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Amanda Pyykonen

AUTEUR DE LA THÈSE / AUTHOR OF THESIS

M.A. (Education)

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**For the Creation of Character:
Pedagogical Approach in Ontario's Character Development Education Resources**

TITRE DE LA THÈSE / TITLE OF THESIS

Sharon Cook

DIRECTEUR (DIRECTRICE) DE LA THÈSE / THESIS SUPERVISOR

CO-DIRECTEUR (CO-DIRECTRICE) DE LA THÈSE / THESIS CO-SUPERVISOR

EXAMINATEURS (EXAMINATRICES) DE LA THÈSE / THESIS EXAMINERS

Joel Westheimer

Gary W. Slater

Le Doyen de la Faculté des études supérieures et postdoctorales / Dean of the Faculty of Graduate and Postdoctoral Studies

For the Creation of Character:
Pedagogical Approach in Ontario's Character Development Education Resources

By Amanda Pyykonen

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For the completion of the degree Master of Arts (Education)

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Abstract

This thesis addresses Ontario's current state of transition into mandated character development education that began with the onset of the Character Development Initiative at the beginning of the 2007/2008 school-year. The history of moral and character development educational efforts in Ontario, and in the broader North American context, is presented with specific attention paid to the development of pedagogies for character development and moral growth. By examining the pedagogical approaches suggested in three readily available resources published in the recent past and in use by teachers in Ontario data on what kinds of pedagogical approaches pre-date the Initiative was gathered. Data was collected from the introductions of each resource initially in order to establish the suggested or intended pedagogical approach by assessing statements of philosophical positioning. This was followed by a careful reading of the activities presented in the resource for teacher directives. The concept of pedagogical continuity was central to the analysis of these documents, and this extended to consistency of the resource's treatment of critical engagement. Commonalities were observed in the techniques and strategies suggested in the resources, especially where cooperative education is concerned. The common use of cooperative education in the documents was observed with a high level of internal continuity in the documents, and external continuity with the expectations of the Character Development Initiative was also seen. Levels of critical engagement in the resources varied, yet no document singled out that characteristic as being of high importance. This research adds to the knowledge base on pedagogy in the Ontario context as it relates to character development and opens the door for further studies of this nature.

Table of Contents

Acknowledgments.....	2
Abstract.....	3
Chapter One: Introduction.....	6
Statement of the Problem	7
The Character Development Initiative.....	16
Chapter Two: Literature Review.....	22
History of Pedagogical Approach.....	22
Resource Guides.....	25
Key Terms	27
1. Pedagogy.....	27
2. Values Education	28
3. Moral Education.....	30
4. Moral Literacy.....	32
5. “Great Books” and Values Transference.....	34
6. Character Education.....	36
Research Questions.....	39
Chapter Three: Conceptual Framework	41
Chapter Four: Methodology.....	47
Data Collection	47
Data Sample.....	50
Values, Influences and Peers.....	50
Reaching All by Creating Tribes Learning Communities.....	51

Education for Development: A Teacher's Resource for Global Learning.....	53
Data Analysis.....	55
Chapter Five: Findings and Discussion.....	59
Format.....	59
Frames.....	60
Values, Influences and Peers.....	63
Reaching All by Creating Tribes Learning Communities	78
Education for Development.....	88
Discussion.....	97
Chapter Six: Conclusion.....	105
Contributions.....	109
Limitations.....	110
Bibliography.....	112
Appendix A: List of Tribes Activities.....	118
Appendix B: Data Analysis Protocol.....	119
Appendix C: Sample Handout, "Information Sheet 1: Types of Values".....	120

Chapter One: Introduction

My undergraduate experience in the world of religious studies crystallized my personal fascination with the complex process individuals face in attempting to choose what many have succinctly termed as “doing the right thing.” In addition, my many years of work with children has several times provided me with moments where I was struck by the power that teachers and youth leaders can have in offering moral information and in training for pro-social behaviour. I have struggled with the ethical problem of how educators can best participate in this task of character development education without infringing on the autonomy, agency and personal background of each child. My own passion for teaching young people about topics related to justice, peace, and the environment caused me to reflect on the morally charged nature of many of those topics, and the issues of power that are inherent in my role as an authority figure.

This research study is a documentary analysis of three character development resources produced by either the Ontario Ministry of Education or non-Ministry educational organizations. Through an exploration of these resources, the nature of the character development education offered by those documents is assessed, with specific attention paid to the pedagogy. These documents were examined and mined for the presence of common forms of character development education pedagogies that inhabit the literature, such as: rote training in, or inculcation of set values, moral indoctrination, behavioural and habit based training, moral reasoning, and critical thought.

This thesis is guided by four research questions that specifically direct the investigation of the documentary base. These are: a) what pedagogical approaches are supported by characterdevelopment resources in Ontario? b) to what degree are these pedagogies consistent throughout the document? c) to what degree do these pedagogies promote the critical

engagement of students? d) what commonalities exist between the pedagogical approaches that emerge and the expectations of the Ontario Ministry of Education's Character Development Initiative?

The documents under analysis are *Values, Influences and Peers* (a joint publication for the Ministry of Education and Training and the Ministry of the Solicitor General and Correctional Services), *Reaching All by Creating Tribes Learning Communities* by Jeanne Gibbs, and *Education for Development: A Teacher's Resource for Global Learning* by Susan Fountain. These documents are being described as resources for "character development" for two reasons. First, it is an appropriate, descriptive term because all three texts in various ways, present content and activities that attempt to nurture certain character attributes and values, thus developing the character of students. Second, utilizing this term allows for a disassociation with the pedagogies and programs that have come before. "Moral education," "character education," and "values education" are some of the terms that may have specific definitions related to content or pedagogical approach, and by using the term "character development education" to describe the resources they can be investigated from a new perspective.¹

Statement of the Problem

It is difficult to imagine the tapestry of experiences, memories, internalized feelings about the purpose of life, nuanced lessons garnered across one's life experiences, and other difficult-to-pin-down parts of our thought processes that shape our engagement in any kind of moral decision making. Upon reflection it appears that one's character and indeed one's personal moral history is sufficiently complex. The way in which morality is understood and taught in one's family life, the elements gleaned from media outputs such as television, music and books,

¹ Althof Wolfgang and Marvin W. Berkowitz, "Moral education and character education: their relationship and roles in citizenship education," in *The Journal of Moral Education* 35(4), (2006), 495-518.

the influence of the peer group, the authority of various didactic institutions (religious, educational or cultural) all may influence an individual's morality and character.

School cannot be forgotten in a discussion of the patchwork influences of an individual's moral makeup. Schools have inherited a legacy of moral training from the inception of common schooling in this country. The very roots of public education in Canada are deeply steeped in issues of morality. The patriarch of common schooling in Ontario, Egerton Ryerson, argued for an educational system founded on the values of Christianity, as he saw this as necessary for all individuals to enjoy a happy and productive life.² When Christianity was legislated out of its long-enjoyed dominance over the moral life of schools, no countrywide (or indeed province wide) moral program took its place.³ Education and training by schools for the development of character did not, however, end there. Schools, like any institution touched by human experience, could never exist in a moral vacuum. Canadian public school children no longer say the Lord's Prayer every morning, but they do receive moral training. Whether it is overt or covert, the teaching of moral and ethical values most likely occurs every day in every classroom. When a grade one teacher uses a class pet to communicate the experience of empathy to his students, or when a senior high school teacher implores her students to engage in academic honesty, character development is present.

At the onset of the 2007/2008 school year, all school boards under the authority of Ontario's Ministry of Education were expected to implement the Character Development Initiative.⁴ Between February and June 2007 a series of forums or "capacity-building sessions" were held that were designed to introduce the concept of an Ontario-based Character

² Albert F. Fiorino, "The Moral Education of Egerton Ryerson's Idea of Education," in *Egerton Ryerson and His Times*, ed. Neil McDonald and Alf Chaiton (Toronto: Macmillan of Canada, 1978), 64.

³ Ontario Teacher's Federation, *Values Education, Religious Education and the Ontario Curriculum*, (OTF/FEO, 1990), 1.

⁴ Ontario Ministry of Education, "Finding Common Ground: Character Development in Ontario Schools, K-12," (October 2006), 6.

Development Initiative and to assess the feelings of educators on this matter.⁵ A video message from Premier Dalton McGuinty was played at these meetings in order to express the motivation behind his office's support for this new initiative.

Schools help us do two very important things. First of all they help us produce good workers, who get good jobs, who enjoy a good standard of living and who help build a strong economy, but schools at their very best do more than just that, they help us produce good citizens and good citizens are people of character.⁶

This message provides a very practical rationale for the inclusion of character development in Ontario's public schools, and that is that this type of education will help us to produce "better" citizens who have "good" character, although no elaboration is provided on what this means.

To fully understand the emergence of this concern and action at the governmental level one needs to look back a little further to the beginning of the Premier's term in office. In April of 2004 a discussion paper was released entitled "Building the Ontario Education Advantage: Student Achievement," which outlined the Ministry of Education's position on education and plans for improvement.⁷ A core focus of this document was the urgent need to improve student success, specifically in the areas of literacy and numeracy. This push to improve performance resulted in the formation of the Literacy and Numeracy Secretariat, whose primary task was to ensure that teachers and students had the tools required to attain these expectations of improved achievement.⁸ It is from that secretariat, under the leadership of Dr. Avis Glaze, that the Character Development Initiative emerged. The preamble to a December 2006 web cast on the Initiative states "[t]he government of Ontario has made improvement in publicly funded

⁵ Ontario Ministry of Education, "Character Development Initiative," (accessed August 15, 2008) <http://www.edu.gov.on.ca/eng/literacynumeracy/character.html>

⁶ Dalton McGuinty, "Video Message from the Premier," <http://www.edu.gov.on.ca/eng/literacynumeracy/character.html>, (accessed August 15, 2008).

⁷ Ontario Ministry of Education. "Building the Ontario Education Advantage: Student Achievement." In *Ontario Education Excellence for All: A series of discussion papers prepared for the Education Partnership Table*. April 29, 2004. <http://www.edu.gov.on.ca/eng/document/nr/04.03/building.pdf> (accessed August 15, 2008).

⁸ Ibid.

education the centrepiece of its mandate. Research indicates that education is at its best when it focuses on supporting the development of the whole student.”⁹ Thus improving character became one aspect of improving student achievement.

In addition to concerns over achievement, increasing diversity in Ontario also appears to have been an important motivating factor. The Ministry document *Finding Common Ground: Character Development in Ontario Schools, K-12* states “[o]ntario's population is becoming increasingly diverse. There is a growing need to find common ground on the values we share. Character development is about community development.”¹⁰ This passage implies that, be it cultural, racial, or otherwise, harmonious demographic diversity was in need of some facilitation by a focus on shared values.

Thus once again in Ontario, the moral component of public education has become officially mandated although this time it has been broadened to the somewhat more nebulous concept of character. This mandate sees character development as one aspect of a “holistic” approach that “combines a strong academic program with a focus on character, equity, citizenship development, and respect for diversity.”¹¹ This combination is seen as essential to student success.¹² While the Ministry is cognizant that many schools and boards have existing formal programs of character development involvement is no longer optional and the specific expectations for all participants in the process have been made more explicit. For example, teachers will be expected to “model the character attributes agreed upon by the board based

⁹Ministry of Education, *Finding Common Ground: Character Development in Ontario Schools, K-12*, A Web cast, <http://www.curriculum.org/secretariat/december11.shtml>, (accessed August 15, 2008), preamble.

¹⁰ Ibid.

¹¹ Glaze, Avis E. *Update: The Character Development Initiative*. A Memorandum to directors of education, Supervisory Officers and Secretary-Treasurers of School Authorities, director of the Provincial Schools Branch, Supervisory Officer of Centre Jules-Léger. 11 April 2008.

¹² Ibid.

community consultation process,” as well as to “embed character development in their subject areas and in all classrooms, extra-curricular and school wide programs.”¹³

An update from Ontario’s Education Commissioner, Avis E. Glaze, reasserted these goals in 2008.¹⁴ These expectations, however, are ambiguous about two central aspects of the process of moral education: the content, and the overarching methodology or pedagogy. The content of the Ministry’s new initiative will be based on “universal attributes,” those values that boards of education identify as central through consultation with their communities.¹⁵ Moral content in Ontario has long been organized around lists of values that teachers are intended to transfer to students rather than a curriculum of subjects or issues.¹⁶ While the “what” of moral education is important and can be instructive in uncovering the goals and assumptions that underpin a particular program, the “how” may indeed tell us more. In many ways the particular character attributes or values that individual boards select can be seen as secondary to the pedagogical techniques that are used to transmit these values or characteristics.

Alfie Kohn, in his indictment of American character education programs that utilize the pedagogy of moral indoctrination, argues that while it is popular for many character education programs to stress the value of respect, not all of these programs define respect, or other common value terms, in the same way.¹⁷ To use a resource from the documentary base as an example, *Education for Development* also communicates the value of respect throughout its directives and

¹³ Ontario Ministry of Education, “Finding Common Ground: Character Development in Ontario Schools, K-12,” (October 2006), 8.

¹⁴ Glaze, Avis E. *Update: The Character Development Initiative*. A Memorandum to directors of education, Supervisory Officers and Secretary-Treasurers of School Authorities, director of the Provincial Schools Branch, Supervisory Officer of Centre Jules-Léger. 11 April 2008.

¹⁵ Ontario Ministry of Education, “Finding Common Ground: Character Development in Ontario Schools, K-12,” (October 2006), 4.

¹⁶ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 8.

¹⁷ Alfie Kohn, “How Not to Teach Values: A Critical Look at Character Education,” *Phi Delta Kappan* 78 (6) (1997): 432.

activities.¹⁸ How the value of respect looks in *Education for Development*, however, can be interpreted differently from the definition of respect as defined by some proponents of character education programs.¹⁹ In *Education for Development* students are taught to respect the needs and contributions of all members of a system from local to global and to respect diversity.²⁰ It is entirely possible that this version of the value of respect could involve questioning and challenging the status quo when an individual feels it is warranted. Kohn challenges certain character educators for their definition of respect that looks more like unwavering and unquestioning deference to authority.²¹ Edward A. Wynne conflates respect and obedience and argues that children should almost always “respectfully obey” without question.²² So, despite the fact that some proponents of global justice education and character education might agree on respect as a universal core value, their definitions of how this value should be taught and what adherence to the value actually looks like can be vastly different. The names given to values are very much, as Kohn states, “slippery terms.”²³ In fact with the vast array of possible definitions, the labels applied become banal and nearly meaningless which critically calls into question any program that takes as its sole foundation a list of values.

This is not to say that content is not important or relevant. By exploring the example of definitions further the relationship between content and suggested pedagogy can be better understood. The primary content of *Education for Development* addresses global citizenship,

¹⁸ Susan Fountain, *Education for Development: A Teacher's Resource for Global Learning* (Portsmouth: Heinemann, 1995).

¹⁹ Edward A. Wynne, “The Great Tradition in Education: Transmitting Moral Values,” in *Educational Leadership* 43 (3), (1985), 4-9.

²⁰ Susan Fountain, *Education for Development: A Teacher's Resource for Global Learning* (Portsmouth: Heinemann, 1995).

²¹ Alfie Kohn, “How Not to Teach Values: A Critical Look at Character Education,” *Phi Delta Kappan* 78 (6) (1997): 432.

²² Edward A. Wynne, “Wynne Replies: Turning Back Toward Authority and Responsibility,” in *Educational Leadership* 43(3), (1985), 14.

²³ Alfie Kohn, “How Not to Teach Values: A Critical Look at Character Education,” *Phi Delta Kappan* 78 (6) (1997): 432.

justice, peace and the environment. The following excerpt describes a transition in educational values:

Educational values are changing ‘...the education of the child shall be directed to...the development of respect for human rights and fundamental freedoms...the development of respect for...civilizations different from his or her own...the preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples...the development of respect for the natural environment. Article 29, The Convention on the Rights of the Child, 1989²⁴

Indeed, the attitudes this document seeks to develop go beyond the concerns of one nation or people and may at times foster thinking that is contrary to the status quo. This view relates directly to how *Education for Development* interprets the value of respect; an interpretation that may involve challenging authority figures in order to honour the respect one has for human rights. Such a definition would likely result in the choice of pedagogical approaches that include critical thinking. A resource may adopt a definition of respect that embodies “respect for diversity” or “respect for authority;” however, in either case there will be limits to how students are encouraged to interpret those definitions. Even those resource documents that promote a pedagogy of critical engagement and reflection place limits of interpretation on values. For example, Michael Apple argues that anti-racist education programs must employ pedagogies which encourage students to challenge held beliefs by attempting to see the world from the perspective of marginalized peoples.²⁵ Despite the use of more progressive and critical pedagogies, such programs necessarily place limits on the interpretation of values like respect, often basing those parameters on concepts of equality and human rights. How values and content are understood may have a significant impact on the pedagogical approach advocated and suggested to teachers in the various documents. However, the very existence of value

²⁴Susan Fountain, *Education for Development: A Teacher's Resource for Global Learning* (Portsmouth: Heinemann, 1995), 14.

²⁵Michael Apple, "Educational and Curricular Restructuring and the Neo-liberal and Neo-conservative Agendas: Interview with Michael Apple," in *Curriculo sem Fronteiras* 1(1), (2001), vi.

content in a resource document, with values that come pre-defined by the authors of that program, means that advocacy for progressive pedagogies occurs with the assumption that value definitions will be honoured. This relationship will be explored in the chapter discussing my findings.

An examination of lists of values, or the content of a character development program, does not represent a complete assessment of the moral and/or character learning offered by a particular resource. Just as revealing can be the methodology or pedagogy that is either expressly or covertly advocated by a particular resource guide. The Ministry of Education has no plans to publish or distribute approved lists of resources or programs for boards of education looking to fulfill the Character Development Initiative mandate.²⁶ Thus, boards, schools, and even teachers can make their own decisions when it comes to what will be taught and how. In the documents released by the Ministry that relate to Ontario's Character Development Initiative there are certain clues that point to some suggestion of a pedagogical approach or approaches. In a memo to school authorities and administrators, Glaze expressed the Initiative's intention that students should "play a key role at all stages of the development," an assertion that seems to promote democratic principles in education.²⁷ The pedagogical technique of modeling is also suggested when Glaze asks school boards to "promote the character attributes agreed upon by the community in their workplace practices and interactions."²⁸ This study, while examining the pedagogies in three character development resources available in Ontario, will attempt to determine what approaches are embedded in or advocated for by those documents in order to

²⁶ Lorraine Gruzuk, lorraine.gruzuk@ontario.ca "Character Development Resources," 19 June 2008.

²⁷ Glaze, Avis E. *Update: The Character Development Initiative*. A Memorandum to directors of education, Supervisory Officers and Secretary-Treasurers of School Authorities, director of the Provincial Schools Branch, Supervisory Officer of Centre Jules-Léger. 11 April 2008.

²⁸ Ibid.

determine what currently exists in Ontario's resources in order to see how close they come to satisfying the visible expectations of the Character Development Initiative.

As mentioned above, the first step in the Ontario Ministry of Education's plan for character development involves board-community consultation and engagement in order to reach a consensus on which character attributes will be nurtured.²⁹ Many boards that previously had character development programs have been encouraged to maintain and further those programs while sharing their resources and documents with other schools.³⁰ In fact, according to this most recent report no new curriculum or program will be developed. The Ministry of Education has published a monograph entitled *Character Development in Action: Successful Practices, K-12* by Marvin Berkowitz. To date this is the only publication of this type, and organizers at the Literacy and Numeracy Secretariat have yet to decide whether or not this "Expert Perspective" will be enriched by adding other voices to the fray.³¹ Drawing on his extensive experience with character education in the American context, Berkowitz has crafted a document for the Ministry that will act as a "vision of the potential for character development in Ontario's schools."³² It is interesting to note that this document pays no attention to the efficacy of specific content to be taught, or values to be nurtured.³³ Rather the work is comprised of extensive suggestions for program implementation and leadership, as well as specific pedagogical techniques, highlighting the importance of pedagogy in character development education.³⁴ Despite the fact that this

²⁹ Ontario Ministry of Education, "Finding Common Ground: Character Development in Ontario Schools, K-12," (October 2006), 3.

³⁰ Glaze, Avis E. *Update: The Character Development Initiative*. A Memorandum to directors of education, Supervisory Officers and Secretary-Treasurers of School Authorities, director of the Provincial Schools Branch, Supervisory Officer of Centre Jules-Léger. 11 April 2008.

³¹ Lorraine Gruzuk, lorraine.gruzuk@ontario.ca "Expert Perspectives monographs... a series?" 18 August 2008.

³² Avis E. Glaze, *Update: The Character Development Initiative*, A Memorandum to directors of education, Supervisory Officers and Secretary-Treasurers of School Authorities, director of the Provincial Schools Branch, Supervisory Officer of Centre Jules-Léger. 11 April 2008.

³³ Marvin Berkowitz, "Understanding Effective Character Education," in *The Literacy and Numeracy Secretariat Capacity Building Series: Expert Perspectives*, (Ontario: Ministry of Education, 2008), 4.

³⁴ *Ibid.*

document is the only one to date that provides any substantial insight for educators on the Ministry's expectations, on the cover of this new publication there is a disclaimer stating: "[t]he author's position is not necessarily endorsed by the Literacy and Numeracy Secretariat or the Ministry of Education."³⁵ Clearly some of the ambiguity that existed prior to the launching of the Character Development Initiative remains. Another publication from the Ontario Ministry was published in the fall of 2008 which outlined the successful programs and projects that have been used by schools around the province and this may provide more support for educators in their task.³⁶

The Character Development Initiative

In terms of pedagogy the Initiative envisions that

the key beliefs, principles and attributes of character development can be infused into all classrooms, curriculum areas, and extra-curricular activities. Character development will permeate the culture of a school when it is embedded into its policies, programs, practices, and interactions. It will then become a way of life for all members of the school community.³⁷

This notion of a pervasive pedagogy of character development is certainly not new. John Dewey, one of the last century's most influential theorists of progressive education, wrote that direct moral teaching "after all can only be teaching *about* morals," and that "it may be laid down as fundamental that the influence of direct moral instruction, even at its very best, is comparatively small in amount and slight in influence, when the whole field of moral growth through education is taken into account."³⁸ The Character Development Initiative supports a pervasive program of youth character development, but what else is expected from schools?

³⁵ Marvin Berkowitz, "Understanding Effective Character Education," in *The Literacy and Numeracy Secretariat Capacity Building Series: Expert Perspectives*, (Ontario: Ministry of Education, 2008), 1.

³⁶ Lorraine Gruzuk, lorraine.gruzuk@ontario.ca "Expert Perspectives monographs... a series?" 18 August 2008.

³⁷ Avis E. Glaze, *Update: The Character Development Initiative*, A Memorandum to directors of education, Supervisory Officers and Secretary-Treasurers of School Authorities, director of the Provincial Schools Branch, Supervisory Officer of Centre Jules-Léger. 11 April 2008.

³⁸ John Dewey, *Moral Principles in Education*, (New York: Greenwood Press, 1969), 3.

While it is not possible or desirable to set aside the disclaimer proclaiming its unofficial status, by looking deeper at the pedagogy recommended in Berkowitz's monograph, several recommendations that will prove to be of interest will be revealed. Three initial suggestions relate to the broader administrative aspects of character development and how it is managed in the larger school community. They are: professional development (teachers need to receive the training necessary for new pedagogical elements such as co-operative learning and class meetings), leadership (effective character development will only occur under the leadership of committed and informed school leaders) and mission-driven initiatives (any program for character development must be integral to the school's main mission and will thus be pervasive).³⁹ The first two suggestions for effective administration do not relate to pedagogical approaches used in the classroom or school and as such will likely not be commented on by the documents under review. For this reason they are not relevant to this documentary analysis.

When it comes to the suggestion that programs ought to be "mission-driven," it is clear that such an approach has been taken into account with the development of the Ontario Ministry of Education's Initiative. This aspect is visible in the expectations of the Character Development Initiative that call for comprehensive and systemic programs. At least two of the three resources that this study examines are intended to be comprehensive board or school wide programs. Ideally the implementation of the Tribes program, for example, would involve a new type of interaction and instruction for every classroom in the school and a new type of interaction for the larger school community.⁴⁰ Conversely, the VIP program is designed exclusively for the grade six year and as such could not act as a comprehensive program for a whole school.⁴¹ The *VIP*

³⁹ Marvin Berkowitz, "Understanding Effective Character Education," in *The Literacy and Numeracy Secretariat Capacity Building Series: Expert Perspectives*, (Ontario: Ministry of Education, 2008), 4.

⁴⁰ Jeanne Gibbs, *Reaching all by Creating Tribes Learning Communities*, California: Centre Source Systems, 2006, 8.

⁴¹ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 7.

document does suggest that the success of the program is dependent upon the “collaborative involvement of various stakeholders in the community...” and “...the integration of VIP program into the daily life of the classroom.”⁴² So while this program may be “mission-driven” in the sense that incorporation of VIP in the grade six year is a part of a school’s mission, this program cannot act as a school’s only character development efforts. *Education for Development* provides suggested pedagogical approaches and activities for all grade levels, and thus could act as a comprehensive, “mission-driven” program for the whole school. It should be noted that in his list of “some exemplary programs” Berkowitz includes the Roots of Empathy, which is not a pervasive, school-wide program, suggesting that insofar as this monograph is representative of the Initiative’s wishes, more confined programs are not being cast aside or discredited.⁴³

As for suggestions that relate to pedagogical technique, Berkowitz’s recommendations will provide an interesting and relevant point of comparison for the document analysis. First, he advocates peer interaction strategies that allow students to “make meaning of the world by confronting and interacting with it.”⁴⁴ Particular techniques associated with this are democratic structures in the classroom, moral dilemma discussion, and co-operative learning.⁴⁵ For Berkowitz, “character education is best understood as wedded to the civic virtues that undergird democracy” and for this reason utilizing peer interaction strategies allows students to experience “the power and place of one’s voice in the collaborative deliberations of peers.”⁴⁶

⁴² Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 4.

⁴³ Marvin Berkowitz, “Understanding Effective Character Education,” in *The Literacy and Numeracy Secretariat Capacity Building Series: Expert Perspectives*, (Ontario: Ministry of Education, 2008), 4.

⁴⁴ Marvin Berkowitz, “Understanding Effective Character Education,” in *The Literacy and Numeracy Secretariat Capacity Building Series: Expert Perspectives*, (Ontario: Ministry of Education, 2008), 4.

⁴⁵ Ibid.

⁴⁶ Ibid.

Another effective strategy promoted in the monograph is social-emotional skill training. This, argues Berkowitz, is a necessary component of programs that hope to successfully utilize peer interaction strategies.⁴⁷ He argues that because some students often come to school without the skills that will enable them to engage in “respectful debate, work with a younger child or manage their emotions” this element of direct skill development or training is essential.⁴⁸

Berkowitz's publication also speaks of role modeling as an effective strategy for successful character development programs. The text explains that role modelling can be categorized in two ways: students may learn about fictional and non-fictional personages in history and literature and/or students may be able to observe the behaviour of individuals in their own lives (school staff, peer mentors, community members).⁴⁹ The former type has a substantial history in the field of moral and character education and will be explored further in the “Great Books” section of chapter two. Role modeling of the latter variety refers more to the pervasive nature of a character-building program in a school's culture or, as Berkowitz states, it asks those in direct contact with children to “walk the talk.”⁵⁰

Direct instruction is not left out of the list of suggested pedagogical techniques. Berkowitz describes the value of teaching character content directly to students, and states that it is a “saliency strategy,” meaning in effect that it keeps “the concepts prominent in the minds of students and the life of the school.”⁵¹ This content often focuses on the character concepts or targeted outcomes, such as “respect, responsibility, fairness, honesty, and caring.”⁵² Berkowitz explains that many schools communicate such content through quotes, announcements and

⁴⁷ Marvin Berkowitz, “Understanding Effective Character Education,” in *The Literacy and Numeracy Secretariat Capacity Building Series: Expert Perspectives*, (Ontario: Ministry of Education, 2008), 5.

⁴⁸ Ibid.

⁴⁹ Ibid.

⁵⁰ Ibid.

⁵¹ Ibid, 5.

⁵² Ibid.

discussion openers.⁵³ A caution is added, however, that if the true meaning of that content does not permeate school climate, and the interactions of all its members, direct instruction becomes meaningless.⁵⁴

Related to the idea of a program's systemic nature in school culture, and also suggested in the Ministry-published monograph, is the strategy of integrating character building into the core academic curriculum. Berkowitz encourages teachers to adopt an integrationist approach and to mine the existing curriculum for "character content" and to avoid "wedging" such content in between academic lessons.⁵⁵ An example provided of true integration suggests "incorporating character goals in a co-operative learning science lesson."⁵⁶

Two final pedagogical techniques advocated in this text are service learning and family and/or community involvement. These two strategies open up the school environment to the larger world outside. Service learning is described quite simply as acts of service within the classroom, school, or community that are incorporated with learning from the academic curriculum.⁵⁷ Finally, Berkowitz describes the most effective forms of parent and community involvement as those that allow for "parents as partners" and that allow for collaboration "with parents to design, deliver and/or evaluate their character education initiatives."⁵⁸ Both of these recommendations describe a form of character development that involves active learning on the part of students, and participatory structures in implementation (although it is not clear whether participation in planning extends to students).

⁵³ Marvin Berkowitz, "Understanding Effective Character Education," in *The Literacy and Numeracy Secretariat Capacity Building Series: Expert Perspectives*, (Ontario: Ministry of Education, 2008), 5.

⁵⁴ Ibid.

⁵⁵ Ibid, 6.

⁵⁶ Ibid.

⁵⁷ Ibid, 7.

⁵⁸ Ibid.

The Ontario Ministry of Education's publication of the document does add a great deal more specificity to the scant information on the form that the Character Development Initiative is intended to take. Although this work has been distanced from the Ministry through the disclaimer on the cover, it nonetheless offers a relevant and interesting source of information on just what the Ministry has in mind for character development in terms of pedagogical approaches. Berkowitz's extensive work in this field has generally focused on the area known as "character education" as it has been developed and observed in an American context. His publication by the Ministry of Education imports a part of that knowledge base into the Ontario context. Awareness of this publication will contribute to the discussion of this thesis' findings on the pedagogical approaches found in the documentary base. Understanding the relationship between what has come before in resources and what is now becoming popular in terms of character development pedagogies will allow for some preliminary conclusions to be drawn about this period of transition in Ontario's educational history.

Chapter Two: Literature Review

History of Pedagogical Approach

In order to successfully understand the pedagogical approaches that are revealed in the documentary base it is necessary to view them in a historical context. Prior to 1850 historians had little documentary evidence of pedagogical approach or practice to go on and thus could not be conclusive about the pedagogical techniques used by teachers beyond the fact that harsher methods likely existed alongside “more thoughtful approaches.”⁵⁹ However, by the middle of the 19th century scholars writing on the nature of childhood reveal a tension between a belief in the innocence of the young and the need to protect that innocence, and the belief in unique aspects of childhood that required education in order to “repress its wild passions.”⁶⁰ The purposes of education, being “the pursuit of morality, patriotism, and utility,” are largely revealing of the methods that may have been used.⁶¹ Education thus acted as the force that would shape desirable future citizens and would prevent children from developing into the “animals” they would become if left to their own devices.⁶² While education advocates like Ryerson believed that the role of education consisted of more than the repression and restraint of the young, the majority of educators in Upper Canada saw this controlling aspect as central and the methods of enacting it were numerous.⁶³

Despite the fact that the 1920's saw a wide variety of innovative pedagogical and curriculum ideas being circulated by reformers in the United States, historians have found little evidence that traditional teacher-centred techniques were any less prevalent there.⁶⁴ In Canada,

⁵⁹ Susan E. Houston and Alison Prentice, *Schooling and Scholars*, (Toronto: University of Toronto Press, 1988), 72.

⁶⁰ Alison Prentice, *The School Promoters*, (Toronto: McClelland and Stewart, 1977), 32.

⁶¹ Paul Axelrod, *The Promise of Schooling: Education in Canada, 1800-1914*, (Toronto: University of Toronto Press, 1997), 57.

⁶² Alison Prentice, *The School Promoters*, (Toronto: McClelland and Stewart, 1977), 32.

⁶³ Ibid, 35.

⁶⁴ Kate Rousmaniere, *City Teachers: Teaching and School Reform in Historical Perspective*, (New York: Teacher's College Press, 1997), 67.

the adoption of curricula and pedagogy from the United States has been documented in the case of emerging social studies programs that mirrored the child-centred approach and organized learning into investigational projects (or enterprises).⁶⁵ The theories of social studies pedagogy are of interest because of the highly value-laden nature of its content. Despite the fact that these pedagogies moved away from teacher-centred rote learning, the progressive social studies curricula of the 1960's faced criticism from one professor at the University of Saskatchewan for its sometimes highly doctrinal nature, and its subordination of content to the "innumerable aims and attitudes" it hoped to instil.⁶⁶ It is possible that the goals of direct values transference from teacher authority to receptive student remained in classrooms where more outwardly participatory or cooperative structures existed. While this type of change may have represented a shift in teaching technique the goals of that technique (values transference) remained the same, and thus represent only a partial shift in pedagogy in the broadest sense of the term. Also, while American influences resulted in identifiable changes in Canadian curriculum, it is difficult for historians to speculate on the adoption of progressive methods at the classroom level.⁶⁷ Indeed in 1990, James A. Banks commented on the reality of values education pedagogy as a part of social studies in the United States and criticized both indoctrination and didactic instruction. In contrast, Bank advocates that teachers should aid their students in the development of a process for "clarifying and deriving their own values."⁶⁸

Moral philosophies and corresponding pedagogies that transcend indoctrination or inculcation have been developed and influenced much of the work in moral education towards the end of the 20th century. Jean Piaget's theory of cognitive structures, which argued that the

⁶⁵ Penney Clark, "'Home-Grown Product' or 'Made in America'?" in *Trends and Issues in Canadian Social Studies*, ed. Ian Wright and Alan Sears, (Vancouver: Pacific Educational Press, 1997), 70.

⁶⁶ Ibid, 74.

⁶⁷ Ibid, 69.

⁶⁸ James A. Banks, *Teaching Strategies for the Social Studies: Inquiry, Valuing, and Decision-Making*, (New York: Longman, 1990), 432.

thought processes of human beings are inherently different at different stages in their development, was significantly influential at this time.⁶⁹ Lawrence Kohlberg was inspired by this work and went on to develop an influential theory that proposed six stages of moral development.⁷⁰ Both of these theories had a great deal of impact on the thinking of Ontario scholars. Most notably, Clive Beck produced a modified version of Kohlberg's theory in the arena of values education.⁷¹ Both Kohlberg and Beck saw individuals as starting out making moral decisions motivated by fear of reprisal and with proper stimulation they believed individuals would move sequentially through the levels until finally they arrived at a stage where moral decision making would be guided by universal ethical principles (Kohlberg) or by ultimate life goals (Beck).⁷² The most appropriate method of moral education for Kohlberg was the participation of students in the resolution of dilemmas that require moral reasoning at one level above their current stage of moral development.⁷³ An important implication of Kohlberg's theory as it relates to the pedagogies of indoctrination is that teaching values based on unquestioned deference to the authority of the teacher/institution represents a very low level of moral development, and instruction that is below a student's current moral stage will not result in growth or learning.⁷⁴ It should be noted that critiques of Kohlberg's theories exist, especially as they relate to relational/care ethics and gender. Carol Gilligan criticised Kohlberg's focus on reasoning with detached objectivity, which only represented one type of moral judgement.⁷⁵

⁶⁹ John W. Santrock, *Educational Psychology 2nd Edition*, (Boston: McGraw Hill, 2004), 95.

⁷⁰ James A. Banks, *Teaching Strategies for the Social Studies: Inquiry, Valuing, and Decision-Making*, (New York: Longman, 1990), 434;

⁷¹ Clive Beck, *Moral Education in the Schools: Some Practical Suggestions*, (Toronto: Ontario Institute for Studies in Education, 1971), 12.

⁷² James A. Banks, *Teaching Strategies for the Social Studies: Inquiry, Valuing, and Decision-Making*, (New York: Longman, 1990), 433; Clive Beck, *Moral Education in the Schools: Some Practical Suggestions*, (Toronto: Ontario Institute for Studies in Education, 1971), 12.

⁷³ James A. Banks, *Teaching Strategies for the Social Studies: Inquiry, Valuing, and Decision-Making*, (New York: Longman, 1990), 435.

⁷⁴ *Ibid*, 431.

⁷⁵ Nel Noddings and Michael Slote, "Changing Notions of Moral Education," in *The Blackwell Guide to the Philosophy of Education*, ed. by Nigel Blake, et al. (Malden: Blackwell, 2003), 344.

Gilligan argued that women were more likely to conceive of moral issues in terms of concern for and caring about the well being of others.⁷⁶ Although the idea that modes of moral understanding are linked directly to one's gender has also been criticized,⁷⁷ Gilligan's work has had a significant impact on feminist perspectives, moral philosophy, and care theory.⁷⁸ These critiques have also influenced the work of Canadian scholars in both values education and moral education.⁷⁹ Clive Beck has argued that emotional and relational aspects need to be embraced in school for the benefit of academic and character learning.⁸⁰ The Roots of Empathy program, which was founded in Ontario in 1996, represents a practical implementation of relational moral/character development. This program focuses on encouraging moral development by providing opportunities for children to relate to, care for, and observe an infant.⁸¹ The creators of The Roots of Empathy argue that this program helps students develop "emotional literacy", which allows students to better understand their own and others feelings, improving the way they relate to themselves and others.⁸² This program represents a relational approach to moral/character development, which is in contrast to the idea of development through reasoning alone.

Resource Guides

When attempting to garner understanding about the "how" and the "what" of moral education, selective choices must be made as to just what sources will provide us with the

⁷⁶ Nel Noddings and Michael Slote, "Changing Notions of Moral Education," in *The Blackwell Guide to the Philosophy of Education*, ed. by Nigel Blake, et al. (Malden: Blackwell, 2003), 344.

⁷⁷ John Christman, "Feminism and Autonomy," in *"Nagging" Questions: Feminist Ethics in Everyday Life*, ed. By Dana E. Bushnell, (Lanham: Rowman & Littlefield, 1995), 22.

⁷⁸ Nel Noddings and Michael Slote, "Changing Notions of Moral Education," in *The Blackwell Guide to the Philosophy of Education*, ed. by Nigel Blake, et al. (Malden: Blackwell, 2003), 344.

⁷⁹ Carol Gilligan and Jane Attanucci, "Two Moral Orientations," in *Mapping the Moral Domain*, ed. Carol Gilligan, Janie V. Ward and Jill McLean Taylor, (Cambridge: Harvard University Press, 1988), 73.

⁸⁰ Clive Beck and Clare Madott Kosnik, "Caring for the Emotions: Toward a More Balanced Schooling," in *Philosophy of Education Society Yearbook*, (1995), http://www.ed.uiuc.edu/EPS/PES-Yearbook/95_docs/beck_kosnik.html, (accessed September 4, 2008).

⁸¹ Roots of Empathy, "About Mary Gordon," <http://www.rootsofempathy.org/Mary.html>, (accessed 17 August 2008).

⁸² Roots of Empathy, "About Our Program," <http://www.rootsofempathy.org/ProgDesc.html>, (accessed 17 August 2008).

necessary information and data. Commonly, much depends on the individual school, principal, or teacher where implementation is concerned. However, educators have not been left completely to their own devices in this regard as the Ministry of Education has invested much effort in imbuing the range of curriculum guidelines with carefully chosen values.⁸³ For example, the current healthy-living strand of the Health and Physical Education curriculum for grade five states that students will be able to “identify factors (e.g. trust, honesty, caring) that enhance healthy relationships with friends, family, and peers.”⁸⁴ While curriculum documents are effective for communicating the values chosen by the Ministry, the problem of just what is meant by value labels is open to several interpretations. In addition to curriculum expectations that relate to moral and values education, the Ontario Ministry has published several resource documents to support teachers initiatives.⁸⁵ As these documents build on and expand the curriculum expectations, they represent a valuable source for character development pedagogies promoted in Ontario. In 1990 the Ontario Teacher’s Federation singled out the *Values, Influences and Peers* document as one that offers “considerable variety of practical detailed ideas on the teaching of most of the values in the Ministry’s aims and in the curriculum guidelines.”⁸⁶ As well, outside educational bodies have produced their own resources which are designed to help teachers. These resources can also provide insight on the character development pedagogies in use in Ontario.

With the introduction of the Character Development Initiative, boards now have access to Character Development Resource Teams that are lead by educators “with experience in the

⁸³ Ontario Teacher’s Federation, *Values Education, Religious Education and the Ontario Curriculum*, (OTF/FEO, 1990), 1.

⁸⁴ Ontario Ministry of Education, *The Ontario Curriculum, Grades 1-8: Health and Physical Education*, (1998), 16.

⁸⁵ The Ontario Moral/Values Education Association, *A Position Paper*, (1990), 1.

⁸⁶ Ontario Teacher’s Federation, *Values Education, Religious Education and the Ontario Curriculum*, (OTF/FEO, 1990), 3.

implementation and extension of character development initiatives.”⁸⁷ To date, however, there are no approved or mandated textbooks in Ontario that deal specifically with the subject of education for character development.⁸⁸ While some regions have adopted board-wide programs for character development, such as the Character Matters program by the York Region School Board, implementation of character development is not always uniform.⁸⁹ Teachers in Ontario are expected to engage in the work of character development education, and yet, the specific method and content they are expected to adopt remains unclear. It is the intention of this study to assess which forms of character development pedagogy are favoured in the educational documents under examination. By analysing the resource guides generated by official and community educational bodies much insight will be gained into general attitudes and assumptions that underlie these resources and an assessment can be made of the pedagogical approaches of these documents when viewed in light of the most recent information from Ontario’s Character Development Initiative.

Key Terms

1. Pedagogy

For the purposes of this study, the term pedagogy will be used in its broadest sense to refer to the art or science of teaching. This is a more complex definition than simply the specific actions a teacher makes in a classroom, although the techniques and tools a teacher uses are certainly components of an overall pedagogical approach. As Caroline Gipps states: “pedagogy

⁸⁷ Avis E. Glaze, *Update: The Character Development Initiative A Memorandum to directors of education, Supervisory Officers and Secretary-Treasurers of School Authorities, director of the Provincial Schools Branch, Supervisory Officer of Centre Jules-Léger*. 11 April 2008.

⁸⁸ Ontario Ministry of Education, *The Trillium List*, <http://www.curriculum.org/occ/trillium/index.shtml> (accessed June 11, 2007).

⁸⁹ York Region District School Board Character Matters, “Welcome!” York Region District School Board, <http://www.yrdsb.edu.on.ca/page.cfm?id=ICM000001> (accessed June 29, 2008).

should be seen as an array of practices, what we come to call pedagogic strategies.”⁹⁰ This definition is important because it describes how a multitude of practices, actions, and techniques can come together to form an overall pedagogical approach that is unique. However, there is more to a pedagogical approach taken on by a teacher or embedded in a textbook or resource document than techniques to be acted out by the teacher. Patricia Murphy describes pedagogy as being “about the interactions between teachers, students and the learning environment and learning tasks.”⁹¹ This broadens the definition somewhat to include the relationships that develop in the classroom as a result of the use of techniques and the goals and assumptions behind those practices. The document analysis for this thesis uncovered more than specific teacher directives. Evidence that hints at goals, assumptions, or attitudes about morality in general, and character learning specifically, was uncovered in the introductory sections of the resources. It is certainly possible for the progressive method of cooperative learning to have as its primary goal the direct transference of values from teacher to student, just as it is possible for direct instruction to promote critical reflection on personal values. That is because interactions between student, teacher, content, and environment are made up of the learning activities and methods employed by the teacher, but they also include an attitude towards critical engagement. Throughout this thesis the term “pedagogical approach” or “pedagogy” will be used to refer to the collection of actions and attitudes that influence classroom interactions as a part of a character development program.

2. Values Education

While the area under investigation in this study is any education that seeks to promote character development, the term “values education” is visible in the documentary base and in the

⁹⁰ Caroline Gipps, “Introduction,” in *Equity in the Classroom: Towards Effective Pedagogy for Boys and Girls*, ed. by Patricia F. Murphy and Caroline Gipps, (Washington: Falmer Press, 1996), 6.

⁹¹ Patricia F. Murphy, “Defining Pedagogy,” in *Equity in the Classroom: Towards Effective Pedagogy for Boys and Girls*, ed. by Patricia F. Murphy and Caroline Gipps, (Washington: Falmer Press, 1996), 17.

theoretical discussions of supporting literature. This is evidenced in the title of *Values, Influences and Peers*, a resource guide that seeks to develop “positive social behaviour, and community values.”⁹² While many of the values within this guide may have a moral character, the term “moral” is, for the most part, absent. Indeed, not one of the three resource guides that are under investigation conspicuously claims a predominant moral content. It is quite easy to speculate on a possible reason for this. The term “values” is seemingly more innocuous, and less controversial than the term “moral.” Peter Roberts suggests that much of the discomfort that has existed around anything resembling moral prescription or “correctness,” emerged from the conflict between progressive educators and the “great books” supporters of the late 1980’s and early 1990’s.⁹³ Although the impact of that conflict was felt to a much greater degree in the United States than in Canada, the influence of the resulting literature and debate is also a part of character development education’s history in Ontario.

Roland Case has presented a methodology for teaching values from a Canadian context. His three pronged pedagogy relies on “(1) creating classroom and school environments that reinforce desired values, (2) facilitating direct ‘emotional’ experiences that evoke desired sensitivities and (3) engaging students in thoughtful deliberation about their values.”⁹⁴ In his discussion of the last portion of this method, Case criticizes the values clarification approach credited to Louis Rath, Merrill Harmin and Sidney Simon. At its origins values clarification was a process to aid young people in the process of choosing, prizing, and acting on their

⁹² Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 3.

⁹³ Peter Roberts, “A Dilemma for Critical Educators?” *Journal of Moral Education* 28:1 (1999): 19.

⁹⁴ Roland Case, “Nurturing Personal and Social Values,” in *The Canadian Anthology of Social Studies: Issues and Strategies for Teachers*, ed. Roland Case and Penney Clark, (Burnaby: Simon Fraser University, 1997), 238.

values.⁹⁵ Teachers adopting this approach would help students through the seven steps of the program, while completely avoiding the imposition of any values.⁹⁶ Case argues that

“although the values analysis and value clarification approaches both respect the importance of students making up their own minds on the basis of thoughtful consideration, the value analysis approach wants to teach students to think critically about their values, especially their ethical values.”⁹⁷

These values are seen to be far less private a matter than is presumed by the values clarification approach, and should be subject to open critical assessment.⁹⁸

Clive Beck is also a very prominent name in Ontario's history of education for the development of character, and his definition of “values” as “grounded in human well being.”⁹⁹ “Values education,” then, comprises all formal and non-formal educational initiatives directed towards imparting a set of values, or encouraging the development or choice of a set of values, which form a system for decision-making and judgement that serves human well being.

3. Moral Education

Wolfgang Althof and Marvin W. Berkowitz have succinctly summarized moral education in the North American context as having been for the most part linked with a “constructivist psychological framework” that has at its core the pedagogical approach of moral dilemma discussion.¹⁰⁰ Moral dilemma discussion involves engaging children in Socratic-style classroom discussions of hypothetical moral dilemmas.¹⁰¹ This process of discussion, it was

⁹⁵ Louis Rath, Merrill Harmin and Sidney Simon, *Values and Teaching*, (Columbus: C.E. Merrill Books, 1966), 27-28.

⁹⁶ Sidney Simon, Leland W. Howe, and Howard Kirschenbaum, *Values Clarification*, rev. ed. (New York: Hart, 1978), back cover.

⁹⁷ Roland Case, “Nurturing Personal and Social Values,” in *The Canadian Anthology of Social Studies: Issues and Strategies for Teachers*, ed. Roland Case and Penney Clark, (Burnaby: Simon Fraser University, 1997), 238.

⁹⁸ *Ibid*, 241.

⁹⁹ Clive Beck, *Better Schools*, (New York: Falmer Press, 1990), 2.

¹⁰⁰ Althof Wolfgang and Marvin W. Berkowitz, “Moral education and character education: their relationship and roles in citizenship education,” in *The Journal of Moral Education* 35(4), (2006), 495-518.

¹⁰¹ Lawrence Kohlberg, “Resolving Moral Conflicts Within the Just Community,” in *Moral Dilemmas: Philosophical and Psychological Issues in the Development of Moral Reasoning*, ed by Carol Gibb Harding and Thomas E. Wren, (Chicago: Precedent Publishing, 1986), 71.

believed, would have the effect of progressing students up through the stages of moral development.¹⁰² Unlike other related forms of education for positive youth development such as character education and values education, moral education deals exclusively with moral matters. While, for Beck, values fall into many categories, including spiritual, social, political, moral, and economic.¹⁰³ The various values that guide human life and decision-making are for him all part of a comprehensive value system, no one group superseding any other, of which morality is only one part.¹⁰⁴ Thus when it comes to educating students, moral values and non-moral values cannot be separated.¹⁰⁵ Herein lies a very important aspect of Beck's work in terms of this particular research problem. Beck notes that:

If moral values are part of a system of values which together promote 'the good life' for humans and which must be constantly weighed against each other, it is reasonable to include the study of morality within a comprehensive treatment of the value field...it is often difficult to separate moral and non-moral value topics within the curriculum. Are honesty and sensitivity moral virtues or social virtues?¹⁰⁶

It seems then that many of the values included in the documentary base, while perhaps not labelled as moral, fall into the same category. Indeed, the deciding factor for what makes one value moral or non-moral is likely in many cases not a philosophical question at all but one that depends on the individual.

Beck defines the moral domain as that which "involves having such qualities as carefulness, responsibility, courage, self-control, reliability, truthfulness, honesty, fairness, unselfishness and kindness."¹⁰⁷ He adds that the "purpose of morality is to serve human well

¹⁰² Lawrence Kohlberg, "Resolving Moral Conflicts Within the Just Community," in *Moral Dilemmas: Philosophical and Psychological Issues in the Development of Moral Reasoning*, ed by Carol Gibb Harding and Thomas E. Wren, (Chicago: Precedent Publishing, 1986), 71.

¹⁰³ Clive Beck, *Better Schools*, (New York: Falmer Press, 1990), 148.

¹⁰⁴ Clive Beck, *Better Schools*, (New York: Falmer Press, 1990), 148.

¹⁰⁵ Ibid.

¹⁰⁶ Ibid 147-148.

¹⁰⁷ Ibid, 144.

being, one's own and that of other people."¹⁰⁸ It does not appear that Beck finds this list of virtues exhaustive. Rather, it seems that, for Beck, those virtues or characteristics of human life and behaviour that serve the well being of the individual and those around them can be considered moral. Beck's definition is relevant to this research because his role as director of the Ministry-funded Moral Education Project placed him in a singular place of influence in Ontario's education community in terms of moral education.¹⁰⁹

The Ontario Moral/Values Education Association has suggested that "living together successfully requires that everyone has a moral sense of relatedness to others."¹¹⁰ Barbara Herman, a moral philosopher, addresses the problem of defining moral education in a way that builds on the concept of moral interrelatedness, and on a broad interpretation of moral values. Herman states that "Moral education, where it is something beyond inculcating a list of 'do's and don'ts,' involves the creation of a sense of self and other that makes shared moral life possible."¹¹¹ Many values, virtues, behaviours and choices fall into this category and this broad definition covers the many different approaches that have been developed under the name "moral education." Thus, for the purpose of this study, moral education will be used in a very broad fashion as an umbrella term for any and all teaching that has at its heart issues of morality. In relation to education for character development, "moral education" could be an example of one of the many varieties of programs that exist.

4. Moral Literacy

The concept of moral literacy, especially in relationship to formal educational initiatives, has multiple definitions. Barbara Herman has applied her skills as a moral philosopher to the problem of moral development and in particular looks to break apart how the term "moral

¹⁰⁸ Clive Beck, *Better Schools*, (New York: Falmer Press, 1990), 144.

¹⁰⁹ Kathleen M. Gow, *Yes Virginia, There is Right and Wrong!*, (Toronto: John Wiley and Sons, 1980), 59.

¹¹⁰ Ontario Moral/Values Education Association, *A Position Paper*, (1990), 5.

¹¹¹ Barbara Herman, *Moral Literacy*, (Cambridge: Harvard University Press, 2007), 130.

literacy” is used, and how it might be used. She argues “we do not think a person is literate in a domain if all she has possession of is a set of facts. There are things you must be able to do with or because of the facts you have access to as a literate person.”¹¹² So for Herman, knowledge of a set of virtues that an authority has deemed valuable and has communicated through direct instruction or literature in and of itself does not constitute moral literacy. What are these things then, which an individual must be able to do with moral facts in order to be morally literate? Herman’s suggestions for how moral education might promote moral literacy are revealing: she calls for “the social and institutional provision of well-formed values and evaluative skills.”¹¹³ Thus, while the “what” of moral education, in this case the values, are important simple transference of those values will make an individual morally literate. There are skills involved, skills that an individual can couple with any moral knowledge they have gleaned in order to shape and inform their decision making while engaging in real moral agency. Herman elaborates that it is through the provision of “deliberative tools, modes of reasoning and reflection” that individuals may gain moral literacy.¹¹⁴

Her purposes and goals are also illuminating in the debate over how “moral literacy” might be most effectively understood. Herman states “its role is not to fix shared moral concepts,” rather “habits of interpretation and refounding values create a character capable of moral balance and evaluative dexterity.”¹¹⁵ Thus, normalized moral codes do not equal moral literacy. To return to the illustrative comparison of the literacy of reading and writing, knowledge of grammar, syntax and vocabulary does not generate an effective form of literacy. Literacy of that variety would not go far in traversing the boundaries of culture, language, or

¹¹² Barbara Herman, “Moral Literacy,” (presented at The Tanner Lectures on Human Values, Stanford University, April 23-24, 1997).

¹¹³ Ibid.

¹¹⁴ Ibid.

¹¹⁵ Ibid.

dialect. Real literacy is far more complex, whether it is of the communicative variety, or the moral. Herman is advocating an understanding of moral literacy that mirrors the complex knowledges and competencies of communicative literacy. It includes working with this "notion in which epistemic access and symbolic production (knowledge and action) are joined."¹¹⁶

This definition of moral literacy is one term that other scholars in the field of character development and moral education have adopted in other ways. The uses of the term "moral literacy" by William J. Bennett and Robert Michael Franklin will be discussed in the next section.

5. "Great Books" and Values Transference

Traditionally in Ontario, the reigning form of character development pedagogy was seen as comparable to the way teachers instructed all subjects.¹¹⁷ The teacher-directed, rote learning that dominated classrooms in the 19th century fit well when the "transmission of values was not considered a difficult task" as "the set of 'good' values was known and simply inculcated by the home, the church, and the school."¹¹⁸ The situation was certainly not simple as denominational divides ran deep, institutional authorities likely felt more at ease in their task of character development education. Textbooks, such as *First Lessons in Christian Morals for Canadian Families and Schools*, as well as the Christian scriptures were used to advance moral and spiritual tenets that students were expected to memorize, internalize, and make a part of their lives, all while gaining skills in literacy.¹¹⁹

¹¹⁶ Barbara Herman, "Moral Literacy," (presented at The Tanner Lectures on Human Values, Stanford University, April 23-24, 1997).

¹¹⁷ Susan E. Houston and Alison Prentice, *Schooling and Scholars*, (Toronto: University of Toronto Press, 1988), 71.

¹¹⁸ H. J. Dilling, Marlo Fieldstone and Marilyn E. Wideman, *Values Education in the Classroom: Values Transmitted, Methods Used, and Characteristics of Teachers*, Toronto: Association canadienne d'éducation, 1978).

¹¹⁹ Albert F. Fiorino, "The Moral Education of Egerton Ryerson's Idea of Education" in *Egerton Ryerson and His Times*, ed. Neil McDonald and Alf Chaiton (Toronto: Macmillan of Canada, 1978), 62; Susan E. Houston and Alison Prentice, *Schooling and Scholars*, (Toronto: University of Toronto Press, 1988), 243.

Literature has continued to play an important part in the methods of moral education, and its role was reinvigorated in the American context with the publication of Allan Bloom's *The Closing of the American Mind* (1988). For Bloom, American education denied students access to the classics and canonical texts that were so familiar to European students.¹²⁰ Students in the United States, Bloom argued, were spiritually and intellectually asleep.¹²¹ Exposure at the university level would excite and awaken students because, for Bloom, "every important old insight is perennially fresh."¹²² For many contemporary scholars in education, this maxim holds importance in their approach to the moral education of younger students. William J. Bennett, for example, has edited two collections of stories, poems, and text selections that illustrate virtuous behaviours. The collections are designed for consumption by children and young adults, and according to Bennett, it is through accessing the value-laden texts that they will develop moral literacy.¹²³ It must be noted that Bennett's use of "moral literacy" is different from Herman's. Bennett argues that training for moral literacy, "involves rules and precepts—the do's and don'ts of life with others—as well as explicit instruction, exhortation and training."¹²⁴ Bennett finds instruction for moral reasoning deficient in providing students with the explicit "reference points" found in, as he describes, the rich moral content of "our" literature and history.¹²⁵ While both Herman and Bennett would agree that teaching moral content in terms of "do's and don'ts" is necessary, Herman would contend that this is not enough.¹²⁶ The goals and purposes of teaching moral literacy for Bennett are to embed the virtues and values that western cultural history has generated and deemed worthy of passing on. Notably, this "rich quarry" of virtues

¹²⁰ Allan Bloom, *The Closing of the American Mind*, (New York: Simon & Schuster, 1987), 48.

¹²¹ Ibid.

¹²² Ibid.

¹²³ William J. Bennett, *The Book of Virtues: A Treasury of Great Moral Stories*, (New York: Simon & Schuster, 1993), 11.

¹²⁴ Ibid.

¹²⁵ Ibid, 12.

¹²⁶ Barbara Herman, *Moral Literacy*, (Cambridge: Harvard University Press, 2007), 133.

did not allow North Americans throughout history to avoid the cultural and physical genocide of Aboriginals and Africans, as well as a whole host of other social, economic, and political injustices.

Robert Michael Franklin has a similar definition of moral literacy to that of Bennett. Franklin has argued that moral literacy is tantamount to a “body of moral knowledge with which everyone should be acquainted.”¹²⁷ For Franklin, moral literacy comes with exposure and fluency with the narratives of virtuous life from the American or western tradition.¹²⁸ By internalizing the behaviours modeled by martyrs, heroes, or other exceptional individuals, students of moral literacy can hope to recreate some of those virtues and values in their own lives. Franklin and Bennett are good examples of the “Great Books” school of thought whereby traditional texts and classic literature form the basis for passing on the values of the status quo. It should be pointed out, however, that the stories that become a part of “cherished” compendiums of honoured texts, like those listed by Bennett and Franklin, might in themselves be problematic and therefore would need to be read critically.

6. Character Education

While much has been written on the topic of values and moral education in the late 1970's and early 1980's, in Ontario publication has been sparse in approximately the last twenty years. In the United States, where the development and use of character education programs saw a renewed popularity at the beginning of the 1990's,¹²⁹ the evaluation of, advocacy for, or criticism of these programs has taken up a great deal of space and air time in educational circles. Character education has historically involved “focusing on the inculcation of desirable habits,”

¹²⁷ Robert Michael Franklin, “Moral Literacy: The Knowledge of Truth, Justice, Goodness and Beauty,” (presented at the Georgia Humanities Council Atlanta, Georgia, 1999).

¹²⁸ Ibid.

¹²⁹ Thomas Lickona, “The Return of Character Education,” in *Educational Leadership* 51(3), (1993), 6-11.

and “this behavioural orientation has an important legacy for the development of the field.”¹³⁰

Character education, unlike moral education, tends to blur the boundaries between “moral and other non-moral but related concepts.”¹³¹ Berkowitz has attempted to define those other related concepts as “foundational characteristics” suggesting they are not specifically moral (e.g. perseverance, loyalty, courage) but serve to support moral agency.”¹³² Many character education programs are largely organized around teaching a set of what the developers of the program believe to be core, universal values.¹³³

Critics of character education argue that these programs often amount to little more than values indoctrination and exhortations designed to bring about desirable behaviours rather than real moral growth.¹³⁴ Indeed, both critics and proponents call attention to the fact that character education programs utilize traditional methods of behavioural training.¹³⁵ It is true that, traditionally character education programs have “relied more on conservative and hierarchical methods.”¹³⁶ Currently, scholars like Spencer Kagan, Tony R. Sanchez and Thomas Lickona often rely on disturbing lists of statistics that attempt to show the deteriorating moral integrity of today’s youth as rationale for their approaches.¹³⁷ The language of fear paints a crisis-like situation which has the effect of making pedagogies of indoctrination appear more palatable and necessary. However, this is not to say that all, or even most, character education programs are

¹³⁰ Althof Wolfgang and Marvin W. Berkowitz, “Moral education and character education: their relationship and roles in citizenship education,” in *The Journal of Moral Education* 35 (4), (2006), 495-518.

¹³¹ Ibid.

¹³² Ibid.

¹³³ Tianlong Yu, *In the Name of Morality: Character Education and Political Control* (New York: Peter Lang, 2004), 2.

¹³⁴ Alfie Kohn, “How Not to Teach Values: A Critical Look at Character Education,” *Phi Delta Kappan* 78 (6) (1997): 429.

¹³⁵ Tianlong Yu, *In the Name of Morality: Character Education and Political Control* (New York: Peter Lang, 2004), 21.

¹³⁶ Althof Wolfgang and Marvin W. Berkowitz, “Moral education and character education: their relationship and roles in citizenship education,” in *The Journal of Moral Education* 35(4), (2006), 495-518.

¹³⁷ Spencer Kagan, “Teaching for Character and Community,” *Educational Leadership* 393 (2) (2001): 51; Tony R. Sanchez, “Facing the Challenge of Character Education,” *Journal of Social Education* 19 (2) (2004): 110; Thomas Lickona, “Religion and Character Education,” *Phi Delta Kappan* 81 (1) (1999): 21.

consciously and affirmatively indoctrinary.¹³⁸ Althof and Berkowitz argue that this view of character education in the United States is largely a stereotype and a misrepresentation of the wide variety of programs, many of which do include aspects of moral reasoning, moral reflection, and application to democratic citizenship.¹³⁹

In Ontario, the Ministry of Education has consciously distanced its efforts for character development from associations with pedagogies of indoctrination. Premier Dalton McGuinty has expressly stated that

Character education is not about any one of us, let alone our government imposing our values on others. It's about reinforcing the values we already share. Values like respect, responsibility, honesty, and empathy. The kinds of values that help us build a strong and caring society.¹⁴⁰

Indeed, all of the literature, memoranda, and web casts that have emerged from this Initiative have expressed a similar sentiment. Dr. Glaze states that when it comes to educating students for character, it "cannot be done to them, it must be done with their full cooperation and engagement" and, she later adds, with "their consultation."¹⁴¹ Thus, character development efforts must avoid indoctrination. Beck defines indoctrination as having two important characteristics that may happen in isolation, or at the same time, with all possible outcomes constituting indoctrination.¹⁴² These characteristics are: teaching objectionable content ("the teaching of untruths as if they were truths and uncertainties as if they were certainties") and teaching "in such a manner that students are incapable of reconsidering" the content being taught.¹⁴³

¹³⁸ Althof Wolfgang and Marvin W. Berkowitz, "Moral education and character education: their relationship and roles in citizenship education," in *The Journal of Moral Education* 35(4), (2006), 495-518.

¹³⁹ Ibid.

¹⁴⁰ Dalton McGuinty, "Video Message from the Premier," <http://www.edu.gov.on.ca/eng/literacynumeracy/character.html>, (accessed August 15, 2008).

¹⁴¹ Ministry of Education, *Finding Common Ground: Character Development in Ontario Schools, K-12, A Web cast*, <http://www.curriculum.org/secretariat/december11.shtml>, (accessed August 15, 2008).

¹⁴² Clive Beck, *Better Schools*, (New York: Falmer Press, 1990), 74.

¹⁴³ Ibid.

For many of those who argue in favour of character education in the United States, statistics on the increased incidence of bullying, as well as the increasingly violent nature of those conflicts, are a predominant part of the discussion.¹⁴⁴ Similar issues have raised concerns in Ontario, and Minister of Education Kathleen Wynne has cited character development efforts as part of the solution to bullying and violence in schools.¹⁴⁵ However, no level of comfort with moral indoctrination has been observed in Ministry issued documents or literature. While scholars like Beck, Case, Mark Evans and Ian Hundey all consider indoctrination to be in and of itself a negative,¹⁴⁶ it remains to be seen if the pedagogical approaches of the documentary base reflect this rejection of moral or values indoctrination.

After the preceding examination of the many different definitions of best practice that exist within the broad field of character development education, and the many conflicting visions of what those mean, it is comprehensible why, when developing the Character Development Initiative, great care was taken to avoid associating this plan with any of the specific “schools of thought” in the field. By avoiding any known labels, the Initiative has left itself open to the possibility of a myriad of pedagogical approaches being employed, drawn from various forms of education for positive youth development.

Research Questions

The following research questions lay out the specific inquiries made of the documentary base. These questions were developed in response to the lack of forthright discussion in the current Ontario context about pedagogies for character development, and about the philosophy

¹⁴⁴ Spencer Kagan, “Teaching for Character and Community,” *Educational Leadership* 393 (2) (2001): 51.

¹⁴⁵ Kathleen Wynne, “Recognizing Bullying Awareness Week,” *Minister of Education: Statement to the Legislative Assembly*, <http://www.edu.gov.on.ca/eng/document/nr/06.11/hs1115.html>, (accessed August 31, 2008).

¹⁴⁶ Clive Beck, *Better Schools*, (New York: Falmer Press, 1990), 75. ; Roland Case, “Nurturing Personal and Social Values,” in *The Canadian Anthology of Social Studies: Issues and Strategies for Teachers*, ed. Roland Case and Penney Clark, (Burnaby: Simon Fraser University, 1997), 238; Mark Evans and Ian Hundey, “Education for Citizenship in Canada: New Meanings in a Changing World,” in *Weaving Connections*, (Toronto: Sumach Press, 2000), 135.

and goals behind those pedagogies. Specifically, I am asking a) what pedagogical approaches are supported by character development resources in Ontario? b) to what degree are these pedagogies consistent throughout the document? c) to what degree do these pedagogies promote the critical engagement of students? d) what commonalities exist between the pedagogical approaches that emerge and the expectations of the Ontario Ministry of Education's Character Development Initiative? In order to address these questions certain concepts must be developed and employed. The following chapter will lay out the conceptual framework which guides this study.

Chapter Three: Conceptual Framework

This study draws on the theories and literature of pedagogical approach and critical thinking. In doing so, a gap in the literature has been identified in discussions around pedagogies for character development. Much has been written on the various possibilities for teaching about values and moral matters and methods such as values clarification, values analysis and indoctrination, have received both support and criticism. However, in approximately the last twenty years, Ontario has seen a relative dearth of the scholarship of pedagogies for moral and/or character development. Recently, the Ministry of Education has produced several memorandums and publications that offer a few clues on the pedagogical techniques it supports, and published one “Expert Perspectives” monograph by Marvin Berkowitz that addresses best practices for character development education.

And yet, there is nothing available as mandated pedagogical approaches, programs or policies, despite the emergence of the new Character Development Initiative. The support documents available to teachers have the potential to reveal what pedagogical approaches have been employed in resources from the recent past. Based on a document analysis of these publications, this thesis will aim to illuminate the current status of character development pedagogy in Ontario. This study relies on several key concepts. They are: the continuity of pedagogical approach within a resource, the level of critical engagement within a pedagogical approach, and the concepts of theme and frame as they apply to document analysis.

The concept of consistency is central, and guides the data analysis of this thesis. One major question in this research is how do the resources in the documentary base suggest teachers communicate and instruct their content? The literature review revealed many philosophical positions on the development of character in young people. These ranged from moral stages

development, and values clarification, to the “great books” and moral literacy approaches. Accompanying many of these philosophical positions were suggested techniques that would help teachers achieve the related goals. For example, Bennett has edited several collections of traditional texts and suggests that students who read about the virtuous behaviours of historical and fictional characters will gain moral literacy.¹⁴⁷ Resource documents contain both of these aspects: statements of philosophical positioning in their introductions, and directives to teachers on pedagogical technique in their activities. In order to obtain a complete picture of a pedagogical approach it is important to understand how consistent the intended pedagogy is with the actual techniques suggested. This is true of programs described in the literature, as well as those presented in resource guides. Often when discussing pedagogical continuity, scholars are referring to the consistency of pedagogy from one level of schooling to another.¹⁴⁸ However, in this thesis, pedagogical continuity will refer to the consistency between intended approaches and realized teacher directives within the confines of a resource document. A consistent program accomplishes what it has set out to achieve in its introduction. Inconsistent programs show divergence between the stated philosophical positioning on issues of pedagogy and the way teachers are directed to act.

Much has been written about the concept of “critical thinking,” and there is debate surrounding what exactly this term means. Inherited from scholars like Dewey,¹⁴⁹ and Paulo Freire,¹⁵⁰ the notion of a critical element in education being essential to the development of a democratic citizenry has enjoyed much popularity in theoretical literature. Richard Paul argues

¹⁴⁷ William J. Bennett, *The Book of Virtues: A Treasury of Great Moral Stories*, (New York: Simon & Schuster, 1993).

¹⁴⁸ Brent Sondergaard, “Problems of Pedagogical Continuity Within a Minority,” in *European Education* 27 (3), (1995), 53-63; L. Geminard, “Continuity and Coordination,” in *Education and Culture* 27, (1975), 3-9.

¹⁴⁹ John Dewey, *Democracy and Education: an introduction to the philosophy of education*, (New York: Free Press, 1968).

¹⁵⁰ Paulo Freire, *Pedagogy of the Oppressed*, (New York: Herder and Herder, 1971).

that critical thinking in the “fair minded” or “strong sense” involves “taking into account the interests of diverse persons or groups.”¹⁵¹ While this definition highlights the important aspect of perspective taking, for the purposes of this thesis it does not go far enough to describe a pervasive, critical attitude. Joel Westheimer and Joseph Kahne describe an approach to education for “justice oriented citizenship” that engages students in a critical analysis of the relevant content.¹⁵² This does not involve simply imparting “a fixed set of truths or critiques regarding the structure of the society,” rather it involves working “to engage students in informed analysis and discussion regarding social, political, and economic structures.”¹⁵³ This goes beyond simply acknowledging diverse perspectives, and involves students in a critical discussion about those perspectives and their own. Alan Sears and Jim Parsons have developed the concept of “an ethic of critical thinking.” They argue

promoting critical thinking at any level is not simply a matter of implementing a few strategies from a pedagogical cookbook—rather it is a way of life in the classroom. Viewing critical thinking as a teaching method only, used in much the same way as an overhead projector, mistakes technique for ethic.¹⁵⁴

Their concept of an ethic of critical thinking provides the basis for my concept of critical engagement that goes beyond critical thinking to describe the aspect of a pedagogical approach that governs the relationship between a resource’s content and its pedagogical techniques. They describe this ethic as comprising of the following principles:

- Knowledge is not fixed, but always subject to re-examination and change
- There is no question which cannot, or should not, be asked
- Awareness of, and empathy for, alternative world views is essential

¹⁵¹ Richard Paul, A. Binker, and M. Charbonneau, *Critical Thinking Handbook: K-3. A Guide for Remodelling Lesson Plans in the Language Arts, Social Studies and Science* (Rohnert Park, CA: Centre for Critical Thinking and Moral Critique, 1987), 2.

¹⁵² Joel Westheimer and Joseph Kahne, “What Kind of Citizen? The Politics of Educating for Democracy,” in *American Educational Research Journal* 41(2), (2004), 242.

¹⁵³ Ibid, 243.

¹⁵⁴ Alan Sears and Jim Parsons, “Principles of an Ethic of Critical Thinking,” in *The Canadian Anthology of Social Studies: Issues and Strategies for Teachers*, ed. By Roland Case and Penney Clark, (Burnaby: Simon Fraser University, 1997), 173.

- There is need of tolerance for ambiguity
- There is need of a sceptical attitude towards text¹⁵⁵

These principles provide a concise list of qualifiers for the level of critical engagement suggested by a program or a text resource. This “ethic” represents one component of a pedagogical approach. What is described here in many ways goes beyond the cognitive aspect of “thinking,” and brings in relational and attitudinal aspects like “empathy” and “tolerance.” Thus, critical engagement in the context of this study will refer to that aspect of pedagogical approach that defines how teachers and students will relate, in their thinking and in their attitudes, to the content matter (including values) in the resource.

The method of inquiry for this research project is that of a document analysis. The analysis of each document began with identifying the format, frame, and themes through a modified use of David L. Altheide’s concept of research protocols.¹⁵⁶ Altheide’s model of interpretation provided me with the tools for gaining a clear understanding of the “meaning and emphasis” inherent in the documentary base.¹⁵⁷ Formats are the shape a document takes; they are “what make our familiar experiences familiar and recognizable as one thing rather than another.”¹⁵⁸ While the general format of the documents under investigation are resource guides, each document has unique aspects of its format that are important and the first step of this research protocol will be to provide an in-depth explanation of each document’s format.

According to Altheide, a document’s frame is the broad thematic emphases or definitions of that document.¹⁵⁹ A frame thus delineates the “focus, a parameter or boundary... Frames focus on what will be discussed, how it will be discussed, and above all, how it will not be

¹⁵⁵ Alan Sears and Jim Parsons, “Principles of an Ethic of Critical Thinking,” in *The Canadian Anthology of Social Studies: Issues and Strategies for Teachers*, ed. By Roland Case and Penney Clark, (Burnaby: Simon Fraser University, 1997), 173.

¹⁵⁶ David L. Altheide, *Qualitative Media Analysis*, (London: Sage Publications, 1996), 26.

¹⁵⁷ Ibid, 28.

¹⁵⁸ Ibid, 29.

¹⁵⁹ Ibid, 30.

discussed.”¹⁶⁰ By applying this definition, distinctions can be drawn between texts that see education for character development as a social justice issue, those that see it as a criminal justice issue, or those that see it as a method of social control. The frame adopted for the creation of each text will tell me something about the goals and assumptions inherent in that text. Understanding how a document is framed has the potential to enrich our understanding of why certain types of pedagogical approaches are advocated in a document.

Themes will also be a valuable tool for the analysis and categorization of the documents under review. Themes act as “recurring typical theses that run through” a document, and by isolating these themes, I can understand the goals or assumptions that support a text. In many ways the goals that underlie the production of a document, and also the implementation of a character development program, are revealed through the recurring themes in a document.

Altheide has offered the concepts of format, frame and theme to aid in the process of document analysis. While the format and frame concepts have immediate and obvious relevance to this study, the concept of common themes needs some clarification. Many themes are communicated by all three documents and they speak to a variety of purposes. While the common themes that relate to issues of content are indeed fascinating and are revealing of the various values and goals that underpin the document, of primary interest to this project are the common themes of pedagogical approach.

This chapter presented the concepts that are essential to answering the four research questions addressed by this thesis. Understanding the internal pedagogical consistency in a document will give a more complete assessment of a resource’s pedagogical approach. Continuity of pedagogy will also inform on the level of, or commitment to, critical engagement as one aspect of a resource’s approach. In addition, Altheide's conception of format, frame, and

¹⁶⁰ David L. Altheide, *Qualitative Media Analysis*, (London: Sage Publications, 1996), 31.

themes provided the conceptual tools required for data collection. In the next chapter the methodology will be developed, and the ways in which these concepts shaped procedural choices will be highlighted.

Chapter Four: Methodology

The method of data collection adopted for this study was shaped by adapting Altheide's concepts of format, frame, and theme specifically to the needs of this thesis. The concept of "frame" has particular relevance to all four of the research questions because how a document frames the issue of character development education can have an impact on the choices made about pedagogical approach and techniques, and levels of critical engagement. The recurring themes act as evidence of those choices. The following protocol lays out the questions that will be asked of each document.

The Protocol:

1. What is the format of this document?
2. How is character development education framed within this document?
3. What are the predominant themes (common theses) running throughout this document?
4. What character development pedagogy(ies) is/are visible within this resource guide?
5. Is the character development pedagogy supported by this resource guide explicit, or implicit?

Data Collection

The collection of data from the introductory sections of *VIP* and *Education for Development* was fairly straightforward as the resources organized their format into introduction chapters and subsequent chapters containing activities. The *Tribes* document is much larger than the other two documents and required more attention to establish a plan for data collection. The following two paragraphs will describe the method for and rationale behind the data collection plan developed for the *Tribes* document.

The *Tribes* preface and the introductory chapter (titled “A New Pattern of Interaction”) give a great deal of information on the philosophical positioning, goals, assumptions and suggested pedagogical approaches of this document and these will be the focus of the analysis in terms of philosophical positioning for pedagogical approach. *Reaching All by Creating Tribes Learning Communities* includes chapters that follow the introduction and expand on the Tribes process introduced in the first two chapters. All three of the resources describe aspects of their approach as “processes.” *Education for Development* introduces its own learning process entitled “The Cycle of Learning.”¹⁶¹ The VIP program suggests in its introduction that the processes of peer interaction should pervade the whole school. The Tribes program is also comprised of a series of classroom processes. However, unlike the first two documents, these are not developed exclusively in activities. For this reason, measuring the continuity of pedagogical approaches in this document by comparing those two introductory chapters with teacher directives gleaned from the activities would not necessarily tell the whole story. In order to give a fair treatment to this document, both a selection of activities and the entirety of chapter six, “What Tribes Are and How They Work,” will be mined for teacher directives. This will allow the analysis to more accurately represent the internal continuity between philosophical positioning and actual suggestions directed at teachers. Chapter six was chosen over the others as it lays out the Tribes process for teachers and contains many indicators of pedagogical approaches.

The second portion of the *Tribes* document is dominated by what could be described as the activities section. There are a total of 161 activities in this document. As not all activities relate to issues of character development, the activities selected for investigation were chosen by

¹⁶¹ Susan Fountain, *Education for Development: A Teacher's Resource for Global Learning* (Portsmouth: Heinemann, 1995), 16.

an examination of the “strategies matrix.” This matrix lists 12 issues of content or skill development. Those activities that only focused on “energizers,” “celebration,” or “academics” were eliminated, as those activities would be much less likely to reveal elements of a pedagogy of character development. From the resulting list, which included activities that dealt with inclusion, presenting self, social skills, agreements, influence, decisions/problem solving, and goal setting, the first five activities were selected.¹⁶² Following that, every fifth activity that met those requirements was selected for analysis. This procedure ensured that there was a mix of both listed relevant activities, and those that were dispersed throughout the section. What resulted was a collection of 17 activities to be analysed with the contents of chapter six for teacher directives revealing pedagogical approach. A list of the activities included in this analysis can be found in Appendix A.

The Document Analysis Protocol chart (Appendix B) lays out the process through which each document was taken. The format (#1) and frame (#2) of the document was assessed in the first two sections of the chart, as previously discussed. The Common Themes portion (#3) constituted an initial survey of the whole document whereby all relevant data that relates to pedagogical approach was inserted into the chart. In section (#4) the data collected was scrutinized in order to group statements and ideas together that advocated similar pedagogical approaches. Finally, protocol question #5 was addressed including a note on the ways in which the elements of pedagogy specifically were included in the document. This might have been an explicit statement in the introduction, tacit components of a student activity, or a mix of both styles of communication.

¹⁶² Jeanne Gibbs, *Reaching all by Creating Tribes Learning Communities*, California: Centre Source Systems, 2006, 200.

Data Sample

The three documents that were examined during this study were chosen with the purpose of accessing a representative sample of the available documentation. Each document has a specific provenance and this has influenced how the issue of education for character development is framed within that document, as well as the content and pedagogical approaches adopted. The *Values, Influences and Peers* document represents a more traditional approach that seeks to bring young people's behaviour in harmony with the law. The *Tribes* document represents a popular trend in education that seeks a decisive split from what came before, often termed progressive education. Finally, *Education for Development* represents the peace/global justice stream of character development education, which seeks to bring the values and virtues of global citizenship into the classroom.

Values, Influences and Peers

The analysis begins with the *Values, Influences and Peers: Revised edition*. Originally published in 1984, this document was re-released in 1996.¹⁶³ This document is a joint publication of the Ministry of Education and Training and the Ministry of the Solicitor General and Correctional Services, a fact that holds special relevance in the discussion of how this document is framed. While this resource guide is Ministry-developed and supported, it is separate from the official curriculum and thus optional. Despite the fact that this document is more than ten years old, there is evidence that many schools and boards have chosen to use VIP. Several schools in the Kawartha Pine Ridge District School Board continue to offer this program to their grade six students as seen on the "Nature of the School" web sites. For example, in a document prepared for the 2006-2007 school year, the Dr. Emily Stowe public school named the

¹⁶³ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996).

VIP program as primary part of their character development efforts.¹⁶⁴ This is also true for five other schools in that board. The Rainbow District School Board in the Sudbury Manitoulin region also continues to offer this program in some of its schools.¹⁶⁵ Wider use of this program in Ontario's schools is probable but difficult to ascertain, as schools need not necessarily publicize whether VIP is a part of their character education efforts, or whether individual grade six teachers are using it.

In order to understand the contribution the VIP document has made to Ontario's educational history, it is necessary to situate its contribution in the context of time and place. VIP's first implementation was as a pilot program in a Peel district school, and was a response to increased vandalism across the school board's region.¹⁶⁶ From the beginning, the involvement of the local police was a central aspect of the program. When the program was re-issued just over ten years later, the primary motivations for the new publication was to bring the document up to date with "new crime-prevention and community-safety initiatives of the Ministry of the Solicitor General and Correctional Services and with new Ministry of Education and Training policies... (the common curriculum, Violence-Free Schools Policy...)." ¹⁶⁷ Thus, this program emerged from concerns over youth and crime, and this focus on obtaining behaviour-based results from character development efforts continued into the current version of the document.

Reaching All by Creating Tribes Learning Communities

The popular Tribes program, specifically the support manual *Reaching All by Creating Tribes Learning Communities* by Jeanne Gibbs, is the second document under analysis. This

¹⁶⁴ Kawartha Pine Ridge District School Board, "Nature of our school: Dr. Emily Stowe Public School," <http://www.kprschools.ca/schools/profiles/emily%20stowe.pdf>, (accessed August 11th 2008).

¹⁶⁵ Rainbow District School Board, "Alexander Public School," <http://www.rainbowschools.ca/schools/alexanderPS/index.php>, (accessed August 11th 2008).

¹⁶⁶ Judith Fine, *Values, Influences, and Peers (VIP) Program Review*, (Mississauga: Peel Board of Education, 1991).

¹⁶⁷ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996).

document is a character development resource in that it presents a program of education which will allow students to learn positive ways of interacting, learning, and being in the classroom.

Reaching All by Creating Tribes Learning Communities states that students who participate in the Tribes process

grow in social and emotional competency...communicate and work well with others, value diverse abilities and cultural differences, assume responsibility for their own behaviour, develop critical thinking and collaborative skills" and "improve their sense of self-worth."¹⁶⁸

All of these suggested outcomes refer directly to behaviours or attitudes that represent adherence to a variety of values and moral tenets, such as respecting others. It is for this reason that Tribes represents a form of character development education. While Tribes was developed in the United States, its adoption in Ontario has been significant. The Durham District School Board adopted Tribes as a board-wide program nearly fourteen years ago, and in total around 2000 teachers in fifty schools have been "Tribes trained" in Toronto at large as of 2003.¹⁶⁹

It is also necessary to understand *Tribes* in the context of its provenance. The notion of "Tribes Learning Communities" originated in response to the situation in Contra Costa, California in the late 1970's when "substance use and abuse, and other behavioural problems," prevailed. It aimed to improve student performance and teacher retention.¹⁷⁰ What emerged was the first phase of the Tribes program, which focused on substance abuse prevention. The second stage of development resulted in the "Tribes" that most are familiar with today. An overarching focus on collaborative learning became dominant and resulted in the publication *Tribes: A*

¹⁶⁸ Jeanne Gibbs, *Reaching all by Creating Tribes Learning Communities*, California: Centre Source Systems, 2006, 11.

¹⁶⁹ Wendy Harris, "OISE Program Brings Innovation to both Practicum and Classroom Management," in *Professionally Speaking*, March, 2003, http://www.oct.ca/publications/professionally_speaking/march_2003/oise.asp.

¹⁷⁰ Jeanne Gibbs, "The Research-Based Components of Tribes TLC® Tribes Learning Communities," http://www.tribes.com/article_research.htm, (accessed 18 August 2008).

Process for Social Development and Cooperative Learning.¹⁷¹ That focus continued with the development of the current program, the “Tribes Learning Community.”¹⁷² Thus, although the history of this program began with a focus on effecting behavioural change among young people, as did the VIP program, the focus shifted to one of cooperative education structures, which in turn developed into the current edition of *Reaching All by Creating Tribes Learning Communities*.¹⁷³

Education for Development: A Teacher’s Resource for Global Learning

Education for Development: A Teacher’s Resource for Global Learning is the final resource guide under analysis. This document represents the global justice/peace education stream of character development education. This document is available to Ontario teachers from UNICEF Canada, and is one document that UNICEF education officers promote during their teacher and teacher-candidate workshops. Unlike the first two documents, data on the use of this program is difficult to gauge. Other than the rare instances where school-wide programs of global education and character development are offered (as in the SAGE program offered to students in one Southern Ontario school¹⁷⁴), engagement in global education is often dependent on individual teachers.¹⁷⁵ In a recent study of global education across Canada most participating schools from Ontario identified UNICEF as the “main external contributor to their global education activities.”¹⁷⁶ In fact, of all the external global education partners mentioned in the study, UNICEF received nearly four times as many references (41 references) as its nearest rival,

¹⁷¹ Jeanne Gibbs, “The Research-Based Components of Tribes TLC® Tribes Learning Communities,” http://www.tribes.com/article_research.htm, (accessed 18 August 2008).

¹⁷² Ibid.

¹⁷³ Jeanne Gibbs, “The Research-Based Components of Tribes TLC® Tribes Learning Communities,” http://www.tribes.com/article_research.htm, (accessed 18 August 2008).

¹⁷⁴ Karen Mundy, et al, *Charting Global Education in Canada’s Elementary Schools: Provincial, District and School Level Perspectives*, (Toronto: OISEUT, 2007), 79.

¹⁷⁵ Ibid, 105.

¹⁷⁶ Ibid, 80.

Free the Children (11 references).¹⁷⁷ Thus, when choosing a support document for global education efforts schools, teachers are likely to turn to UNICEF. In addition to being a resource for global education, *Education for Development* also represents a resource for character development education in that it attempts to nurture specific values and principles in order to shape the character of students. The study of global education also highlights the links that sometimes exist between character education and global education and points to the potential of character education to act as a model “for building more systemic approaches to global education in Ontario schools.”¹⁷⁸ Teachers who aim to meet character-building expectations while simultaneously incorporating global themes would find a good resource in *Education for Development*. This resource is now also downloadable free of charge from the UNICEF website making it readily available to teachers.

The origins of *Education for Development: A Teacher's Resource for Global Learning* must also be understood within its own historical context. Education for Development as a phenomenon emerged from efforts in both the industrialised world and developing nations respectively.¹⁷⁹ In the 1970's these efforts constituted the production of teaching materials for young people in wealthier nations in order to encourage global awareness.¹⁸⁰ Changing ideas about “development,” changing global issues, and changing educational values shaped the progress of the Education for Development program.¹⁸¹ Susan Fountain was employed by the Education for Development section of UNICEF when this manual was written in 1995.¹⁸² This resource originated from one of the world's most recognized aid organizations and takes a global

¹⁷⁷ Karen Mundy, et al, *Charting Global Education in Canada's Elementary Schools: Provincial, District and School Level Perspectives*, (Toronto: OISEUT, 2007), 140.

¹⁷⁸ Ibid, 79.

¹⁷⁹ Susan Fountain, *Education for Development: A Teacher's Resource for Global Learning* (Portsmouth: Heinemann, 1995), 13.

¹⁸⁰ Ibid.

¹⁸¹ Ibid, 14.

¹⁸² Ibid, 8.

education perspective. This history is relevant to how this document frames the issue of character development education, and this will be discussed further in the findings section.

There is certainly not room in this preliminary study of character development pedagogies to access all resource guides available or in use in Ontario. However, by selecting the three preceding documents a few of the many varieties of programs for moral/character development are investigated. This range can be seen in Pamela Bolotin Joseph and Sara Efron's appraisal of the "Seven Worlds of Moral Education." This spectrum includes character education and ethical inquiry (similar to the VIP approach), just and caring communities (similar to the *Tribes* approach), and social action and peace education (similar to *Education for Development* approach).¹⁸³ All of these examples of moral/character education have areas of overlap, and the resources of the documentary base do not fit in into the "pigeon holes" of any one type.

Data Analysis

Data was first collected from the introductory sections of each document, and at the outset of data analysis it became evident that most of the data could be separated into two overarching categories: teacher directives and statements of philosophical positioning. The line between these two categories is not static as "teacher directives" can clearly be indicative of philosophical positioning, while statements of philosophical positioning can act as a directive to an informed teacher. However, these categories offer an effective way of conceptualizing and labelling the data. Teacher directives and statements of philosophical positioning found in the text will be assigned a descriptive label in accordance with what they say about the document's pedagogical approach. For example, certain pieces of data may be labelled as a directive to

¹⁸³ Pamela Bolotin Joseph and Sara Efron, "Seven Worlds of Moral Education," *Phi Delta Kappan* 86 (7) (2005): 525-533.

teachers to use small group work, or class-wide discussion, or a statement of philosophical positioning might favour engaging students in critical thinking. These labels can collectively create an image of what pedagogical approaches are being advocated by the text. A document may possess a great deal of data that can be labelled as promoting cooperative learning, however, the labels that speak to student agency may involve primarily or exclusively the direct transference of values from teacher authority to receptive student, without any critical engagement. This hypothetical summary of potential pedagogical labels paints a picture of a pedagogical approach that relies on cooperative structures to accomplish direct values transference.

The primary method of analysis employed by this study is a survey of continuity. The analysis of the documents will begin by attempting to identify which pedagogical approaches are explicitly suggested in the introductory section. The analysis will continue with a process of checking the degree to which those explicitly suggested pedagogies are manifest in the activities. How closely teacher directives align with the philosophical positioning of a pedagogical approach will determine the document's level of pedagogical continuity. It is possible that the philosophical positioning may be seen completely, to some degree, or not at all in the activities. For example, while participatory styles of instruction may be suggested and supported in an introductory section, it may occur that the teacher directives for student participation taken from the activities do not give agency to those students.

Simultaneously, the level of level of critical engagement in a resource's pedagogy will be tracked. Critical engagement is a component of a pedagogical approach; therefore it will be assessed for consistency as one aspect of a resource's pedagogy. Also being tracked are the

commonalities that may emerge between the pedagogical approaches found in the resources and the expectations of the Ministry of Education.

The methodological decision to examine introductory sections first in order to attain some preliminary level of understanding with regards to a document's intended pedagogical approach was supported by this studies conceptual framework. An examination of the introductions will inform on how each document frames the issue of character development education. The concept of a document's frame can give some hints as to why certain pedagogical or content related choices were made in the creation of the resources.

It was clear from the outset that a document's philosophical positioning or intended pedagogical approach might not be effectively manifested in the proffered activities, or that portions of those activities might be contradictory. Assessing a document's internal consistency will indicate the resource's level of commitment to the pedagogical approach they are attempting to espouse. Critical engagement can be one aspect of a resource document's pedagogy, and as such may exist with varying levels of consistency throughout the document. For this thesis, critical engagement will be defined by the characteristics Sears and Parsons attributed to their "ethic of critical thinking."¹⁸⁴

Discontinuity may arise for a variety of reasons. For one, the statements of philosophical positioning made in an introduction may be chosen in an attempt to please popular sentiment by following current trends, while the actual suggestions to teachers in the activities may reveal a refusal to move away from more traditional approaches. Discontinuity may also result when curriculum designers are simply weak in their skills of implementing a consistent approach. An implication of these types of discontinuity is that teachers desiring to engage in the pedagogical

¹⁸⁴ Alan Sears and Jim Parsons, "Principles of an Ethic of Critical Thinking," in *The Canadian Anthology of Social Studies: Issues and Strategies for Teachers*, ed. By Roland Case and Penney Clark, (Burnaby: Simon Fraser University, 1997), 173.

approaches described in a document's introduction may not receive effective directives in the activities in order to allow them to accomplish that aim. This chapter laid out the specific methods of data collection and analysis. As well, the relationship between the conceptual framework and the methodology was established. The following chapter will present the results obtained.

Chapter Five: Findings and Discussion

This chapter will begin with a presentation of the findings collected from the documentary base. A description of the format and frame of each resource will introduce the documents and the issues stemming from their provenance. The data collected from the text will be discussed with the intended pedagogical approaches explained, and the extent to which those approaches were realized in the activities investigated. Finally, the ways in which the findings respond to the specific research questions will be discussed along with the implications of those responses.

Format

The VIP document organises activities into chapters that focus on a different topic and gradually introduce the primary themes of this document, building continually on the previous chapters' content. These are: Values and Rules, Decision Making, Peer Pressure, Healthy Friendships, Authority Figures, Youth and the Law, Alcohol, Tobacco, and Other Drugs, Responsible Citizenship, Service to the Community, Interpersonal Skills and finally, Social Diversity. Each chapter contains a brief introduction followed by the learning outcomes associated with that chapter. What follows is a list of topics, under which there are activities listed for each. Activities often involve handouts for students (see Appendix C for an example).

The Tribes document has organized its activities by categorizing them into two different types: strategies and energizers. Energizers are simply activities that are designed to revitalize the energy level of the group.¹⁸⁵ "Active Learning Strategies" are activities that are "designed to create a culture for a community of learners."¹⁸⁶ The activities are further categorized on the

¹⁸⁵ Jeanne Gibbs, *Reaching all by Creating Tribes Learning Communities*, California: Centre Source Systems, 2006, 197.

¹⁸⁶ Ibid, 196.

“strategies matrix” which identifies whether or not each activity deals with the following issues of content or skill development: Inclusion, Presenting self, Social Skills, Agreements, Influence, Decisions/Problem Solving, Goal Setting, Community, Energizers, Celebration, and Academics.¹⁸⁷

The *Education for Development* document has organized its activities into chapters, each one dedicated to a different “global theme.” They are: Interdependence, Images and Perceptions, Social Justice, Conflict and Conflict Resolution and Change and the Future. These global themes are “concepts that are basic to Education for Development and... are not new subject areas, but can be thought of as lenses through which information can be examined.”¹⁸⁸ At the beginning of each chapter there is a brief introduction that deals with reasons for that chapter’s theme, the key relevant concepts, and the aims and objectives behind the chapter’s activities. These brief sections were also included in the data collection when statements of philosophical positioning on pedagogical approach were sought. Each chapter has activities that address the concepts of the relevant theme, often to demonstrate curriculum content, which are divided into three age levels: 7-11, 12-15 and 16-18. As this study is focusing exclusively on the elementary school experience, only level one activities designed for ages 7 to 11 were included in the research.

Frames

From the very opening paragraph of *Values, Influences and Peers* the purpose and goals of this document are clearly identified. This document seeks to assist teachers to “help students make informed choices related to values and the law; inform students of their rights and

¹⁸⁷ Jeanne Gibbs, *Reaching all by Creating Tribes Learning Communities*, California: Centre Source Systems, 200.

¹⁸⁸ Susan Fountain, *Education for Development: A Teacher’s Resource for Global Learning* (Portsmouth: Heinemann, 1995), 14.

responsibilities; and enhance students' self-esteem."¹⁸⁹ The issue of youth and their relationship to the law is at the forefront. In addition, both subsequent goals also relate indirectly to youth and the law. A primary guiding principle of this document is that young people with well-developed self-esteem are less vulnerable to peer pressure, and are much less likely to engage in anti-social behaviours, behaviours that contravene both accepted social norms and the law.¹⁹⁰ The visible focus of *Values, Influences, and Peers* is to give students the tools to resist peer-pressure, and thus anti-social behaviours (youth crime), through the development of self-esteem. Thus this document framed character development education as an issue of criminal justice.

The introductory sections of the *Tribes* document reads like a call to a revolution in pedagogy. It is loaded with information about how children's learning styles have changed, coupled with research from the field of neuroscience that tells of brain structures in children that are "enabling them to learn in very different ways."¹⁹¹ In addition to brain science, the document includes a long list of American statistics that report on poor student performance based on international averages and industry reports of unskilled workers. Included in that list are statistics that tell of young people experiencing serious problems with their emotional and psychological well being. This statistical data lays the groundwork for the following argument:

It becomes obvious that higher academic standards, more rigorous literacy and numeracy curriculum, and tests are not and will not prepare youth to meet with the complexity of challenges they face during their formative school years and future lives as adults. The emphasis on intellectual learning apart from individual human development is a misguided political solution that dismisses nurturing the social, emotional, physical, and spiritual assets and wholeness of children.¹⁹²

¹⁸⁹ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 3.

¹⁹⁰ *Ibid*, 6.

¹⁹¹ Jeanne Gibbs, *Reaching all by Creating Tribes Learning Communities*, California: Centre Source Systems, 2006, 11.

¹⁹² *Ibid*, 6.

On the following page a two sided chart dichotomizes “Traditional Schooling” with “Progressive” learning and it becomes quite clear that problems in student achievement, emotional health, and social adjustment stem from an antiquated and broken way of doing things.¹⁹³ From the point of view of its authors, Tribes is the solution to the previously stated ills of education. Thus the *Tribes* document frames character development education as an issue of progressive education.

There is some similarity between how character development education is framed in the introductory section of *Education for Development* and in *Reaching All by Creating Tribes Learning Communities*. The Tribes program is framed as a departure from what has gone before, and this can also be said of *Education for Development*. This document begins with the assertion that; “the complex challenges of the 21st century can only be met by people who are willing to be active global citizens.”¹⁹⁴ There are, however, important points of difference in these two documents. Crucial to how the issue of moral education is framed in *Education for Development* is the use of lenses through which all information can be examined.¹⁹⁵ These lenses are “basic to *Education for Development* and... are equally relevant to learners in both industrialised and developing countries.”¹⁹⁶ Interdependence, images and perceptions, social justice, conflict and conflict resolution, and change and the future are not specific subject matter, yet they form the base context of this document. These five “global concepts” represent the way *Education for Development* attempts to “prepare students for a rapidly changing, interdependent world.”¹⁹⁷

¹⁹³ Jeanne Gibbs, *Reaching all by Creating Tribes Learning Communities*, California: Centre Source Systems, 2006, 7.

¹⁹⁴ Susan Fountain, *Education for Development: A Teacher's Resource for Global Learning* (Portsmouth: Heinemann, 1995), 13.

¹⁹⁵ Ibid, 14.

¹⁹⁶ Ibid.

¹⁹⁷ Ibid.

Thus this document frames the issue of character development education as an issue of education for global citizenship, or global education.

Values, Influences and Peers

The introductory section of this first document reveals many statements of philosophical positioning that are echoed in each of the documents under analysis. All three resources advocate pedagogical approaches that involve aspects of “progressive” education. Specifically, collaborative and participatory styles of learning are supported. Values, Influences, and Peers states that

children learn about values by actively making decisions, trying them out, and learning from the consequences of their decisions. There are many supervised school activities through which students can safely experience this process; group work, team sports, and science fairs can all provide important learning experiences related to human relationships, plans, contributions, and accomplishments.¹⁹⁸

This document is thus advocating a pedagogical approach that has students actively exploring and acquiring values. As well, the passage highlights the importance of involving students in the process of decision making in issues that affect them so that they live the real-time effects of those decisions. This sentiment is once again echoed and expanded in another excerpt from the introduction:

Much more is involved in contributing to children’s moral growth and values development than simply telling them about important societal values such as compassion and respect. Children are neither empty vessels to be filled with knowledge nor computers to be programmed. Rather, children actively develop their personal values and capabilities as they interact with others and with their environment.¹⁹⁹

Not only does this passage speak of the need for students to be agents in their own moral and character development, it is also a clear statement against indoctrination. While this passage acknowledges that there are indeed such things as specific values that are singled out as

¹⁹⁸ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 7.

¹⁹⁹ *Ibid*, 6.

particularly important to society that must be shared with students, it states that children should not be “filled with” or “programmed” with these values.²⁰⁰ Rather children develop personal values through interactions.

The collaborative and participatory components of *VIP*’s intended pedagogy are in line with the evidence of Ministry of Education-supported pedagogical techniques. Avis Glaze argued that students must be cooperatively engaged in the process of character development.²⁰¹ As well, Berkowitz stated in his Ministry-published document on best practices that “peer-interaction strategies” were essential to effective character development.²⁰²

Turning to look at what was revealed in the analysis of *VIP*’s activities, the stance in favour of active learning appears to be realized. In this 59 page document, teachers are told to employ small-group work or discussion no less than 38 times, whole-class/large-group work or discussion 25 times and brainstorming 10 times (although this was often in conjunction with small-or large-group work). The following is an example from the text of an activity where small-group work is suggested:

Then have them work in small groups to determine ten values that are important to them and the rules or behaviours that are based on these values. When the groups’ lists are complete, ask them to refine them further, reducing them to the five values that they consider to be most important.²⁰³

The following is an example from the text of an activity where large-group/whole-class work is suggested: “Discuss with the class the importance of recognizing their friends’ qualities and the ways in which those qualities can affect their friendships.”²⁰⁴ Finally, here is an example of a

²⁰⁰ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 6.

²⁰¹ Ministry of Education, *Finding Common Ground: Character Development in Ontario Schools, K-12, A Web cast*, <http://www.curriculum.org/secretariat/december11.shtml>, (accessed August 15, 2008).

²⁰² Marvin Berkowitz, “Understanding Effective Character Education,” in *The Literacy and Numeracy Secretariat Capacity Building Series: Expert Perspectives*, (Ontario: Ministry of Education, 2008), 4.

²⁰³ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 11.

²⁰⁴ *Ibid*, 27.

suggestion in the text for the teacher to employ the strategy of brainstorming: "Ask students to brainstorm to extend the lists of values on Information Sheet 1" (see Appendix C for Information Sheet 1).²⁰⁵ This document's intentions to involve students in the process of character development in an active way are fulfilled in the teacher directives. While there appears to be a good deal of continuity between the introduction and the activities where active learning approaches are concerned, the level of continuity is less clear when it comes to students' access to participation in the kind decision making described in the first excerpt.

Most chapters in this document begin by dealing with a term that may be new to students. For example, the first chapter, which introduces the concept of values, asks teachers to engage students in the following exercise:

Have the class define values. You might start with the following: Have each student identify something tangible that has value to him or her (e.g., a family pet, a favourite jacket). Briefly discuss *value* as it relates to monetary value, noting that we do not always think of something as more valuable because its monetary value is greater. Explain that the values the class will be talking about relate to a different kind of values, ones that guide our behaviour and influence our decisions and the standards and rules we set for ourselves.²⁰⁶

In this example the students are invited to aid in developing a definition for the term "values." What follows in the text, however, is a specific, multi-faceted definition of the term under study. In this particular passage it does not say explicitly that ideas from the class that fall outside this scope should be corrected or ignored and yet immediately following this passage there is a teacher directive that gives some clue to the intended approach. The text reads: "Distribute a copy of Information Sheet 1 to each student and ensure that students understand the three types of values: personal, family, and societal."²⁰⁷ Information Sheet 1 provides complete definitions of each of those three terms (See Appendix C: Information Sheet 1). Therefore while students

²⁰⁵ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 11.

²⁰⁶ Ibid, 10.

²⁰⁷ Ibid, 11.

are invited to think of and share possible definitions for this given term, it may become a pretext when the teacher only acknowledges those definitions that fall in line with those suggested within the text. It could be equally problematic if student suggestions were honoured during the discussion, but the pre-made handout revealed to students that the definitions that mattered had already been decided.

This is further evidenced in chapters six and seven when the teacher directives explicitly state that teachers are to ensure students' definitions are in agreement with those of the text. In chapter six teachers are to

Ask small groups of students to brainstorm for definitions of the following terms: theft, fraud, mischief, extortion. Then have them share their definitions with the whole class. Ensure that students end up with definitions that approximate the following...(approved definitions given).²⁰⁸

Then again in chapter seven teachers are asked to "[h]ave students develop a definition of a drug, considering the list they prepared in the previous activity. Ensure that the students' definition corresponds to the definition provided at the beginning of this unit."²⁰⁹ For language to convey meaning it is certainly necessary that terms have set definitions that are accepted. This exercise, however, seems to be asking students to engage in the creative task of generating a definition and then subtly or explicitly (the text does not state which approach should be taken by teachers) they are to be corrected by the teacher-authority if their resulting definition does not fall within that provided in the text. While the processes and techniques teachers are asked to use in these examples appear to involve students in the processes of meaning making, the text suggests that the meanings students are meant to internalize are already established by the authority of the text.

²⁰⁸ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 39.

²⁰⁹ Ibid, 41.

The degree to which this program can be deemed participatory thus depends on an observer's definition of that term. Based on the teacher directives throughout the document students are engaged in active learning with their peers; thus they are participating in the learning. In the literature, however, this term has most often involved a great deal more. Participatory education requires that students not simply be engaged in the lessons, activities, and processes, but also that students have some participation in the defining of curriculum, policy, and procedure.²¹⁰ Examples can be found where this interpretation of "participatory education," which involves decision-making power, is applied to Canadian youth. David A. Wolfe, Christine Wekerle, and Katreena Scott describe an understanding of "participatory education" that is empowering.²¹¹ Here participatory education allows students to feel they are "co-investigators of their shared problems," engages them in a "dialogue" about those problems, and allows them to become "involved in the solutions."²¹² *VIP*'s introduction specifically mentions involving students in meaningful problem solving and decision making, which seems to suggest agreement with the broader definition of "participatory" education.

In terms of Ontario's Character Development Initiative, Avis E. Glaze has stated in a memorandum to school officials that students should be actively involved in all stages of program development.²¹³ Although the *VIP* resource sets out an established program, the introduction states "[i]t should be understood that these activities are provided as samples only and are not intended as a program of study. Teachers are encouraged to adapt or expand on these

²¹⁰ Virginia L. Sauve, *From One Educator to Another: A Window on Participatory Education*, (Edmonton: Grant MacEwan Community Coll., 1987).

²¹¹ David A. Wolfe, Christine Wekerle, and Katreena Scott, *Alternatives to Violence: Empowering Youth to Develop Healthy Relationships*, (London: Sage Publications, 1996), 72.

²¹² Ibid.

²¹³ Avis E. Glaze, *Update: The Character Development Initiative*, A Memorandum to directors of education, Supervisory Officers and Secretary-Treasurers of School Authorities, director of the Provincial Schools Branch, Supervisory Officer of Centre Jules-Léger, 11 April 2008.

activities or to use them to involve their students in the discussion of some of these issues."²¹⁴ It appears then that there could be room in the VIP program for teachers to involve students in decision making about their character development education. Despite this remark in the introduction, however, the rest of the document does read like a manual of activities to be implemented and thus may often be used in that way. Yet, this is evidence of at least some philosophical agreement between *VIP* and the expectations of the Character Development Initiative.

When the activities are examined with this aspect of participatory education in mind, there is evidence of teacher directives to involve students in some measure of decision making. The following example engages students in the act of problem solving the potential lack of values observed in their school community.

Ask students to determine what they should do if their classroom or school lacks some of these values. Have the groups of students share their ideas with the whole class and determine if anything can be done to reinforce any of these values in the classroom or school.²¹⁵

In this example students are invited to construct a plan of action for reinforcing values around the school. If actively supported by the teacher this example has the potential to empower students' sense of authority over moral-and value-related matters in the school community. Another example can be found when teachers are invited to engage students in service learning:

Help students identify a personal community-service project that can be completed during a school term...have students develop action plans for their projects and review them with you and their parents or guardians. When plans have been approved have students enter them in their VIP journals.²¹⁶

This is another example where the resource attempts to give students decision-making power over their learning. It seems then, that there is continuity in terms of the statement of

²¹⁴ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 8.

²¹⁵ *Ibid*, 12.

²¹⁶ *Ibid*, 50.

philosophical positioning that calls for students to be engaged in problem solving and decision making, and thusly to be involved in more participatory learning structures. This decision-making aspect of the pedagogical approach is not a part of every activity, however, and within the confines of the text does not extend to decisions being made about what kind of character learning will be done.

Collaborative learning is another pedagogy that is advocated in *VIP*'s introduction. In this case the approach is explicitly named. "The predominant methodology of the activities in this resource guide is collaborative learning, in which students work in groups and develop a high level of involvement in their learning."²¹⁷ In addition to stating their intended methodology outright, this excerpt goes on to say just how the resource will accomplish that goal. It states that students will "work in groups," and this suggestion is certainly carried out in the activities section as evidenced by the several places where teachers are directed to have students work in small and large groups. As the document has provided its own interpretation of the term "collaborative learning," it has in effect limited the ways in which it must follow through on this stated pedagogical approach. Thus, where group work is concerned, the document reveals a high level of continuity between the introduction and the activities. In relation to the Character Development Initiative, collaborative learning is another point of consistency. Berkowitz specifically mentions cooperative learning as an effective technique for character development.²¹⁸

When the *Values, Influences and Peers* document is examined, one of the first aspects noticed is the joint publication of this document by two Ontario ministries: the Ministry of Education and the Ministry of the Solicitor General and Correctional Services. While the former indeed makes sense, as this is an educational document, the role of the latter becomes clearer in

²¹⁷ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 7.

²¹⁸ Marvin Berkowitz, "Understanding Effective Character Education," in *The Literacy and Numeracy Secretariat Capacity Building Series: Expert Perspectives*, (Ontario: Ministry of Education, 2008), 4.

the preface of the document when it states that the success of the VIP program depends on “continuing partnership between educators and the police.”²¹⁹ As discussed in the Data Sample section, the very origins of this document are a partnership between school and police officials to combat youth vandalism. The belief in the continued importance of this partnership can be seen at various points throughout the document. There are four instances where teachers are directed to invite a police officer for a guest visit, and two more times where a guest speaker is generally suggested. For example, “[i]nvite a local police officer to discuss with the class the following: the role of the police in protecting people and property, helping victims of crimes, and enforcing laws...”²²⁰ The implications of involving the police and the rule of law in such a visible way are obvious, and can help to explain the pedagogical approach adopted by this resource. As this resource is attempting to develop the character of students, a connection is being drawn between quality in personal character and obedience to Canadian law. This connection may in fact legitimately exist, however, one obvious contradiction presents itself. An individual of excellent character may find him/herself compelled to engage in behaviours of civil disobedience that contravene certain Canadian laws. In certain cases where fundamental issues of human rights or principles are concerned this might in fact demonstrate good character.

As shown at the beginning of this section, this document takes a clear stance against values' indoctrination. This study is also tracking the level of critical engagement that is a part of each document's pedagogical approach. Examples of student engagement in critical thinking can be found at various points in the text. This first example invites students to think critically about school policy:

²¹⁹ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 4.

²²⁰ *Ibid*, 36.

Ask students to consider the following: Do any of the school's rules or policies contradict societal values? Are there any societal values that are not currently supported by the school's rules or policies but could be? If the answer to either or both of these questions above is "yes", what can students and teachers do to solve these problems?²²¹

One obvious answer to these questions that may emerge is that democracy, a highly prized value to many in Canadian society, is rarely manifested in any real way in schools. Curriculum, rules, extra curricular activities, and nearly all other aspects of school life are determined by adult authorities, rarely by students. While brief, this excerpt does offer teachers an opportunity to engage students in a critical discussion of this and other issues of power imbalance in education. This example represents an opportunity for students to think critically, however, it does not necessarily represent an example of critical engagement. As defined in the conceptual framework, critical engagement involves critical thinking, but also involves the relational and attitudinal aspects of empathy and care for the viewpoints and position of others. This is not explicitly exemplified in this citation from the text; however, teachers who desire to maximize critical engagement may direct the use of this activity in those ways.

Another example of critical thinking can be found in chapter five. This specific example deals with abuses of authority: "Have students discuss, in groups, examples of situations in which a rule or directive of an authority or authority figure might justifiably be disregarded."²²² Although this seems to be an example of critical thought, there are aspects of the text that might act as dampers to the effectiveness of this activity to promote broader critical engagement. First, the examples given of abuses and misuses of authority that might prompt students to take action, "e.g., in cases of child or sexual abuse,"²²³ are criminal acts of violence rather than issues of

²²¹ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 11.

²²² Ibid, 34.

²²³ Ibid, 6.

philosophical or values based disagreement. This potentially limits the type of abuses students are encouraged to challenge.

Although the terms “critical thinking” or “critical engagement” do not appear either in the “Learning Outcomes” section or in the activities, both of these examples invite critical thought. It must be noted, however, that the potential of both of these examples to foster critical engagement is largely dependent on the will of the teacher to either maximize or minimize this engagement.

Of foundational importance to the philosophical position of the *VIP* document is its assertion that there is a direct correlation between the self-esteem of students and their development of positive character attributes and behaviours. The following excerpt explicitly states this position:

Individuals who feel good about themselves and who have a positive sense of their own identity are much more likely to interact with others in positive ways and to respect the values and laws of their society. When children have developed the feelings of self-respect and self-worth that they require to function independently, they are better equipped to cope with negative influences and pressures from others. Because their own identities are not in doubt, they are less vulnerable to peer pressure, and their behaviour is more likely to reflect the values they have acquired. This positive view of human nature is the basis of this document.²²⁴

Thus, an important aspect of this document’s goals will be to help students develop “the feelings of self-respect and self-worth” so that they may have the confidence to resist negative influences.

This document also positions itself as a resource designed for a very specific time in an elementary school student’s life: “Students entering Grade 7 are at a particularly vulnerable age...It is for these reasons that the activities in this resource are intended for use with students in Grade 6.”²²⁵ Thus, not only is the document seeking to fortify students with strong self-

²²⁴ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 6.

²²⁵ *Ibid*, 7.

esteem, it is identifying a particular point of vulnerability in the progression of students from pro-social to anti-social behaviours and focuses its attentions accordingly. Teaching techniques that are designed to foster self-worth and self-esteem are less obvious than other suggested pedagogical techniques (for example, collaborative learning and group work). Despite this, there are several trends revealed in the text that may relate to these efforts to build up the self-esteem of students.

On eleven occasions throughout this document students are invited to take topics discussed in class, work they have completed, or questions that have been suggested by the teacher home for discussion with their parents or guardians. In doing so, the document may be attempting to strengthen communication between parents and students on difficult issues, in an effort to build self-esteem. "Ask students to discuss the values they identified with their parents or guardians. Have students make collages that represent the values that are important to them."²²⁶ This example has students discussing values they find important with parents, and presumably receiving feedback about values that parents also feel are important.

Ask students to share the decision-making model with their parents or guardians and with them identify the decisions their parents or guardians make for them and the decisions they can make for themselves.²²⁷

This example asks students and parents to identify together the types of decisions that the student is now able to make for him/herself, which may lead to the student's developing maturity and better decision-making powers. Such a conversation may potentially foster the development of self-esteem.

Encourage students to discuss peer pressure with their parents or guardians. Have them question their parents or guardians about types of pressure they feel at work, in the community, or with friends, and then record the responses in the VIP journals. If

²²⁶ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 11.

²²⁷ *Ibid*, 18.

students' parents or guardians are willing to have their comments shared, ask the students to share their findings with the class.²²⁸

This example, perhaps more so than the previous two, has the potential to engage parents and students in a discussion that could potentially open a dialogue about challenging issues students are facing during this time of "vulnerability." While it seems logical that students who feel comfortable discussing problems with their parents and who feel as if they have the support of their parents could see an improvement in their sense of security and in their self esteem, it is not safe to assume this necessarily occurs.

Although it is not possible to say conclusively whether the support for parent involvement in this document is a realization of the desire to build student self-esteem, this technique is an indicator of consistency with the Character Development Initiative. The Character Development Initiative has asked boards of education to begin the implementation process with a community/parent consultation on values in order to determine those character attributes that will be nurtured in that school district. As well, Berkowitz specifically names family and community involvement as an effective aspect of character development.

The last excerpt of text introduced the strategy of "VIP journals" and this is another potential indicator of this document's stated intent to foster the development of self-esteem. On no less than 37 occasions students are asked to record information in their VIP journals. This generally takes two forms. In 21 of the directives, students are asked to copy information into their journals that results either from the teacher's notes on the board, from classroom discussion or from another source. In only 16 instances, students are asked to journal original thoughts on the issues that are raised in class. It is possible that when students are given the opportunity to engage in journal writing on difficult issues such as bullying and peer pressure, their sense of

²²⁸ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 22.

confidence in their own values and opinions may increase. As well, this technique also has the potential to foster student critical engagement by allowing students to express difficult questions, sceptical thoughts, or confusion over ambiguous issues.²²⁹ However, this is highly speculative and the potential of journal use to foster either self-esteem or critical engagement is dependent on how it is used by teachers, and on the personality, commitment, and family life of the individual student.

The following example highlights one instance where both family discussion and journal writing are encouraged, and yet might be problematic:

Have students evaluate their knowledge of products that contain nicotine, alcohol...by listing as many as they can in their VIP journals. Have students discuss their lists with their parents and guardians...²³⁰

While this activity certainly may result in parent-student conversations that are productive and healthy, it is also possible that this assignment may result in some students feeling compelled to omit certain information from their journal in order to prevent parents from becoming aware of the extent of their knowledge of drugs and alcohol. It is also possible that students might exaggerate or "show-off" their knowledge in order to get attention, with little reflection taking place.

The continuity of this pedagogical approach, which seeks to strengthen the self-esteem of students, is difficult to gauge as the techniques to be used are not stated in the introductory section and the preceding examples are only likely guesses. It is possible that techniques such as family discussion and journal writing could result in increased self-esteem among students; however, its effectiveness is dependent on many factors not observable by this study.

²²⁹ Alan Sears and Jim Parsons, "Principles of an Ethic of Critical Thinking," in *The Canadian Anthology of Social Studies: Issues and Strategies for Teachers*, ed. By Roland Case and Penney Clark, (Burnaby: Simon Fraser University, 1997), 173.

²³⁰ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 41.

As previously stated the *VIP* document was originally published in 1984, and one of the key changes to the 1996 reissue was the need felt by its authors to draw attention to the increasing diversity of Ontario's population.

This revised edition of the *VIP* resource guide also reflects the changes that have taken place in Ontario society in which there have been increasing numbers of community members from diverse social, family, racial, and ethno-cultural backgrounds.²³¹

The introduction argues that in order for this document to respect the "the different values, perspectives, and life experiences of Ontario's diverse population,"²³² it would be necessary for the "instructional strategies used by teachers...[to] be appropriate to the students' cultural background and faith."²³³ This is an ambivalent indicator of pedagogical approach as there is no clarification telling readers what actual "instructional strategies" exist that are appropriate for anyone's cultural background or faith, or what these might look like. Nor is there an explanation of what relationship exists between teaching techniques and faith, culture or ethnicity. When the activity texts were mined for data that might be revealing of this, all that could be found that might suggest a desire to respect a student's heritage was the continued reference to parent involvement.

In terms of pedagogical approaches, the internal continuity of the *VIP* document varies depending on which aspect of philosophical positioning is being looked at. In terms of the participatory and collaborative approaches advocated in the introduction, there are many manifestations where teachers are directed to use large-and small-group work or discussion. As well, projects of service learning²³⁴ featured in this resource are another example of attempts to have students actively involved in the learning process. There is also evidence of teacher

²³¹ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 4.

²³² Ibid.

²³³ Ibid, 7.

²³⁴ Ibid, 51.

directives to involve students in decision making at the classroom level, although not as it relates to the actual management of the program of study.

There is a relatively strong statement rejecting indoctrination in the introduction; however, teacher directions for the definition of new terms potentially limit the students' ability to engage in authentic meaning making. As well, only two examples of activities that seemed to promote critical thinking were found. Therefore, the critical engagement component of VIP's pedagogical approach is mostly superficial and not a primary aspect of that approach.

It is clear that attempts were made to follow through on the statements of philosophical positioning that promoted the fortifying of student self-esteem and self-worth. Directives to encourage student-parent communication and student journaling appear to work to that end, although the connection between philosophical positioning and pedagogical technique is never made explicit. Thus continuity in this regard is difficult to assess. This is also true of assessing the continuity of statements made in regards to the resource's suggestion that "instructional strategies used by teachers must be appropriate to the students' cultural background and faith."²³⁵ As it is unclear what this statement of philosophical positioning means in terms of actual pedagogical techniques, no verification of this was possible other than to highlight the frequent attempts made throughout the resource to direct students into discussion at home.

External consistency of the *VIP* document with the expectations of the Character Development Initiative was fairly pronounced. Many of the intended pedagogical approaches from *VIP*, such as cooperative learning, student decision making, and parent involvement are named specifically in the Berkowitz publication.

²³⁵ Ontario Ministry of Education and Training, and Ministry of the Solicitor General and Correctional Services, *Values, Influences, and Peers* (1996), 7.

Reaching All by Creating Tribes Learning Communities

Reaching All by Creating Tribes Learning Communities advocates a process of character development learning that is participatory and democratic:

Students themselves are involved in classroom management (defining agreements, problem-solving, choosing tasks, and sustaining the positive learning environment)... Critical in the shift to the emerging paradigm of education is the need to encourage active participation and give students more choice about what and how they learn. If we only chop up lesson plans for cooperative group learning and teach collaborative skills but fail to use democratic processes, everyone including our country as a whole will be short changed. Moreover, we believe that cooperative learning will be seen as one more fleeting technique to teach academics. The important question is, after we announce that we are now practicing democracy, how much choice and control will we really give students?²³⁶

This excerpt speaks of children participating in the decision making that goes on behind the curriculum and behind the social and moral learning that the Tribes program argues will facilitate classroom management. Specifically, this passage calls for the implementation of democratic structures in the classroom. The final question posed to the reader is indeed a critical one, and one that this document or program attempts to address.

A definition of democratic education is required so that the degree to which this intended pedagogy is realized in the activities can be assessed. Definitions of democratic education often show much variation when it comes to issues like student freedom and the role of adults.²³⁷ Many democratic education theorists use a broad, all encompassing, definition of this term that includes student choice over content, curriculum, location and timing. However, this thesis is operating on the assumption that the character development content and pedagogy will be determined by the resource. For the purposes of this analysis our discussion will be limited to commenting on classroom power structures and relationships. Democratic education will be

²³⁶ Jeanne Gibbs, *Reaching all by Creating Tribes Learning Communities*, California: Centre Source Systems, 2006, 12-13.

²³⁷ Alfie Kohn, "The Trouble With Pure Freedom: A Case for Active Adult Involvement in Progressive Education," Keynote Address at 2005 AERO Conference, <http://www.democrateducation.com/essay-kohn.htm>, (accessed August 14, 2008).

defined as classroom relationships where student autonomy and freedom is not limited by authoritarian teacher control, but by structures established by the teacher. These structures create and protect an environment in which that freedom can be safely enjoyed, and the choices of the student majority are honoured in certain contexts. One aspect of that freedom is the ability to use one's voice to express opinions and ideas, and to make decisions as a group on issues that affect the class, with the majority position taking priority. I limited the majority aspect of the definition by adding that they would be "honoured in certain contexts" because this definition of democracy is limited to aspects that relate to education for character development. Thus not all aspects of school life will be relegated to student voting and majority rule. This aspect of *Tribes*' intended pedagogical approach is also supported in Berkowitz's Ministry-published monograph. He suggests that teachers should "[b]e democratic. Focus on flattening the governance structure of both the school and the classroom. Empower staff and students."²³⁸

One level of democratic involvement advocated in the *Tribes* text can be seen at the level of peer management. A central part of the *Tribes* process is the transference of perpetual behaviour correction and direction from teacher to students. Rather than students deferring to the teacher's authority to correct their behaviour and quell disagreements, students are expected to work collaboratively to resolve conflicts that emerge and to redirect one another's behaviour in positive ways.

We have to engage students themselves to agree upon kinder new rules—agreements that they make and monitor with each other. Inherent in our goal of adolescent development is the encouragement of self-responsibility and the internalization of ethical social principles.²³⁹

²³⁸ Marvin Berkowitz, "Understanding Effective Character Education," in *The Literacy and Numeracy Secretariat Capacity Building Series: Expert Perspectives*, (Ontario: Ministry of Education, 2008), 6.

²³⁹ Jeanne Gibbs, *Reaching all by Creating Tribes Learning Communities*, California: Centre Source Systems, 2006, 68.

The “agreements” made between students in the Tribes program come pre-written, and are not decided upon by students. They are as follows:

1. Attentive Listening: To pay close attention to one another’s expression of ideas, opinions, and feelings; to check for understanding; and to let others know that they have been heard 2. Appreciation/No Put-Downs: To treat others kindly; to state appreciation for unique qualities, gifts, skills and contributions; to avoid negative remarks, name-calling, hurtful gestures and behaviours 3. Right to Pass and to Participate: To have the right to choose when and to what extent one will participate in a group activity; to observe quietly if not participating actively; and to choose whether to offer observations later to a group when asked to do so 4. Mutual Respect: To affirm the value and uniqueness of each person; to recognize and appreciate individual and cultural differences; and to offer feedback that encourages growth.²⁴⁰

Unlike more traditional models of classroom management, the authority behind these agreements comes primarily from the commitments students make to one another, not from an exterior source of privileged power. This is where that crucial question posed by the Tribes document becomes relevant. They ask, “...after we announce that we are now practicing democracy, how much choice and control will we really give students?”²⁴¹ This question prompts further questions. What happens to students who refuse to honour the agreements? Are there behavioural consequences beyond peer mediation and group pressure? What can be done about students who choose to exploit or manipulate the tool of peer-behaviour correction because they do not see it as a real consequence for negative behaviours?

One clue of how the Tribes document may propose to answer some of these questions can be found in the sixth chapter called “What Tribes Are and How They Work.” It is suggested here that inappropriate and challenging behaviours often stem from feelings of anxiety in the group and a lack of connection.

²⁴⁰ Jeanne Gibbs, *Reaching all by Creating Tribes Learning Communities*, California: Centre Source Systems, 2006, 68.

²⁴¹ *Ibid*, 12-13.

All newcomers to any group feel an initial anxiety and have many unspoken questions... your responsibility is to live up to the name 'facilitator,' which means 'one who makes it easy.' If people stay immersed in these initial anxieties, they cannot learn and in time will demonstrate acting-out or dropping-out behaviours.²⁴²

If teachers successfully follow the Tribes process from inclusion to influence and finally to community, behaviours that may require external enforcement of authority will decrease. In terms of internal continuity then, attempts are made in the teacher directives to ensure that this stated support for democratic structures in the classroom can be realized.

The fact that the agreements that students are compelled to make to one another come pre-established may seem to impede the democratic nature of the Tribes process. In the chapter titled "Creating the Learning Community" teachers are asked to brainstorm with their class in order to identify "what they (the students) need to feel safe, or trusting, in a group."²⁴³ When this process is complete teachers are advised to "synthesize and summarize similar statements that are as close as possible to the basic four Tribes agreements."²⁴⁴ Although the text advises that the class may decide to add one other agreement to the list (although it is clearly stated that this list should not exceed five agreements), that list is largely fixed. No matter what goes on in the brainstorming session, the results will be "synthesized" into the approved Tribes agreements. So while an attempt is made to engage students in the production of their own behavioural guidelines in order to foster feelings of ownership over them, there is the potential for students to see this experience as false when the pre-fabricated Tribes agreements are subsequently posted on the wall. This is similar to criticisms made of the *VIP* document when it asks teachers to engage in definitional brainstorming that would be followed by bringing student ideas in line with the approved definitions.

²⁴² Jeanne Gibbs, *Reaching all by Creating Tribes Learning Communities*, California: Centre Source Systems, 2006, 73.

²⁴³ *Ibid*, 85.

²⁴⁴ *Ibid*.

With the definition of democratic education adopted for this study in mind, however, the pre-generated nature of the agreements does not necessarily run counter to the potentially democratic nature of this process. The clear purpose of these agreements is to allow individual students to feel safe and entitled to open communication of feelings and opinions, and to follow majority opinions. Such an atmosphere is much more likely to foster democratic debate and participation in classroom organization and leadership.

One potential point of discontinuity between a safe environment fostered by the agreements and the decision to transfer behaviour correction from teacher to students is the potential for insidious forms of bullying to arise during peer behaviour management. The safe environment the agreements were designed to promote could be negated. Because verbal and emotional bullying is often very difficult for teachers to detect, the values of fairness, equity and protection of rights that are inherent in a democratic environment would still need to be protected by the teacher as adult.

Another mitigating factor is that teachers are directed by the text to transfer authority gradually to students, rather than all at once:

The Tribes Trail Map illustrates the sequential stages of group development that you, the teacher-facilitator, will lead your flock through. Notice the bottom line. It shows a gradual shift in your role from being directive, providing much structure, to becoming less directive and transferring leadership to tribes within the community.²⁴⁵

The process of each "Tribe's" development is progressive. Thus true transference of authority is conditional on the group and community reaching a stage where they are ready to handle the responsibility. This process begins with a stage of inclusion that involves a high level of direction and structure provided by the teacher.²⁴⁶ The final stage in this process is

²⁴⁵ Jeanne Gibbs, *Reaching all by Creating Tribes Learning Communities*, California: Centre Source Systems, 2006, 71.

²⁴⁶ Ibid.

“community.” This is the stage where groups have intentionally created inclusion for all involved and have “worked through the nitty-gritty issues of influence” to arrive at a stage where groups realise that “those we are with (no matter what the difference in age, gender, race, culture, intelligence, or talent) are indispensable and beautiful.”²⁴⁷ Teachers would likely be sceptical if this were constructed as a one-time process with the above results sustained for the rest of that individual community’s life span. However, the document goes on to instruct teachers that tribes need inclusion activities with each new meeting.²⁴⁸ This “repeated sequence of inclusion, influence, and community enables the group to experience increasingly more profound interaction the longer they are together.”²⁴⁹

When looking at the activities under analysis for evidence of democratic structures, the strategy entitled “Five E’s” is an example. This project puts the onus on individual Tribes to define questions that will guide and direct their exploration of a teacher-chosen topic. Four of the five steps to this activity involve student leadership, with teacher leadership being limited to a “guide on the side” role to “engage” students.²⁵⁰ Every aspect of this project relies on group decision making, a key skill in democratic participation.²⁵¹ This is an example of an activity that seeks to engage students in practicing the skills required in order to effectively and safely participate in a democratically structured classroom.

In summary, the process of “Tribe development” and maintenance has the potential to establish and maintain democratic classroom relationships. In this way activities are consistent with the goals stated in the introductory section of this document to foster democratic structures

²⁴⁷ Jeanne Gibbs, *Reaching all by Creating Tribes Learning Communities*, California: Centre Source Systems, (2006), 76.

²⁴⁸ Ibid, 77.

²⁴⁹ Ibid, 78.

²⁵⁰ Ibid, 244.

²⁵¹ Alfie Kohn, “The Trouble With Pure Freedom: A Case for Active Adult Involvement in Progressive Education,” Keynote Address at 2005 AERO Conference, <http://www.democraticeducation.com/essay-kohn.htm>, (accessed August 14, 2008).

in education. The system of agreements between students and staff in the school is also conducive to those statements of philosophical positioning on democratic education. The pedagogical approach of democratic structures has been seen to be continuous between both the introductions and the directives to teachers contained within chapter six and the selected activities, and this continuity is also in line with the best practices suggested in Berkowitz's Ministry published "Expert Perspective" on character development education. It must be noted however that this observed continuity is a comment on the document alone, and that any assessment of the effectiveness of a program for character development that makes claims to democratic education would require prolonged observation of that program in action, and in multiple settings.

In terms of the support for cooperative and participatory styles of education, this document is not only advocating for a philosophy of best practice, the document argues that children's evolving brains now require a decisive shift in teaching methods:

Neuroscience studies tell us that the chemistry and cognitive brain structures of today's children have evolved, enabling them to learn in very different ways. They are more likely to be reached through active experiential learning, collaboration with peers, meaningful problem solving, and working with interrelated images, ideas, music, words and movement.²⁵²

Such an argument provides strong support for their advocacy of active learning that involves collaboration and problem solving. The text argues that it is the Tribes processes that allow for these pedagogical approaches to take place effectively:

The Tribes process not only establishes a caring environment for cooperative learning, but provides structure for positive interaction and continuity for working groups whether in the classroom, the faculty, the administration, or the parent community.²⁵³

²⁵² Jeanne Gibbs, *Reaching all by Creating Tribes Learning Communities*, California: Centre Source Systems, 2006, xi.

²⁵³ Ibid, 9.

Thus the processes of Tribes, community circles, and agreements, will apply to all and enrich the interactions of the entire school community. This aspect is indeed relevant to the examination of these documents in light of the expectations of Ontario's Character Development Initiative.

Berkowitz's "Expert Perspective" outlining the best practices for character development education highlights the importance of a program with a pervasive, and comprehensive nature.

The last excerpt expressed a desire to see the structures of the program pervade all levels of school life.

In examining the pedagogical techniques to ascertain their level of continuity with the statements of philosophy, it becomes apparent that there are many examples of directives to teachers for the use of class-wide work/discussion, brainstorming, and small group work/discussion. Of the 17 activities analysed there were 25 examples of teachers being asked to use class-wide work/discussion in the activities selected for analysis. In every activity in the entire resource the "active" portion of the strategy is followed by class discussion based on questions listed in the text. The following is one such example:

Suggested Reflection Questions, Content/Thinking: How difficult/easy was it to find adjectives to describe yourself? Why is it important to use positive adjectives to describe yourself? Social: How did this activity help you learn more about each other? How well did your tribe members listen to each other? Personal: How did you feel when you shared your adjectives? What did you do to make others comfortable when they shared?²⁵⁴

The continued use of reflective questions throughout the activities points to a fairly substantial level of continuity in terms of the "inclusion" advocated in the introduction chapters, as well as in chapter six. The formation of these particular questions offer one example of how the teacher as facilitator might engage students critically on their own behaviour in their groups in order to work against bullying. This regular use of reflective questions with the activities suggested in

²⁵⁴ Jeanne Gibbs, *Reaching all by Creating Tribes Learning Communities*, California: Centre Source Systems, 2006, 258.

the text is a pedagogical technique that reflects continuity with the philosophical positioning that calls for active learning, and meaningful problem solving. As well, both this suggested pedagogy and its realization in the recurring use of reflective questions is in line with Berkowitz's suggestions for best practice. Specifically, his argument for the inclusion of peer-interaction and social-emotional skills training are represented here.²⁵⁵

The following example of a teacher directive to engage the class in a discussion calls for students to develop their understanding of cooperation: "Lead a community discussion about cooperation. Emphasize: Each student wants all the people in the group to do well. Each student believes that he or she can help the others. Everyone must understand the task."²⁵⁶ This excerpt describes key concepts of the Tribes program, ones that seem integral to the success of the program, and which bases its success on the use of "structure for positive interaction and continuity for working groups."²⁵⁷

In addition to large or class-wide discussion/work, there are 23 instances in the activities examined where teachers are directed to engage students in small group work in their "tribes." The following passage is a directive to teachers explaining how to initiate one such activity. "Ask the community to meet in tribes. Explain that the activity is to put a puzzle together and that it can be solved only if everyone helps each other (cooperates)."²⁵⁸ As much of the Tribes program is organized quite obviously around working in tribes, it is not surprising to find such a high representation of this pedagogical strategy manifested in the activities.

Cooperative learning requires more than just the experience of small- or large-group work. In the following selection the teacher is directed to engage the class in a discussion of

²⁵⁵ Marvin Berkowitz, "Understanding Effective Character Education," in *The Literacy and Numeracy Secretariat Capacity Building Series: Expert Perspectives*, (Ontario: Ministry of Education, 2008), 4.

²⁵⁶ Jeanne Gibbs, *Reaching all by Creating Tribes Learning Communities*, California: Centre Source Systems, 2006, 209.

²⁵⁷ *Ibid*, 9.

²⁵⁸ *Ibid*, 211.

cooperation, and is prompted to suggest several aspects that may be inherent in cooperative work/learning.

Begin the strategy with a community circle discussion of the meaning of cooperation. List on the chalkboard the requirements for cooperation as generated by the community. Example: Everyone has to understand the problem. Everyone needs to believe that he or she can help.²⁵⁹

Many efforts are made throughout the text, both in chapter six and in the activities, to teach the skills required for cooperative learning to take place, as well as providing opportunities for students to practice them. Thus, continuity exists between the stated intent of engaging students in cooperative learning, not just in the use of group work but also in the skill building that can render that work effective.

The *Reaching All by Creating Tribes Learning Communities* document is, as the name states, all about creating and maintaining effective learning groups, and then allowing those groups to work and grow together. The authors suggest that this is best accomplished when student behaviour is transformed by engaging them in democratic structures and processes. This suggestion is visible in the teacher directives throughout this text. And yet, the pertinent question asking just how much control or influence students will actually be given when it is announced that democracy has been introduced can only be partially answered by this study. While there are several elements in the text that suggest authentic democratic engagement, determining how these suggestions would look and feel in the classroom requires more information than this study can offer, namely how teachers interpret and enact these suggestions.

Cooperative and participatory education are two other types of pedagogical approach promoted in the introductions of this text. A high level of continuity was observed in regards to these approaches as the goals at the core of this resource involve creating cohesive and effective

²⁵⁹ Jeanne Gibbs, *Reaching all by Creating Tribes Learning Communities*, California: Centre Source Systems, 2006, 231.

groups of students who work and learn together, while simultaneously enforcing behaviour standards among one another. Overall the level of continuity of pedagogical approach in this document is high. The external continuity of the Tribes pedagogy with the expectations of the Character Development Initiative is also considerable.

Education for Development

In his Ministry of Education solicited monograph, Marvin Berkowitz named “peer interaction strategies” as being “highly prevalent in effective character education programs.”²⁶⁰ Both of the documents explored earlier were seen to have fairly high levels of internal continuity when it comes to pedagogical techniques that are cooperative in nature and promote interaction among students. The introductory section of *Education for Development* states that “... schooling which encourages only a competitive, me-first mentality in both content and learning processes fails to prepare children for the cooperative efforts needed to address global issues.”²⁶¹ Thus, when students work together collaboratively it will improve not only their ability to understand complex concepts, or their ability to work side by side and consider the needs of others; it will also help to prepare them for the complexity of future human existence on earth.

This document also argues that cooperative learning has the potential to harmonize the discord that may arise in diverse population groupings:

Cooperatively-structured learning promotes the attitudes needed for global citizenship. The consistent use of cooperative learning groups helps to break down barriers of prejudice, and to increase liking among children who differ in race, ethnicity, gender, and physical ability. And complex concepts (such as those basic to Education for Development) are more fully understood when cooperative, rather than competitive or individualistic learning methods are used.²⁶²

²⁶⁰ Marvin Berkowitz, “Understanding Effective Character Education,” in *The Literacy and Numeracy Secretariat Capacity Building Series: Expert Perspectives*, (Ontario: Ministry of Education, 2008), 4.

²⁶¹ Susan Fountain, *Education for Development: A Teacher's Resource for Global Learning* (Portsmouth: Heinemann, 1995), 14.

²⁶² *Ibid*, 17.

Working together will help unite students from diverse backgrounds, the document argues. The unique way in which each resource is framed is visible here. For this document, cooperative learning is not supported by a belief in it as an excellent progressive learning tool (as in *Tribes*), or by the conviction that cooperative learning will develop the confidence of students in their own values and selves (as in *VIP*). The primary reason for employing cooperative learning in this resource is that it is an essential skill for future global citizens. There are similarities in the philosophy of preferred pedagogical approaches between the documents, and yet the rationales are different and related to the way the document frames the issue of character development education. This highlights the relationship that exists between a document's content, the pedagogical approaches chosen, how they are argued for/supported, and how that document is framed. *Education for Development* is framed as a tool that engages students in character development education in order to further the goals of global citizenship, justice and peace, and the choice of cooperative education as one of the primary components of the pedagogical approach is justified in its ability to meet those goals. This aspect of the pedagogical approach is consistent with the recommendations made in Berkowitz's "Expert Perspective" as he specifically names cooperative learning as an effective technique. In order to assess the internal continuity of pedagogical approach in *Education for Development*, teacher directives that seek to create this cooperative, non-competitive atmosphere or that directs teachers to structure activities in that way will be sought.

This document also advocates for a participatory approach; "In all parts of the three-step learning cycle of *Education for Development* interdisciplinary learning, cooperative learning, and participatory and experiential methods are used."²⁶³ As we have seen in the preceding

²⁶³ Susan Fountain, *Education for Development: A Teacher's Resource for Global Learning* (Portsmouth: Heinemann, 1995), 17.

analysis, participatory methods involve the use of active learning techniques but also involve student participation in decision making. Thus, when looking at the activities contained in this document, both aspects will be tracked. Similar to the rationale provided for the use of cooperative methods, the rationale for employing participatory methods is shaped by the content and the frame of this resource:

They are effective in bringing abstract concepts alive, and making apparently far-away issues seem less remote and more personal. They encourage the sharing of perspectives that brings about a holistic understanding of issues, and the appreciation of diversity.²⁶⁴

This passage provides the rationale for their chosen pedagogical techniques, and those motivations focus on developing global perspectives.

This resource leaves nothing to chance when describing the pedagogical approaches they see as best practice. The following passage provides examples of specific techniques that fall under the category of “interdisciplinary learning, cooperative learning, and participatory and experiential methods.” Greater detail of what the strategy or technique named might look like is offered along with suggestions for effective use:

These methods include group discussion, debates, role plays, and simulations... There are a number of types of strategies that are frequently used in Education for Development work. Some of these are described below. Small group work: Small groups encourage participation by all students, the exchange of perspectives, and cooperative teamwork. When beginning small group work, assigning clear roles may be helpful. For a group of four, suggested roles might be: resource person, recorder, facilitator, spokesperson. Regardless of role, each person in the group contributes to discussion.²⁶⁵

By providing explicit directions about what interdisciplinary, cooperative and participatory methods will look like in the activities, this document is defining and qualifying its use of these terms. When looking at the activities it would be very surprising not to see these suggestions manifested.

²⁶⁴ Susan Fountain, *Education for Development: A Teacher's Resource for Global Learning* (Portsmouth: Heinemann, 1995), 17.

²⁶⁵ Ibid, 17-18.

During data collection all 20 of the level one (ages 7-11) activities were examined.

Within those activities, 15 examples of teacher directives to employ small-group work were found. The following is an example that explains a simple activity, requiring two types of small-group work:

Working in pairs, students think of a familiar machine which is made up of several parts... When each pair has finished its drawing, it joins with another pair. They exchange pictures and guess what the machine is, what part is missing and what the effect of the missing part would be on the whole machine.²⁶⁶

This excerpt involves both a collaborative, cooperative pedagogical approach, and a subject matter that helps explain to young children the importance of working together. An extension activity follows where small groups of children are asked to physically recreate a simple machine with their bodies, when one child is removed from the group.²⁶⁷ This type of activity highlights for children the important contributions all people make. As discussed in the introduction, values' names can often have multiple meanings and the difficulty in assessing a program based solely on the values imbedded in content was the motivation for focusing this research project on issues of pedagogical approach. Despite this, content is not irrelevant. This activity exemplifies the complex interplay that can exist between content and pedagogical approach. A teacher could give a lecture to young students describing a situation where people used their bodies collaboratively for a set goal, and then ask what might happen if one person were taken away, but the impact would be less personal and less influential than actually participating in the group.

Another technique suggested in the document as a method of cooperative or participatory education is class-wide discussion or large-group work. This technique is suggested to teachers on 24 occasions in the text. The following passage was taken from the same activity discussed

²⁶⁶ Susan Fountain, *Education for Development: A Teacher's Resource for Global Learning* (Portsmouth: Heinemann, 1995), 33.

²⁶⁷ Ibid.

above and asks the teacher to transition from small-group work to class-wide discussion in order to debrief on the activity.

As a class, the students discuss the following questions: What was the donkey's problem at the beginning of the story? What did they try to do about their problem at first?Did both donkeys get what they wanted? Have you ever solved a problem with another person by cooperating? Tell the class about it.²⁶⁸

Thus, as with all the documents in the data sample, the intended pedagogical approach of cooperative and participatory methods is manifest in activities with a frequent use of small-and large-group work/discussion, and other peer-interaction techniques.

In the activity cited in the preceding passage, once again the content is seen to be relevant to the investigation of the pedagogical approach. During the small-group discussions teachers are directed to facilitate is aiming to identify some of the skills inherent in cooperative participation and conflict resolution. Thus, this activity is utilizing cooperative techniques by using small-and large-group work, *and* by engaging in conflict-resolution and problem-solving skills training. This strategy of teaching the skills of effective collaboration is consistent with Berkowitz's call for character development education that employs social-emotional skill training.²⁶⁹ This activity goes on to suggest ways of extending the learning. "As actual conflicts arise in the classroom, school, or community, students brainstorm cooperative solutions, in which both parties have their needs met."²⁷⁰ This extension activity suggests involving students in conflicts that are not artificially generated, but that they face personally, having ramifications in their own lives and the lives of their peers.

²⁶⁸ Susan Fountain, *Education for Development: A Teacher's Resource for Global Learning* (Portsmouth: Heinemann, 1995), 29.

²⁶⁹ Marvin Berkowitz, "Understanding Effective Character Education," in *The Literacy and Numeracy Secretariat Capacity Building Series: Expert Perspectives*, (Ontario: Ministry of Education, 2008), 5.

²⁷⁰ Susan Fountain, *Education for Development: A Teacher's Resource for Global Learning* (Portsmouth: Heinemann, 1995), 30.

Education for Development argues that the development of conflict resolution skills can have benefits both in the classroom and in the wider world. The following statement was taken from the introduction of *Education for Development* and promotes a pedagogical approach that involves the training in the skills of conflict resolution. "The skills of non-violent conflict resolution can be learned and applied constructively to disputes on a personal, intergroup, community, national or global scale."²⁷¹ It is difficult to say whether conflict resolution should be categorized as content, pedagogical approach, or both. Indeed there is a knowledge base (like how to effectively use I-statements) involved in teaching conflict resolution, and this represents the content. True comprehension of how to effectively resolve one's conflicts in mutually beneficial ways, however, must also involve participation in a culture of conflict resolution where the knowledge and the skills come together and can be practiced. This aspect speaks to a pedagogy of conflict resolution. For the purposes of this study, I argue it to be both.

The following activity also fuses the content of conflict resolution with the associated skill development. This activity introduces students to two concepts, active listening and understanding another person's point of view, while involving the students in active skill building.

The students form pairs to practise active listening; they decide who will be the speaker and who will be the listener. A topic is chosen...The listener practises as many of the guidelines for active listening as possible while the speaker talks on the topic for two or three minutes. They then switch roles within the pair, so that each student has the experience of being actively listened to.²⁷²

This active practice of listening to one another is a realization of the philosophy that calls for cooperative strategies to be used. The small-and large-group work, as well as skill training for

²⁷¹ Susan Fountain, *Education for Development: A Teacher's Resource for Global Learning* (Portsmouth: Heinemann, 1995), 15.

²⁷² Ibid, 203.

conflict resolution, visible in the activities is representative of a high level of continuity of pedagogical approach when it comes to cooperative methods.

Like the Tribes program, the *Education for Development* resource highlights its status as a learning process. This process is explained in the introduction:

Education for Development involves more than organizing knowledge around a set of global concepts. It is also a methodology, with learning processes that are distinct from those often used in the traditional subject areas of the curriculum...The process of Education for Development can be thought of as a three-step cycle, consisting of an exploration phase, followed by a responding phase, and leading ultimately to an action phase (UNICEF, 1991). Each phase of this learning cycle is of equal importance to the learning process.²⁷³

The author argues that this process best allows for students to encounter concepts in meaningful ways. The exploring phase is designed to allow students to collect information and develop understanding, for this reason it "is primarily a cognitive" step.²⁷⁴ The responding phase occurs when students armed with a new awareness of the content matter are able to develop a personal perspective and begin to feel empathy and involvement.²⁷⁵ "The action phase follows naturally. Learners explore practical actions that might address the issue in question. It is crucial that real opportunities for involvement are provided."²⁷⁶ The action phase will allow students to understand how to effect action and reduce feelings of powerlessness. "Young people can learn to examine the processes which bring about change and use them consciously to create a better future."²⁷⁷ "The activities in this manual cover each of the three phases of the learning cycle; the use of action projects in the third phase of the cycle is discussed in special detail in the final chapter of this manual."²⁷⁸ Thus in order for this cycle to be realized in the activities elements of

²⁷³ Susan Fountain, *Education for Development: A Teacher's Resource for Global Learning* (Portsmouth: Heinemann, 1995), 16.

²⁷⁴ Ibid.

²⁷⁵ Ibid.

²⁷⁶ Ibid.

²⁷⁷ Ibid, 14.

²⁷⁸ Ibid, 17.

“exploring,” “responding,” and to a lesser degree, “taking action” should be visible in the activities of any given chapter. “Taking action” may be less visible due to the extensive information provided in the final chapter as to how teachers can effectively support student action.

The first chapter focuses on interdependence and contains five activities. The third activity in this section is titled “Who helps?” and is designed to help children see the interdependencies between people and groups of people with whom they are familiar.²⁷⁹ To begin, students are asked to brainstorm all the different roles that exist in the school. They are then asked to name all the ways in which persons help others. This portion of the activity could be described as an “exploring” phase, as students are given the opportunity to develop the concept of “helpers” from their own past experiences of being in the school. The next portion of the activity asks students to present role-plays for the class. Discussion questions are provided that allow the class to debrief and share their new knowledge and understanding. This second phase of the activity is what *Education for Development* calls the “responding” phase. The remainder of the activity is comprised of extensions to connect their learning to the community. A “follow-up” activity is suggested which directs students to interview those in various school roles to learn more about the interdependence that exists between the staff. Both the suggested mural and the interviews represent more “active” opportunities to apply this concept, however, they do not constitute examples of “taking action” as suggested in the introduction.

The remainder of the activities in the document follow a similar pattern. The responding phase always involves a class-wide or group discussion, which allows students to reflect on and

²⁷⁹Susan Fountain, *Education for Development: A Teacher's Resource for Global Learning* (Portsmouth: Heinemann, 1995), 34.

challenge their thinking. Some of the follow-up, or extension activities offer more opportunities for action. For example, the activity titled “Global new/Local news” suggests that

Students could visit the office of a local newspaper to interview editors about how decisions are made as to how much local news and how much international news will be covered. They may also want to suggest types of global issues they feel should be addressed in the newspaper.²⁸⁰

Here students are given the opportunity to have a voice and to make a suggestion in a world that is normally reserved for adults.

Although the number of suggestions for taking meaningful action in the activities is rare, the final chapter provides teachers with extensive information on how they might support their students in an action project across the age divisions.²⁸¹ One reason why the “taking action” phase appears to be under-represented in the activities, despite the fact that it is argued to be on an equal footing as the exploring and responding phases of the cycle in the introduction, can be found in the final chapter. The document explains the various ways in which adults and children can engage in action together, moving from very low to higher levels of student participation. Participation levels are pictured on an eight rung ladder: manipulation, decoration, tokenism, assigned but informed, consulted and informed, adult-initiated, decisions shared with children, child-initiated and directed, and child-initiated, decisions shared with adults. The highest rung of participation is argued to be the most effective as it offers students real opportunities to become involved in causes that they care about with adult facilitation.²⁸² Thus, this resource believes that students’ effective and meaningful action must emerge from their own sense of concern, their own interests, and/or their own talents. For this reason it seems logical that prescriptive

²⁸⁰ Susan Fountain, *Education for Development: A Teacher’s Resource for Global Learning* (Portsmouth: Heinemann, 1995), 17.

²⁸¹ Ibid.

²⁸² Ibid, 299.

opportunities for action would not be found in the activities, because such action projects would not be originating with students.

Although the authors suggest that students will be involved in exploring, responding, and acting during their participation in the activities, the last chapter presents a myriad of helpful suggestions for how student action can most effectively and authentically be supported by their teachers. Looking back to the statement of philosophy in the introduction that called for the use of participatory methods, this approach to involving students in activism seems to be fully consistent with that position. As discussed in the findings of *Reaching all by Creating Tribes Learning Communities*, participatory education is often understood to involve students in decision making related to their learning. How *Education for Development* interprets the “taking action” portion of their learning cycle is in line with that definition of participatory education, and adds to the pedagogical continuity of this resource. The Ministry-published guide to effective character development does suggest involving service and service learning, however, no comment is made on the importance of student decision-making in regards to the nature of the service undertaken.²⁸³

Discussion

After surveying the findings taken from the documentary base, it is clear that there are many common techniques employed in these three resources that are in many ways different. In terms of provenance, all of the documents have unique origins in terms of time and place. And yet, when it comes to stated positions of pedagogical approach all three show marked similarities. All three documents under examination promote the use of cooperative and participatory methodologies. The ways in which each resource operationalizes this support in

²⁸³ Marvin Berkowitz, “Understanding Effective Character Education,” in *The Literacy and Numeracy Secretariat Capacity Building Series: Expert Perspectives*, (Ontario: Ministry of Education, 2008), 7.

their activities and learning processes is distinctive and always relates directly to how that document frames the issue of character development education. This study has sought to identify the pedagogical approaches in Ontario's character development resource guides. It is clear that there is not one unified pedagogical approach that is common to all three documents. However, there is definitely a conglomeration of similar techniques and tools that are represented throughout the documentary base. Although only *VIP* was developed in Ontario, both *Tribes*, and *Education for Development* have been in use and enjoyed varying degrees of popularity throughout the province. It can only be stated as speculation, but perhaps the use and popularity that these two resources have enjoyed in Ontario comes from their use of pedagogical approaches that are similar to what was being promoted in provincial documents (as in *VIP*).

These commonalities in approach cannot be given one common label, as the similarities in implementation are not sufficient to warrant this. Having said this, the term "progressive education" very broadly identifies most of the components of their common pedagogical techniques. These components are a focus on cooperative and collaborative learning through the use of small-and large-group work/discussion, and participatory and democratic methods that focus the engagement of students in decision making and problem solving. The similarities described here are of philosophical positioning and teacher strategy, however, each document contains its own record of success in terms of consistency, and continuity varies within the document itself depending on which pedagogical technique being tracked. One similarity in consistency of implementation was found in the use of cooperative learning approaches, and these were most often realized through small-and large-group work or discussion. *Tribes* and *Education for Development* contained activities that focused on teaching both the skills and

content of cooperative group work in addition to simply directing teachers to employ those techniques.

In terms of participatory approaches, the extent of internal consistency seemed to depend on how the document defined that term. Much of the literature defines this term as involving student decision-making power at the macro level, or in the actual planning of policy, curriculum and structure. However, the predominant focus in the documentary base seemed to be on providing opportunities for students to “participate” in active learning. There were opportunities for student decision making in all three resources, though these occurrences were most often over issues that were internal to the program of study. For example, *VIP* offered students a chance to develop action plans to promote the values that they saw lacking in their school. Students working on this activity are making decisions on which values they feel ought to be better nurtured in the school community, and on how this may be best accomplished. Yet the topic of values and the shape of the activity does not originate with students but with the resource.

Student decision making in *Tribes* is characterized by the democratic structures the resources processes attempt to encourage. Although decisions on the agreements, the formation of student groups, and the activities are not left to students, the technique of classroom meetings and activities that involve decision making within “tribes” indicate a relatively high level of consistency of participatory methods throughout the document.

Education for Development focuses its implementation of participatory approaches in the final chapter of the resource and its discussion of students “taking action.” Presented in this chapter is information on how teachers can support student decision making on action projects that originate with students. The role of the teacher and other adults in this model of student

action is to facilitate decision making by bringing their experience to the discussion, while continuing to allow student concerns and desires to shape and guide the project. This manifestation of an intended participatory approach represents probably the most advanced in terms of the level of student decision making. However, because the opportunities for student decision making are described in the last chapter of *Education for Development* and are not a part of the standard activities how much “taking action” actually occurs in the classroom could be compromised.

Critical engagement was another aspect of pedagogy being tracked in this study. Participatory methods and democratic structures were revealed to be one of the ways in which the resources incorporated critical participation. As the manifestations of intended participatory or democratic pedagogies often involved giving student’s a voice for free expression in the classroom, this is one way in which students may be permitted to ask critical questions, or adopt sceptical view points. Beyond free expression, overall critical engagement was observed with limited consistency throughout the documentary base. In all three resources the use of the term “critical” is relatively scarce, thus critical thinking or engagement is not specifically singled out as an important aspect of their pedagogies. Critical engagement, again, is measured by its support for the five benchmarks introduced by Sears and Parsons: “[k]nowledge is not fixed, but always subject to re-examination and change, [t]here is no question which cannot, or should not, be asked, [a]wareness of, and empathy for, alternative world views is essential, [t]here is need of tolerance for ambiguity, and [t]here is need of a sceptical attitude towards text.”²⁸⁴ In all aspects of education, so much of implementation is left to the teacher alone to decide. This is also true for critical engagement. It is possible that when a document's philosophy and activities permit

²⁸⁴ Alan Sears and Jim Parsons, “Principles of an Ethic of Critical Thinking,” in *The Canadian Anthology of Social Studies: Issues and Strategies for Teachers*, ed. By Roland Case and Penney Clark, (Burnaby: Simon Fraser University, 1997), 173.

and provide opportunities for free expression, many of the benchmarks of critical engagement could be met. However, this study is looking only at the material contained in resources for character development and as such cannot make arguments about what is not stated in the text.

The *VIP* document includes a few activities that could promote critical thinking, however, examples that specifically prompt students into critical engagement are quite sparse. The *Tribes* document provides many opportunities for students to use their voice in class meetings and in response to “Reflection Questions” that often encourage critical assessment. As well, the agreements are stated in such a way that they have the potential to encourage tolerance for “other world views.” No specific evidence was found in the *Tribes* document that encouraged students to adopt a sceptical attitude towards the text. Finally, *Education for Development* offered the most substantial opportunities for promoting critical engagement amongst students. Like the other resource’s, this document provided opportunities for free expression through class-wide and group discussion. However, one of the chapters in the document focuses specifically “images and perceptions,” and the activities in that section encourage students to challenge their previously held world views, so that they might be sceptical of images and texts.²⁸⁵

Certainly, it is the level of critical engagement that is important and not the use of the term “critical” in philosophical positioning or teacher directives. And yet, because so much of implementation relies on individual teachers, explicit statements of support for a critical style of engagement in the introduction or in the activities could go a long way in encouraging teachers to take advantage of opportunities that promote attainment of the benchmarks described by Sears and Parsons.

²⁸⁵Susan Fountain, *Education for Development: A Teacher’s Resource for Global Learning* (Portsmouth: Heinemann, 1995), 91.

When determining the implications of the findings in light of the recent Character Development Initiative it is apparent that no dramatic shifts in popular character development pedagogies have occurred. Despite all three resources having originated before the onset of this Initiative, all could be used as a part of a school's plan of implementation without contradicting what is known about the Ministry's philosophical position on pedagogical approach. This study tracked the external continuity of the resources' pedagogies with the expectations of the Initiative alongside the internal study of consistency. The support for "peer interaction strategies" that involve cooperative learning, democratic structures, and class meetings given in Marvin Berkowitz's Ministry published paper are also visible across the documentary base. The importance of systemic and school-wide approaches to character development is encouraged in each resource under review. The Initiative's support for community involvement as evidenced by the community consultation on values was mirrored most prominently in *VIP*'s repeated calls for parental consultation. All three documents spoke against values indoctrination and actualized this in different ways, and this is consistent with the many statements in memorandums and press releases from Avis Glaze and Premier McGuinty against the forcing of values onto students. These are indicators of external continuity that appeared throughout the documentary base.

The Character Development Initiative goes to great lengths to remind educators to avoid any suggestion that the Initiative forces the government's values on students. To this end, the first step in any school board's implementation of this Initiative is to be a process of community consultation with the aim of consensus reached on which values should be nurtured. And yet, each of the character development resources under review has at their core a set of values that the pedagogical approaches and content are attempting to transfer. All of the resources in the documentary base originated from particular and distinct motivations and fears, that in turn

shaped the choices made about values, content, and pedagogical approach. This fact may help clarify why the term “critical” or even opportunities for critical engagement were less prevalent in some resources, and more in others. It is natural that a resource will have a vested interest in passing on their chosen values, so that the goals that lay behind that resource might be accomplished. For example, the *VIP* document’s foundational goals related to reducing youth crime. So for some resources, engaging students in a critical examination of the content being taught might appear to be contrary to their best interest of accomplishing those goals. *Education for Development*, however, seeks to create future global citizens that challenge nation-centric and competitive ideologies. Thus promoting critical thinking may be seen as more important. While choosing to effectively pass on values may be the rationale behind limiting critical engagement, this does not mean that a resource will actually be more effective in its goals in doing so. Berkowitz points out that “Students...are quite sensitive to hypocrisy, especially in adults with authority.”²⁸⁶ Thus, if a character development program is attempting to promote the value of respect but diverse and challenging opinions are not respected, students may become disillusioned with the process.

Transferring one’s own values and beliefs to students or young people may seem natural or desirable, and yet if that is all that ever occurred from one generation to the next very little progression in terms of the human experience would be visible. Science, art, morality, and knowledge, have only evolved historically when individuals were courageous enough to confront what their predecessors chose to pass on, to examine it critically, to select, to celebrate and cherish the good, and to challenge and reject or reform the bad. It is this model of respectful yet courageous confrontation that educators should attempt to instil in their students in relation to all

²⁸⁶Marvin Berkowitz, “Understanding Effective Character Education,” in *The Literacy and Numeracy Secretariat Capacity Building Series: Expert Perspectives*, (Ontario: Ministry of Education, 2008), 6.

subject matter, but especially in relation to those difficult areas that concern one's morality, one's values, one's sense of justice, and one's character.

Chapter Six: Conclusion

Programs and resources that seek to help young people develop into individuals of good character, who are simultaneously empowered and effective moral agents, and who possess the skills of effective citizenship, will likely always cite student-benefit as one of their goals.

However, it is likely to be a perennial challenge to these types of educational initiatives that it is the uncontrollable, moment to moment incidental factors of life (the feelings of individual teachers, student attitudes, etc.) that will impact the quality of that education to the greatest degree. In fact, that will likely be true of any educational initiative. This study, however, looked only at the evidence within resource guides that teachers are likely to turn to when implementing the character development in their classrooms.

This thesis has examined three resources for character development in use by some and available to all teachers in Ontario. They have been examined for the existence of one or many manifestations of pedagogical approach. The objective of this examination was to identify the pedagogies used and the components of those pedagogies, the internal consistency of pedagogies with stated philosophy, the level of critical engagement present, and the external consistency of pedagogies with the expectations of the Character Development Initiative. The first chapter stated the distinct nature of this problem in the form of research questions, and grounded them in the historical context of moral education and pedagogical development in Ontario.

A review of the literature revealed a dearth of academic work in Ontario on moral and character development pedagogy beginning in the early 1990's. This period of relative quiet saw a time of prolific publication and discussion in the United States with the re-emergence of character education's popularity. The literature review allowed me to place the issue of character development education in Ontario's historical context, and to justify the focus of this

investigation on resource documents available to teachers. It provided an exploration of the multiple definitions surrounding the various labels that exist in education for character development in the context of the recent Character Development Initiative in Ontario and the wider Canadian/US context.

The third chapter presented the concepts that were essential to the investigation of the research questions. First, the concept of a document's internal consistency of pedagogical approach was explained and its importance in gaining a clear understanding of a resource was underscored. Second, the concept of critical engagement was defined. As critical engagement is one aspect of a document's pedagogy, it too was subject to an analysis of internal consistency. Finally, the concepts of format, frame, and theme adopted from the work of David L. Altheide were adapted for use by this thesis.

The methodology was presented in the fourth chapter. Here I outlined the sample and method of data collection and presented the details of data analysis. This included my modified use of Altheide's concepts, the internal consistency of critical engagement and the external consistency of the emergent pedagogies with the expectations of the Character Development Initiative. This chapter also presented the provenance of each document so that the findings could be understood in the context of their origins.

Chapter five presented the findings of the documentary analysis and discussed those findings in light of the research questions. It was discovered that there was a great deal of similarity in the pedagogical components that made up the overall approach of each document. The resources also revealed varying degrees of success in engaging students critically. The *VIP* document presented several examples where students could be engaged in critical thinking based on the shape and nature of the activities. However, the extent to which students would

experience that critical engagement would depend on teachers to exploit these instances to their fullest. The *Tribes* document provided many opportunities for students to express themselves through classroom meetings and a support for democratic structures in education. Despite this, the aspect of critical engagement was not given a primary focus. The *Education for Development* document appears to have more of focus on critical engagement, and this is understandable in light of the content. Regardless, that goal is not stated explicitly in the introduction.

The suggestions for effective character education contained in Berkowitz's publication from the Literacy and Numeracy Secretariat do not explicitly focus on fostering students' critical engagement as an essential effective practice. That being said, many of the specific strategies suggested are in line with the idea of critical engagement. Cooperative strategies, democratic structures and constructivist principles, as well as service learning are all strategies that could be employed successfully alongside a high level of critical engagement.²⁸⁷ The Character Development Initiative has issued statements to the public that highlight the official stance against values indoctrination. Clive Beck has defined indoctrination as teaching objectionable content ("the teaching of untruths as if they were truths and uncertainties as if they were certainties") and teaching "in such a manner that students are incapable of reconsidering" the content being taught.²⁸⁸ In a character development program that contains high levels of critical engagement there should be no sacred "truths" or "certainties" that students are forbidden from challenging.

The efforts of the Character Development Initiative to date are not sufficient to guarantee that a high level of critical engagement will be realized in classrooms. The resources in the

²⁸⁷ Marvin Berkowitz, "Understanding Effective Character Education," in *The Literacy and Numeracy Secretariat Capacity Building Series: Expert Perspectives*, (Ontario: Ministry of Education, 2008).

²⁸⁸ Clive Beck, *Better Schools*, (New York: Falmer Press, 1990), 74.

documentary base all promote some level of critical involvement for students. All three documents provide opportunities for free student expression. *VIP* contains activities with the potential to promote critical thinking. *Tribes* has shaped their processes with democratic structures. *Education for Development* challenges students' perceptions and encourages tolerance for different worldviews. Yet in all cases, the degree to which these elements of critical engagement are realized and/or extended depends on the teacher and the classroom environment. For that reason, it is desirable that the call for critical engagement should be more explicitly made in the statements of philosophical positioning and the teacher directives. A focus on high levels of critical engagement in the expectations of the Character Development Initiative would likely encourage the creation of resources that echo this focus.

The very best kind of character development education we can offer students must involve a fusion of the nurturing of well-founded values or principles with the instruction, modelling, and support required so that students may critically engage what's being taught, their own values, and the values of the status-quo. Berkowitz's advocacy for peer-interaction strategies that involve moral dilemma discussion and classroom meetings, where students are given a voice in classroom management, and his suggestion that teachers ought to "be democratic," reveal elements of agreement with the concept of critical engagement. However, if a model of character development pedagogy that has a core component of critical engagement is to be attained across the province in real classrooms, this concept must be more visible and pervasive in the literature.

It was explicitly stated by Premier McGuinty that the formation of "good" citizens was a core purpose of schools, and was a primary motivation for the emergence of the Character Development Initiative. In order to develop the character required for good citizenship, a

character development program must possess a pedagogical approach that contains a high level of critical engagement. This interpretation of good citizenship goes beyond simple voting, or engaging in pro-social behaviour. Those aspects certainly contribute, however, the operational definition in use here involves citizenship that functions in a “critical and participatory mode,” which “is thoroughly informed about issues, persistent in questioning leaders, and actively constructing and implementing solutions to societal problems.”²⁸⁹

The future of character development pedagogy in Ontario is now being charted as the Ontario government enacts the goals of the Character Development Initiative. It is my belief that this future should be organized around a desire to share with students the values that have shaped and guided us in the past while modeling for them and training them in the skills to receive those values critically in order to develop their own value base and their own character.

Contributions

This study has applied the notion of overall pedagogical approach as a set of components to the field of character development education. This has the potential to aid researchers also interested in this area of education in their investigations of pedagogy. As well, the application of Sears and Parsons definition of an “ethic of critical thinking” to the critical engagement component of a pedagogical approach will be useful for similar studies who seek to understand more about the relationship between critical engagement and moral/character learning. This study has provided a preliminary survey of a small sample of character development resources so that the data collection and analysis could be in depth. The findings will aid in filling in the gap of understanding what takes place when teachers are engaged in the work of building future citizens of good character.

²⁸⁹ Alan Sears and Jim Parsons, “Principles of an Ethic of Critical Thinking,” in *The Canadian Anthology of Social Studies: Issues and Strategies for Teachers*, ed. By Roland Case and Penney Clark, (Burnaby: Simon Fraser University, 1997), 172.

Limitations

One substantial limitation of this study is that data on how the resources for character development are utilized by teachers or schools was not collected. When a teacher seeks to develop a program of character development education many factors will influence what will ultimately take place in the classroom. How that particular teacher feels about moral issues, their personal values, and how they view their role as teacher in relation to character development, will all impact their practice. These are elements that can only be observed in the classroom or identified through teacher interviews or questionnaires. Beyond personal feeling, however, teachers are also influenced by the resources they choose to access. This is true of every subject matter covered in the classroom. For a variety of reasons I believe that the investigation of this new phase in Ontario's history of moral and character education appropriately begins with the relevant texts accessible to teachers. As argued in the introduction, because no mandated program or approach was linked to the Ministry's Character Development Initiative many educators likely began this process by looking around them on their bookshelves, in school and faculty libraries, and on the internet, for resources to simply get them started. We can be sure that there is a step between a resource's directives and actual classroom activity, wherein teacher's translate those directives through their own personal lens. Experienced teachers may pick and choose from a variety of programs, while new teachers may choose to follow a program verbatim. Principals choosing a school wide course of study may simply provide a resource guide to teachers and delegate responsibility over implementation. In any case, the potential influence that resource documents may have is great. For this reason, what pedagogical approaches character development documents are suggesting to teachers is of primary importance. There are other rationales for the documentary analysis of character development

resources as a precursor to classroom observation. In order to understand the relationship between pedagogical techniques employed in the classroom and those suggested in resources guides, an in depth understanding of what approaches resources advocate is required. Data on what pedagogical approaches are advocated in popular resources, collected by this thesis and perhaps by future studies of a similar nature, will act as a foundation for further empirical research.

The sample under analysis for this thesis was necessarily small in order to allow for a careful and in-depth analysis of each document to take place. An extension study that explores the pedagogical approaches of and the levels of critical engagement in additional resources would add to these findings. As well, a field study involving the use of character development in the classroom could assess the relationship between the pedagogical approaches of resources and how teachers interpret them. Such a study could deal with the host of other factors that influence the level of critical engagement in the classroom. In doing so, the ability of resources to encourage and promote that type of pedagogical approach may be improved and support for teachers who seek to create meaningful opportunities for moral learning and character growth would increase.

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Appendix A: List of Tribes Activities

1. All In the Family, p. 209
2. Animal Triads, p. 211
3. Barnyard Babble, p. 215
4. Brainstorming, p. 218
5. Bumper Stickers, p. 220
6. Cooperation Squares, p. 231
7. Five E's, p. 244
8. Graphing Who We Are, p. 258
9. Kitchen Kapers, p. 270
10. My Name in Print, p. 285
11. Our Treasury, p. 296
12. Perception and Transformation, p. 312
13. Self-Esteem Cards, p. 328
14. Space Pioneers, p. 339
15. That's Me—That's Us!, p. 351
16. Urgent!, p. 390
17. What's Your Bag?, p. 375

Appendix B: Data Analysis Protocol

	Ex. Values, Influences and Peers
1. Format	-supplementary resource guide aimed at grade 6 students -provides 11 units of study -
2. Frame	-issue is framed as a criminal justice issue
3. Common Themes	-Canadian laws are not arbitrary, are representative of common, shared values among Canadians -values held underlie behaviours and decisions
4. Visible Character Development Pedagogies	-“Much more is involved in contributing to children’s moral growth and values development than simply telling them about important societal values such as compassion and respect. Children are neither empty vessels to be filled with knowledge or computers to be programmed. Rather, children actively develop their personal values and capabilities as they interact with others and with their environment.” -“They (students) also require a strong sense of self-worth and a coherent set of values, both of which are essential to the well-being of individuals and of society.”
5. Presentation of Character Development Pedagogy (implicit, explicit, mixed...)	-the above citations were explicitly stated in the introduction for teachers

Appendix C: Sample Handout, “Information Sheet 1: Types of Values”

Substitution Effect & Types of Values

[illegible]

Processing of Individual Values

The following are some of the potential and possible negative impacts of the proposed project:

1. *What is the importance of the following factors in the development of a business plan?*
 2. *What is the importance of the following factors in the development of a business plan?*
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Finally, the authors note that the results of the study suggest that the use of a single, standardized measure of social support may not be sufficient to capture the complexity of social support in the workplace. Future research should explore the use of multiple measures of social support to better understand its role in workplace health and well-being.

1. **Identify the family and the individual family members.**

1. What is the purpose of the study?
 2. What are the research questions or hypotheses?
 3. What is the study design?
 4. What are the variables?
 5. What are the data sources?
 6. What are the data collection methods?
 7. What are the data analysis methods?
 8. What are the results?
 9. What are the conclusions?
 10. What are the limitations?
 11. What are the implications?
 12. What are the future research directions?
 13. What are the ethical considerations?
 14. What are the funding sources?
 15. What are the acknowledgments?
 16. What are the references?
 17. What are the appendices?
 18. What are the footnotes?
 19. What are the tables?
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 31. What are the experiments?
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 37. What are the analyses?
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- [illegible]

SEPTEMBER 1999

To understand the kind of mathematics that is involved, we need to look at the kind of mathematics which we need to do to make a map of a certain value surface.

- [illegible]