz; a man whose wife will die if she does not receive the necessary medicine, which he cannot afford; should steal the drugs from the pharmacy or let his wife go without them.

[8] For example, in the Heinz dilemma, a man must choose between stealing to get medication for his dying wife or letting her go without the medication because he cannot afford it. Jewish law takes a very clear stance in this instance; if it is necessary to save a life, all other laws may be nullified. This value of "*pikuakh nefesh* where a life is at stake" stems from the teachings of the Rabbis who said "You shall live by them [the laws], and not die by them." (Yoma 85b.)

# Part 1:
# Becoming Moral Educators

From among the secular theorists, at least four theories on moral development can be identified. Five of the most prominent and worthy of consideration are the theories of Jean Piaget, Lawrence Kohlberg, Carol Gilligan, Erik Erikson and Robert Coles. Each theory has merit of its own, however, when viewed together they provide a spectrum into which all moral behavior may be explained. The ideas of each theorist need to be viewed individually to understand how they fit together to form this spectrum.

***Jean Piaget***

Jean Piaget, a renowned Swiss psychologist, was the first to study cognitive development and children's views on morality. In conducting his research, Piaget studied children between the ages of five and thirteen, including his own children. He questioned them about the rules of the game of marbles, the differences between right and wrong, and the consequences of behavior. Piaget focused his work on the judgments children chose to make rather than on their actual behavior.

The theory behind Piaget's research was that "All morality consists of a system of rules, and the essence of all morality is to be sought for in the respect which the individual acquires for these rules."[9] Using his research to prove this point, Piaget came to the conclusion that there are two overarching stages of moral judgment, the *practice of rules* and the *consciousness of rules.*[10]

The first stage of morality usually applies to children between the ages of five and ten and has been referred to *Heteronomous morality.* Webster's dictionary defines

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[9] Piaget, Jean. The Moral Judgment of the Child. (New York: Free Press Paperbacks, 1997.) Page 13.
[10] See Chart on page 84.

heteronomous as "subject to external controls and impositions."[11] Appling this definition to the term, a child in the stage of *heteronomous morality* believes that rules come from an outside authority. Regardless of who the imposing authority is, be it a parent, a teacher, or God, the child finds the rules as unchangeable, strict and mandatory. For example, when a child in one of Piaget's studies, Geo (aged six), was asked to explain why there are not different ways to play the game of marbles, he said, "because God didn't teach them."[12]

The moral understanding of children in Piaget's *practice* is limited in two ways. The insistence of parents that children follow rules promotes a respect for the rules and those that enforce them that is not questioned. Children at this age also are held back by their lack of cognitive maturity. They tend to be self-referential and believe that everyone sees the rules in the same way. Punishment, for this group, is based on consequences rather than on intent. For example, a person who breaks three glasses by accident deserves to be punished more harshly than one who breaks one glass on purpose. This stage is characterized by realism and superficiality in that children understand rules to be a fixed part of reality, not something that can be changed. These children cannot fully grasp the concept of morality or internalize their habits.

The *consciousness of rules,* the second overreaching phase of Piaget's theory is a more cognitive, independent stage. Once children reach the age of about ten (give or take a few years) they begin to transition into an *autonomous morality*. As they separate from their parents, children see that people can come from different perspectives. As

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[11] Webster's Ninth New Collegiate Dictionary. (Massachusetts: Merriam-Webster Inc., 1991.) Page 568.
[12] Piaget, page 59.

they become more conscious of the world around them, children begin to understand and apply the concept of fairness. Moral cooperation at this stage, although accompanied by fairness, is begun with an idea of reciprocity. Children at first help others so that they will in turn be helped ("I'll scratch your back if you scratch mine") and gradually move toward the biblical ideal of "love your neighbor as your self." The concepts of reciprocity and fairness are results of an increased awareness.

In addition to beginning to formulate their own ideas, children at this stage start to view rules as flexible, socially agreed upon ideals that can be changed. "A rule becomes the necessary condition for agreement. 'So as not to be always quarrelling,' says Ross, 'you must have rules and then play properly [stick to them].'"[13] This understanding leads to a change in views on punishment. They believe that punishment should fit the seriousness of the transgression or be a consequence of it. This stage is classified by a shift from egocentrism to equality and fairness.

Young children live in a world of deference to authority and rational behavior. As they enter adolescence, they begin to rely less on others and begin to make decisions for themselves. It is this understanding that Piaget applied to develop his two stage theory of moral development. He came to the conclusion that as children develop cognitively and socially, they develop morally as well. While in both stages children experience growth, it is in the second, autonomous, stage that the most significant changes occur.

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[13] Ibid., page 71. (Ross is an eleven year old child in one of Piaget's studies.)

***Lawrence Kohlberg***

Piaget's theory, although valuable, was not complete according to the views of Lawrence Kohlberg. Kohlberg, a prominent developmental psychologist, also focused much of his research on the development of moral judgment. Through his work, based upon studies of children, especially boys, and their responses to various dilemmas, he explained the emergence of moral reasoning to be a three-leveled, six-staged process.[14] The ages in which one experiences these stages were not critical to Kohlberg's work, rather he viewed them to as a process through which one moves when developmentally ready. What is crucial to note, however, is Kohlberg believed that once a stage has passed, it cannot be revisited.

The first level of Kohlberg's theory is *preconventional moral reasoning*. It is a time when judgments are based on needs and perceptions. Stage one carries the same name as Piaget's first stage, *heteronomous morality*.[15] In this stage, choices are made based upon the potential consequences and rules are obeyed in order to avoid punishment. Children do not consider the reasons behind behavior nor can they identify with the emotions and rights of other people. "The primitive nature of this stage makes it dysfunctional even among preadolescents. Almost all children develop the capacity for at least some stage 2 reasoning."[16]

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[14] See chart page 85.
[15] This stage has also been referred to as *punishment-obedience orientation*.
[16] Reimer, Joseph, Diana Pritchard Paolitto and Richard H. Hersh. Promoting Moral Growth: From Piaget to Kohlberg, Second Edition. (Illinois: Waveland Press, Inc., 1983.) Page 67.

The second stage of moral judgment according to Kohlberg is *personal reward orientation.*[17] It is classified by individualism, instrumental purpose and exchange. As in Piaget's second stage, right behavior is determined by fairness and reciprocity. "Fairness primarily involves everyone's getting an equal share or chance"[18] and reciprocity likewise follows the same rationale. The main motivation for behavior is still to pursue one's own needs; yet there is also a recognition that each individual has personal interests to look after and therefore the term "right" relative to those interests. This concept of the relativity of proper behavior bridges into stage three.

Entering into stage three brings one into the second level of Kohlberg's theory, the *conventional moral reasoning* level. This is when the expectations of law and society begin to be considered. Moral judgments at this level are based on the approval of others, traditional values, loyalty, societal laws, and familial expectations. Rather than focusing solely on themselves, the preadolescents and adolescents shift to consider the interests of others. This level, though developed during preadolescence, dominates adolescence and continues for many into adulthood.

Stage three, is classified by the relationship between one individual and another and is referred to as the *good boy – good girl orientation.* "'Being good' is important and means having good motives, showing concern for others. It also means keeping mutual relationships such as trust, loyalty, respect and gratitude."[19] Behavior is motivated by the desire to gain affection and approval of friends and relatives. Relationships between

[17] Also called *instrumental purpose orientation.*
[18] Reimer, page 69.
[19] Ibid., page 59.

individuals can be maintained at in stage three; however, relationships on a societal level cannot be adequately handled until one moves on to stage four.

Moral judgment moves from a interpersonal relations to a more generalized or shared focus in the fourth or "*law and order*" stage of Kohlberg's theory. In this stage, "a person takes the perspective of the social system in which he participates: his institution, society, belief system, and so on."[20] Agreement with the beliefs of the society is not a requirement, rather it is the ability to recognize and reason with the perspective of the society that is important. Right is defined by meeting commitments, obeying the laws and contributing to the society or group. This last stage of the conventional level is limited in that it does not allow for disagreement with laws that pertain to basic human rights due to the desire to maintain social order.

The third level, *postconventional moral reasoning*, is when individuals no longer unconditionally accept the laws and rules of society. Morals are described by abstract principles and values that are applicable to all societies and situations. There is little data to support Kohlberg on this level making it difficult to validate and thus it has become a source of controversy among moral philosophers.

In the *social contract orientation* stage, five, law and rules become malleable. Individuals at this stage "can imagine alternatives to their social order, and they emphasize fair procedures for interpreting and changing the law when there is good reason to do so."[21] Free will and open participation in society are characteristics of this stage. Laws are seen as essential to the welfare of the community because of their power

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[20] Ibid., page 74.
[21] Berk, Laura E. Child Development: Fifth Edition. (Massachusetts: Allyn & Bacon, 2000.) Page 494.

to serve the needs of the most number of people. Right is defined by what is in the best interest of the group, a sense of obligation, and the protection of all people's rights.

The lines between the fifth and sixth stage of this theory are often blurred. This lack of distinction is to the point where the existence of the final stage as separate from stage five has been called into question. *Universal ethical principle orientation*, stage six, characterizes right as "following self-chosen ethical principles. ... Principles are universal principles of justice: equality of human rights and respect for the dignity of human beings as individuals."[22] These principles, which apply to any society or institution, are held by individuals at this level are rational and feel a sense of personal commitment to them. The uncertainty surrounding this stage comes from the fact that it is considered the ideal expression of moral judgment and therefore it is difficult, if not impossible to observe.

Kohlberg's six stages theory is a comprehensive and generally accepted set of guidelines for the development of moral judgment. The objections that arise are typically attributed to one of three issues: the question of stage six being truly separate from stage five as mentioned above; the fixed nature of the theory (once an individual passes through a stage or level, he cannot return to the earlier stage); and the limited scope of subjects (boys) studied as the basis for the theory. This last factor is was so problematic to one psychologist in particular that she wrote a counter theory in response.

[22] Reimer, page 61.

*Carol Gilligan*

Carol Gilligan, psychologist and author, was a research assistant for Lawrence Kohlberg. She agreed with his stage theory of moral development, but disagreed with his analysis and application of it. Prompted by these disagreements, Gilligan put forth a theory of her own.

The main focus of Gilligan's work was on women. Kohlberg's study found that males tended to fall into a higher level of moral development than women. Gilligan, in an effort to prove that women were not morally inferior, studied women and the processes by which they made significant life decisions. She concluded that the morality of women centers on caring.[23]

Gilligan's concept of a "morality of caring" is founded on the notion that women determine what is "right" based on what is caring rather than what is allowed by the rules. Women focus on connections among people and an ethic of caring while men concentrate on separation and justice. Women are not inferior to men because of this; they are different.

According to Kohlberg's scale, most women remained at stage three, (the good boy – good girl orientation), never moving beyond the conditional level. Gilligan countered this by arguing that women develop interpersonal relationships through which they find their "moral voices." Moral voices focus somewhat on justice, put concentrate on responsibility and caring. As they grow, they pass through three stages, transitioning from selfishness to truth. Gilligan's three-stage theory is similar to Kohlberg's in that

[23] See chart page 86.

what Kohlberg labels levels Gilligan refers to as stages. These theories diverge in the explanation of the stages and how one progresses through them.

The first stage of Gilligan's theory is the *preconventional stage*. This stage is classified by care for oneself and one's personal needs. The goal of this stage is individual survival. As a woman in this first stage, told Gilligan, "I think survival is one of the first in life that people fight for. I think it is the most important thing... Preservation of oneself, I think is the most important thing. It comes before anything in life."[24] In the first stage, women take care of themselves before considering others.

In order to move from the first to the second stage, a woman needs to make a transition from selfishness to responsibility. "Since this transition signals an enhancement in self-worth. It requires a conception of self that includes the possibility for doing 'the right thing,' the ability to see in oneself the potential for being good and therefore worthy of social inclusion."[25] To fully complete the transition, a woman needs to accept societal values and view survival as being dependent on others.

Where in the first stage selfishness was accepted, it is now rejected. A woman in the second, *conventional*, equates goodness with caring for others. She is concerned with societal acceptance which comes with the adoption of an "ethic of caring." Self-sacrifice is comes into play because it accompanies the accommodation of the needs of others. A woman needs to find a balance between exerting her own voice and allowing herself to hear the voices of those around her.

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[24] Gilligan, Carol. In a Different Voice; Psychological Theory and Women's Development. (Massachusetts: Harvard University Press, 1993.) Page 76.
[25] Ibid., page78.

The final stage cannot be reached until another transition is completed. This change is a move from goodness to truth.

> The transition begins with reconsideration of the relationship between self and other, as the woman starts to scrutinize the logic of self-sacrifice in the service of a morality of care... the woman begins to ask whether it is selfish or responsible, moral or immoral, to include her own needs within the compass of her care and concern. This question leads her to reexamine the concept of responsibility, juxtaposing the concern with what other people think with a new inner judgment.[26]

A woman needs to figure out how to distinguish her voice from that of others before acting. Her judgments are based in part on this recognition and even more so on honesty.

The final stage of Gilligan's theory is the *post conventional stage*. A woman in this stage defines goodness as a balance between herself and others, but her focus is on truthful encounters. Her "morality of action is assessed not on the basis of its appearance in the eyes of others, but in terms of the realities of its intention and consequence."[27] In other words, a woman in this stage considers all the possible outcomes then chooses a course of action that will cause her and others the least amount of hurt. This type of forethought is based on and results in relationships are interdependent and nonviolent.

Gilligan, responding to what she saw as the biased, male-centered work of Kohlberg, has challenged the idea that there is more than one dimension of moral growth. Kohlberg viewed moral development as progressive, nonreversible process based on rules and principles. Gilligan countered this by connecting moral decision making to concerns about the self and the social environment in which the self lives. Movement through the stages is due to changes in the sense of self rather than changes in cognitive ability. The involvement of a woman's self-concept, connections to others, and ethic of

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[26] Ibid., page 82.
[27] Ibid., page 83.

caring in her moral development do not make her morally inferior to men, simply different than them.

***Erik Erikson***

Another person with a learned theory of moral development was Erik Erikson. Erikson, a German born psychologist, is most remembered for his eight-stage theory of psychosocial development.[28] At each stage in this theory an individual acquires new skills and attitudes that make him/her a more active, contributing member of society. Erikson's research and studies of children and Native Americans led him to the realization that development cannot be properly evaluated without first understanding the competencies valued needed and valued by society. What is considered 'normal' development in one community may not be in another. (For example weaning an infant by the age of six months is expected in some societies, while others view it as abrupt and premature.) Erikson believed his stage theory to be generally accurate, but he recognized that it might vary depending on the culture to which it is applied.

Erikson's work did not end with his psychosocial stage theory. He also articulated a theory on moral and ethical development. This theory is based on the notion that morals and ethics are not interchangeable terms. Instead he considered them labels for two different levels of value development.

> "It is clear that he who knows what is legal or illegal and what is moral or immoral has not necessarily learned thereby what is ethical. Highly moralistic people can do unethical things, while an ethical man's involvement in immoral doings becomes by inner necessity an occasion for tragedy."[29]

This contrast between morals and ethics serves as the basis for Erikson's theory.

According to Erikson, morals are codes for behavior that are based on trepidations rather than convictions. He suggested that one consider "*moral rules* of conduct to be

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[28] For a detailed outline of Erikson's eight stages, see chart on page 87.

[29] Coles, Robert, ed. The Erik Erikson Reader. (New York: W. W. Norton & Company, Inc., 2000.) Page 447.)

based on a fear of *threats* to be forestalled. These may be outer threats of abandonment, punishment, and public exposure, or a threatening inner sense of guilt, shame, or of isolation. In either case, the rationale for obeying a rule may not be too clear; it is the threat that counts."[30] This definition parallels Piaget and Kohlberg's early stages of moral development in that choices are made based on external forces and consequences rather than internal motivations.

Personal convictions, on the other hand, form the rationale for ethical behavior. Erikson "would consider *ethical rules* to be based on *ideals* to be striven for with a high degree or rational assent and with a ready consent to a formulated good, a definition of perfection, and some promise of self-realization."[31] In other words, one chooses to act in an ethical manner out of a desire for self-improvement as well as for the betterment of society. Theses principles are based on reason and are chosen rather than coerced. Kohlberg and Gilligan would place Erikson's view on ethics into their latter stages of their scales of development.

Morals and ethics develop in accordance with Erikson's stage theory. As morals require a lower level of psychological maturity than ethics, they are developed during early or childhood stages. Ethics require greater intellect and therefore tend not to emerge until adulthood. One does not simply jump from following moral rules directly to following ethical rules. He must first enter a period of transition that takes place during adolescence.

Adolescence is a time where one moves from being a child, not only in a physical sense but in a psychological one as well. It is a period of uncertainty and identity

[30] Ibid., page 447.
[31] Ibid., page 447.

building, so therefore it is no surprise that the progression from morals to ethics is not solidified at this point. Only after formulating personal views on the notion of 'good' or 'right' behavior, can one begin to comprehend universal ideas on these principles. The shift to an acceptance of broader ideas and influences are what classify the shift from morals to ethics.

The move from one modality of thinking is not always a direct route. Erikson's explanation of the transitional period is consistent with his classification of adolescence as a period of identity search and "role confusion."[32]

> The adolescent learns to grasp the flux of time, to anticipate the future in a coherent way, to perceive ideas and to assent to ideals, to take – in short – an *ideological* position for which the younger child is not cognitively prepared. In adolescence, then, an ethical view is approximated, but it remains susceptible to an alternation of impulsive judgment and odd rationalization.[33]

It is only when one emerges from adolescence that he fully and more permanently embraces an ethical sensibility.

Erikson's theory on moral and ethical behavior does not follow its own set of stages; rather it follows the path outlined in his eight-stage theory of all types psychological development. Stages one through four are generally the periods in which one follows a set of moral rules. Stage five is the adolescent transitional period and stages six through eight are the time where one would adopt ethical rules for behavior. The maturation from one stage to the next, and from morals to ethics is a slow process and is one that some individuals never complete.

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[32] See Chart of Erikson's Eight Stages of Development page 87.
[33] Coles, page 450.

***Robert Coles***

Robert Coles, a child psychiatrist and Harvard University Professor, is best known for his studies of the lives of children. Not only is the information he has uncovered unique, but the process by which he did so is as well. Coles examined the processes through which children make political, spiritual, and moral decisions by listening to their stories. Unlike his predecessors, Coles was not concerned with numerical or statistical data, rather he focused on the narratives themselves. This methodology has been referred to as 'documentary child psychology.'

The results of Coles' studies are published in books that do not provide overarching generalizations. Instead he uses the words of the characters to convey his messages. He believed that people's stories speak for themselves and therefore need little to no interpretation. Despite the fact that Coles does not always do it himself, there are conclusions that can be drawn from his research. One area in which this is especially true is that of the development of *moral intelligence* in adolescents.

What is *moral intelligence*? Coles defines it by saying, "Moral intelligence has to do not with the intellectual capacity to discuss moral matters in a classroom or to study them, but moral intelligence ... means how we behave. It's moral behavior tested by life, lived out in the course of our everyday experience."[34] In other words, moral intelligence is a combination of Piaget's concept of moral rules[35], Kohlberg's notion of moral judgment[36], Gilligan's premise of an ethic of caring[37], and Erkison's moral and ethical

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[34] Gergen, David. Basic Humanity: February 21, 1997Newshour Interview with Robert Coles Transcript. New York: MacNeil/Lehrer Productions, 2003. http://www.pbs.org/newshour/gergen/february97/coles_2-21.html

[35] See page ?

[36] See page ?

stage theory.[38] To be morally intelligent, according to Coles, is to have a conscience that can continue to be strong and alive despite the many challenges it faces throughout life.

Moral intelligence does not just happen. It needs to be encouraged and cultivated through education and experience. Unfortunately, that is not always an easy task. How can a teacher encourage lived experiences and moral development? Coles says the only way to do this is by example. "Any lesson offered a child in an abstract manner that isn't backed up by deeds is not going to work very well. We live out what we presumably want taught to our children. And our children are taking constant notice, and they're measuring us not by what we say but what we do."[39]

One of the reasons for teaching by example, aside from its pedagogic effectiveness, is that it provides support and solutions to the questions children are constantly seeking to have answered. Coles believes these questions arise directly from human nature. He says, "we're the creature of awareness; we're the creature of language; and we're the only creature on this planet, maybe in the whole universe, who asks why, who wonders, who knows life is limited, and that we will someday die, and this awareness is a fundamental I think moral aspect of ourselves."[40] Children, in particular, ask the 'why' questions because they are hungry for moral guidance.

This element of human nature became readily apparent to Coles in the course of his studies and his work with patients. A ten-year-old boy, suffering from leukemia, whom Coles was counseling, taught Coles of the strong need all children have for moral direction. He learned "a lifelong lesson: that children very much need a sense of purpose

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[37] See page ?
[38] See page ?
[39] Gergen, David. http://www.pbs.org/newshour/gergen/february97/coles_2-21.html
[40] Ibid.

and direction in life, a set of values grounded in moral introspection – a spiritual life that is given sanction by their parents and others in the adult world."[41] While children may need this, they do not always know it and are not always willing to accept it.

Adolescents comprise one such group that yearns for moral attention and guidance but are hesitant to admit it. Children at this age look everywhere for cues on how to dress, speak and act. They are in a period of emotional and psychological turmoil.

> Psychology abhors a vacuum, craves a social, a cultural, and ultimately, a moral vocabulary, as teenagers (and we who are their parents, or teach them, or work with them as doctors, or observe and write about them) surely know. Thus, the importance of the music, the clothing, the language, the food, the reading, the movies, the television programs that as so-called 'youth culture' embraces.[42]

In order to counteract the influences of all of these external forces, parents, teachers, and youth workers need to find ways to get their messages across without making the adolescent feel as if he is acting inconsistently with the predominant culture.

They essential element in reaching adolescents is to be able to communicate with them. Many parents told Coles of their struggles to have their children truly 'hear' what they have to say. Teenagers are often faced with lectures or talks from their parents. Much of what is said during these times is often lost because the children do not want to be there and hence do not pay attention or 'hear' what is being said to them. Anna Freud, one of Coles' mentors and teachers, offered some guidance on this matter. She said:

> I do feel that if we make the effort to indicate that we are not the policeman and the judge, and not the ones with whom they've already fought, and not the ones they are *looking* for a fight, but are like them in some way, have known at least some of what they are experiencing, the loneliness, and sincerely want to be in

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[41] Coles, Robert. The Moral Intelligence of Children. (New York: Plume, Penguin Putnam Inc., 1997/8.) Page 136

[42] Ibid., page 136.

> touch with them, want a *connection* with them in a way that might be useful, helpful (whatever the right word is here!) – then that might well (often does) happen.[43]

In other words, parents and teachers need to talk with adolescents, not at them, in such a way as not to make them feel threatened. In this regard, parents must also realize that there are times when they will not be the ones to whom their children turn for moral guidance. This is acceptable; provided that they are receiving the direction they need from another reliable source.

Adolescents eventually come to recognize their need for assistance in moral matters. Despite their grumbling that parents or teachers are 'too old' or 'too out of touch' adolescents do desperately want an older person on whom they can depend.

> They are struggling hard to figure out how to behave, what to do, and why; they are interested in obtaining for themselves certain credible moral fundamentals – a set of values that strike them as convincing and that, they hope, will give them some reliable and worthy direction. They seek, to put it differently, a kind of moral companionship from an adult or two, be the older person a parent, a teacher, a relative, a friend's kin – whomever they can find who is ready to 'level' with them.[44]

The person that an adolescent does finally decide to turn to has a difficult job. She has to be candid and honest without revealing more than is appropriate; she needs to identify with the teenager while still being able to remain objective in dispensing advice; and perhaps the greatest challenge, she has to compete with the popular culture.

Coles speaks at length about what adolescents need in terms of developing their moral intelligences. The two main ingredients he sees as necessary are a ready and reliable 'moral guide' and positive role models to follow. He cautions these guides and models that "*moral reasoning is not to be equated with moral conduct*" and "there is only

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[43] Ibid., page 149.
[44] Ibid., page 162.

so much that any of us can do."[45] To be a moral instructor means to teach not only how to think in moral terms but to act in them as well. The rest is left in the hands of the individual.

Coles hesitates to provide universal advice or guidelines, instead he offers narratives through which individuals can learn. He does not articulate stages of moral development or procedures because he believes that every individual develops in his own way. The only general principle Coles offers is to learn by the stories the narratives teach. The experiences of oneself and others are invaluable moral teaching tools.

Each of the five psychologists provides insight into the moral development of adolescents. Their theories, while useful in the abstract, can be better understood when viewed in conjunction with the behaviors of a specific individual. As Jewish educators, one of our goals is to help Jewish adolescents develop moral lenses. The stories of Joseph and Rebecca offer a view into the behavior of biblical adolescents. The following is an examination of each of their actions both in abstract and through the eyes of each of the theorists. Although the stories of these two teenagers took place thousands of years ago, their experiences and behaviors are not so different than those of teenagers today.

[45] Ibid., page

# Part 2:
# Lessons from Tradition

**Joseph: The Narcissist**

Joseph, a boy of seventeen[46] was the favorite son of Jacob. Joseph held such an important place in Jacob's heart because he was the son of Rachel, Jacob's true love. "Through young Joseph, Jacob lived his youth again/Loved him, praised him, gave him all he could."[47] Jacob wanting his son to have what he was lacking, paid Joseph more attention than his brothers, exempted Joseph from some of the tasks they has to complete, and gave Joseph an "כְּתֹנֶת פַּסִּים, ornamented tunic" which he wore with pride. The special status awarded to Joseph did not gain him favor among his brothers.

Joseph's ten older brothers were extraordinarily envious of him. These feelings stemmed in part from the treatment Joseph was given; in part from Joseph's arrogance and narcissism; and in part because of a grudge carried over from a previous generation. "The rivalry between Joseph and his brothers was largely a sequel to the jealousy between their mothers, Rachel and her sister Leah. Jacob's great love for Rachel, who had died while giving birth to Benjamin, was now transferred to her son Joseph." [48]

Another factor influencing Jacob's attitude toward Joseph, were his memories from his own youth. Jacob, the second-born, but favorite son of his mother, Rebecca, was in a constant rivalry with his brother, Esau, their father's favorite. Jacob had to deceive his father in order to receive the birthright he deserved. Jacob did not want Joseph to have to subject himself to the same trickery. He therefore openly granted

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[46] Genesis 37:2 states "יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו" "At seventeen years of age, Joseph tended the flocks with his brothers..."

[47] Rice, Tim and Andrew Lloyd Webber. "Jacob and Sons" from Joseph and the Amazing Technicolor Dreamcoat. California: MCA Records, 1974.

[48] Simon, Uriel. Joseph and His Brothers: A Story of Change. (Ramat-Gan, Israel: The Lookstein Center, 2001.) Page 6.

Joseph preference and importance. "Like many parents, intent on saving their child from their own hardships, who try to use their authority or wealth to help him or her avoid the obstacle course that they themselves had to endure, Jacob was determined to guide Joseph to his birthright painlessly and effortlessly."[49] What Jacob did not realize, however, was the very hardship he was helping Joseph to avoid; he was placing on his other sons.

Joseph flaunted his uniqueness and importance to his brothers, inciting their jealousies. He wore his כְּתֹנֶת פַּסִּים, ornamented tunic[50] and recounted his dreams of greatness to his brothers. Joseph dreamt that:

> וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיָן לַאֲלֻמָּתִי׃
>
> There we were binding sheaves in the field, when suddenly, my sheaf stood up and remained upright; then your sheaves gathered around and bowed to my sheaf.[51]

The hatred and resentment felt by the brothers was ignited by this dream and fueled as Joseph told them of his second dream in which

הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי the sun, the moon, and eleven stars were bowing down"[52] to him.

The brothers were so incensed by the dreams because of their interpretation and their personal implications. The bowing sheaves and stars signified that the brothers were inferior to Joseph and would have to pay him the respect given to a person of higher status or authority. The hatred the brothers felt was not only due to the interpretations but also because of the egocentricity Joseph displayed as he told his stories. Joseph's

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[49] Ibid., page 7.
[50] Unless otherwise noted, all translations are taken from: JPS Hebrew English Tanakh. Pennsylvania: Jewish Publication Society, 1999.
[51] Genesis 37:7
[52] Genesis 37:9

narcissism was a clear reflection of his adolescence, his immaturity and his 'naked' ambition.

Egocentricity, selfishness and arrogance are typical character traits during adolescence. These traits are often ways teenagers mask an emotional problem such as depression or a need for attention. Joseph was no exception to this. Being the favorite child and a dreamer was a lonely place. Despite the fact that his father adored him, Joseph craved recognition from his brothers. As he tells his dreams and flaunts his coat, Joseph is seeking acceptance from his peers.

> The Torah portrays a bittersweet lesson about the loneliness of pride as it recounts for us the story of Joseph's character and the events of his life. ... Yet Joseph becomes increasingly isolated from his own kin, for he needs to feel preeminent. He needs to belittle his brothers in order to glorify his own talents, to stand out. ... Joseph thinks that if he invents a false and glamorous image of himself, the world will recognize his worth. Even more pitiful, he feels compelled to put others down in order to be noticed and appreciated.[53]

The attention paid to Joseph by his father was appreciated, but it was not all that Joseph needed. The position of favorite son was a lonely place for Joseph. He wanted his brothers to notice and accept him. "The seventeen-year-old youth did not seek his brothers' love; what he wanted was their recognition of the greatness for which he was intended by his father and by God."[54] Unfortunately, in his efforts to achieve this goal, Joseph chose tactics that produced the opposite result. His intent to become closer with his brothers yielded Joseph the opposite result as his actions only served to push them further away.

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[53] Artson, Rabbi Bradley Shavit. The Bedside Torah. (New York: Contemporary Books, 2001.) Page 61.
[54] Simon, page 7.

Joseph's narcissistic attitude led him to believe that his brothers would want to hear about his dreams of greatness. He believed these dreams were of utmost importance as they were divine province, God's way of telling him what he was to become. He expected that his brothers would accept this gift of his and would readily listen to what he had to say. Joseph's dreams, in addition to being about his desire for power and attention, were a look into what was going to occur in the future. The sheaves and stars that were bowing to Joseph were foreshadowing when his brothers would be before him asking for his help. Although the authority he had in his dreams was not to come to him until the future, Joseph felt that his brothers ought to treat him as though he already had what was to come to him later.

It is important to remember that Joseph was seventeen years old as he was having these delusions of grandeur. A closer examination of his conduct shows that it was a not so extraordinary, indeed remarkably age appropriate, expression of Joseph's adolescence and the behavior he was displaying was appropriate for a child of his age. Adolescents desire attention and if they are not getting what they need in reality they might dream about it. Also, considering the amount of attention and special treatment he was given by his father, it is not a surprise that Joseph thought others would be serving him. His actions, though undesirable, were what it to be expected of an attention seeking teenage boy.

Joseph's troubles are not unlike what many teenagers face in modern society. Although Joseph was not a contemporary of modern theorists, elements of his behavior as an adolescent resonate with actions they typically ascribed to adolescents. There is no way to know for certain how the theorists would analyze Joseph's behavior but there is

an element of timelessness that can help inform our study. The following is a projection of what a moderated discussion might have been like between Jean Piaget, Lawrence Kohlberg, Carol Gilligan, Erik Erikson, and Robert Coles had they come together to discuss Joseph and his behavior.

*Facilitator:* *Let's start by discussing Joseph's behavior. Why don't you each briefly describe his actions?*

*Piaget:* Young Joseph is acting as though he is the center of the universe. He prances around in his colored coat telling of his dreams seeking to gain the attention of those around him. He is demonstrating concrete behaviors in an attempt to achieve an abstract concept. Joseph's displays of his coat and subsequent retelling of his dreams are his method of trying to gain love and affection from his brothers.

*Kohlberg:* Jacob gave Joseph the coat to show him that he was dearer to him than his other sons. Joseph takes this symbol of his status and wears it into the fields where is brothers are working. The brothers, already upset that Joseph is not helping them because he is too busy recalling his dreams, only become further incensed by this display. Joseph is acting out of his own self-interest, paying no regard to those around him.

*Gilligan:* I agree; Joseph is looking out for his own interests. For the most part does what he wants to, when he wants. He will listen when his father asks something of him, but certainly not his brothers. As far as they are concerned, Joseph is really only interested in belittling his brothers and reporting all of their misdeeds to their father.

*Erikson:* Yes, Joseph is looking out for himself, but I think there is more to it than that. He seems to be afraid of something. Joseph tends to stay close to his father, lest he lose him or his status as favorite son. When Joseph is sent to work with his brothers, he eagerly runs home to tell their father of all of their transgressions. His tattling is a result of fear, not a desire to cause trouble.

*Coles:* Exactly. Joseph, rather than simply helping his brothers, "brought bad reports of them to their father."[55] Even though he knew he was his father's favorite son, Joseph still put his brothers down so that he would look better. This is also why he readily agrees with his father's request to go to Shechem to report on his progress.

*Facilitator:* *What do you think Joseph's behavior says about his emotions? What do you think he is thinking as he decides how to act?*

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[55] Genesis 37:2

*Piaget:* Joseph is concentrating on acquiring what he feels he rightfully deserves, his brothers' respect. He feels it is only fair that they give him the admiration he earned in exchange for his recounting to them his dreams of the future.

*Kohlberg:* Joseph is egocentric. He seems to believe that he is entitled to something. His actions show that he is trying to seek out what he believes is rightfully his, namely respect.

*Coles:* I think it is more than that. He is not only seeking respect, he wants to be honored and revered. Joseph's dreams tell him that his brothers will be bowing down to him. He believes these dreams to be God's way of telling him what will happen in the future. Joseph, however, is impatient. He wants to have his authority now. He is thinking that his brothers are going to have to pay heed to him sooner or later, so they might as well start now.

*Kohlberg:* I concur, the dreams and the future are a factor motivating his actions, but he is also thinking about the future. Joseph wants to fit in. He sees the bond that his brothers have with one another and he knows he does not have anything like that. He has the approval of his father, but Joseph has yet to achieve acceptance from his peers.

*Erikson:* This strong desire for peer acceptance is mot likely one of the thoughts running through Joseph's mind as he decides how to act. He is afraid that he will not find a place for himself among his contemporaries. Isolation and abandonment are very real threats for Joseph and he responds the only way he seems to know how; he boasts. If he concentrates on inflating his own ego then maybe will be able to ignore his fears.

*Gilligan:* Joseph is taking care of himself. He wants something and he is trying to get it. He is selfish. He does not realize that by parading around in his colored coat professing plans of greatness, he is only making it harder for himself to achieve his goal.

*Piaget:* Joseph, whether consciously or not, wants a positive relationship with his contemporaries. What he does not realize, though, is that his actions are producing the opposite result. His narcissistic displays are only serving to push his brothers farther away. Every thing he says only makes Joseph's brothers more resentful of him.

*Facilitator:* *How do his behaviors reflect Joseph's moral development? What is motivating him to act the way he does?*

*Piaget:* Joseph's behaviors are bridging the line between the stages I have termed *heteronomous morality* and *autonomous morality.*[56]

I place Joseph's actions in the *heteronomous morality* stage because of his relationship with Jacob. He is still very dependent on his father, viewing him as an authority for proper behavior. This is evidenced by his running home from the fields to tell Jacob of all the misdeeds of his brothers. For Joseph, rules come from external authority and are, for the majority, unchangeable.

Joseph, however, is also highly concerned with issues of fairness and reciprocity. For him, it is only fair that his brothers show him reverence now because his dreams tell him that one day he will lead them. Joseph believes that because he will one day be helping his brothers, they should reciprocate this future act now by giving him the type of attention and acceptance as an authority that he is seeking now. He does not see that he cannot ask his brothers to reciprocate on something that has not yet happened.

On some level he understands that rules and authority change, yet at the same time Joseph is not willing to let go of the security that comes with a fixed set of rules.

*Kohlberg:* I agree with you that Joseph is only concerned with meeting his own needs, not those of anyone around him or in the world at large. However,

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[56] See page 84.

I think his actions have moved beyond a heteronomous stage. I would place Joseph's behavior in the third stage of my theory on moral judgment the *good boy orientation* stage.[57]

I suggest this stage because Joseph is focused on his relationship with his brothers. His behavior is motivated by his desire to gain approval and respect from his relatives. He has not yet associated right with meeting commitments or contributing to society. Rather, right is defined by the approval and expectations of others.

*Erikson:* Joseph is motivated by fear. He chooses how to act based upon the responses he hopes to get from external forces, namely, his brothers. He has some sense of morality in that he knows the difference between right and wrong. He demonstrates this understanding when he tells his father of his brothers' misbehaviors.

Joseph's ability to identify moral and immoral behavior does not mean that he has learned what is ethical. I define ethical behavior as that which is based on ideals and a desire to better society. Joseph's actions are motivated by potential consequences, or moral rules, not by ideals.

*Gilligan:* I would say that his behaviors fall into what I refer to as the *preconventional stage.*[58] A person in this stage equates goodness with caring for oneself. Joseph, by wearing his colored coat, staying close to his father, and recounting his dreams, was attempting to fulfill his own

[57] See page 85.
[58] See page 86.

needs for attention and love. His behaviors are focused on himself without consideration for the needs of those around him.

As a teenager, Joseph has not yet learned to adopt an "*ethic of caring*." In other words, he has not yet learned to make a transition from selfishness to responsibility. Although he has a clear sense of his future value, he is unsure about his present self-worth.

*Coles:* I prefer not to compare one person's behavior to that of anyone else or any statistical data. Instead, I view Joseph's actions in terms of the environment in which he was in and the experiences he had. I believe that young Joseph is lacking moral guidance. His actions were based on what he had observed and had been taught by example. Joseph was also acting out of a need to fill a void within himself. Without positive role models or the attention needed to replace his emptiness, it could not be expected that Joseph would know how to act other than how he did.

*Facilitator:* *How are Joseph's behaviors typical of adolescence?*

*Coles:* Although I do not tend to make generalizations, I would say that Joseph's behaviors are typical of adolescence in that they are similar to those I have seen displayed by others his age. Of the teenagers I observed, most have been focused on themselves and how society can serve them.

*Gilligan:* As I said earlier, Joseph has not adopted an *ethic of caring*. This narcissistic attitude is comparable to what I have observed among the adolescent girls I have studied. The girls tended to display these types of behaviors earlier than age seventeen, however, there were those who developed later.

I believe girls and boys experience moral growth at different rates and in different manners. What is "normal" adolescent behavior for a teenage girl is not necessarily the same as what is "normal" for a boy of the same age.

*Erikson:* Joseph is struggling to find a place for himself; to figure out who he is and where he belongs. This is typical of the psychosocial development of an adolescent. When a boy is in this time of his life, (stage five of my theory,) he is faced with identity confusion. On the one hand he wants to be himself and share himself with others, yet on the other, he is greatly influenced by his peers. Joseph is at this stage in his life.

*Kohlberg:* Adolescence is about narcissism. Teenagers are in the process of formulating their identities. This process involves differentiating right from wrong, determining how one relates to others and society, focusing on ones needs.

As Dr. Gilligan said, adolescent moral development is not the same for all individuals; therefore, while I classify Joseph's behavior as typical of adolescence, I do so while remembering the broad scope of adolescence.

*Piaget:* Adolescence is defined as "the state or process of growing up."[59] Using this definition, I would certainly say that, yes, Joseph's behavior is typical of adolescence. He is trying to determine his place in his family and community. His dreams are telling him who he will be as an adult, but he is trying to determine who he is as a teenager. He depends on his father for guidance, love, and attention, yet at the same time he wants to assert his independence. As I previously explained, Joseph's behaviors are straddling the line between *heteronomous morality* and *autonomous morality*. They do not fall on either side because Joseph is in the "process of growing up;" he is an adolescent.

*Facilitator:* *How can Joseph's behavior be an example by which to teach morality/moral behavior?*

*Piaget:* Joseph's behaviors may be used as an example of how an adolescent experiences moral development because they reflect his own growth. As I said earlier, I find Joseph's actions to be reflective of someone who is in the process of maturation, but has not fully crossed the line from

[59] Webster's Ninth New Collegiate Dictionary. (Massachusetts: Merriam-Webster Inc., 1991.) Page 58

*heteronomous* to autonomous morality. On the one hand, he wants to believe that he must follow rules as they are stated, lest he face the consequences. Yet on the other hand, he has seen that rules can be manipulated to suit his needs.

The actions we watch Joseph take as he decides what path to follow are not unlike those children his age face today. If we are to closely examine his behaviors we can gain insight into how an adolescent learns the relationship between cause and effect, choice and consequence.

*Kohlberg:* In my opinion, what we can learn from Joseph is about cause and effect but even more so about the issue of dependence. I believe that Joseph learned earlier in his life the meaning of consequences and fairness. He is now grappling to formulate his own identity. As he recounts his dreams, he recognizes that he will one day become an independent person upon whom others will rely. Despite his desire to become this person now, Joseph still dependent on others. He needs recognition and approval from his brothers in order to validate his actions. In time, Joseph will come to learn that he does not need anyone to justify his behaviors because he will have the strength of his own convictions. He will come to understand the differences between dependence, independence and interdependence. What can be learned from a study of Joseph's behaviors is how an adolescent's narcissism permeates all aspects of his character. He is so focused on himself that he chooses how to act based on what will serve his

own needs and raise his own self-image. What Joseph experienced is not limited to the time in which he lived. The same feelings, emotions and behaviors still emerge from teenagers today.

*Gilligan:* The points you both raise are important, but they are limited. They speak to what we as psychologists and teachers can learn from Joseph's behavior, however, they do not speak to how a person in Joseph's position could benefit.

In my studies of adolescent girls, I observed that many of them exhibit the same types of narcissistic behaviors that Joseph does. These young women and their male peers could learn a great deal from Joseph's story. By seeing the responses Joseph received from his actions, teenagers translate the general concepts into their lives. For example, when Joseph tells his brothers of his dreams and expect them to honor him, they become angry. The brothers, not wanting to listen to Joseph's egocentricity any longer, get rid of him. Now, teenagers today are not likely to sell one another into slavery. They will shun each other from their social groups. A modern teen could learn from Joseph that one of the consequences of self-centered behavior is rejection and social banishment. Every adolescent may have a piece of Joseph in him or herself. As psychologists and teachers we need to help them recognize this part of their personality and teach them to handle it in an appropriate manner. While it is important for us to understand the developmental stages

teenagers are experiencing, it is critical that we help them to understand their behaviors and the feelings that motivate them in order to enable them to grow morally. Moral growth is essential.

*Coles:* I agree with Dr. Gilligan. There are many "teachable moments" in the Joseph story. Joseph confronts real problems, such as interpersonal relationships, identity formation, and moral judgment. These are all issues that teenagers are face today.

I do not promote making generalizations or comparisons among people or groups of people because each individual will react differently to each situation. With that said, however, I do believe that we can all learn from one another. For example, listening to the story of Joseph, a teenager can see how others react to egocentric behavior. While this particular teenager may not be recounting dreams of leadership to his brothers, he might be bragging about his successes to his friends. The reactions Joseph's brothers had might parallel those this boy's friends might have. The teenager having read and understood Joseph's story, has a clearer picture of what possible consequences he might face due to his behaviors than a teenager who did not study the story.

This discussion reminds me of the words of a mother with whom I once talked. In recounting her troubles with her adolescent son she said, "You need to figure out how to get your views across – you've got to be *heard.* It is a problem of *communication*, that's what I'm saying, communication

and psychology."[60] She is right. We need to sit down with adolescents and talk to them, make them understand not only how we feel, but also how they will feel as a result of their actions. Relating the story of young Joseph is one way to help adolescents of today to understand the consequences of their actions because the emotions and behaviors that he displayed are essentially no different than the ones they are experiencing themselves.

*Erikson:* As Dr. Coles said, we need to help children to truly hear and internalize what we are telling them. Adolescents are highly susceptible to peer pressure and societal influences. It is up to educators to provide students with positive role models and avenues through which they can reflect upon their own behaviors.

The story of Joseph is one way to help students to see the potential outcomes of their actions. Many parallels may be drawn between the types of behaviors Joseph displayed and those of teenagers today. Presenting these behaviors through the story of Joseph is a safer, less threatening way for students to understand possible consequences than asking them to examine their own actions, especially in front of peers.

The conversation between the five theorists, though fictional, is a useful tool for viewing different perspectives on the story of Joseph in particular, and understanding adolescents in general. From this discussion, one can learn how Joseph experiences his

[60] Coles, Robert. The Moral Intelligence of Children. (New York: Plume, Penguin Putnam Inc., 1997/8.) Page 139.

personal moral development. Teachers and leaders can then apply this knowledge to their own students. Irrespective of the theorists' personal views, the common denominator of the conversation is the need to catalyze adolescent moral growth. Only through teaching and modeling will narcissistic teenagers learn to shed their egotism and grow morally.

## Rebecca: The Giver

The story of Joseph provides an example of a teenager who is clearly in the process of moral development. He displays negative behaviors and illustrates the struggles that adolescents often experience. Joseph is only offers one perspective. Within the text there are other examples of young people who present their moral identities. An alternative example can be found in the story of Rebecca.

When Rebecca first appears in the text her age is not stated. The text says "וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ The maiden was very beautiful, a virgin whom no man had known."[61] The word נער *na'ar*, literally means youth is and has been defined as "צעיר בגיל 12-17"[62] or a youth aged twelve to seventeen. From this definition and the context of the story, it can be assumed that Rebecca was probably an adolescent. Rebecca's precise age is not critical to her story, rather it is important to focus on her character and the behaviors she exhibits.

Rebecca enters the biblical narrative when Eliezer,[63] Abraham's servant, comes seeking a bride for Isaac. The only instruction that he is given is to find a woman who is not from the land of Abraham's where Abraham lives, Canaan, but is from the land of his birth. Eliezer "וַיִּקַּח הָעֶבֶד עֲשָׂרָה גְמַלִּים מִגְּמַלֵּי אֲדֹנָיו וַיֵּלֶךְ ...וַיֵּלֶךְ אֶל־אֲרַם נַהֲרַיִם אֶל־עִיר נָחוֹר׃ took ten of his master's camels and set out, ... and he made his way to Aram-naharaim, to the city of Nahor."[64]

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[61] Genesis 24:16
[62] Lauden, Edna and Liora Weinbach, eds. רב-מילון Multi Dictionary. כל הזכויות שמורות Tel Aviv, 1993.
[63] As identified in Midrashic texts.
[64] Genesis 24:10

Eliezer took his assignment to find a bride for Isaac very seriously. He did not want to simply find a woman who was beautiful on the outside, but one who also held an internal beauty. His problem, however, was determining to know whom he should choose. Eliezer turns to God to help him in his attempt to meet a woman who is "ובדאי היא לכנס בביתי של אברהם worthy to enter the house of Abraham."[65]

Although Eliezer asks for God's assistance, he is not looking for God to simply place a woman in front of him rather he was seeking council. "Eliezer resorted to no divination or charm or arbitrary sign but simply applied a character test."[66] In other words, he wanted a woman who would demonstrate that she was a caring and moral person.

The character test that Eliezer applies at first glance does not seem to be a very extensive or telling trial. A closer examination, however, shows that the act is much greater than it appears. Eliezer seeks a woman who will provide him with water after his journey:

> וְהָיָה הַנַּעֲרָ אֲשֶׁר אֹמַר אֵלֶיהָ הַטִּי־נָא כַדֵּךְ וְאֶשְׁתֶּה וְאָמְרָה שְׁתֵה וְגַם־גְּמַלֶּיךָ אַשְׁקֶה אֹתָהּ הוֹכַחְתָּ לְעַבְדְּךָ לְיִצְחָק וּבָהּ אֵדַע כִּי־עָשִׂיתָ חֶסֶד עִם־אֲדֹנִי
> Let the maiden to whom I say, 'Please, lower your jar that I may drink,' and who replies, 'Drink, and I will also water your camels' – let her be the one whom You have decreed for Your servant Isaac. Thereby shall I know that you have dealt graciously with my master.[67]

Eliezer sees the willingness of a woman to provide for a traveler and his camels as a testament to her moral character.

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[65] Scherman, Nosson and Meir Zlotowitz, eds. The Saperstein Edition: Rashi Commentary on the Torah. New York: Mesorah Publications, 1995. Page 251.
[66] Leibowitz, Nehama, Aryeh Newman, translator. Studies in Bereshit in the Context of Ancient and Modern Jewish Bible Commentary. (Jerusalem, Israel: Haomanim Press, 1996.) page 224.
[67] Genesis 24:14

In modern times providing a glass of water for a stranger, while a nice gesture, would not be considered a test of one's character because of the minimal effort it requires. For Rebecca, however, satisfying the thirst of Eliezer and his camels involved a great deal of work. The well from which she was drawing water was not directly next to her, but a walk away. Rebecca:

> ותרד העינה ותמלא כדה ותעל.
> ותמהר ותער כדה אל-השקת ותרץ עוד אל-הבאר לשאב ותשאב.
> Went down to the spring, filled her jar and came up again...
> So she quickly emptied her jar into the trough and ran again to the well to draw and drew.[68]

Rebecca demonstrated her willingness to go out of her way to someone by repeatedly going to the well.

The thoughtfulness that Rebecca showed to Eliezer is further amplified by the fact that she not only gave water to him, but to his camels as well.

> Rivka's exceptional kindness can be appreciated more if we are aware of the amount if water she volunteered to bring. She offered not only one pitcher of water for each camel – which would also have entailed her returning to the well *ten times* to refill her pitcher – but enough water for the camels *to have their fill.* A camel is known to drink tremendous amounts at one time, storing water in its stomach for stomach for several days.[69]

Rebecca made her journeys back and forth to the well entirely on her own, with neither Eliezer nor any servants offering any assistance. She put forth such great effort, not because she was hoping to gain or profit, nor was she thinking about the sacrifices she was making. Rebecca was acting out of a desire and need to help a man and his animals.

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[68] Leibowitz, page 226.
[69] Weissman, Moshe. The Midrash Says. (New York: Bnay Yakov Publications, 1980.) Page 220.

Although a physically attractive person was what Eliezer desired, it was not his requirement. Throughout the texts, sages make references to looking to a woman's eyes for beauty. The sages stated:

> "If the bride has beautiful eyes you don't have to look further." This cannot be meant literally since it flies in the face of reality. ... But what they obviously meant was that one should look for good deeds to test if she had a "beautiful eye," i.e. a generous and kindly disposition and kind heart. For if she looked at people with a kindly and unjaundiced eye then she was undoubtedly endowed with all the other sterling moral qualities. Our sages learnt from the example of Eliezer who tested Rebecca for this quality only, since it is the linchpin of all the others.[70]

Fortunately for Eliezer, he came across a woman with more than simply beautiful eyes.

Eliezer, having witnessed Rebecca's generosity, knew he had found the woman for whom he was looking; a woman who considerate, giving and caring. The test he applied was designed to provide criteria by which Eliezer recognized he made a proper judgment rather than acting out of impulse. He knew that Isaac warranted a woman who was of high character and morals. The standards imposed by Eliezer's test "are themselves an insight into the human heart – he asks for a woman who is generous, compassionate, and willing to act on behalf of others. Such a person is indeed a fitting mate."[71] Rebecca proved herself to be a beautiful person both inside and out.

Rebecca's experiences at the well are very similar to those of many modern adolescents. While teenagers today do not run back and forth to a well to fetch water for a man and his camels, they are often confronted with situations in which they must decide to what extent they wish to help others. Rebecca's story provides a valuable tool that one can use to begin to understand how adolescents develop their moral capacity and integrity.

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[70] Leibowitz, page 229.
[71] Artson, The Bedside Torah. page 36

As was the case with Joseph, Jean Piaget, Lawrence Kohlberg, Carol Gilligan, Erik Erikson and Robert Coles, five prominent moral theorists, could apply their insights to Rebecca's behavior. Through their lenses, we can focus on aspects of Rebecca that may be nurtured or otherwise addressed in adolescents by parents and teachers. Below is a fictional depiction of what the theorists' conversation might have looked like.

*Facilitator:* *Let's start by discussing Rebecca's behavior. Why don't you each briefly describe her actions?*

*Piaget:* Rebecca's behavior is very generous and proactive. She not only offered Eliezer water but also volunteered to provide for his camels. This showed that she cared not only about helping a stranger, but she also had a place in her heart for animals. Rebecca's supererogatory[72] and kind heart were demonstrated by her offering more help than for which she was asked, by going above and beyond what was expected of her.

*Kohlberg:* I agree that Rebecca was generous, but I also think she was naive. She let Eliezer take advantage of her. This was Rebecca's first time at the well to draw water, as it was a job that her servants would usually do.[73] Rebecca made multiple trips to and from the well until Eliezer and his camels were satisfied while he sat by and watched. Eliezer saw the effort Rebecca put forth going to the well and back more than ten times, yet he did not offer

[72] Meaning performed or observed beyond the required expected degree; superfluous.
[73] Weissman, The Midrash Says, page 219.

to help, nor did any of the men who were traveling with him. Rebecca was trying to and succeeded at helping the stranger, but she did so by sacrificing herself.

*Gilligan:* I think that Rebecca showed a great deal of compassion. She saw a traveler who was tired and thirsty and wanted to be of service. Rebecca took care of the man and his camels because she felt it was the right thing to do; caring was a dominant part of her character. She had been taught to welcome a stranger and she did.

I do not think Eliezer was taking advantage of Rebecca. He simply asked for a drink of water and she complied. As for the work involved in watering the camels, Rebecca did that voluntarily because she wanted to be welcoming and accommodating the stranger.

*Erikson:* Eliezer's actions, or lack thereof, are of little consequence to me. I think Rebecca's actions would not have changed if Eliezer had acted differently. She saw a man who was tired after a long journey. He needed water for himself and his camels. Seeing that she could be of service, Rebecca willingly offered her assistance. For her, helping was the right thing to do, regardless of the response she would receive.

*Coles:* I see Rebecca's actions as a combination of what all of you have said. It is clear to me that she was very generous to Eliezer. As Dr. Gilligan said,

she saw a stranger in need and willingly provided assistance. However, I also agree with Dr. Kohlberg. I think that Rebecca, in her attempt to be considerate, took her efforts too far and let Eliezer take advantage of her. Providing water for Eliezer, and even some water for the camels would have been more than kind. The multiple trips Rebecca took to the well were may be considered excessive, especially in light of the fact that neither Eliezer nor his men offered to assist her.

*Facilitator:* *What do you think Rebecca's behavior says about her emotions? What do you think she is thinking as she decides to act?*

*Piaget:* Rebecca's behaviors indicate more than just her kindness; they illustrate her moral judgment. This was her first ever trip to collect water and she was not sure what to expect or how to act.

Although we do not know much about what Rebecca's life was like at home, we do know that she did not venture out much and was surrounded by family and servants. Up until now tasks, such as collecting water, were being done for her. I view the trip to the well as a step on Rebecca's path to formulating an identity. In this venture into the world outside her home, Rebecca made choices that reflected her thoughts and feelings, not her obligations.

*Erikson:* I agree. As an adolescent Rebecca is in the midst of trying to figure out what type of person she wants to become. She sees a man in need, considers her options, and acts on her understanding of what is right. By helping Eliezer, Rebecca shows him, and more importantly herself, that she is a caring individual. This is a step toward determining her identity.

*Kohlberg:* I do not see Rebecca's behaviors as a sign of identity formulation at all. I see them as quite the contrary. In my opinion Rebecca was trying to please Eliezer so that she would gain his favor.

It is unclear what Rebecca's life was like at home. We do know that she lived with her brother, Laban, who was a nefarious character.[74] From this description it may be deduced that Rebecca was most likely not given the consideration or recognition a girl her age deserved. She was seeking acceptance from him that she was not receiving at home.

*Gilligan:* I am afraid that I am going to have to disagree with you Dr. Kohlberg. I think Rebecca was acting with pure intentions. She saw a man in need of help and so she helped. It was nothing more than that. Rebecca was thinking about how she could care for the man before her and accommodate his needs. The only acceptance, I believe, she was seeking

[74] "He was painted white by his wickedness." Neusner, Jacob. Genesis Rabbah. The Judaic Commentary to the Book of Genesis. A New American Translation Volumes II and III. (Rhode Island: Brown University, 1985.) Page 320.

was her own. She needed to know that she was living up to her own standards.

*Coles:* I see Rebecca's behaviors as a sign of her internal struggle. On the one hand she wants to be on her own and formulate her identity, as Drs. Piaget and Erikson indicated. On the other hand, however, Rebecca also needed to know that she was wanted and accepted, as Dr. Kohlberg stated. We cannot forget that Rebecca was a young woman who had no real experience with the world outside of her family. On her first trip to the well she was unsure how to act. She was filled with mixed emotions. The excitement of making choices for herself was combined with her desire for attention and appreciation. Rebecca's story is one of ambivalence, not unlike what I have observed in others her age.

*Facilitator:* *How do her behaviors reflect Rebecca's moral development? What is motivating her to act the way she does?*

*Piaget:* I would say that Rebecca's behaviors fall into what I have termed the *autonomous morality* stage of my theory of moral development.[75] In this stage an individual is concerned with independence and fairness. Rebecca, as I stated earlier, is trying to put forth her independence. Fairness comes into play in that Rebecca views helping a stranger as the

[75] See page 84.

right thing to do. In her mind it is only fair that she, as the person who lives in the area, is the one to fetch water for the man who has just made a long journey and does not know where to go.

The concepts of reciprocity and the flexibility of rules, though surely present in Rebecca's mind, do not display themselves in her encounter with Eliezer.

*Kohlberg:* As you know, I view moral development in terms of levels and stages.[76] I would place Rebecca's behavior in level two, *conventional moral reasoning* because this level focuses on making judgments in terms of the approval of others and traditional values. Within this level there are two stages, the *good girl orientation stage* and the *law and order stage*, between which I think that Rebecca's behavior falls.

Rebecca's actions could be considered in the *good girl orientation stage* in that they are a result of her desire to gain affection and approval. To counter the negative attention we may assume Laban pays to her, Rebecca goes out of her way to help Eliezer and earn his acceptance.

Rebecca views helping the stranger as morally correct and thus acts accordingly. The *law and order stage* is the stage in which an individual defines 'right' as meeting commitments, obeying laws, and contributing to society. This stage categorizes Rebecca's behavior because she is contributing to society by welcoming and aiding Eliezer.

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[76] See page 85

*Gilligan:* Rebecca's behaviors show that she has clearly developed an *ethic of caring*. This ethic is characteristic of what I refer to as the *conventional stage*. In addition this stage is about self-sacrifice and the accommodation of the needs of others. Rebecca displays all three characteristics. She shows her caring by providing water for Eliezer and his camels, sacrifices herself because of the time and effort needed to repeatedly go to the well, and she accommodates the needs of Eliezer and his men by letting them rest while she provides for them. And therefore, it is clear that her behaviors are fueled by her *ethic of caring*.

*Erikson:* As you may know, I believe there is a difference between morals and ethics. A person who has developed morals makes choices based upon fears of potential consequences or the influence of eternal forces. Ethics, however, arise from ideals and a desire for improvement. Rebecca's actions seem to fall in between these two categories.

Rebecca's behavior can be classified as moral in that as this was her first time going to the well, she was unsure how to act. She may have feared rejection or guilt and therefore helped Eliezer. At the same time, however, Rebecca reasoned that aiding Eliezer was the right thing to do and would yield a positive result for those around her.

Rebecca, as she formulates her identity is gradually shifting from a moral to an ethical sensibility.

*Coles:* I view Rebecca's behaviors as a result of the environment in which she was raised. She acted in response to the lessons she had been taught and what she observed by watching those around her. Rebecca's actions show that she was taught to care for fellow humans and animals and to welcome the stranger.

Rebecca's behaviors also reflect what was missing from her life. She made the effort to provide for Eliezer and his camels for two reasons. First, she enjoyed the satisfaction that came with helping someone. Secondly, the appreciation and recognition Eliezer showed her was greatly needed because she was not getting it at home.

*Facilitator:* *How are Rebecca's behaviors typical of adolescence?*

*Coles:* I cannot conclusively answer this question because I do not believe in making generalizations about a particular age group. I will say that from what I have observed, most adolescents want to approval and affection. How they display this desire varies greatly, but Rebecca showed it in her attitude toward Eliezer's request.

*Gilligan:* I will not comment extensively on what is common for boys because my work has been concentrated on girls. Rebecca's behaviors, however, are highly typical of a female in the second half of adolescence.

The first part of adolescence is usually categorized by selfish behavior as the girl focuses on fulfilling her own needs and caring for herself. A girl will then transition to the second stage and think about her responsibilities and caring for others. The trip to the well in and of itself was a sign of Rebecca's developing adolescence because it was her first time doing something for herself that was ordinarily done by others. The care she showed for others is obvious in her actions with Eliezer and the camels.

*Kohlberg:* Having studied boys, and some girls, I can say that Rebecca's behavior, as I interpret it, is similar to that of the average teenager. Rebecca's need for approval and recognition stems from her status as a subordinate in her family and is seen through her intentional selfless acts.

Adolescence is an uncertain time and therefore teenagers need to be reminded that they are important. If they do not get this support from home they will turn elsewhere for it, as Rebecca did.

Rebecca's behaviors differ from the average teenager in that she gave so much of herself. Some teenagers will give of themselves to a point, but are generally narcissistic. Rebecca's extensive acts indicate to me her strong desire for approval.

*Piaget:* Rebecca is clearly an adolescent. She is struggling to formulate her identity. Living in a home where she was overshadowed by her brother and did not receive the attention she needed, Rebecca did not have a

chance to develop a sense of self. Her generosity toward Eliezer showed that Rebecca was beginning to think for herself and her actions reflected her character.

*Erikson:* Adolescence falls into what I term *the "Identity versus Identity Confusion"* stage of my theory of psychosocial development. This is a time when a teenager struggles to be herself and share that self, while battling the influences of her peers. Although we do not know much about Rebecca's contemporaries, it is apparent that she is working toward formulating her identity. This is a clear mark of adolescence.

*Facilitator:* *How can Rebecca's behaviors be an example by which to teach morality/moral behavior?*

*Piaget:* Rather than acting out, as many teenagers do, Rebecca gives of herself in her quest for independence. Teenagers today need to learn ways to demonstrate how they can achieve their goals in a positive manner. Telling and analyzing Rebecca's story with students is a way to begin a discussion in which the students can discover how to respond to difficult situations in new ways. The goal ought to be to foster imitation of Rebecca's behavior among students

*Kohlberg:* I agree that Rebecca provides an example of how an adolescent can use her energy in a positive fashion; however, I would use Rebecca's story to teach about self-sacrifice and the balance one needs to achieve between doing for others without giving too much of oneself. This is a problem from which most teenagers and some adults suffer.

Adolescents need to learn how to reason, to distinguish between right and wrong. They also need to act, not only for their own best interest or for the best interest of the group, but rather how to serve everyone most effectively. This is a very difficult task.

Rebecca shows us that she has learned what is right when she generously provides water for Eliezer and his camels. What she has not learned is how to reconcile her own needs with those of the people around her. Yes, the camels needed water, but Rebecca did not need to take care of them by herself because in doing so she gave too much of herself. She allowed herself to be exploited by Eliezer and his men.

*Gilligan:* I agree with Dr. Kohlberg in that every individual needs to find a balance between his or her own individual interest and that of the community. I do not, however, think that Rebecca's story is the vehicle through which to do so. Rather, Rebecca's story would be better suited to teach about possessing an *ethic of caring.*

Rebecca's behaviors clearly indicated that she thought about more than just herself without expecting anything in return. She gave of herself

because she believed it to be the right and responsible thing to do, not because she was going to receive personal gain. She possessed a strong *ethic of caring* for people and animals.

Rebecca's story could be helpful to teenagers today, especially girls, because it demonstrates how an individual can assert herself and positively impact on the life of someone else. It also shows that one's personal independence and growth does not mean ignoring the needs of those around her.

When teaching morality to adolescents using Rebecca's story, it is important to remind them that though she showed the beginning signs of moral growth she was far from being finished. She was a young woman, who though she displayed moral behaviors and thoughts, had not completed her moral development. She still needed to learn to balance herself better and understand the realities of her intentions. This growth comes with time and experience, which Rebecca would surely gain.

*Erikson:* Rebecca's story is useful in teaching about morals and ethics because she exhibits both types of behaviors. As I said earlier, Rebecca is in the process of maturation, gradually moving from a moral to an ethical rationale for her behaviors. Sharing her story with teenagers would allow them to see, through the actions of someone else, what it is they are presently experiencing. This is a non-threatening method for allowing

adolescents to examine their behaviors and the potential consequences of them.

*Coles:* Rebecca's behaviors provide a great narrative through which one could learn about moral development. She displays both the image of an individual who has learned to care genuinely for someone other than herself and that of someone who is struggling to find the balance between independence and need to be a valued member of a group.

The lesson that can be learned from this is that by thinking about and helping someone other than herself, one person can make a positive impact on another, and in turn herself. This is something every adolescent (and adult) needs to understand.

The internal struggle with which Rebecca contends is one that many teenagers face every day. Showing adolescents that Rebecca dealt with the same dilemmas helps them to know that they are not alone in what they are experiencing. From Rebecca's story, teenagers can begin to glean an understanding of ways to respond to struggles of their own.

The above conversation between Piaget, Kohlberg, Gilligan, Erikson, and Coles about Rebecca's behaviors is an exercise of conscious imagination is based upon the ideas and research of these moral theorists. It provides a useful lens for viewing different perspectives on understanding her personal moral development and that of adolescents overall. Teachers can gain insight, from this dialogue, into the development of their own

students by drawing parallels between Rebecca's experiences and those of their students. Though the theorists disagree on several points, they all agree that moral development needs to be fostered among adolescents. Rebecca is only one example through which teachers and leaders can teach teenagers how to grow and develop their moral selves.

Rebecca presents a generally a positive moral portrait; one worthy of emulation, imitation and close reading. An examiner of her story should look for generosity of spirit, time, effort, patience, and perseverance Rebecca demonstrates. These are all attributes desirable of friends, mates, family, students and adolescents.

## Conclusion

Evidenced by the stories of Joseph and Rebecca, it is clear that adolescence is a difficult developmental stage through which we all progress. In addition to physical maturation, during this time one's character also grows. As teenagers struggle to answer the question, who am I, they learn how they relate to one another and develop a sense of acceptable behaviors. Adolescents are extremely vulnerable, yet receptive; that is why it is critical that educators, in addition to families, provide these teenagers with environments in which they can foster positive moral growth.

The psychological theorists, Jean Piaget, Lawrence Kohlberg, Carol Gilligan, Erik Erikson, and Robert Coles, offer different perspectives on how an adolescent develops morality and how to best enable this growth. Despite the fact that each of their theories is comprehensive, I do not believe any one completely explains the adolescent growth process.

As an educator, I know that no two children learn in the same style. This being the case, how can we expect that they would mature in the same manner? Just as each individual has different learning needs, so to do they have special developmental needs. There is a text that is critical for all educators to remember. The Mishnah states:

> ארבע מדות ביושבים לפני חכמים. ספוג ומשפך משמרת ונפה. ספוג שהוא סופג את הכל. ומשפך שמכניס בזו ומוציא בזו. משמרת שמוציאה את היין וקלטת את שמרים ונפה שמוציאה את הקמח וקלטת את הסת:
>
> There are four kinds [of disciples] who sit before the sages: the sponge, the funnel, the strainer, and the sieve. The sponge soaks up everything. The funnel takes in at one end and pours out the other. The strainer lets out the wine and keeps the dregs. The sieve lets out the flour [dust] and keeps the fine flour.[77]

[77] Pirke Avot 5:15

Every teacher has encountered each of these students in every classroom. Just as students learn subjects, such as history or language, in this variety of ways, so to do they learn about moral and ethical behaviors. The challenge is how to reach each of them.

The theorists provide insight into the experiences of adolescents, but they can give generalizations. The theory that is most applicable to a particular child will vary depending upon the circumstance; thus I cannot say that one psychologist was correct in his or her work while another was wrong.

It is important for anyone who will be working with adolescents to be at least acquainted with all of the developmental theories. This familiarity will allow for a better understanding of why teenagers act in the ways that they often do. The behaviors exhibited by adolescents result from a variety of factors, which may be explained by one or several of the theories proposed by the psychologists. I think the best and most inclusive theory of adolescent moral development would contain aspects from Piaget's, Kohlberg's, Gilligan's, Erikson's and Coles' theories.

Joseph and Rebecca provide two biblical stories of teenagers who experience the adolescent stage of development in different ways. They are, however, only two examples. Within the Torah and other sacred texts, there are accounts of the growth of others. Each story provides another perspective into the myriad of ways one's identity emerges through adolescence.

The stories of biblical adolescents are invaluable tools for teaching teenagers Jewish moral values in two key ways. These characters display behaviors with which most teenagers can identify. In addition to developing relationships with the characters, studying these stories allows students to develop a relationship with Jewish texts.

> Each generation rereads Torah in the light of its own experience and rethinks the meaning of these texts for the world in which it lives. In the same way, individuals find their own path into the sources and read the works in ways that speak most directly to their own situation.[78]

Finding personal meaning within in the texts is a skill, which once learned, will stay with students throughout their lives.

The following section contains a series of lessons to assist educators in teaching adolescents about morality. The unit provides teachers with a cursory understanding of the theories of psychological theorists and insight into the moral development aspects of the stories of Joseph and Rebecca. The ultimate goal of these lessons will help teachers to enable students to not only develop positive moral lenses, but Jewish moral lenses.

[78] Holtz, Barry W. "Of Reading, Values and the Jewish School" (Jewish Education News, Summer 1993.) Pages 10-11.

# Part 3:
# Staff Development Unit

**Overview**

Jewish moral education is possible and desirable. Teachers are critical conduits and models of Jewish moral education. These two principles serve as the foundation for the following teacher training unit.

This unit is designed for teachers and youth workers rather than students because of the potentially significant role these individuals may play in the lives of students. Teachers need to seize every opportunity to help students develop more than basic skills. Learning is about more than book knowledge. "Learning is the raising of character by the broadening of vision and the deepening of feeling."[79] It is up to us as Jewish educators to ensure that this type of learning is taking place in our schools, camps, and youth groups.

Through a series of three sessions designed for teachers and youth workers, participants will uncover the meaning of the unit principles. This discovery will lead to a translation of ideas and methods into formal and informal settings. Although this unit concentrates on adolescence, the skills learned may be transferred for use with all age groups.

The first session focuses on the meaning and development of morality. Participants will be asked to define morality in terms of their own character and growth. They will then be presented with the theories on moral development of Jean Piaget, Lawrence Kohlberg, Carol Gilligan, and Robert Coles; four prominent developmental psychologists. The session will end by transitioning from a secular to a Jewish perspective.

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[79] Sulzberger, Mayer. "Menorah Journal, 1916" as quoted in Baron, Joseph L., ed. A Treasury of Jewish Quotations. (New Jersey: Jason Aronson Inc., 1985.) Page 98.

The second and third sessions introduce the stories of two biblical characters. These characters provide examples through which we can study adolescent behaviors and moral development. Participants will learn how biblical characters can be used to facilitate moral education.

***Format***

The unit was designed following the "Backward Design" format. Grant Wiggins and Jay McTighe developed this method; also termed, Understanding by Design (UbD), in response to the inadequacies they saw in performance assessment. The framework they use for developing lessons is different than what most educators are used to in that its primary focus is on what the students should understand not how they learn it. "The logic of backward design suggests a planning sequence for curriculum. This sequence has three stages,"[80] identifying desired results, determine acceptable evidence, and planning learning experiences and instruction.

The three sessions in this unit are structured around five key components, all consistent with UbD. They are:

*Enduring Understandings*: Enduring understandings are the foundational ideas on which the unit is based. They "go beyond discrete facts or skills to focus on larger concepts, principles, or processes. As such, they are applicable to new situations within or beyond the subject."[81] Lessons may have more than one enduring understanding, while sometimes a single enduring understanding may link all the lessons within an entire unit. Enduring understandings are not

[80] Wiggins, Grant and Jay McTighe. Understanding by Design. (Virginia: Association for Supervision and Curriculum Development, 1998.) Page 9.
[81] Ibid., page 10.

designed for specific age groups, rather they are meant to be pertinent to all and to lead to practice.

*Essential Questions*: Essential questions are the questions whose answers lead to the enduring understandings. "These types of questions cannot be answered satisfactorily in a sentence – and that's the point. To get at matters of deep and enduring understanding, we need to use provocative and multilayered questions that reveal the richness and complexities of a subject."[82] Essential questions are aimed at the core ideas of the unit or lesson.

*Questions to be Addressed*: Questions to be addressed are the 'triggers' for the lesson. They ask about specific ideas or concepts related to the aim of the lesson. They may be used to help guide and motivate students.

*Evidence of Understanding*: Evidence of understanding explains how the students will be assessed. The evidence may take on many forms (performances, projects, etc.) but "because understanding develops as a result of ongoing inquiry and rethinking, the assessment of understanding should be thought of in terms of a collection of evidence over time instead of an event."[83] The evidence of understanding comes before the activity so that teachers will determine at the outset how they will know if students have achieved the desired results.

*Activity Plan*: The activity plan is brief description of the activities that will lead to the enduring understandings. Also referred to as *learning activities*, this is essentially the outline for the classroom (or other setting) lesson.

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[82] Ibid., page 28.
[83] Ibid., page 13.

***Implementation***

The following unit is designed to be executed in one of two ways. Either all of the sessions may be taught over the course of a teacher retreat or conference, or each lesson may be given during teacher meetings/staff development workshops throughout the school year. The order of the sessions is purposeful, however, sessions two and three (Joseph and Rebecca) may be interchanged without detracting from the unit. Each session should take two to two and a half hours to complete.

**Enduring Understandings**:

Jewish moral education is possible and desirable.

Teachers are critical conduits and models of Jewish moral education.

**Essential Questions**:

How does a person (especially an adolescent) experience moral growth?

What are Jewish views on morality and moral education?

How can I become a moral educator?

What makes moral education Jewish?

What makes Jewish education moral?

How are teachers moral educators?

***Session One***

**Topic**: Defining Morality and Moral Development

**Questions to be Addressed**:

1) What are morals, ethics and values?
2) How do four different theorists explain adolescent moral development?
3) Can morality be taught?
4) What does Judaism say about moral growth?

**Evidence of Understanding**:

Participants will be able to:

1) identify their personal views of morality.
2) compare and contrast five theories of adolescent moral development.
3) explain Judaism's perspective on morality and education.

**Materials Needed**:

- pens/pencils
- paper
- chalkboard/dry-erase board/chart paper
- chalk/markers
- Blank Theorist Summary Chart (see page 88)
    - one per participant
- Text study sheets (see page 89)

**Activity Plan**:

1) *Set induction*: Personal Moral inventory quiz. Use the questionnaire found in Repairing My World: The Responsibilities of A Jewish Adult Parent Scrapbook, by Michelle Shapiro Abraham, pages 2-5 or create your own.

2) *Study of Theorists*: In order to understand how morality is developed, it is necessary to look at the work of those who have studied this topic extensively. Five of the most prominent of these people are: Jean

Piaget, Lawrence Kohlberg, Erik Erikson, Carol Gilligan, and Robert Coles. For every participant to study each of these theorists in-depth would be too much, therefore they will divide into groups. Each group will focus on one theorist and share what they have learned with the rest of the class. This will be done using the "jigsaw" method, which works as follows:

Divide the class into five equal groups. (If the numbers do not work correctly, some participants may have to work in pairs.) Assign each group a theorist and provide them with the appropriate resource materials.

Piaget see pages 7-9

Kohlberg see pages 10-13

Gilligan see pages 14-17

Erikson see pages 18-20

Coles see pages 21-25

In these groups, participants will learn about the theorist and prepare to teach about him/her to other members of the class. Once each group has finished preparing, divide the class into new groups. This time each group should be comprised of one member of each theorist group. Each participant will present what he/she learned about the theorists to the new group. (To facilitate the discussion, you may choose to provide the participants with a copy of the chart on page 88.

3) The Jewish Perspective: Bring the class back together as a whole. Allow a few minutes to answer any questions the participants may have about the theorists then present the texts (page 89) to the class. Read the texts aloud in the large group. Working in pairs, ask the participants to determine which of the four texts most speaks to them and why. Re-group and ask:

- To which text do you most relate? Why?

- What do the texts teach us about Jewish views on morality?
- What do the texts teach us about Jewish views on education?
- From these texts, can you formulate a statement defining the Jewish perspective on moral education?
- How can we use these texts in our efforts to help our students, in general, and adolescents in specific, develop a Jewish moral sensibility?

4) Conclusion: End the class with a brief discussion about how morality might be taught. Indicate that Jewish texts are full of stories and examples that teach morals. Two such examples are Joseph and Rebecca, stories that will be studied in the next two sessions.

**Session Two**

**Topic**: Joseph

**Questions to be Addressed**:

1) How do Joseph's behaviors reflect his moral development?
2) How are Joseph's behaviors typical of adolescence?
3) What can teachers learn from Joseph to apply to their own students?

**Evidence of Understanding**:

Participants will be able to:

1) apply the psychologists' theories and Joseph story to fictional scenarios.
2) generate examples of real life scenarios to which they can apply the psychologists' theories and Joseph story.
3) explain how they would respond if Joseph was a student in their class/group.

**Materials Needed**:

- Trigger for set induction
  - Poem, story, or video clip
- Copies of Genesis 37:1-11 (see page 90)
  - One per participant
- Scripts for the dialogue
  - One per actor
- Psychologist Picture Cards (see pages 91-95)
- Scenario cards (see pages 96-97)
  - One per group
- Paper
- Pens/pencils

**Activity Plan**:

1) *Set Induction*: movie clip, poem, short story – depicting narcissistic teenager. Ask group to read/watch. (Suggestions for triggers: MTV's "Real World," "The Osbornes," "Willy Wonka and the Chocolate Factory," "Hamlet,"

2) *Text Study*: Genesis 37:1-11
   a. What did Joseph do to anger his brothers?
   b. What was Joseph's relationship with Jacob? What motivated this relationship?
   c. Why did Joseph's dreams upset his brothers?

3) *Conversation*: Briefly introduce the mock discussion between the psychologists concerning Joseph. (See pages 30-42) Ask for volunteers to act out the different roles or give out parts beforehand. Act out parts of the dialogue (with actors wearing signs on pages91-95); be sure to include the last section with the question "how can Joseph's behavior be an example by which to teach morality/moral behavior?" Spend a few minutes discussing the conversation that the class just heard and answering any questions they might have.

4) *Scenarios*: Divide the class into small groups (approximately 4 people each.) Give each group one of the scenarios found on pages 96-97 and ask them to answer the following questions about it:
   a. What would you do if you were the teacher in this scenario? How would you respond?
   b. How would the psychologists' theories on moral development apply?
   c. How does the Joseph story relate or connect to this situation?
   d. What moral lesson do you want to teach the student? How would you teach it?

e. How could you use the Joseph story to teach the moral lesson?'

5) *Share*: Bring the groups together and ask them to briefly describe their scenario and their responses to it. Allow a few minutes for questions and discussions of each scenario. Reflect on the process through which each group went to arrive at their decisions.

6) *Conclusion*: Discuss:

   a. How can we connect the Joseph story to the story/poem/movie we looked at the start of the session?
   b. How do they both relate to the students in the school today?
   c. What lessons can you bring to your classrooms and students from the Joseph text?
   d. What would you say to Joseph if you were his teacher? (*Guess what – you are!*)

**Session Three**

**Topic**: Rebecca

**Questions to be Addressed**:

1) How do Rebecca's behaviors reflect her moral development?
2) How are Rebecca's behaviors typical of adolescence?
3) What can teachers learn from Rebecca to apply to their own students?

**Evidence of Understanding**:

Participants will be able to:

1) apply the psychologists' theories and Rebecca story to fictional scenarios.
2) generate examples of real life scenarios to which they can apply the psychologists' theories and Rebecca story.
3) explain how they would respond if Rebecca was a student in their class/group.

**Materials Needed**:

- Trigger for set induction
  - Poem, story, or video clip
- Copies of Genesis 24:10-21 (see page 98)
  - One per participant
- Scripts for the dialogue
  - One per actor
- Psychologist Picture Cards (see pages 91-95)
- Scenario cards (see pages 99-100)
  - One per group
- Paper
- Pens/pencils

**Activity Plan**:

1) *Set Induction*: movie clip, poem, short story depicting a helpful or generous teenager. Ask group to read/watch. (Suggestions for triggers: "Little House on the Prairie," All of a Kind Family, The Giving Tree)

2) *Text Study*: Genesis 24:10-21
   a. What did Rebecca do at the well?
   b. What was Rebecca's relationship with Eliezer? What motivated this relationship?
   c. How do Rebecca's actions depict her character?

3) *Conversation*: Briefly introduce the mock discussion between the psychologists concerning Rebecca. (See pages 48-61) Ask for volunteers to act out the different roles or give out parts beforehand. Act out parts of the dialogue (with actors wearing signs on pages??); be sure to include the last section with the question "how can Rebecca's behavior be an example by which to teach morality/moral behavior?" Spend a few minutes discussing the conversation that the class just heard and answering any questions they might have.

4) *Scenarios*: Divide the class into small groups (approximately 4 people each.) Give each group one of the scenarios found on pages 99-100 and ask them to answer the following questions about it:
   a. What would you do if you were the teacher in this scenario? How would you respond?
   b. How would the psychologists' theories on moral development apply?
   c. How does the Joseph story relate or connect to this situation?
   d. What moral lesson do you want to teach the student? How would you teach it?

e. How could you use the Joseph story to teach the moral lesson?'

5) *Share*: Bring the groups together and ask them to briefly describe their scenario and their responses to it. Allow a few minutes for questions and discussions of each scenario. Reflect on the process through which each group went to arrive at their decisions.

6) *Conclusion*: Discuss:
   a. How can we connect the Rebecca story to the story/poem/movie we looked at the start of the session?
   b. How do they both relate to the students in the school today?
   c. What lessons can you bring to your classrooms and students from the Rebecca text?
   d. What would you say to Rebecca if you were his teacher? (*Guess what – you are!*)

**Part 4:**
**Resource List**

The following is a list of suggested resources to consult for further study. They are divided into five categories as follows:

*Educational Theory*: The materials in this section provide information for educators who wish to strengthen their understanding of different educational practices and theories.

*Jewish Ethics*: The texts in this section focus on what Judaism has to say specifically about morality and ethics.

*Judaic Sources*: This section contains materials that contain information about Jewish beliefs and practices, as well as sacred Jewish texts.

*Teaching Tools*: These are resources that may be used in the classroom (or other educational settings.) They include readings, activities, and lesson ideas.

*Theorists*: Further information and analysis of secular moral theorists and psychologists may be found in this section.

## *Educational Theory*


Bailey, Becky A. Conscious Discipline. Florida: Loving Guidance, Inc. 2001.

Brooks, B. David and Frank G. Goble. The Case for Character Education. California: Studio 4 Productions, 1997.

Cohen, Jonathan, ed. Educating Minds and Hearts: Social Emotional Learning and the Passage into Adolescence. New York: Teachers College Press, 1999.

Dewey, John. Experience and Education. New York: Touchstone, 1938.

Eyre, Linda and Richard. Teaching Your Children Values. New York: Simon and Schuster, 1993.

Gardner, Howard. Frames of Mind: The Theory of Multiple Intelligences. New York: BasicBooks, 1983.

Huffman, Henry. Developing a Character Education Program: One School District's Experience. Virginia: Association for Supervision and Curriculum Development, 1994.

Kirschenbaum, Howard. 100 Ways to Enhance Values and Morality on Schools and Youth Settings. Massachusetts: Allyn and Bacon, Inc. 1994.

Kohl, Herbert. Growing Minds on Becoming a Teacher. New York: Harper and Row Publishers, 1984.

Palmer, Parker. The Courage to Teach. California: Josey-Bass Publishers, 1998.

Reuben, Steven Carr. Children of Character. New York: Canter and Associates, Inc., 1997.

Schwartz, Linda. Teaching Values Reaching Kids: Character Education to Help Teach Honesty, Respect, Cooperation, Perseverance, Compassion, Responsibility, Courage, and Tolerance. California: Creative Teaching Press, Inc., 1997.

Wiggins, Grant and Jay McTighe. Understanding by Design. Virginia: Association for Supervision and Curriculum Development, 1998.

***Jewish Ethics***

Amsel, Nachum. The Jewish Encyclopedia of Moral and Ethical Issues. New Jersey: Jason Aronson Inc., 1994.

Gordis, Robert. Judaic Ethics for a Lawless World. New York: The Jewish Theological Seminary of America, 1986.

Ingall, Carol. Transmission and Transformation. New York: The Melton Research Center for Jewish Education, 1999.

Kravitz, Leonard and Kerry M. Olitzky, eds. Pirke Avot: A Modern Commentary on Jewish Ethics. New York: UAHC Press, 1993.

Kushner, Harold S. Living a Life that Matters. New York: Anchor Books, 2001.

Rossel, Seymour. When a Jew Seeks Wisdom: The Sayings of the Fathers. New York: Behrman House, Inc., 1975.

Sherwin, Byron L. and Seymour Cohen. Creating an Ethical Jewish Life: A Practical Introduction to Classic Teachings on How to Be a Jew. Vermont: Jewish Lights Publishing, 2001.

Stern, Chaim. Pirké Avot Wisdom of theJewish Sages. New Jersey: Ktav Publishing House, Inc., 1997.

Telushkin, Jospeh. The Book of Jewish Values: A Day-By-Day Guide to Ethical Living. New York: Bell Tower, 2000.

***Judaic Sources***


Artson, Rabbi Bradley Shavit. The Bedside Torah. New York: Contemporary Books, 2001.

Baron, Joseph L., ed. A Treasury of Jewish Quotations. New Jersey: Jason Aronson Inc., 1985.

Bialik, Hayim Nahman and Yehoshua Hana Ravnitsky, eds. The Book of Legends, Sefer Ha-Aggadah: Legends from the Talmud and Midrash, New York: Schocken Books, 1992.

Cohen, Norman. Voices From Genesis: Guiding Us Through the Stages of Life. Vermont: Jewish Lights Publishing, 1998.

Goldstein, Elyse, ed. The Women's Torah Commentary: New Insights from Women Rabbis on the 54 Weekly Torah Portions. Vermont: Jewish Lights Publishing, 2000.

JPS Hebrew English Tanakh. Pennsylvania: Jewish Publication Society, 1999.

Leibowitz, Nehama, Aryeh Newman, translator. Studies in Bereshit in the Context of Ancient and Modern Jewish Bible Commentary. Jerusalem, Israel: Haomanim Press, 1996.

Neusner, Jacob. Genesis Rabbah. The Judaic Commentary to the Book of Genesis. A New American Translation Volumes II and III. Rhode Island: Brown University, 1985.

Plaut, W. Gunther, ed. The Torah: A Modern Commentary. New York: Union of American Hebrew Congregations, 1981.

Rice, Tim and Andrew Lloyd Webber. "Jacob and Sons" from Joseph and the Amazing Technicolor Dreamcoat. California: MCA Records, 1974.

Rosen, Jonathan. Talmud and the Internet. New York: Farrar, Straus and Giroux, 2000.

Sarna, Nahum M. Understanding Genesis: The World of the Bible in the Light of History. New York: Schocken Books, 1966.

Scherman, Nosson and Meir Zlotowitz, eds. The Saperstein Edition: Rashi Commentary on the Torah. New York: Mesorah Publications, 1995.

Simon, Uriel. Joseph and His Brothers: A Story of Change. Ramat-Gan, Israel: The Lookstein Center, 2001.

Telushkin, Jospeh. Jewish Literacy: The Most Important Things to Know About the Jewish Religion, Its People, and Its History. New York: William Morrow and Company, 1991.

Weissman, Moshe. The Midrash Says. New York: Bnay Yakov Publications, 1980.

***Teaching Tools***

Abraham, Michelle Shapiro. The Be a Mensch Campaign. New York: UAHC Press, 2000.

Abraham, Michelle Shapiro. The Be a Mensch Campaign Teacher's Guide. New York: UAHC Press, 2000.

Abraham, Michelle Shapiro. The Great Balancing Act: A High School Ethics Curriculum. New York: UAHC Press, 2001.

Abraham, Michelle Shapiro. Repairing My World: The Responsibilities of A Jewish Adult Parent Scrapbook. New York: UAHC Press, 2002.

Abraham, Michelle Shapiro. Repairing My World: The Responsibilities of A Jewish Adult Parent Scrapbook. New York: UAHC Press, 2002.

Abraham, Michelle Shapiro. Repairing Our World from the Inside Out: Facilitator's Guide. New York: UAHC Press, 2002.

Artson, Bradley Shavit and Gila Gevirtz. Making a Difference: Putting Jewish Spirituality into Action, One Mitzvah at a Time. New Jersey: Behrman House, Inc., 2001.

Cohen, Diane A. Making a Difference: Putting Jewish Spirituality into Action, One Mitzvah at a Time Teaching Guide. New Jersey: Behrman House, Inc., 2001.

Halper, Sharon D. A Teacher's Guide to: To Learn is to Do: A Tikkun Olam Roadmap. New York: UAHC Press, 2000.

Halper, Sharon D. To Learn is to Do: A Tikkun Olam Roadmap. New York: UAHC Press, 2000.

Isaacs, Ronald. Derech Eretz: The Path to an Ethical Life. New York: United Synagogue of Conservative Judaism, Department of Youth Activities, 1995.

Moskowitz, Nachama Skolnik. A Bridge to Our Tradition: Pirke Avot. New York: UAHC Press, 2001.

Moskowitz, Nachama Skolnik. A Teacher's Guide to a Bridge to Our Tradition: Pirke Avot. New York: UAHC Press, 2002.

***Theorists***

Berk, Laura E. Child Development, Fifth Edition. Massachusetts: Allyn and Bacon, 2000.

Boeree, C. George. "Erik Erikson 1902-1994" Copyright 1997. http://www.ship.edu/~cgboeree/erikson.html

Coles, Robert, ed. The Erik Erikson Reader. New York: W. W. Norton and Company, 2000.

Coles, Robert. The Moral Intelligence of Children. New York:Plume, 1998.

Coles, Robert. The Moral Life of Children. New York: Atlantic Monthly Press, 1986.

Erikson, Erik H. Childhood and Society. New York: W. W. Norton and Company, Inc., 1963.

Gergen, David. Basic Humanity: February 21, 1997Newshour Interview with Robert Coles Transcript. New York: MacNeil/Lehrer Productions, 2003. http://www.pbs.org/newshour/gergen/february97/coles_2-21.html

Gilligan, Carol. In A Different Voice: Psychological Theory and Women's Development. Massachusetts: Harvard University Press, 1982.

Piaget, Jean. The Moral Judgment of the Child. New York: Free Press Paberbacks, 1997.

Pipher, Mary. Reviving Ophelia: Saving the Lives of Adolescent Girls. New York: Ballantine Books, 1994.

Rachels, James. The Elements of Moral Philosophy. Boston: McGraw Hill Companies, 1999.

Reimer, Joseph. Promoting Moral Growth: From Piaget to Kohlberg. Illinois: Waveland Press, Inc. 1983.

Singer, Dorothy G. and Tracey A. Revenson. A Piaget Primer: How a Child Thinks. New York: Plume, 1996.

Skinner, B. F. About Behaviorism. New York: Vintage Books, 1974.

**Part 5:**
**Appendices**

## Piaget's Stages of Moral Development

| STAGE NAME | APPROXIMATE AGE | RATIONALE |
|---|---|---|
| Practice of Rules<br>Heteronomous Morality | Five to ten years old | - Dependence<br>- Rules come from external authority and are fixed and mandatory<br>- Lack of cognitive maturity |
| Consciousness of Rules<br>Autonomous Morality | Ten and older | - Independence<br>- Fairness<br>- Reciprocity<br>-Rules become flexible and changeable |

## Kohlberg's Six Stages of Moral Judgment

| | NAME | RATIONALE |
|---|---|---|
| ***Level 1*** | ***Preconventional Moral Reasoning*** | ***- Judgments based on needs and perceptions*** |
| Stage 1 | Heteronomous Morality | - Choices made based upon potential consequences<br>- Rules are obeyed to avoid punishment |
| Stage 2 | Personal Reward Orientation | - Individualism; pursuit of own needs<br>- Fairness<br>- Reciprocity |
| ***Level 2*** | ***Conventional Moral Reasoning*** | ***-Judgments based on approval of others, traditional values, loyalty, societal laws and familial expectations*** |
| Stage 3 | Good Boy-Good Girl Orientation | - Relationships between individuals<br>- Behavior motivated by desire to gain affection and approval by friends and relatives |
| Stage 4 | Law and Order | - Recognition and reasoning with societal perspective<br>- "Right" is defined by meeting commitments, obeying laws, and contributing to society |
| ***Level 3*** | ***Postconventional Moral Reasoning*** | ***-Morals described by abstract principles and values applicable to all societies and situations*** |
| Stage 5 | Social Contract Orientation | - Law and rules are malleable<br>- "Right" is defined by the best interest of the group, obligation and protection of rights |
| Stage 6 | Universal Ethical Principle Orientation | -Self-chosen ethical principles; principles of justice<br>-Rational and committed behaviors |

## Gilligan's Stages of Moral Development

| | **Motivation** | **Proper Behavior** |
|---|---|---|
| Preconventional Stage | - Care for oneself and one's personal needs<br>- Survival<br>- Selfishness | Goodness = Care for self |
| *Transition* | *- Shift from selfishness to responsibility*<br>*- Growth of self-worth* | |
| Conventional Stage | - Ethic of caring<br>- Self-sacrifice<br>- Accommodation of others' needs | Goodness = Care for others |
| *Transition* | *- Shift from goodness to truth*<br>*- Examination of responsibilities*<br>*- Inner judgment* | |
| Postconventional Stage | - Realities of intentions and consequences<br>- Balance between self and others<br>- Truthful encounters<br>- Interdependent, nonviolent relationships | Goodness = Truth and self-awareness |

## Erik Erikson's
## Eight Stages of Psycosocial Development

| Stage | Name | Approximate Ages | Form | Virtues | Maladaptations | Primary Relationships |
|---|---|---|---|---|---|---|
| 1 | Trust vs. Mistrust | Infancy: Birth to 1 year | To get; to give in return | Hope Faith | Sensory distortion; withdrawal | Mother |
| 2 | Autonomy vs. Shame and Doubt | Toddler: 1-3 | To hold on; to let go | Will Determination | Impulsivity; compulsion | Parents |
| 3 | Initiative vs. Guilt | Pre-school: 3-6 | To go after; to play | Purpose Courage | Ruthlessness; inhibition | Family |
| 4 | Industry vs. Inferiority | School Age: 6-11 | To complete; to make things together | Competence | Narrow virtuosity; inertia | Neighborhood and School |
| 5 | Identity vs. Identity Confusion | Adolescence: 11-18 | To be oneself; to share oneself | Fidelity Loyalty | Fanaticism; Repudiation | Peer Groups and Role Models |
| 6 | Intimacy vs. Isolation | Young Adulthood: 18-30 | To love and to find oneself in another | Love | Promiscuity; exclusivity | Partners and Friends |
| 7 | Generativity vs. Stagnation | Middle Adulthood: 30-50s | To make be; to take care of | Care | Overextension; rejectivity | Household and Coworkers |
| 8 | Ego Integrity vs. Despair | Old Age: 50s and older | To be; through having been; to face not being | Wisdom | Presumption; despair | Humanity |

84 Adapted from: Boeree, C. George. "Erik Erikson 1902-1994." Copyright 1997.

Session 1: Theorist Summary Chart

## Theorists Summary Chart

| Theorist | Developmental Theory | Moral Theory | Miscellaneous Notes |
|---|---|---|---|
| **Piaget** | | | |
| **Kohlberg** | | | |
| **Gilligan** | | | |
| **Erikson** | | | |
| **Coles** | | | |

## פרקי אבות
## Pirke Avot
## Selected Readings

א:יב הלל ושמאי קבלו מהם. הלל אומר הוי מתלמידיו של אהרן אוהב שלום ורודף שלום אוהב את הבריות ומקרבן לתורה:

1:12 Hillel and Shammi received [the Tradition] from them. Hillel said, "Be one of Aaron's students, loving peace and pursuing it, loving people and bringing them to the Torah."

ב:ה הוא היה אומר אין בור ירא חטא ולא עם הארץ חסיד ולא הבישן למר ולא כל הקפדן מלמד ולא כל המרבה בסחורה מחכים ובמקום שאין אנשים השתדל להיות איש:

2:5 Another of his [Hillel's] mottos: "The brute will not fear sin. The ignoramus will not be saintly. The inhabited will not learn. The irate cannot teach. Nor can one given over to business grow wise. In a place where there are no human beings, try to be one."

ב:טז הוא היה אומר לא עליך המלאכה לגמור ולא אתה בן חורין להבטל ממנה אם למדת תורה הרבה נותנין לך שכר הרבה ונאמן הוא בעל מלאכתך שישלם לן שכר פעלתך ודע שמתן שכרן של צדיקים לעתיד לבא:

2:16 He would say, "It is not up to you to finish the work, yet you are not free to avoid it. If you have studied much Torah, then you will receive much in wages for your Employer is dependable to pay the wage for your work. Know that the giving of the wages for the righteous is in the time to come."

# Joseph
## Genesis 37:1-11

א וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃ ב אֵלֶּה | תּוֹלְדוֹת יַעֲקֹב יוֹסֵף
בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה
וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם׃ ג וְיִשְׂרָאֵל
אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי־בֶן־זְקֻנִים הוּא לוֹ וְעָשָׂה לוֹ כְּתֹנֶת פַּסִּים׃ ד וַיִּרְאוּ
אֶחָיו כִּי־אֹתּוֹ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו וַיִּשְׂנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַּבְּרוֹ לְשָׁלֹם׃
ה וַיַּחֲלֹם יוֹסֵף חֲלוֹם וַיַּגֶּד לְאֶחָיו וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ׃ ו וַיֹּאמֶר אֲלֵיהֶם
שִׁמְעוּ־נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתִּי׃ ז וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ
הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ
לַאֲלֻמָּתִי׃ ח וַיֹּאמְרוּ לוֹ אֶחָיו הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוֹל תִּמְשֹׁל בָּנוּ וַיּוֹסִפוּ
עוֹד שְׂנֹא אֹתוֹ עַל־חֲלֹמֹתָיו וְעַל־דְּבָרָיו׃ ט וַיַּחֲלֹם עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ
לְאֶחָיו וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים
מִשְׁתַּחֲוִים לִי׃ י וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אֶחָיו וַיִּגְעַר־בּוֹ אָבִיו וַיֹּאמֶר לוֹ מָה הַחֲלוֹם
הַזֶּה אֲשֶׁר חָלָמְתָּ הֲבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ אָרְצָה׃
יא וַיְקַנְאוּ־בוֹ אֶחָיו וְאָבִיו שָׁמַר אֶת־הַדָּבָר׃

1) Now Jacob was settled in the land where his father had resided, the land of Canaan. 2) This, then, is the line of Jacob:

At seventeen years of age, Joseph tended the flocks with his brothers, as a helper to the sons of his father's wives Bilhah and Zilpah. And Joseph brought bad reports of them to their father. 3) Now Israel loved Joseph best of all his sons, for he was the child of his old age; and he had made him an ornamented tunic. 4) And when his brothers saw that their father loved him more than any of his brothers, they hated him so that they could not speak a friendly word to him.

5) Once Joseph had a dream which he told to his brothers; and they hated him even more. 6) He said to them, "Hear this dream which I have dreamed: 7) There we were binding sheaves in the field, when suddenly my sheaf stood up and remained upright; then your sheaves gathered around and bowed low to my sheaf." 8) His brothers answered, "Do you mean to reign over us? Do you mean to rule over us?" And they hated him even more for his talk about his dreams.

9) He dreamed another dream and told it to his brothers, saying, "Look, I have had another dream: And this time, the sun the moon, and eleven stars were bowing down to me." 10) And when he told it to his father and brothers, his father berated him. "What," he said to him, "is this dream you have dreamed? Are we to come, I and your mother and your brothers, and bow low to you to the ground?" 11) So his brothers were wrought up at him, and his father kept the matter in mind.

**Sessions 2 and 3: Photo Cards**

# Jean Piaget[85]

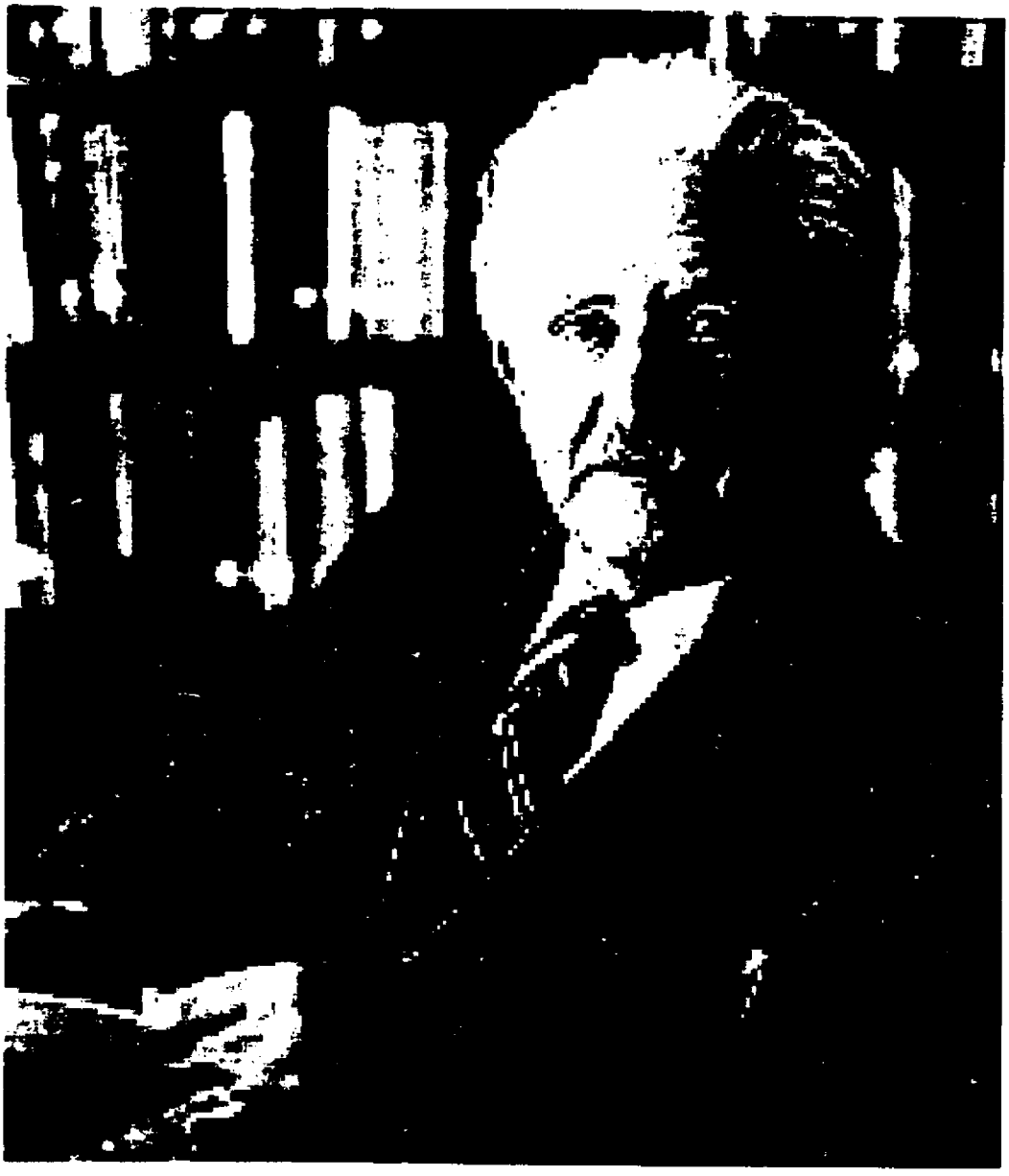
[85] http://paedpsych.jk.uni-linz.ac.at/INTERNET/ARBEITSBLAETTERORD/PSYCHOLOGIEORD/Piaget.GIF

# Lawrence Kohlberg[86]

[86] http://www.gse.harvard.edu/news/features/images/kohlberg_lecture.gif

# Carol Gilligan[87]

[87] http://www.gse.harvard.edu/news/features/images/gilligan.jpg



# *Erik Erikson*[88]

[88] http://www.austenriggs.org/images/erikerikson.jpg

# Robert Coles[89]

[89] http://www.news.harvard.edu/guide/students/images/yrbook/R_Coles.jpg

## Scenarios

**One**

Susie is a student in your seventh grade class. Every session she is constantly drawing attention to herself. She calls out, talks to her friends, moves around a lot, and laughs at inappropriate times. When you address this issue with her, she does not believe there is anything wrong with her behavior. She feels she is entitled to act how she wants to because she already had her Bat Mitzvah and doesn't "need to be there anyway."

*What would you do if you were the teacher in this scenario? How would you respond?*
*How would the psychologists' theories on moral development apply?*
*How does the Joseph story relate or connect to this situation?*
*What moral lesson do you want to teach the student? How would you teach it?*
*How could you use the Joseph story to teach the moral lesson?*

**Two**

Each week you try to collect tzedakah in your sixth grade class, yet you never seem to get much money. One day you decide to ask the class why they do not give to the class tzedakah collection. (You know the students all get some type of allowance from their parents, so it is not a lack of money that is preventing them from contributing.) Mostly the students tell you that they forget to bring in money; others tell you that they give with their families each week; but one student's answer is starkly different. David tells you that he cannot contribute because he is saving up to buy "the coolest pair of pants that cost eighty dollars" and will make him popular among his classmates.

*What would you do if you were the teacher in this scenario? How would you respond?*
*How would the psychologists' theories on moral development apply?*
*How does the Joseph story relate or connect to this situation?*
*What moral lesson do you want to teach the student? How would you teach it?*
*How could you use the Joseph story to teach the moral lesson?*

**Three**

You have taken your eighth grade class on a weekend conclave. The camp you are staying at requires the students to clean up after themselves (make their beds, clear tables, pick up garbage, etc.) Over the course of the weekend you notice that Jenny is not doing her share, rather she gets others to do her work for her. When you ask her why she will not clean up because she says "I don't do it at home, so why should I do here? Besides you can't make me."

*What would you do if you were the teacher in this scenario? How would you respond?*
*How would the psychologists' theories on moral development apply?*
*How does the Joseph story relate or connect to this situation?*
*What moral lesson do you want to teach the student? How would you teach it?*
*How could you use the Joseph story to teach the moral lesson?*

***Four***

On a youth group trip you two boys were having about their Bar Mitzvahs. Sam was telling Jonathan about the elaborate band, party favors, games and food he will be having at his party. The conversation gets interrupted before Jonathan tells Sam that he will only be having a small Kiddush following the service because that is all his family can afford. Later, you see Jonathan looking very sad. When you ask him what is upsetting him, he tells you about his conversation with Sam.

*What would you do if you were the teacher in this scenario? How would you respond?*
*How would the psychologists' theories on moral development apply?*
*How does the Joseph story relate or connect to this situation?*
*What moral lesson do you want to teach the student? How would you teach it?*
*How could you use the Joseph story to teach the moral lesson?*

# Rebecca
## Genesis 24:10-21

י וַיִּקַּח הָעֶבֶד עֲשָׂרָה גְמַלִּים מִגְּמַלֵּי אֲדֹנָיו וַיֵּלֶךְ וְכָל־טוּב אֲדֹנָיו בְּיָדוֹ וַיָּקָם וַיֵּלֶךְ
אֶל־אֲרַם נַהֲרַיִם אֶל־עִיר נָחוֹר׃ יא וַיַּבְרֵךְ הַגְמַלִּים מִחוּץ לָעִיר אֶל־בְּאֵר הַמָּיִם
לְעֵת עֶרֶב לְעֵת צֵאת הַשֹּׁאֲבֹת׃ יב וַיֹּאמַר | יְהוָה אֱלֹהֵי אֲדֹנִי אַבְרָהָם הַקְרֵה־נָא
לְפָנַי הַיּוֹם וַעֲשֵׂה־חֶסֶד עִם אֲדֹנִי אַבְרָהָם׃ יג הִנֵּה אָנֹכִי נִצָּב עַל־עֵין הַמָּיִם וּבְנוֹת
אַנְשֵׁי הָעִיר יֹצְאֹת לִשְׁאֹב מָיִם׃ יד וְהָיָה הַנַּעֲרָ אֲשֶׁר אֹמַר אֵלֶיהָ הַטִּי־נָא כַדֵּךְ
וְאֶשְׁתֶּה וְאָמְרָה שְׁתֵה וְגַם־גְּמַלֶּיךָ אַשְׁקֶה אֹתָהּ הֹכַחְתָּ לְעַבְדְּךָ לְיִצְחָק וּבָהּ אֵדַע
כִּי־עָשִׂיתָ חֶסֶד עִם־אֲדֹנִי׃ טו וַיְהִי־הוּא טֶרֶם כִּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יֹצֵאת
אֲשֶׁר יָלְדָה לִבְתוּאֵל בֶּן־מִלְכָּה אֵשֶׁת נָחוֹר אֲחִי אַבְרָהָם וְכַדָּהּ עַל־שִׁכְמָהּ׃
טז וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ
וַתָּעַל׃ יז וַיָּרָץ הָעֶבֶד לִקְרָאתָהּ וַיֹּאמֶר הַגְמִיאִינִי נָא מְעַט־מַיִם מִכַּדֵּךְ׃
יח וַתֹּאמֶר שְׁתֵה אֲדֹנִי וַתְּמַהֵר וַתֹּרֶד כַּדָּהּ עַל־יָדָהּ וַתַּשְׁקֵהוּ׃ יט וַתְּכַל לְהַשְׁקֹתוֹ
וַתֹּאמֶר גַּם לִגְמַלֶּיךָ אֶשְׁאָב עַד אִם־כִּלּוּ לִשְׁתֹּת׃ כ וַתְּמַהֵר וַתְּעַר כַּדָּהּ
אֶל־הַשֹּׁקֶת וַתָּרָץ עוֹד אֶל־הַבְּאֵר לִשְׁאֹב וַתִּשְׁאַב לְכָל־גְּמַלָּיו׃ כא וְהָאִישׁ
מִשְׁתָּאֵהַ לָהּ מַחֲרִישׁ לָדַעַת הַהִצְלִיחַ יְהוָה דַּרְכּוֹ אִם־לֹא׃

10) Then the servant took ten of his master's camels and set out, taking with him all the bounty of his master; and he made his way to Aram-naharim, to the city of Nahor. 11) He made the camels kneel down by the well outside the city, at evening time, the time when women come out to draw water. 12) And he said, "O Eternal, God of my master Abraham, grant me good fortune this day, and deal graciously with my master Abraham: 13) Here I stand by the spring as the daughters of the townsmen come out to draw water; 14) let the maiden to whom I say, 'Please, lover your jar that I may drink,' and who replies, 'Drink, and I will also water your camels' – let her be the one who You have decrees for Your servant Isaac. Thereby shall I know that You have dealt graciously with my master."

15) He had scarcely finished speaking, when Rebekah, who was born to Bethuel, the son of Milcah the wife of Abraham's brother Nahor, came out with her jar on her shoulder. 16) The maiden was very beautiful, a virgin whom no man had known. She went down to the spring, filled her jar, and came up. 17) The servant ran toward her and said, "Please, let me sip a little water from your jar." 18) "Drink, my lord," she said, and she quickly lowered her jar upon her hand and let him drink. 19) When she had let him drink his fill, she said, "I will also draw for your camels, until they finish drinking." 20) Quickly emptying her jar into the trough, she ran back to the well to draw, and she drew for all his camels.

21) The man, meanwhile, stood gazing at her, silently wondering whether the Eternal had made his errand successful or not.

## Scenarios

### One

Abby is a student in your seventh grade class. Every time she enters the classroom she is carrying Beth backpack and jacket while Beth is empty-handed. When you ask Abby why she carries Beth's things, she says that it is the only way Beth will talk to her. If Abby does not do things for Beth then Beth will not be her friend or even associate with her.

*What would you do if you were the teacher in this scenario? How would you respond?*
*How would the psychologists' theories on moral development apply?*
*How does the Rebecca story relate or connect to this situation?*
*What moral lesson do you want to teach the student? How would you teach it?*
*How could you use the Rebecca story to teach the moral lesson?*

### *Two*

Corey is a member of the high school synagogue youth group board that you advise. During the board meetings you notice that Corey is constantly taking on new jobs and responsibilities; far more than he can handle. He is always staying after the meetings to finish something or help clean up. His work seems to go unnoticed by the rest of the board members. After a meeting you decide to ask him why he does so much. He says, "If I don't do it nobody else will. It needs to get done, so I do it."

*What would you do if you were the teacher in this scenario? How would you respond?*
*How would the psychologists' theories on moral development apply?*
*How does the Rebecca story relate or connect to this situation?*
*What moral lesson do you want to teach the student? How would you teach it?*
*How could you use the Rebecca story to teach the moral lesson?*

**Three**

Over the course of a weekend conclave you observe how Donna and her boyfriend, Eric, interact. You notice that virtually every suggestion or idea Donna has, Eric immediately dismisses. Eric also seems to be forcing Donna to do things with which she is uncomfortable or that she simply does not want to do. When you confront Donna about this she says that she loves him and she wants him to love her. She wants to make him happy even if it means sacrificing her happiness.

*What would you do if you were the teacher in this scenario? How would you respond?*
*How would the psychologists' theories on moral development apply?*
*How does the Rebecca story relate or connect to this situation?*
*What moral lesson do you want to teach the student? How would you teach it?*
*How could you use the Rebecca story to teach the moral lesson?*

**Four**

Fred is the most helpful student in your sixth grade class. He always does what is asked, helps to distribute books and papers, volunteers to count the tzedakah collected each week, and brings the attendance to the office. While you appreciate all Fred does for you, his peers do not. They tease him and call him the "teacher's pet."

*What would you do if you were the teacher in this scenario? How would you respond?*
*How would the psychologists' theories on moral development apply?*
*How does the Rebecca story relate or connect to this situation?*
*What moral lesson do you want to teach the student? How would you teach it?*
*How could you use the Rebecca story to teach the moral lesson?*

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