Project

A Proposal for the Revision of the Method of

Teaching Moral Values in the Reform Religious School

by

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Table of Contents

Introduction

Reform Judaism views religion and morality as insep-
arable parts of the whole.[1] The teaching of moral values is
an important part of the religious school curriculum.[2] The
most objectionable approach to teaching values is that of
teaching rules. The Ten Commandments is a perfect example.
Memorization is essential. Even while studying situations
dealing with moral problems, the students know the correct
answers to moral dilemmas because they are either provided
at the end or they are aware of the values prized by the
religion. But are they really operating as ethically aware
persons? Or are they pleasing the teacher and getting good
grades? The problem plagues all religious and educational
institutions. We are constantly transmitting moral biases.
Students receive the message. But is that fulfilling our
obligation to educate them? Do the values become interna-
lized with this type of approach?

Lawrence Kohlberg, a social psychologist at Harvard,
has done a great deal of research on this problem. His
work has resulted in some startling conclusions and a
specific program for dealing with moral education. It is
the purpose of this project to examine Kohlberg's theory

of the moral development in children and its implications

for the Reform religious school curriculum.

The first part will deal with Kohlberg's theory and

how it differs from past approaches. It will examine the

cognitive-developmental approach. It will also examine the

stages of moral development in children and how these stages

operate.

The next section will deal specifically with the

Reform religious school curriculum. It will examine the

goals and aims of the curriculum in terms of the moral educa-

tion of the child. A critique of two textbooks from different

age levels will also be included. Who Knows Ten, a third

grade text by Molly Cone, and The Right Way by Lillian Freehof

for the seventh grade will be reviewed in terms of the psy-

chology of the child and the materials' approach to moral

education, as opposed to Kohlberg's.

The second phase of the project will be a creative

proposal for moral education in the Reform religious school.

The focus for the proposal will be the third and the seventh

grade. The material will be an attempt to integrate Kohlberg's

work and at the same time remaining aware of the goals of

Reform Judaism and the criticism of the Board of Jewish

Education-Chicago material which deals with Kohlberg's stages.

It is hoped that the work of this project will stimulate a rethinking of our goals and methods in the area of moral education.

Lawrence Kohlberg's Theory Defined

Lawrence Kohlberg has spent over fifteen years studying the moral development of children. His work raises many questions about our traditional approaches to moral education.[3]

Kohlberg traces the three streams of educational psychology and shows where his theory fits in.[4] The first is the maturationist, presently represented by the Freudian theory.[5] Its major thrust is that the development of the child comes from within him and it is the school's responsibility to help the child liberate himself and work through those aspects of his emotional development that are stifled at home.[6] The second stream belongs to the environmentalist, education must directly instruct the child about the rules of the culture and immediate repetition and elaboration will produce the correct response.[7] Finally the third type is the cognitive-developmental approach represented by Dewey and Piaget.[8] In this approach cognitive processes emerge through a process of development that is a reorganization of psychological structures rather than direct biological maturation or direct learning.[9] Cognitive means relating events, putting things together.[10] Experience causes changes in these structures. This is not conceived of as learning in the sense of

instruction or training.[11] The basic mental structure

results from the interaction between certain organismic-

structuring tendencies and the external structure of the

outside world and this interaction leads to cognitive

stages.[12]

The concept of stages implies that children have a

different way of solving problems at different ages.[13]

These stages always succeed in an invariant order in the

individual.[14] The individual may move through these stages

at different speeds, but does not change sequence.[15] How

does this concept relate to moral education of the child?

And by what premises has moral education operated before this

developmental approach?

Moral education, in the past, has been based on the

concept of the bag of virtues.[16] Each group decides which

virtues they think are important and tries to teach them to

their children.[17] In exhorting them to practice these vir-

tues, all good things will come their way.[18]

The landmark study about children in moral education

was done by Hartshorne and May in 1928. In their research

they found that moral education classes, based on the bag of

virtues concept, did not make a difference in the performance

of children on experimental tests.[19] Hartshorne and May

found that, (1) everyone cheats; (2) if a person cheats in one situation it doesn't mean that he will or won't cheat in another; (3) what people say about morality doesn't necessarily correlate with what they do.[20] Perhaps then, we have been approaching the problem of moral education in the wrong way. We have been treating moral education as a part of socialization. That is, learning the rules of acceptable behavior and the highly prized virtues of a culture. Since we have generally treated moral reasoning as learning moral virtues, certain factors relating to how the child becomes a socialized individual became important to understand the difference in conscience strength.[21] These factors were: (1) the relation between gratification and restraint of the oral, anal and sex drives; (2) the type and amount of moral discipline; (3) and parental attitudes and the effect of power structures in certain theories of identification.[22] In most instances no correlation was found between the parental handling of early drives and the later moral behavior of the individual.[23] Psychological punishment, however, that induced guilt did correlate.[24] No test results related any difference from the findings of Hartshorne and May as to resistance to temptation.[25] Kohlberg shows that once the concept of moral development is understood the action that results will be more predictable.[26]

At one time or another the stimulus from various groups was thought to have a unique or overriding effect on moral development. These groups or institutions include the family, peer group, and participation in the society at large.

The family is not unique in its contribution to stimulating moral development.[27] Kibbutz children are normal in terms of moral development even though the amount of parental interaction is greatly reduced.[28] The family helps with moral development by providing opportunities for role-taking.[29]

The second group that is thought of as important is the peer group.[30] Participating in this group, while providing general role-taking opportunities, is also not a unique influence on moral development.

The third element that is presumed important in moral development is participation in government, law and work.[32] They are perceived differently by children according to the sense of potential participation in them.[33]

Kohlberg's view is that none of these three elements is significant in and of itself as an influence on moral development.[34] The child lives in a total social world in which all of these elements influence each other.[35] Experience is essential to the stages and the more experience, the faster the child advances through each stage.[36] Stimulation to help the

child reach the next stage is essential to prevent the child from getting locked into the last stage.[37]

We will now examine in detail Kohlberg's stages of moral development and how they are related to Piaget's theory of universal developmental stages.

Kohlberg delineates six major stages of moral thought in the life of the individual. There are three levels within which these stages are contained. An outline of the terms used in these levels and stages will be given first. A detailed examination of the stages will follow.

The pre-conventional level is generally reached by children age four to ten.[38] This child is in Piaget's Era III—concrete operational thought. In this Era the child can classify things in terms of relation and quantities in referring to concrete objects.[39] Piaget sees two substages in this Era. These are Substage 1—Formation of stable categorical classes; and Substage 2—Formation of quantitative and numerical relations of invariance.[40] Kohlberg's stages of moral thought in the pre-conventional level are as follows: Stage 1—Punishment-Obedience Orientation, and Stage 2—Instrumental-Relativistic Orientation. Kohlberg's Stage 1 relates to Piaget's Substage 2 and Stage 2 of Moral thought relates to Substage 2 of concrete operations. The difference being in the way truth and

reality are perceived. Stage 1 and Substage 1 can only clas-
sify, whereas Stage 2 and Substage 2 can reverse operations
and see the inversions of relations.[41]

Kohlberg's conventional level is usually dominant in
pre-adolescence.[42] This level is concerned with maintaining
the expectations of family, group and nation.[43] Stage 3 on
this level is concerned with good behavior in order to please
others. Stage 4 is called law and order and is concerned with
the maintenance of the social order.[44] The children in this
level are in Piaget's Era IV--Formal Operational Thought. The
child can infer through operations upon operations.[45] He can
construct systems of all possible implications and can test
hypotheses.[46] There are three substages to this Era of
Piaget's. Substage 1 can understand relations involving the
inverse of the reciprocal.[47] This corresponds to Kohlberg's
Stage 3. Piaget's Substage 2 child can order triads of propo-
sitions or relations.[48] This corresponds to Kohlberg's Stage
4 child.[49]

The post-conventional level of Kohlberg's theory is
called the autonomous or principled level.[50] At this level
there is a clear effort to define ethical values in an indi-
vidual sense apart from authority.[51] The last Substage in
Piaget's Era IV is related here. Substage 3 is called true

formal operational thought.[52] This individual can construct
all possible combinations of relations.[53] This Substage 3
relates to Kohlberg's Stage 5A. This stage will be explained
in detail later. Stage 5 is called the Social Contract-
Legalistic Orientation.[54] Stage 6 is called the Universal
Ethical Principle Orientation.[55]

According to Kohlberg, these are universal developmental
stages, in terms of form not content. In his studies of
different cultures with different value systems, he found that
the same categories of moral reasoning ability existed.[56]

Before going on to an expanded explanation of these
stages it is helpful to note that an individual is not entirely
in any one stage.[57] By studying the responses of children in
experimental tests it was noted that the individual is about
50% in the major stage, partly in the stage that he is leaving,
and partly in the one he is going into.[58] An individual who
is more than one stage removed from his major stage is very
rare.[59]

Children in Stage 1, punishment-obedience orientation,
are sure that punishment will follow bad acts.[60] The child in
this stage sees the order of things defined in terms of strong
and weak.[61] As previously mentioned this child, according to
Piaget, is able to see stable classifications of concrete

objects so therefore he classifies people as to weak and
strong. Maintenance of the social order is defined in terms
of obedience of the weak to the strong and punishment of
deviation by the strong of the weak.[62]

The individual in Stage 2, instrumental relativism or
hedonism, has a sense of fairness and reciprocity.[63] In the
positive aspects, this reciprocity is conceived of as an equal
exchange of favors with a goal clearly in mind which would be
of equal benefit.[64] However, on the negative side the indi-
vidual does not usually interfere in the affairs of others.[65]
Those situations usually would not benefit him directly and
therefore do not concern him. This Stage 2 child corresponds
to Piaget's Substage 2. He is able to see the reverse impli-
cations of classification of concrete objects. Therefore he
can not only see what will be to his benefit but what will not.

Stage 3 is the good boy/good girl orientation.[66] A
child at this stage can interpret the meaning of the Golden
Rule.[67] They have gotten to the point where they can imagine
themselves simultaneously in two different roles in relation
to each other.[68] The concept of justice for Stage 3 is tied
to the concept of good interpersonal relationships.[69] The
order of things is concerned with role-taking, mutual affection,
gratitude, and concern for approval.[70] The child takes those

roles of those with whom he has ties.[71] He also tends to see

people in terms of stereotypes of nice and mean.[72] This

child is in Piaget's Substage 1 of formal operational thought.

He can begin to construct systems of possibilities. Charac-

teristic of this stage is the ability to understand the rela-

tions involving the inverse of the reciprocal. Since he can

form negative classes of things he can determine what is not

socially acceptable behavior. Stage 3 is trying to please and

therefore is concerned with what is not pleasing.

When the individual moves from Stage 3 to Stage 4, law

and order, he defines justice as a social order system with

roles and rules.[73] The roles and rules are accepted by the

entire community.[74] Role-taking involves orienting to the

other's orientation as part of the system.[75] Everyone is

expected to contribute to the society and merit is awarded by

the system.[76] In this, reciprocity is between society and the

individual, not interpersonal.[77] Negative reciprocity is also

centered on the society in terms of the right of society to

vengeance for not paying your debt to society.[78] In Stage 4,

justice is primarily for the maintenance of the social order

rather than for personal moral choice.[79] Social inequality

is allowed and tolerated if it is reciprocal to effort, moral

conformity and talent.[80] But favoring the idle, immoral, or

poor student is strongly rejected.[81] Stage 4 is concerned

with the uniform and regular administration of the law.[82]

Kohlberg makes a distinction between Stage 1 authority orien-

tation and Stage 4 law and order. Kohlberg agrees with

Durkheim in describing Stage 4 as a rule-maintaining and the

normal adult society.[83] In every society which was studied,

Stage 4 was the most frequent type of moral judgment.[84]

Kohlberg does not agree with social scientists who say we must

be satisfied with Stage 4.[85] Their reasons are that (1) all

values are relative; there is no reason to think that there is

a better morality than our own culture's; (2) and moral be-

liefs that are not collectively shared are unsatisfying.[86]

Kohlberg's research shows that stages above 4 represent 25% of

the society.[87] It is important for Jewish educators to recog-

nize this point. Stage 4 is not high enough in terms of a

Jewish value system. Although Judaism requires certain con-

forming institutions for the maintenance of its community, it

believes that ultimately its ideas are based on Stage 6 type

values (universal moral principles). As previously mentioned

Stage 4 corresponds to Piaget's Substage 2 of formal operation-

al thought. This child can order triads of propositions. He

can begin to see the consequences of many operations in rela-

tion to each other. This relates to the moral realm in that

he is aware of what will happen to the delicate social struc-
ture if all its rules are not maintained. He can see the
balance inherent in the structure and is bound to uphold it.

Stage 5 is divided into two substages.[88] Stage 5A is
called the social-contract stage with utilitarian and legal-
istic implications.[89] Although there is an emphasis on the
legal point of view, there is an awareness of the relativism
of personal values and a corresponding emphasis on the correct
way to reach consenses.[90] There is a recognition that the law
can be changed taking into consideration rational social
utility.[91] Beyond this legal realm all free contracts are the
binding elements of obligation.[92] According to Kohlberg, this
type of thinking finds its ground in that of the authors of
the Constitution.[93] Stage 5B is different from 5A in that it
is concerned with the internal decisions of conscience but
without any real sense of rational or universal moral
principles.[94]

Kohlberg sees limits to Stage 4 in that it defines no
real, clear obligations to persons outside of the social order
or those who do not recognize the rules.[95] It also provides
no rational way to change the society.[96] The important devel-
opmental aspect of Stage 5 is that it is the ability to make
laws as distinguishable from merely maintaining law as in

Stage 4.[97] The value of society is taken for granted by Stage

4.[98] This distinction between law maintaining and law creating

perspective is explained by Kohlberg as having several aspects.[99]

To Stage 4 the purpose for law and order is to protect the

individual against a common enemy.[100] This enemy is seen as

someone who does not respect the law and order of the society.[101]

But to Stage 5 the law serves to adjudicate between the property

rights and interests of one group and another, rather than just

protecting everyone equally.[102]

Stage 4 sees majority rule as sacred, whereas Stage 5

sees democracy as a tool to insure representation of the indi-

vidual.[103] Stage 4 is more interested in securing conviction

for criminals whereas Stage 5 is concerned with the procedures

of due process and the rights of the criminal.[104]

How is Stage 5 related to Piaget's formal operational

thought? This is the level of true formal operations and

since formal operations are logical operations upon operations

with the ability to see all possibilities, Laws are seen as

exemplifying universal logical possibilities.[105] It also

enables the individual to think about thought and moral judg-

ment rather than just about people or events.[106] Why should

I be moral? is raised for the first time.[107]

Kohlberg has concluded that Stage 5 is the first of two modes of moral judgment.[108] The other is Stage 6--universal ethical orientation. This stage consists of abstract ethical principles such as the Golden Rule.[109]

Given these stages of moral development, what can be done in an educational situation to help the child move from one stage to another? Conventional moral education has had little impact because first it tries to transmit abstract moral cliches which are far above the child's level.[110] Then they are taught to the child in concrete terms often below his level disregarding the problem of developmental match.[111] In Kohlberg's studies he has found that in order to be effective, the discussion must be one level above the child's.[112] Education below his level is not likely to be educative.[113] Although the teacher's authority in the class is important it is the reasoning contained in the communications between teacher and student that determine whether his development will be furthered.[114] The teacher helps him clarify his meaning and makes him think about what he is trying to say. Ultimately, then, the teacher should be concerned with the adjustment of the child, not just whether he remembers his lessons.[115] It is the teacher's job to help the student's development in moral reasoning. The teacher must help the

student understand a higher stage, then facilitate that type
of reasoning as his own with the ability to use it in a new
situation.[116] The way in which he can reorganize his thinking
is by the use of conflict situations.[117] The teacher helps
him (1) focus on a genuine moral conflict; (2) think about his
reasoning in how he solves it; (3) see the inconsistencies and
inadequacies in it; (4) and then find a means of resolving
such inconsistencies.[118]

A good method to provoke conflict is using a set of
statements relevant to a certain stage supporting opposite
alternatives.[119] Generally the stage above the child's pro-
duces the greatest conflict.[120] By seeing the contradictions
in his own thinking he will be challenged to try new solutions.[121]
In a study by Turiel it was found that higher stage reasoning
is assimilated only if it arouses cognitive conflict.[122]

An example of how children may respond to a situation
at different stages follows.

Kohlberg uses this conflict situation as an example.
Note the differences in each stage's reaction.

"In Europe, a woman was near death from cancer. One
drug might save her, a form of radium that a druggist in the
same town had recently discovered. The druggist was charging
$2000, ten times what the drug cost him to make. The sick

woman's husband Heinz, went to everyone he knew to borrow the
money, but he could only get together about half of what it
cost. He told the druggist that his wife was dying and asked
him to sell it cheaper or let him pay later. But the druggist
said, 'No.' The husband got desperate and broke into the man's
store to steal the drug for his wife. Should the husband have
done that? Why?"

Stage 1--Action is motivated by avoidance of punishment and

"conscience" is irrational fear of punishment.

Pro--'If you let your wife die you will get in

trouble. You'll be blamed for not spending

the money to save her and there'll be an

investigation of you and the druggist for

your wife's death.'

Con--'You shouldn't steal the drug because you'll

be caught and sent to jail if you do. If you

do get away your conscience would bother you

thinking how the police would catch up with

you at any minute.'

Stage 2--Action motivated by desire for reward or benefit.

Possible guilt reactions are ignored and punishment

is viewed in a pragmatic manner. (Differentiates own

fear, pleasure or pain from punishment-consequences)

Pro--'If you do happen to get caught you could

give the drug back and you wouldn't get much

of a sentence. It wouldn't bother you much

to serve a little jail term, if you have

your wife when you get out.'

Con--'You may not get much of a jail term if you

steal the drug, but your wife will probably

die before you get out so it won't do you

much good. If your wife dies you shouldn't

blame yourself, it wasn't your fault she has

cancer.'

Stage 3--Action motivated by anticipation of disapproval of

others, actual or imagined (e.g. guilt). (Differ-

entiation of disapproval from punishment, fear and

pain.)

Pro--'No one will think you're bad if you steal

the drug, but your family will think you're

an inhuman husband if you don't. If you let

your wife die you'll never be able to look

anyone in the face again.'

Con--'It isn't just the druggist who'll think you're

a criminal, everyone else will too. After

you steal it you'll feel bad thinking about

how you brought dishonor to your family

and yourself; you won't be able to face

anyone again.'

Stage 4--Action motivated by anticipation of dishonor, i.e.

institutionalized blame for failure of duty, and

by guilt over concrete harm done to others.

(Differentiates formal dishonor from informal

disapproval. Differentiates guilt for bad conse-

quences from disapproval.)

Pro--'If you had any sense of honor, you wouldn't

let your wife die because you're afraid to

do the one thing that will save her. You'll

always feel guilty that you caused her death

if you don't do your duty to her.'

Con--'You're desperate and you may not know you're

doing wrong when you steal the drug. But

you'll know you did wrong after you're

punished and put in jail. You'll always feel

guilty for your dishonesty and lawbreaking.'

Stage 5--Concern about maintaining respect of equals and of

a community (assuming their respect is based on

reason rather than emotion). Concern about own

self respect, i.e. to avoid judging self as

irrational, inconsistent, nonpurposive. (Discrim-
inates between institutionalized blame and commu-
nity disrespect or self-disrespect.)

Pro--'You'd lose other people's respect, not gain
it, if you don't steal. If you let your wife
die, it would be out of fear, not out of
reasoning it out. So you'd just lose self-
respect and probably the respect of others
too.'

Con--'You would lose your standing and respect in
the community and violate the law. You'd lose
respect for yourself if you're carried away
by emotion and forget the long-range point
of view.'

Stage 6--Concern about self-condemnation for violating one's
own principles. (Differentiates between community
respect and self-respect. Differentiates between
self-respect for general achieving rationality and
self-respect for maintaining moral principles.)

Pro--'If you don't steal the drug and let your wife
die, you'd always condemn yourself for it
afterward. You wouldn't be blamed and you
would have to live up to the outside rule of

the law but you wouldn't have lived up to

your own standards of conscience.'

Con--'If you stole the drug you wouldn't be blamed

by other people but you'd condemn yourself

because you wouldn't have lived up to your

own conscience and standards of honesty.'[123]

An experiment conducted by Kohlberg in a Reform religious school pointed to some interesting conclusions. The experiment was designed to create a change in the stages, but also to maximize the long-term effect.[124] Previously, Kohlberg had found that the moral judgment maturity in junior high and high school is a good predictor of adult moral maturity.[125] He chose the pre-adolescent stage for the experiment because it is considered a critical period for intervention into moral judgment.[126] During the ages from ten to fourteen the individual is usually moving from the pre-conventional level (Stages 1 & 2) to the conventional level (Stages 3 & 4).[127] The intervention at this point could help those who are moving ahead more slowly, and alleviate the danger of stabilizing at the pre-conventional level.[128]

Moshe M. Blatt and Lawrence Kohlberg conducted this experiment using a class of thirty children ages 11 and 12.[129] They were pre-tested to determine their stages.[130] The course

lasted twelve weeks with a total of twelve hours.[131] The
children were given moral conflict situations and asked to
supply the alternative ways of solving the problem.[132] They
were then asked to explain exactly what the different conse-
quences would be for each alternative.[133] The examiner tried
to point out the psychological and social ramifications of
each alternative.[134] The students were then asked to delineate
the moral values they saw inherent in their solutions.[135]
They would then be discussed.[136] While maintaining the atmos-
phere of free expression, the examiner would then point out the
controversial questions that would have to be dealt with.[137]
He also serves to clarify the disagreements.[138] As time went
on the examiner isolated the solution that was one stage higher
than the majority of the children and dwelt on it until he
felt it was clear and everyone agreed it was reasonable and
fair.[139] Kohlberg and Blatt assumed in this experiment that
higher stage children would influence lower stage children.[140]

Kohlberg and Blatt found that under these conditions
this formal program for moral education had a substantial and
enduring effect.[141] It proved enduring in a follow-up test
one year later.[142] They have repeated this type of test in
many different classrooms of varying age, socioeconomic and
ethnic status.[143] They are encouraged to note that the change

was primarily stimulation of development rather than the
learning of moral principles.[144]

Kohlberg's studies and his theory must call our whole
approach to moral education into question. We have been too
concerned with teaching children the values of Judaism and
helping them to apply them to situations. No matter how con-
temporary an approach such as Albert Vorspan's book Jewish
Values and Social Crisis, it is basically concerned with
applying answers already known. Kohlberg opens a new avenue.
He suggests that it is more important to be concerned with how
a child reasons about a situation. Once we are clued into his
stage of development it is possible to help him reach the
next stage. To see morality from the child's viewpoint and
not to expect him to understand it from ours would be a step
in the direction of creating a new type of moral education.

What does the Reform religious school curriculum have
to say about the moral education of the Jewish child? And
what does it do about it? An examination of the curriculum,
its aims and its material will follow.

Reform Religious School Curriculum Reviewed

Reform Judaism attempts to teach the children in the religious school the ethics of Judaism in several ways and on many levels. The curriculum states that there is a need for the study of ethics because it is not enough to love God without an accompanying love of one's fellow man.[145] Judaism, as a religion, sanctifies human life and the kinship of all members of the human race.[146] It also holds that each person has a right to the freedom to choose his own lifestyle.[147] The curriculum delineates a special area of importance to Reform Judaism. This area is termed social justice. The curriculum seeks to apply the teaching of Judaism to all areas of life including economics, commerce, national and international affairs.[148] The teaching of ethics looks toward a sense of responsibility on the part of the learned Jew to try to eliminate man-made suffering and to promote harmonious relations between people and groups.[149] This responsibility also includes outright charity.[150]

Another goal of the curriculum is the ideal of universal peace and spiritual and physical disarmament.[151] The stated aim is to infuse the student with the universal ideals of the prophets and sages.[152] It is hoped that by this

infusion the student will eventually develop a dynamic commitment to the ideals of freedom, brotherhood and peace.[153] It is further hoped that the student will be able to apply the ethical standards he has learned to problems that develop in his personal life.[154]

In the section that deals specifically with the aims of education it states that with the knowledge of Jewish ideals and heritage it is hoped that the student will learn how they function to develop character and solve ethical problems.[155] Through this knowledge the problems and issues of personal living in a complex world will be more understandable.[156] It is also hoped that eventually an understanding of the problems and issues of social living in the world will be clearer.[157] The ultimate aim is to develop a sense of responsibility in searching for solutions to these problems.[158] By learning about the Jewish heritage and ideals it is hoped that the Jewish student will develop attitudes and habits which will reflect these values.[159]

The curriculum hopes to accomplish all of these aims by introducing appropriate material at specific age levels. From kindergarten through the third grade ethics is taught through the concept of tzedakah.[160] Charitable contributions and their use are stressed. In addition, the second grade

has a recommended text for ethics. It is <u>Let's Talk About</u>
<u>Right and Wrong</u> by Dorothy Kripke. This book uses simple
conversational stories to try to show why people behave in a
certain way.[161] Its viewpoint is that we find happiness when
we do the right thing.[162] It tries to give the second grader
a well-rounded picture of the good life.[163] It is geared to
stressing right behavior. However, it is not concerned with
the reasoning process in arriving at the ethical solutions.
Unfortunately, it also makes the child think that the ethical
solution is always easily discerned.

The text recommended for the third grade is <u>Who Knows</u>
<u>Ten</u> by Molly Cone. This book consists of stories which illus-
trate the Ten Commandments.[164] It blends the religious history
of the giving of the Law at Sinai with the explanation of the
meaning of the commandments. This book consists of stories
which illustrate the Ten Commandments. This book will be
discussed in greater detail in the next chapter.

The intermediate department, which consists of grades
four through six, is concerned with Jewish ethical living.[165]
Contemporary social issues are viewed in terms of Jewish ethi-
cal values.[166] The curriculum makes the point that children
are relatively emotionally stable at this age and are beginning
to reach for standards of social and personal behavior.[167]

Grade four is the time for consolidating the student's growth of the previous years.[168] According to the curriculum the child is now ready for a more integrated outlook on life and is therefore ready for a more formal study of Jewish ethics.[169] The stated aim is that the teaching of ethics should not be done by learning rules.[170] Rather an attempt is made to help the child come to his own decisions by his own insight, using Jewish tradition as a guide.[171] The text At Camp Kee Tov by Helen Fine is an attempt to introduce ethical problems within the context of the children's lives. These are the types of situations in which children have to choose the correct ethical action. Many suggestions are given with each chapter to stimulate thought and action.[172] The behavior expected of course must reflect Jewish morals learned previously or taught by the teacher. Although a good start, the curriculum does not suggest a text for the fifth grade to try to continue this approach.

In the sixth grade ethics becomes an important part of the curriculum. It examines how the ethical values of the Jewish heritage are applicable to solving today's social problems.[173] The curriculum assumes that the child is both aware and concerned with what is going on in the world. The curriculum assumes that the student has the ability to comprehend

social issues and to be highly motivated to solve them.[174]
In order to stimulate their concerns, To Do Justly--A Junior
Casebook for Social Action by Albert Vorspan is recommended.
This book explores the enduring Jewish values and how they
apply to today's problems.[175] Its aim is to make the student
aware and responsible about doing his part in changing the
world.[176]

Grade seven offers a unique opportunity to study
personal Jewish ethics. The curriculum makes the point that
the twelve-year-old is striving for independence and therefore
this is the perfect time to show how Judaism can illumine the
directions in which the solutions lie.[177] The text The Right
Way by Lillian S. Freehof is used to stimulate serious discus-
sions. The stories are meant to involve the student personally
in the situations while drawing on Jewish source material.[178]
This book will be discussed more fully in the next chapter.

In eighth grade, personal ethics are to be reinforced.[179]
The concern is with the responsibility of a Jew, as a Jew,
toward the society in which he lives and is a part.[180] The
curriculum wants the student to ask the question as to what
are the problems which a righteous man sees and must act upon
as he faces the country and the world.[181] Ethics are studied
through the study of prophecy. The text The Story of Prophecy

by Hannah Grade Goodman is recommended. This book is concerned with both the poetry and the ethics of the prophets.[182] Contemporary social issues are discussed using "Keeping Posted," a monthly magazine designed for the Jewish teenager.[183] A different subject is discussed in each issue. An additional book on ethics is listed under 'Additional Teacher Resources.' It is <u>Justice and Judaism</u> by Albert Vorspan and Eugene Lipman.[184] In the ninth grade there is no recommended text for the study of ethics. The student must rely on "Keeping Posted" for the discussion of relevant moral issues. The ninth grade ends the junior high school program.[185]

The High School division begins with grade ten which is recommended as the Confirmation year.[42] It is unfortunate that this is the first opportunity since grade seven to confront moral questions and try to reason them out. "Keeping Posted" is again recommended.[187]

In grade eleven the sixteen-year-old is helped to come to terms with the basic moral crises of our time by the use of the book <u>Jewish Values and Social Crisis</u> by Albert Vorspan. It examines many issues.[188]

Grade twelve is supposed to contain a re-examination of Jewish beliefs and an emphasis on the importance of ethical living.[189] The text recommended for the study of ethics is

Justice, Justice, A Jewish View of the Black Revolution by
Henry Cohen.[190]   Several other books are recommended for the
teacher in the field of social ethics.   "Keeping Posted" is
also suggested.[191]

The curriculum, as a whole, does not provide a coordi-
nated developmental course for the development of moral
reasoning and ethical judgment.   It is an uneven program
which has many well intentioned proposals but lacks adequate
materials and a complete understanding of how moral reasoning
takes place.   When viewed in terms of Kohlberg's research it
is deficient in that it does not take into account the differ-
ences in the way children approach problems at different stages.
It seems that what they are doing is explaining the ethics of
Judaism in language appropriate to each age.   It also changes
its methods in order to interest each group in learning about
ethics.   It is not suggested that Judaism abandon trying to
teach ethics; however, a more coherent approach which takes
cognizance of new research in the field of teaching ethics
should be tried.

Third Grade Critique

In order to examine the Reform religious school curric-
ulum's proposal for teaching morals in the third grade from a
Kohlbergian perspective, the general psychological outlook of
the eight-year-old will have to be taken into account.

Third graders, according to Freudian theory, are in the
latency period. It starts at about six and lasts until pre-
adolescence at ten.[192] A repression of erotic activity charac-
terizes this stage.[193] The child is interested in establishing
relationships with peer groups and sublimates his sexuality
into expression of affection, tenderness, devotion and
respect.[194]

This latency period is related to Erikson's stage called
Industry vs. Inferiority. The child is being tamed by the
school atmosphere.[195] The child wins recognition by making
things.[196] Technology is important now because the child is
learning to use the tools of the adult world to prepare himself
for eventual entry into that world.[197] According to Erikson,
school becomes a culture in itself with the child's self-esteem
tied to his performance there.[198] The child can become very
discouraged if he does not learn to use the tools well and
loses face with his school friends.[199] This discouragement

could be critical because it might prevent the child's identi-
fication with them and part of the world.[200] This is a very
important social stage because making things usually involves
working with other people.[201] The child begins to understand
the concept of the division of labor and learning to accommo-
date to others.[202] He also learns that others sometimes will
not accept him for reasons he cannot change (skin color, back-
ground).[203] Another danger in this stage is that the child
will accept work as the only criterion of worthiness.[204] It
will become difficult for him to be playful and imaginative.[205]
Erikson sees this stage of Industry vs. Inferiority as a real
problem, since a majority of people never go beyond this stage
and only view their identity in terms of their technology.[206]

In discussing the psycho-social development in later
childhood Robert Watson sees the child in latency as seeking
greater independence from parents.[207] As he moves into his peer
group he must move away from being identified only with his
parents.[208] The child now sees the peer group members as his
model and a source of reward, identity and support.[209] This
is a two-edged sword since nonacceptance by a peer group can
be devastating to the child's development and stability. In
a study done by Lipitt, it was found that the most socially
compliant children were the most popular.[210] Social

compliance was defined as the capacity to adapt quickly to difficult situations within the group.[211]

Friendship is another important element of this stage. In a study done by Green it was noted that girls are more advanced in their social development in terms of friendship than boys.[212] They reach their peak in terms of quarrels and number of friends before boys.[213] Fluctuating friendships begin to stabilize as children grow older.[214]

Competition and cooperation both play an important role in the peer-age group.[215] In a study by Maller, it was found that the efficiency of work under competition was sufficiently and consistently higher.[216] He concluded that although competition was often favored by the children over cooperation, results were mixed.[217]

Havighurst sees the school as a place to learn developmental tasks.[218] These tasks are closely related and failure of one is related to another.[219] However, one failure may show up in school while being related to the failure of another task which is not visible in school.[220]

The teacher in the third grade serves as a socialization agent for the child. She sets standards of conduct and determines rewards and punishments.[221] Since the teacher is so important to the development of the child, her own adjustment

should be of concern.[222]   Gladstone analyzed data pertaining
to this problem. His conclusions were that both well-adjusted
and maladjusted teachers can bring about bad effects on
pupils.[223]   Sometimes teachers with their own problems are
more empathetic towards children than outwardly well-adjusted
teachers who take out their pent-up aggressions on the class.[224]

For Piaget, the eight-year-old is in the era of con-
crete operational thought.[225]   He can transform reality by
means of internalized actions that can be grouped, joined and
separated.[226]   He can reverse transformations including inver-
sion and reciprocity.[227]   With this stage comes a new sense of
autonomy.[228]   He is willing to change the rules of the games,
previously thought of as sacred, in consensus with the peer
group.[229]   He is capable of cooperation and has self-awareness.[230]

Kohlberg puts the eight-year-old in the pre-conventional
level (ages 4-10).[231]   The third grader usually sees good and
bad in terms of the hedonistic or physical consequences.[232]
The first stage of this level is the punishment-obedience and
the second is the instrumental-relativistic. In Stage 1 the
child is sure that punishment will follow a bad act.[233]   The
strong are the ones to rule the weak.[234]   The Stage 2 child
has a strong sense of reciprocity. But this reciprocity is
seen as an equal exchange of favors.[235]   The child also never

interferes with the affairs of others unless it is of direct benefit to him.[236]

In the third grade class the dominant stage would be Stage 2 with some aspects of Stage 1. The Stage 3 orientation of good girl/good boy is the next highest stage. This stage is concerned with good personal relations.[237] The child wants to please. He also tends to see people in terms of stereo-types.[238] According to Kohlberg's method we should be stimulating the child to move to the next higher stage. This is the purpose of confronting the child with moral conflicts.

Erikson's stage of Industry vs. Inferiority is closely related to Stage 3. If the child successfully learns to use tools and make things he begins to work with other people.[239] The Stage 3 child is concerned with good interpersonal relations. He wants to be a good boy and show how well he gets along with others.[280]

Havighurst's developmental stages are closely dependent on the successful completion of the previous stage.[241] Movement to Stage 3 is dependent upon the child's wanting to please others.[242] If he is failing in tasks at school and with his relations with others, he may feel that the odds are overwhelming and will stop trying to please because he fears he will fail. It is important to the teacher to be aware of the whole

child and the various tasks and stages he is trying to complete. It would be helpful now to examine the type of text used in this grade.

According to the Reform religious school curriculum the recommended text for the third grade in moral education is Who Knows Ten by Molly Cone.[243] In the editor's preface, Rabbi Alexander Schindler notes Jerome Bruner's argument that it is possible to teach any subject at an early age if it is explained well.[244] Following this thought, Rabbi Schindler feels that Molly Cone has proved this by creating this book.[245] He feels it serves to transmit the important ideas of Judaism to young children.[246] A teacher's guide was also written for Who Knows Ten by Florence Gross and Dulcy Wilets.

After an introductory chapter that sets the scene at Sinai for the giving of the Law, each chapter deals with one commandment and what the Israelites think it means. After the meaning is explained, there is a short story which illustrates the meaning of the commandment. The teacher's guide outlines the theme and goals of each chapter. It suggests different ways to develop and explain the story and the concepts. It then lists projects geared to the chapter along with questions that would lead to discussion. The authors of the guide assert that the concepts of the Ten Commandments are very

difficult for the eight-year-old to understand so it is impor-
tant to involve the student in a physical way.[247] This is the
purpose of the projects. The book is very pleasing to the eye
and the stories are well written.

An example of the type of lesson in this book is chapter
eight on stealing. The title of the chapter is "You Shall Not
Steal!"[248] The story depicts the Israelites pondering the
meaning of the commandment. They first think of it in terms
of being punished by a slave master if you had stolen something.[249]
They then realize that they are no longer slaves and have to
consider their new freedom and the responsibility that goes
with it.[250] At the end of the chapter the meaning of the
commandment is given. It is that free men must respect one
another and respect what belongs to one another.[251]

How does this explanation relate to Kohlberg's stages?
First of all, it is the concept of learning morality by the
bag of virtues method. They are trying to teach about the
virtues that they deem important. In this case the Ten Com-
mandments. There is no conflict to reason about. The meaning
is given and the child is supposed to learn it. As previously
stated the majority of the class would be Stage 2--instrumen-
tal hedonism. On the positive side, the child might not steal
if he thought the other child would not steal from him. On

the other hand he would not condemn stealing if the act had
no bearing on his situation.[252] At one point the author
explains to the child that if he does the right thing (i.e.
obeys the commandment) he will please himself and God.[253]
At first glance it would appear that this was exhorting him
to Stage 3; however, the virtue has been decided already.
He has not come to it by reasoning. Hartshorne and May's
study must be recalled at this point. Even if the children
did learn the commandment and its meaning by heart, this does
not mean it would alter their performance in the least.[254]

The story which follows the explanation is about an
artist's apprentice who cheats in order to receive a reward.[255]
This story is supposed to illustrate that if you steal you
will not be rewarded.[256] This, again, goes back to the bag
of virtues concept. One of the elements of that approach is
that if you practice the virtues good will comes your way and
vice versa.[257] This is also not related to life. Many people
cheat and steal and never get punished for it or feel badly.
The child knows of children within his group who have taken
things that don't belong to them and don't feel the slightest
tinge of remorse.

The goals of the unit, outlined in the teacher's guide,
include: (1) to understand that stealing is taking what belongs

to another; (2) to recognize that possessions other than material goods can be stolen (another's talent or time); (3) to realize that a person steals from himself when he steals from another (his good name); (4) to recognize that freedom imposes the responsibility of respect for what belongs to another.[258] The hedonistic reciprocity element of Stage 2 can wipe out any effect these exhortations might have.

Inherent in this whole concept is the belief that moral truth can be transmitted at any age as long as it is explained in clear terms. It then becomes a socialization process with the children learning the correct verbal responses to be given in certain situations without the accompanying commitment to action.

The projects delineated are concerned with acting out social situations which include stealing and the social consequences of such an act.[259] A series of questions is then given with the answers already picked up by the children from the teacher. The last question which asks if the students agree with the philosophy of Hillel's Golden Rule. Inevitably the student in this type of program of moral education would give an answer to please the teacher whether or not these are internalized values.

Chapter five deals with the commandment about honoring

mother and father. It would be hard to find a child who would
not agree in class to love and respect parents; however, at
the same time the eight-year-old is trying to establish an
identity apart from his parents.[260] The third grader might
find a conflict here because if he is to move into Stage 3 he
will want to please his parents as a good-boy.

The story that follows is about a man who showed how
he honored his parents by visiting them often. He and his wife
wanted to adopt a child and in an interview with another pros-
pective parent, he impressed the social worker with his gift
of a big red tomato to his mother rather than the gift of the
other man to his mother of a television set. The other man
visited his mother infrequently. The eight-year-old would
probably think that the television set was a better present.
If he was in Stage 2 he would probably be concerned with what
he might get in return for such a good gift. If he was starting
to see things from Stage 3 he would want to please his parents
and would probably think that the bigger the gift, the better
he would please. Therefore this story misses the mark.

Chapter seven deals with adultery, always a difficult
commandment to explain to children. Molly Cone does it by
making God appear stern and judgmental.[261] While explaining
that the act of marriage shows the world that these people

made a promise to belong to each other, sharing joy and sorrow, she then interprets a warning in His words.[262] It is that if anyone separates or keeps married people apart God will be very angry.[263] Unfortunately divorce is a common feature of life in the middle and upper middle class America. Children caught in a situation like that frequently feel they are to blame in some way and this may refer to them. Since they do not understand the concept of an adulterous relationship it is extremely difficult to understand what causes people to separate. Stage 2 reciprocity is not concerned with loyalty or gratitude,[264] so the concept of promising to stay together in marriage probably would have utilitarian overtones to the child. Stage 3 would want to please but since he is not really in a position to do anything about anybody's marriage in a direct way it is really meaningless. The story which follows is very silly and not really a very good example.

Who Knows Ten is an attempt to educate a third grader about the virtues of Judaism. It explains these difficult ideas in simple terms they believe the child will understand. By games and projects they try to make the commandments of immediate value. Lawrence Kohlberg's work makes these premises for moral education obsolete. If moral education is seen only as a socialization process then this type of approach

(learning the rules) is valid. However, if moral education

is viewed as the development of moral reasoning then this

approach cannot be used.

Seventh Grade Critique

In order to examine the Reform religious school curric-
ulum's proposal for moral education in the seventh grade from
the perspective of Kohlberg's work, it is necessary to take
into account the general psychological climate of the pre-
adolescent.

The twelve-year-old in the seventh grade is beginning
to see himself and his world very differently. According to
Freudian theory, the pre-pubertal stage begins approximately
at ten at the end of latency.[265] There is a sharp increase in
libido energy and the Oedipal fantasies reappear.[266] The rela-
tive calm of the latency period is replaced by the aggressive
behavior of the ID.[267] Because of this activity by the ID,
the EGO has an increase in anxiety.[268] As the SUPEREGO develops
the child is developing standards which he accepts as his own:[269]
he is frequently influenced more by his peers rather than his
parents.[270] This SUPEREGO is the agent that makes the child
feel guilty when he violates social norms.[271] According to
Freudian theory this internalized agent takes the place of
relying on parental approval for correct action. During the
childhood years the ID is controlled by the EGO which fears
the reality of punishment.[272] During pubescence the SUPEREGO

frustrates the ID by its internal inhibitions.[273] The
Oedipal conflicts are fulfilled in fantasies.[274] The SUPEREGO
interferes causing fears and anxiety.[275]

Two typical defense mechanisms of the adolescent are
asceticism and intellectualism.[276] The first is due to his
mistrust of his instinctual wishes.[277] These not only include
sex, but eating and sleeping.[278] Intellectualization is a
defense against the libido. Anna Freud asserts that the EGO's
ability to cope with the ID depends on the SUPEREGO's develop-
ment and character training in latency.[279]

It is hard to classify the twelve-year-old as either
pre-adolescent or adolescent. According to Arnold Gesell,
biology is the determining factor. It not only controls growth
but also abilities and attitudes.[280] He feels it is not neces-
sarily a turbulent and violent period.[281] He feels it is a
ripening process.[282] He is a maturationist and feels growth
cannot be helped along.[283] A school curriculum should take the
psychological knowledge of the nature and sequence of these
stages into account.[284]

Gesell gives us a picture of the twelve year old as an
individual less naively self-centered than as a child.[285] He
can look at himself and others more objectively and has a
greater awareness of complications.[286] The twelfth year is

normally one of personality integration.[287] He has enthu-

siasm, initiative, empathy and self-insight.[288] He shows a

marked increase in conceptual thinking.[289] He tends to be

realistic in his ethical approach rather than idealistic.[290]

He seems to want to keep things in balance in his life and he

begins to find himself.[291] Because he is very aware of his

body he is aware of the similarity of humans and begins to feel

less isolated and closer to his group.[292]

     Erik Erikson sees adolescence as involving the stage of

identity vs. role diffusion. It is not only a physiological

revolution but an uncertainty of the adult roles which are

ahead.[293] The adolescence constantly looks to ideas and

people to have faith in.[294] He is so conscious as being able

to choose for himself, that he would make a fool of himself in

front of adults as long as he chose it himself.[295] However, he

would not want to be forced into activities that would shame

him in front of his peers.[296] He trusts his friends and adults

who feed his illusions and aspirations.[297] Erikson believes

that young people become clannish as a defense mechanism

against the loss of individual identity.[298] This loss is

feared because of the change that is taking place within their

bodies. This is a negative view of group closeness whereas

Gesell's is more positive (realizing similarities).

Erikson's and Kohlberg's philosophy of the developmental task is closely allied to Havighurst's concept of stages. In order to reach the next task and be able to complete it, you must complete the preceding one, successfully.[299] The sequence always remains the same.[300] Failure to complete the task causes anxiety, lack of adjustment and social disappointment.[301] Some of these tasks are: (1) accepting one's physique and sexual role; (2) new relations with agemates of both sexes; (3) emotional independence of parents.[302] The early period of adolescence (ages 10-13) is seen as crucial by Havighurst because changes in the level of performance of the tasks were seen before thirteen but were absent in the later teens.[303]

These views of psychology of the early adolescent all take into account the biological consequences of development and the sexual role identification. There is also an awareness of the importance of the transitional early stage to later development. According to Kohlberg, the conventional level usually dominates in pre-adolescence.[304] They are generally concerned with maintaining the expectations of family, group and nation.[305] Stage 3 is concerned with good behavior. He can interpret the Golden Rule by being able to imagine himself simultaneously in two different roles in relation to each other.[306] He also tends to see people in terms of stereotypes.[307]

The concern for approval ranks very high.[308] To move from Stage 3 to Stage 4 the child must see justice in terms of a social system with roles and rules.[309] Everyone is expected to contribute to the society and the society in turn has the right to punish those who don't.[310] To Stage 4 justice is primarily for the maintenance of the social order rather than for personal moral choice.[311] The seventh grader is well into Stage 3 and partly into Stage 4. If we follow Kohlberg's model then the situation with which it is possible to stimulate the child to examine his thinking has to be written in Stage 4 language.

Kohlberg's theory that intervention is desirable to help students to move from one stage to another is supported by Anna Freud's contention that the EGO's ability to cope with the ID is dependent on the SUPEREGO's development by character training in latency.[312] The form of training may be conceived differently by Kohlberg as moral reasoning but nevertheless the SUPEREGO's development is dependent on making the child aware of the alternatives of behavior.

Gesell contends that the twelve-year-old shows a marked increase in conceptual thinking.[313] This relates well to the way Kohlberg connects his levels of moral thought with the universal developmental stages of Piaget. The pre-adolescent

is in Piaget's Era IV of formal operational thought. This

means he can infer through operations upon operations.[314] He

can also construct systems of all possible relations or impli-

cations.[315] Since he has learned to conceptualize he can see

the consequences of his actions. With these factors in mind,

we will now examine the text for this grade.

Lillian S. Freehof has written a text for moral educa-

tion that is to be used in the seventh grade according to the

Reform religious school curriculum.[316] In the editor's note,

Emanuel Gamoran cites Hartshorne and May's study on moral

education.[317] He points out that they found that there was no

such thing as justice or honesty in general, only in specific

situations.[318] He then cites the Behaviorist school's philo-

sophy of seeing moral action as the only viable test of moral-

ity.[319] The editor notes that the educational posture of the

book demands that it not dismiss the importance of the forma-

tion of attitudes and the inclination to do right.[320] He feels

the student will be interested in the stories and the ethical

questions they raise.[321] He also sees peer group pressure as

a significant factor in molding character.[322]

Each of the sixteen stories sets up a conflict situation

for the characters which is resolved at the end. Each story

is followed by the moral exhortation from Ethics of the Fathers.

It is then explained.[323] This is followed by questions about
the story. They are thought questions about the conflict
presented by the story.[324] The next section deals with
several problems that set up a conflict. The student is asked
to think about the problem and comment on alternative solutions.[325]
There are also suggestions as to a visit or an interview that
could be conducted or extra readings.[326] It would seem that
this is a good attempt to create the kind of situation that
Kohlberg sees as desirable.

Some situations such as 'The Midget Gadget' resolve
the conflict in the story. Others such as 'The Fortune Smiles'
leave the situation in doubt but predictable. 'The Midget
Gadget' is about an inventor who had just completed an impor-
tant invention. It was to carry the name of the company rather
than his name. He was aware of this and felt slightly dis-
appointed, but at the same time grateful to the company for
believing in him during the years when he didn't produce any-
thing. His family was disappointed about not having his name
on the gadget. Later an important executive from a rival company
offers him a position with his company with much more prestige,
responsibility and a raise in salary. He also offers that any
invention would have his name on it. The man struggles with
his conscience. He finally decides to stay with his company

out of loyalty. At the end of the story his company raises his salary and decides that every invention from now on should have his name on it.

First of all, this is not a typical situation. It projects an erroneous picture of corporate America. It tries to show that if one operates by the correct moral principles everything will work out. This goes back to the bag of virtues concept. It's not fair to the student to present him with a situation which would probably turn out differently in a real life situation. In all probability, the first company had been taking advantage of the inventor's talent. Since he had never complained about getting a just reward, why should the company pay more than it has to? Because someone is 'good', in this case, turning down a job offer does not necessarily mean he will be rewarded for being loyal. And to be satisfied with not being rewarded for accomplishment in business is unnatural. This is a poor choice for a situation and one a twelve-year-old would have a hard time identifying with.

The selection from Ethics of the Fathers deals with not thinking of reward for services rendered.[327] It is explained that we should be concerned with the good deed itself and not with the benefit. It then, categorically, states that there is benefit in doing good.[328] The questions on the chapter ask the

student to think about why the inventor made his choice.

A Stage 3 child would be very concerned with pleasing his family. In this case, the family was disappointed. In the story he states he did not want to discuss the offer with his wife or his friends.[329] If this story is to be one stage higher, that is Stage 4, he might be concerned with what is a just reward for services to the society. Stage 4 would be very concerned that the inventor did not get his name on the gadget. Stage 5B is concerned with the decisions of personal conscience.[330] Stage 5 is generally concerned about moral thought and judgment. If this is what Lillian Freehof is trying to convey then this book is of little use according to Kohlberg's theory. Children cannot comprehend a stage which is more than one stage above their own.[331] The mistake made here is that the author thinks that writing an interesting and pleasant story with the outcome already decided, will educate the pre-adolescent to be a moral person. The significant thing about this book is that it is an attempt to help the student reason about moral decisions. In this sense it is a more valuable tool than Who Knows Ten in moral education.

In the section dealing with other problems, the students are confronted with conflict situations. A typical example of this is about Mr. A., a lawyer who is called upon to defend a

poor client. He takes on the burden even though it means

neglecting clients who could have paid him big fees. The

questions asked are whether the lawyer should have done this

and what he will get out of it.[332] The objectionable part of

this type of situation is that it is already decided. The

student is clued into the correct response. Although he is

asked his opinion he does not really reason about the situation

himself. In a typical classroom situation the student is aware

of the fact he is being graded on how well he learns the mater-

ial. Therefore if the correct answer is presented to him he

will undoubtedly show the teacher he agrees.

Several of the stories are about adolescents. This is

good because the students can relate well to the situations

about their own life style. The other stories are about adults

and not really related to his life as with the 'Midget Gadget'.

Two of the stories do not contain a resolution. This is the

type of situation preferred by Kohlberg; however, they are

written in such a way that if the student knows the value sys-

tem he will know the answer. An example of this is the story

'Fortune Smiles'. It is about two airline stewardesses and how

they treat other people. One is obviously sweet, good and kind

and the other is obviously selfish and out for her own advan-

tage, rather than the passengers' welfare. An important job

is available and the story ends without telling who got the job.[333] The students are asked their opinion as to who should get the job.[334] There is no moral reasoning involved because the story is written in such a way as to present no conflict. The story is resolved at the end of the book. It is resolved in a predictable way: the nice stewardess gets the job.[335]

The Right Way makes a good try at presenting the student with moral situations to discuss. The stories are generally interesting and well written and the questions and situations at the end of each chapter point up some moral questions. However, the book takes on the responsibility of providing the correct answers to the problems. The moral judgments are not arrived at by reasoning by the student, only discussed after the solution has been presented. The solutions usually represent thinking that is above the stage of moral development of the twelve-year-old.

Proposal for the Revision of the Method of Teaching
Moral Values in the Reform Religious School

Judaism was often described as ethical monotheism. In
our religious schools we try to teach our children about the
concept of One God. We also try to teach them why Judaism is
an ethical religion. At the same time we attempt to socialize
our children as Jews by teaching them what those ethics are
and when to apply them. Studies have shown that children have
a distinct way of thinking about problems. These distinct
forms of moral reasoning outlined by Lawrence Kohlberg have
revolutionized our view of the traditional methods of moral
education. We have tried to teach difficult moral concepts to
children thinking that if we explain it in simple terms they
will understand. Kohlberg's research has shown that we have
not understood the process of moral development. If Kohlberg's
work and findings are to be accepted as valid, then it is
incumbent upon the religious school to change its method of
moral education. It is suggested that books like Who Knows Ten
by Molly Cone and Let's Talk About Right and Wrong by Dorothy
Kripke and similar approaches be abandoned. In their place a
course made up of real life moral situations followed by ques-
tions be used. The teacher would be guided by a general
teacher's guide but more importantly by several sessions with

an instructor in this method. The success of this program

depends on the ability of the teacher to recognize what stage

the child is in and to help him advance.

Each situation would reflect the student's life situa-

tion and be designed to create a conflict in his thinking.

This will cause re-evaluation of his values and learning will

take place (see examples at the end).

What is the place of the teacher in this system? The

teacher is vitally important to this program because it is he

who determines the stages of the children and how to direct

the discussion. By clarifying the higher stage solution given

in class the teacher can help the student move up from his own

stage. However, we are not dealing with a public school situa-

tion, which shies away from standing for specific moral values.

Jewish values should enter into the program but not until the

very end of each session. It is important that the students

work out their own reasons. In grades one through five it is

difficult to introduce abstract moral concepts to children.

It should not be done in the context of these sessions because

they will begin to look for the 'correct Jewish answers' and

defeat the whole purpose of the program which is to develop

moral reasoning ability. They will hear of Jewish values in

the history of great Jewish personalities and through holiday

celebrations, but they mustn't be put in the situations where
they have to learn them in the traditional sense. Beginning
in the sixth grade Jewish values could be brought up at the
end of the discussion. It is not wrong for the teacher to
stand for Jewish values or to let the students know it. At
this point a word must be said about Jewish values and Kohlberg's
system.

How do Kohlberg's stages relate to what Judaism teaches?
Is all of Judaism Stage 6 or does it have elements of other
stages? Judaism operates on several stages. Every religion,
in order to survive, must have its adherents see certain values
in terms of Stages 3 and 4.

Stage 3 orientation of good boy/good girl approval is
important because the social pressure of the group to adhere to
its rules and structure. Stage 4 maintenance of the social
order is important because of the inherent value seen in preserv-
ing the structure. Worship is a good example. Attendance at
services is often motivated by the need for approval. Children
want it from their parents and parents want it from their
friends. Often the religious significant of worshipping God
is secondary to the Stage 3 need to be seen as good. A person
who reasoned with this type of thinking would view those who
did not show up at services as bad Jews and those who did as

good Jews. The Stage 3 Jew would want to be a good Jew and want the approval of other Jews.

The Stage 4 Jew would not question the validity of the system he operates within. His main concern is maintaining the system intact. His argument with his teenage son about dating and possibly marrying a Christian girl centers around the concept of maintaining the group. The father would not usually think that personal choice is more important than the responsibility to the group.

Stage 5 thinking would characterize many Reform Jews. They would be cognizant of the covenant relationship and its binding obligations. However, the possibility of changing or creating law is always possible. This is not to deny Stage 5 thinking for Conservative or Orthodox Jews. However, even in its very name Reform denotes a sense of being able to move from just maintaining the law to a more creative response.

Stage 6, the universal principle orientation, is of course present. It is thought of as the basis of all Judaism. However, Stage 6 often comes into conflict with Stage 4 as in the case with mixed marriage. The concept that each human being has equal value and must be treated as such comes into conflict with the idea that it is important not to marry outside of your group. Stage 6 often conflicts with other values

and the teacher must be aware of this problem. Hopefully as
the student reaches the higher stages of reasoning he can
discern these different forms and try to deal with them, in
his own relation to Jewish living.

In the sample teacher's guide that follows is an expla-
nation of Kohlberg's stages and examples of how a classroom
situation would develop. It also includes suggestions for
bringing Jewish values into the discussion where appropriate.

Sample Teacher's Guide

One of the most important goals of Reform Jewish educa-
tion is the moral education of the child. Our traditional
methods have been less than effective. According to the work
of Lawrence Kohlberg we have been attacking the problem with
the wrong method. Kohlberg believes in the developmental
theory of moral reasoning. He believes that children move
through these stages in a set pattern. The teacher plays an
important role in this process because he can help the child
move from one stage to a higher one at a faster rate. This
type of approach is more difficult than having children memo-
rize the Ten Commandments, but it has a more lasting effect.
There are no grades or exams in this course. It is important
that the children understand this. It makes the atmosphere
more free and expressive.

In order for this method to be effective the teacher
must be well versed in Kohlberg's stages and be able to recog-
nize which stage each child is in. The following is an expla-
nation of these stages and the significant elements of a child's
reasoning in each stage.

<u>Pre-Conventional Level</u> (ages 4-10)

      1. Interprets good and bad in terms of the physical or hedonistic consequences.

      2. Aware of the physical power of those who make the rules.

Stage 1--Punishment-Obedience orientation

      1. Driven by avoidance of punishment, regardless of value.

      2. Deference to power but not respect for authority.

Stage 2--Instrumental-Relativist orientation

      1. Right action consists of what satisfies own needs and sometimes others'.

      2. Reciprociy is matter of equal favors, not loyalty or justice.

<u>Conventional Level</u> (begins in pre-adolescence)

      1. Concerned with maintaining expectations of family, group or nation regardless of immediate consequences.

      2. Not only conformity but loyalty to the group.

Stage 3--Good boy/nice girl orientation

      1. Good behavior is what pleases others.

      2. Stereotypes of mean and nice people.

      3. Behavior judged by intention--'He means well'.

Stage 4--Law and Order orientation

      1. Authority, rules, maintenance of social order.

      2. Right behavior is doing one's duty.

      3. Maintaining social order for its own sake.

Post-Conventional Level (autonomous, principled)

    1. Effort to define moral values which have validity
       apart from authority of groups or persons.

Stage 5--Social Contract-Legalistic orientation

    1. Right action is determined in terms of general
       individual rights and critically examined
       standards of society.

    2. Awareness of relativism of personal values and
       an emphasis on means to reach consensus.

    3. Emphasis on legal point of view but with the
       possibility of changing law.

    4. Free agreement and contract are binding obliga-
       tions.

Stage 6--Universal Ethical Principle orientation

    1. Right is defined as a decision of conscience in
       accord with ethical principles consistently chosen.

    2. Abstract and ethical principles such as the Golden
       Rule, not like Ten Commandments.

    3. Universal principles such as justice and equality
       of human rights and respect for dignity of human
       being.

Teacher's Goals

    1. To become aware of the level that the child is
       operating on.

    2. To present the child with conflict situations
       to discuss.

    3. To isolate the solution which is one stage higher
       than the majority of the class and make it clear
       to them until they can understand the reasoning.[336]

Pre-test

This is to determine the stage of each child and what
the range is in the class. Each child is 50% in his major
stage, 25% in the stage he has just left and 25% in the stage
he is going into.

Read the situation over in class. Ask the questions
and write the answers on the board. Since this is a course
that will cover the whole year you might want to keep a record
of the session's comments. In this way you will be able to
chart their progress. It is also a good way for you to become
familiar with the stages and begin to recognize them more
quickly. You may find that you will have to use several situ-
ations as a pre-test before you learn to spot your class's
stages. The following is an example of possible responses in
a classroom situation.

<div align="center">

Example of Moral Conflict
Situation--Third Grade
(Geared to Stage 2--Trying to Move Them to Stage 3)

</div>

Debbie liked her teacher's red pencil. She always kept
the pencil on her desk. Debbie would stare at it and wish it
were hers. One day at recess, her hands started to get cold
and she realized that she had forgotten to take her gloves out
to recess with her. She asked her teacher if she could go
back up to the room and get them.

Debbie found her gloves on the floor near the coat rack. She looked around and realized she was all alone and then something caught her eye. It was the red pencil! She walked over to the desk on her tiptoes and looked at the pencil. She had never seen one just like it. Oh! how much she wanted it. She had looked in every store to find one just like it but she couldn't find one as nice and big as the teacher's. No one would see her just now if she grabbed it and hid it in her desk. What should she do?

(This story is to help the child move from the Stage 2 hedonistic orientation (having the pencil) to Stage 3 with the anticipation of the disapproval of others.)

1. What would you do if you were Debbie?

2. What would happen if children saw the red pencil in Debbie's desk?

3. What if the teacher saw it?

4. Would it be all right to take the pencil if it belonged to another student?

5. What if your mother asked you where you got the red pencil. What would you say?

The following is a set of possible student and teacher responses.

Teacher's question: "What would you do if you were Debbie?"

Student's answer: "It doesn't matter if Debbie takes the pencil because the teacher can always get another one." (Shows hedonistic desire for pencil outweighs anything else.)

Teacher's question: "How do you think the teacher would feel about the class if she knew someone had taken her pencil?" (The teacher should try to evoke a sense of disapproval the teacher might feel towards the class in general. The children in the class who are already thinking in terms of Stage 3 terms, will pick up this theme and elaborate it for the rest of the class.)

Another possible answer to the question: "Since no one would catch her the teacher wouldn't know." (Shows consciousness of avoiding physical punishment--partly Stage 1 fear.)

Teacher's response: "If the teacher did see you do you think that getting punished like staying in from recess or sitting by yourself is the worst thing that could happen?" (The teacher, again, tries to evoke the possibility of disapproval both by teacher and classmates. The physical discomfort of both punishments are put down because they are lower stage responses (Stage 1), thereby making the children think of the social consequences. They would not be a good boy or a good

girl (Stage 3) if they were punished.)

Another possible student response: "Even if your friend saw it in your desk she wouldn't tell on you because you would tell on her about something." (Shows reciprocity, not out of loyalty but just an equal exchange of favors.)

Teacher's response: "But what if the teacher caught your friend doing something bad and you were watching your friend all the time and never tried to stop her or tell the teacher?" (The teacher would try to move the child from Stage 2 reciprocity to Stage 3 approval. The higher stage children in the class would elaborate on this. The teacher would then isolate one or two of these comments and make it understandable to all the children.)

A Stage 3 student comment: "You wouldn't want the teacher to think you were bad like your friend. If the teacher thinks you are bad she will never let you help her pass out paper or anything. She will not think you are nice like the good children in the class."

Teacher isolating comment: "Think about what Lisa said. How would you feel if the teacher did not think you were the type of student she would want as a special helper or a leader?"

"What would your mother think if she knew that you had taken the teacher's pencil?"

"How would you feel if your mother thought you were bad?"

Example of Moral Conflict
Situation--Seventh Grade
From Stage 3 to Stage 4

Two great things had happened to Jonathan this week:
he had been accepted as a swimming instructor at Camp Peuquot
and Michael had become his friend. Michael was such a great
guy, so sharp and popular, and now he was Jonathan's friend.

Jonathan was proud he was teaching at the camp this
summer. He had worked hard for his senior life saving certif-
icate and he really knew how to teach swimming. There was one
more position open at the camp. Michael liked to swim too.
He became friendly with Jonathan at the pool at the "Y" and
had asked about the jobs at the camp. The problem was Michael
told Jonathan in confidence that he really didn't have his
senior life-saving certificate. But Michael said he was a
great swimmer anyway. When Jonathan told Michael about the
extra position available he explained that when they asked
the question about being a senior life-saver Michael wouldn't
get the job. Michael was very upset. Then he calmed down.
He asked Jonathan as his friend not to say he knew about his
not having his certificate. He would lie. He was popular and
some of the people at the camp knew him. They would never
doubt his word. He was a good swimmer anyway. So what if the
rules said you had to be a senior life-saver!

(This story is to help the child move from Stage 3—approval to Stage 4—maintaining social order-law.)

1. What would you do if you were Jonathan?

2. What would be more important to you, Michael's friendship or being honest about the rules?

3. Do you think Michael was a real friend?

4. Why do you think the camp has rules?

5. What if everybody disobeyed?

Teacher's question: "What would you do if you were Jonathan?"

Student's response: "Well if I wanted to still be friends with Michael I would do what he wants. Then we could work together all summer."

Teacher's response: "But what if everyone lied about their applications when they applied for jobs? What if you were the person hiring life guards next year; would you hire Michael because he was your friend or would you think about the rules that were made to protect the campers' safety?"

Student's response: "But Michael is my best friend, what would he think of me?"

Teacher's response: "But are you willing to break rules every time a friend could be helped? What if everyone acted like that, what would happen to all the rules of our society?"

Stage 4 students in the class would elaborate on the ideas of maintaining the structure and law of society. The teacher would then try to make those views clear.

In grades six through twelve Jewish values can be discussed at the end of the sessions. The teacher can ask probing questions so that the students can recall from their other Jewish studies what values would fit. And then discuss them.

Sample questions: What does the Bible say about this type of problem? What would Rabbi _____, from our last lesson, say about this situation? What would a Reform, Conservative, Orthodox Jew say about a situation like this? Let's think about our discussion last week from Ethics of the Fathers, and see if we think this applies.

The teacher can then relate those aspects of the other lessons that he deems important or pertinent. The important thing to remember is that this must be done at the end of the Kohlberg session and that the non-graded atmosphere be emphasized even in this part of the discussion. The students may not agree with certain Jewish values and must feel free to express themselves and be able to discuss their views with others who feel differently. The teacher can stand for his own values and should take part in the discussions, but not as

someone who dictates which answer is correct. He is there to clarify the arguments and is free to explain Judaism's stand on issues. It is important to note that the study of the moral choices preferred by others such as Jewish figures should be included in the curriculum, however they should not be taught from the point of view of trying to internalize the values. As pointed out earlier, they are usually too far above the child's stage. But by helping the student develop his moral reasoning as a separate part of his Jewish education, he will not have to recite values that he does not really believe.

Since the teacher is the person that must clarify the arguments in the class, it is helpful if he has some questions that are applicable to many situations to help the student make his meaning clear.

Statements for all grades:

1. What do you mean by _____: can you tell me what that means?

2. Is that very important to you?

3. How do you know that that is right?

Statements for older grades:

1. Did you consider the alternatives?

2. Can you give me some examples of that idea?

3. Where would that idea lead, what would be its consequences?

4. Is that a personal preference or do you think most people believe that?

5. Do you think that people will always believe that? Do you think long ago people believed that?

The question of how much time should be devoted to this type of course will depend on the balance of the material in the curriculum, the number of hours in the sessions and the age of the children. The older grades will probably use them more frequently than the lower grades. Pre-adolescence is an important time for this time of intervention.

The Board of Jewish Education of Chicago assisted Lawrence Kohlberg with his experiments. Sara Shapiro and Shelly Schacter wrote a set of instructions for teachers to use. They explain the thinking behind this type of approach and the fact that by asking 'why' of the child is our way of determining his moral level.[338] However, in their approach, the teacher must not allow his feelings or personal judgments to show.[339] They also recommend using Bible stories in relation to the curriculum as the setting for the conflict situations.[340] However, Bible stories may not be the best method to make this course Jewish. Most children do not relate

personally to Biblical characters. They feel that they operate in another realm far removed from real life. It is the contention of this project that children will respond better to real life situations that they can immediately relate to their own experience. The teacher in the Chicago Material does not serve any function other than in a technical sense of making the technique work. The teacher does not stand for any moral values because that might upset the system. Since children need opportunities for role-taking the teacher should represent more than just a discussion leader.

The success of this system depends on the teacher and his understanding of the way it works. The teacher must not only be aware of what the students say, but what he says himself and the subtle implications of his words. We are trying to help the student to develop his ability to reason about problems and to think about the alternatives presented.

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