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# Century III Foundation

330 Oak Brook Road/Oak Brook/Illinois/60521/(312)654-3000

November 7, 1983

Dr. Morton Blackwell  
Special Assistant to the President  
191 Old Executive Office Building  
Washington, D.C. 20500

Dear Mort:

Thank you for scheduling time to consider how persons of good will can unite to influence public policy, compatible with a common-sense moral standard.

Activating this important, difficult challenge requires the understanding and encouragement of thoughtful leaders. We were very pleased by the alert acceptance of this proposal by each of those we met last week in Washington. We will proceed to contact key leaders from a broad spectrum of national organizations.

Enclosed is additional information for your review. When you have had opportunity to review it, we will be happy to answer any questions you might have.

You can help us by taking these specific actions:

1. Write a letter of endorsement to Robert D. Thorne, President, Century III Foundation, at the above address.
2. Inform your staff and the state and local members of your organization what is in process. Encourage them to provide input to influence the resulting consensus with the quality of public policy you desire.
3. When there is a workshop in your area, send your representative or, better yet, attend yourself, to become aware of how consensus on a common-sense moral standard develops.
4. When the data becomes available, use it as you see fit to achieve your stated objectives more effectively.

Those who are qualified to be state coordinators and cooperating institutions of higher learning as well as local Community Valuing Analysts will more likely give serious consideration to involvement when they realize responsible leaders recognize the potential merit of the program.

Dr. Morton Blackwell  
November 7, 1983  
Page 2

We will appreciate your suggestions to improve the program. Also please recommend any materials you think should be included in each Valuing Analyst's initial package.

History will record how effectively persons of good will cooperate to activate this program to (1) help citizens at the grass roots level to become more aware of operating principles, and, (2) to collect and publish resulting empirical evidence confirming the consensus which exists on a common-sense moral standard -- after considering the logical alternatives.

Richard, the overwhelming evidence confirms that people self-identified by almost every label agree with President Reagan's basic moral value perspective.

Sincerely,



Arthur I. Melvin

AIM:cb  
encl.

# Century III Foundation

330 Oak Brook Road/Oak Brook/Illinois/60521/(312)654-3000

## BACKGROUND OF CENTURY III FOUNDATION

Century III is an education and research foundation serving leaders in education, industry, and communities who are concerned about the values involved in human action among their own members and in the nation. The Foundation's premise is that responsible freedom can be encouraged through awareness and understanding of a common sense standard for moral valuing.

Under the National Moral Valuing Research Study, Century III has gathered statistical data from over 9,000 subjects representing a broad cross-section of society from coast to coast. The data provides evidence of 80 - 90% agreement on the existence of a dependable standard for moral valuing and identification of its key structural elements. The testing instruments and process have been subjected to critical review and validation in graduate study at Northwestern University.

The focal point of both research and educational activity is the Valuing Analysis workshop. The workshop provides opportunity for personal discovery of the process and principles of sound valuing. Concurrently, data produced reveals the limited awareness level on a common sense moral standard which exists before the workshop compared to the high degree of consensus achieved after reflection and interaction.

The Community Consensus program is designed to involve citizens in a continuing conversation about the beliefs and values they hold in common. Included is a newspaper project with surveys and syndicated columns -- "Something To Think About." Regularly scheduled workshops provide for logical reflection and opportunities for community interaction.

Specially designed surveys find solutions to difficult problems, such as drug abuse and vandalism, by integrating the dynamics of freedom of choice with responsibility to the community's valuing standard.

Century III is a charitable foundation organized under provision of IRS code 501(c)3 receiving support from individuals, organizations, corporations and foundations in the form of tax-deductible contributions and in payment for services rendered. It operates under the direction of a Board of Governors and is served by an Advisory Council representing a broad cross-section of society.

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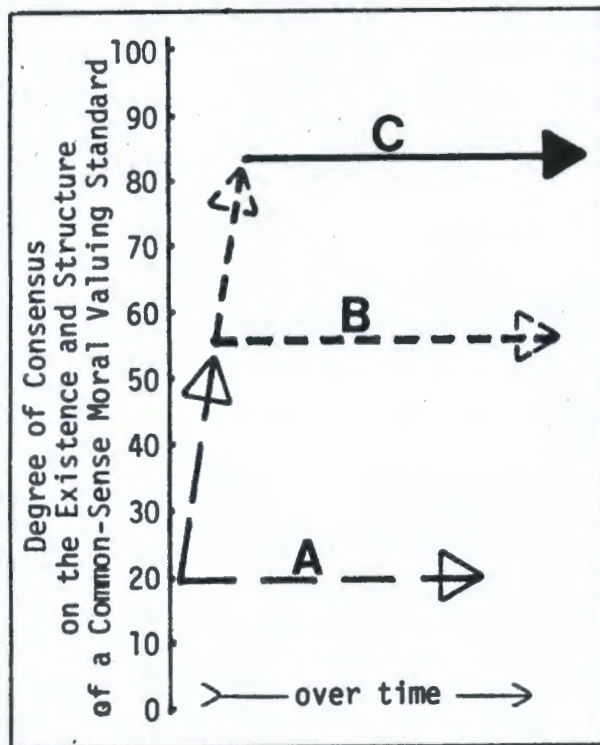
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SCIENTIFIC EVIDENCE REVEALS AGREEMENT  
ON A COMMON-SENSE MORAL VALUING STANDARD

Sharing the discovery of potential agreement on a common-sense standard for moral judgment and action can significantly affect public policy, solve problems, and improve the quality of life.



**A** An initial free-choice response survey of the "most desirable moral value" suggests a low level of agreement (20%) among citizens on a common moral standard. This apparent lack of consensus seems to be confirmed by the obvious stream of diverse individual judgments and actions over time. Lack of understanding the difference between a generic moral norm and the infinite diversity of secondary value choices compatible with that standard is a major cause of problems. Some of those who take advantage of this lack of insight are adherents of value relativism, leaders who retain power by encouraging destructive conflict, and promoters of the abnormal and bizarre in order to make news.

**B** Present measurement indicates slightly more than 50% average surface agreement on the degree of consistency in belief that a common moral standard exists among

citizens, self-identified by almost any label. But, subsequent measurement of the degree of perception of the essential parts of that standard is usually less than the belief that a common standard does exist.

**C** Given the opportunity to consider the logical consequences of adequate alternatives through reflection and interaction with others, 80-90% of all citizens discover they concur with the consensus on both the existence and essential elements of a common moral standard. Semantic confusion accounts for a major portion of the prior apparent low degree of agreement (A and B). Posttest measurement over time reveals persisting retention of the increased awareness of the self-discovered generic moral norm. Agreement on this common-sense standard provides a dependable base for public policy. Increased freedom of moral value choices by all and a significant decrease in problems are the logical results.

### WHICH PROBLEMS CONCERN YOU?

Inflation	Vandalism	Price & Wage Controls	Dishonesty
Crime	Abortion	Population Explosion	Obscenity
Drug Abuse	Sex Abuse	Lack of Religion	Rape
War	Starvation	Secular Humanism	Prostitution
Strikes	Communism	Moral Majority	Godlessness
High Taxes	Racism	Environmental Pollution	Capitalism
Unemployment	Broken Homes	Media Manipulation	Gun Control
Pornography	Divorce	Too Much Government	Welfare
Child Abuse	Inequality	Poverty	Prejudice
Theft	Affluence	Too Much Profit	Authoritarianism

Effective solution to any of these and all other real or imagined problems is directly related to discovery and consistent implementation in behavior of a dependable moral valuing standard for making decisions and in taking action.

Because we are living in one world, each human being is affected by how well he understands and obeys common physical laws. Regardless of culture, few will disagree with this provable principle.

Likewise, each human being of any age, sex, race, nation, religion is affected by how well he and others understand and obey the common moral valuing standard in all relationships, including those with each other person and with the world in general, whether or not people are conscious of that fact.

There has been much confusion about whether or not a common moral standard exists and what it looks like. Many people believe all values are relative, that there is no dependable standard for guiding judgments and action. However, over the past 15 years Century III Foundation's research has revealed replicable scientific evidence that 80-90% of people, self-identified by almost every possible label, upon reflection and interaction on the logical consequences of adequate alternatives, agree that a common moral standard does exist.

If further data continues to confirm and reinforce these findings, much present confusion and conflict can be resolved. Public policy and civil laws can be evaluated more clearly, the quality of education can be assessed more objectively, media will be influenced more positively and international relations can be measurably improved.

What deserves greater priority consideration than early investigation and dissemination of information about a common moral valuing standard?

Those who presently have a clear grasp on common elements of a moral standard will encourage early investigation, confident that findings will confirm their present knowledge.

CENTURY III FOUNDATION  
330 Oak Brook Road  
Oak Brook, IL 60521



**DISCOVERING CONSENSUS  
ON A MORAL VALUING STANDARD:  
A DESCRIPTIVE AND EXPERIMENTAL STUDY  
OF CENTURY III'S VALUING  
ANALYSIS PROCESS**

**Arthur Ivan Melvin, Ph.D.  
Northwestern University, 1979**

**Reprinted from  
DISSERTATION ABSTRACTS INTERNATIONAL**

**Volume 40, Number 6, 1979**

DISCOVERING CONSENSUS ON A MORAL VALUING STANDARD: A Descriptive and Experimental Study of Century III's Valuing Analysis Process Order No. 7927406

MELVIN, Arthur Ivan, Ph.D. Northwestern University, 1979. 485pp.

Responsible leaders are concerned with problems resulting from value confusion. Most of these problems could be resolved if the members of a community discovered consensus on a moral valuing standard.

The purpose of the study was threefold: (1) To assess the degree to which there exists latent consensus or near agreement on any essential structural parts of a moral valuing standard. (2) To describe and measure the impact of the Valuing Analysis process in awakening such consensus. (3) To determine whether any increased awareness of this common norm, once personally discovered by reflective and interactive experience, is subsequently maintained.

By normative moral valuing standard is meant the structure of essential parts established by the most legitimate authority as the dependable minimum measure of satisfactory judgment and action for voluntary acceptance and compliance by each human being.

A historical perspective on moral valuing is provided, beginning prior to the early Greek philosophers. Recent emphasis includes an overview of values clarification, cognitive moral development, social engineering, and character education. Stated clearly is the personal perspective of the author, including his presuppositions concerning the physical and metaphysical aspects of meaning, the nature and consequences of valuing, and the need for and use of empirical measurement and clear definitions in resolving confusion and discovering consensus on a moral norm.

A complete description of the 12-year history of the Valuing Analysis process is provided with the development of each step, the instruments, and the measurement index. The process is carried out through a specially designed workshop which helps to clarify meaning of terminology, challenges participants to decide which essential valuing principles they accept, and provides a logical approach to the discovery and use of a universal moral standard without identification with any specific religious, political, or cultural bias. This non-threatening, reflective, and interactive process involves neither absolutistic authoritarian nor relativist emphasis.

Involved in the study were 102 experimental and control subjects from three different school communities. The results validated the growing bank of data from 200 prior Valuing Analysis workshops involving 5,000 subjects over a period of eleven years. The data reveals evidence of a latent morality paradigm potentially available for use by and commonly resident within each person. The structural parts of the paradigm are described as developed in the workshop. To better communicate the ideas, 120 graphics are utilized.



The process permits the individual to look into his mind from a number of perspectives and record in his private log the valuing indicators he discovers there. As he proceeds, he may privately observe a high degree of consistency among his own indicators, each reinforcing the others. On the other hand, he may discover the kinds of inconsistency or undesirability in valuing which, once perceived, cannot be maintained with personal integrity. Through such an experience, he may decide to make some positive valuing changes more compatible with reality in order to gain a greater sense of fulfillment. Repeated post tests revealed persistence of increased awareness of the morality paradigm achieved in the workshop.

The study validated a replicable process for use in the National Moral Valuing Research Project in which school/communities from each state are selected as sites for additional Valuing Analysis workshops. Plans include recruitment and training of local coordinators to handle all activity for each community. Data from each site is added to the central data bank and becomes available for everyone's use. Community awareness of the rationale for each of the essential structural parts of the paradigm provides a key for improved relationships at every level and a dependable bench mark for quality education.

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**VALUING ANALYSIS WORKSHOP** In a well-developed workshop setting, the process of making decisions and solving problems is examined. The basic elements of valuing are brought into focus through exploring, comparing and assessing. You will consider different perspectives on problems, goals, relationships and meaning. As the process of valuing is understood, you develop a personally-desirable model for effective decision making and creative problem solving.

**PARTICIPANTS** Representatives are invited from a broad cross section of the community: from education, business, government, church, civic organizations and the family. The structured format of the workshop permits maximum input by everyone without peer pressure. The *Syllabus* offers a wide range of alternatives for consideration. A self-chosen code ensures complete privacy on all survey responses from which the degree of consensus is recorded.

**CENTURY III FOUNDATION** In our Third Century as a nation, the quality of life we share will depend on the decisions we make, both individually and together. Century III's purpose is to seek guidelines for making desirable choices with confidence. The premise, which has been scientifically validated, is that latent consensus on a common valuing standard exists in our society. When people in a community identify the ideas they agree are essential, they can better fulfill their responsibility of taking moral action to solve problems and influence public policy.

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For more information contact:  
The Daily Journal Maureen C. Pratscher  
News Editor and Project Coordinator  
Century III Foundation Dr. Arthur I.  
Melvin, Executive Director and Project  
Coordinator

# COMMUNITY CONSENSUS

A project to raise community  
consciousness on its standard  
for moral valuing.

Sponsored by  
**THE DAILY JOURNAL**

Assisted by  
**CENTURY III FOUNDATION**





WE INVITE YOU TO BE INVOLVED IN A COMMUNITY CONVERSATION TO FIND THE DEGREE OF

# COMMUNITY CONSENSUS

How much do we agree on a common sense standard for acceptable behavior?

Make your ideas count.

**VOTE** Surveys record response for finding degree of consensus. Ballots will be gathered at the beginning and end of the project. Results will show the development of consensus through reflective thinking and community interaction as well as the final degree of community consensus.

**WRITE** your ideas on moral valuing and a standard for acceptable behavior to the editor.

**READ** the articles and columns in The Daily Journal.

**TALK** with your family, neighbors, and associates about these important ideas.

**REGISTER** for the Valuing Analysis workshop at the McCormick Room, Wheaton Public Library, 225 North Cross Street, Wheaton, Illinois:

Wednesday, February 16 - 5:00 p.m. to 9:00 p.m.  
Friday, February 18 - 9:00 a.m. to 9:00 p.m.  
Saturday, February 19 - 9:00 a.m. to 5:00 p.m.

In order to assure fairness to each other and the groups represented, participants are requested to be present for the full 24-hour session to ensure continuity and adequate consideration for this important subject.

JOIN THE COMMUNITY CONVERSATION

cut here

## REGISTRATION

Community Consensus Project Workshop  
February 16-19, 1983  
WHEATON PUBLIC LIBRARY  
225 NORTH CROSS STREET  
WHEATON, ILLINOIS

Name \_\_\_\_\_

Street \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Telephone \_\_\_\_\_

Organization/Occupation \_\_\_\_\_

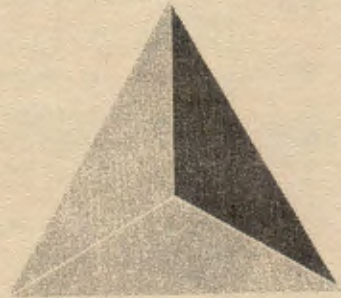
A process to examine the structure and standard for moral valuing, one's choice of what he ought to think and say and do.

The \$25.00 registration fee includes materials and refreshments. Time will be allowed for meals at the participant's own expense.

Enclosed is my registration and check made payable to Century III Foundation and sent to The Daily Journal, Community Consensus Project, 362 S. Schmale Road, Wheaton 60187. I am unable to attend but please send Recap Report of the Community Consensus Project.



KEY TO GAINING CONFIDENCE AND COMPETENCE



VALUING ANALYSIS  
**VALUING ANALYSIS**  
**VALUING ANALYSIS**  
**VALUING ANALYSIS**  
**AN EXERCISE IN THINKING**

Increase ability to make decisions  
and solve problems

Discover dependable guidelines  
to resolve moral dilemmas

A PROGRAM FOR AMERICA'S THIRD CENTURY  
CENTURY III FOUNDATION

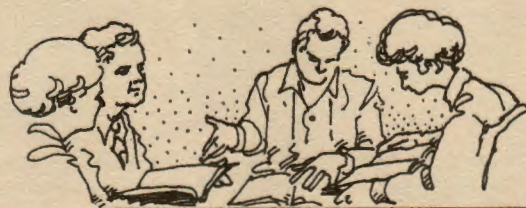
## Valuing Analysis Workshop

In a well-developed workshop setting, the process of making decisions and solving problems is examined. The basic elements of **valuing** are brought into focus through exploring, comparing and assessing. You will consider different perspectives on problems, goals, relationships and meaning. As the process of **valuing** is understood, you develop a personally-desirable model for effective decision making and creative problem solving.



### Benefits

- \* Identify what you value most with good reasons why.
- \* Achieve personal growth in thinking things through.
- \* Develop competence in making responsible choices.
- \* Increase motivation for positive action.
- \* Improve communications in life's relationships.
- \* Learn how to use available resources profitably.
- \* Provide basis for working together effectively.



### Participants

Representatives are invited from a broad cross section of the community: from education, business, government, church, civic organizations and the family. The structured format of the workshop permits maximum input by everyone without peer pressure. The **Syllabus** offers a wide range of alternatives for consideration. A self-chosen code ensures complete privacy on all survey responses.



## Workshop Agenda

### INTRODUCTION

- Introduction** ... to Axiology, the study and purpose of valuing, with particular emphasis on the Valuing Analysis process.
- Pretest** ... measures initial degree of personal awareness and level of group agreement on elements of valuing activity.
- Desirable Values** ... demonstrates the typical diversity of ideas about values.

### INVESTIGATION

- Problem Priority** ... identifies key problem areas often caused by improper valuing and effectively solved by correct valuing.
- Goal Identity** ... explores the identity goals you seek based on your value awareness.
- Life Philosophy** ... examines the assumptions about life that affect your valuing judgment and action.
- Relationships and Responsibilities** ... indicates value outlook based on your personal responses in relationships with others.
- Human Rights** ... investigates any equal rights which are inherent in human relationships and therefore require specific valuing boundaries.
- Universal Specifications** ... accounts for the impact of your ultimate ideals in your valuing.

### INTEGRATION

- Valuing Structure** ... inspects each prior process step to identify what you now consider essential elements in valuing.
- Paradigm** ... proposes a model which reflects the useful guidelines developed for decision making and problem solving.
- Posttest** ... measures the increase in perception of essential elements involved in valuing.

### APPLICATION

- Application** ... demonstrates creative problem solving by employing principles verified in the preceding investigation and integration.
- Summary** ... offers suggestions how to effectively apply ideas developed in this exercise in thinking.

### Recap Session

Workshop participants are invited to attend a Recap Session one month after their own workshop. At this evening meeting, take-home Consensus Surveys will be compared and discussed, a report of the workshop data will be distributed and explained, and consultation on application of Valuing Analysis to current situations will be available. A report and tape can be requested by those unable to attend the Recap Session.

### Registration Information

RESERVE your chair in a workshop by calling 312/654-3000 or by returning the registration form.

A SPECIAL FEE of \$125 covers all workshop materials, including the Syllabus, refreshment breaks, scheduled meals and a subsequent Recap Session. An additional 20% discount is available for any group of 2 or more participants. Scholarships may be requested. To ensure broad participation, 50% of the normal workshop costs of \$250 per person have been underwritten by tax-deductible contributions to Century III Foundation.

LODGING and meals not included in the workshop schedule are available at nearby hotels and restaurants. Information available upon request.

TAX DEDUCTION is allowed by IRS to cover expenses for continuing education undertaken to maintain and improve professional skills. This includes tuition, travel, meals and lodging.

SCHEDULE of workshops at Century III's Oak Brook headquarters:

#### DATES

November 6, 7 & 8, 1981  
January 29, 30 & 31, 1982  
April 23, 24 & 25, 1982  
July 23, 24 & 25, 1982  
November 5, 6 & 7, 1982

#### TIME

Friday 7 PM - 10 PM  
Saturday 8 PM - 10 PM\*  
Sunday 11 AM - 8 PM\*

\*lunch and supper included

ADDITIONAL workshops can be scheduled at Century III's headquarters or at your location upon request. Consulting and speaking by Century III personnel also available.



## Registration

CONFIRMATION of reservation will be made upon receipt of your registration with check payable to Century III Foundation.

\_\_\_\_\_  
Name

\_\_\_\_\_  
Title

\_\_\_\_\_  
Organization

\_\_\_\_\_  
Address

\_\_\_\_\_  
City/State/Zip

\_\_\_\_\_  
Telephone

\_\_\_\_\_  
Date of participation (see enclosed schedule)

☐ \$125 Special workshop fee enclosed

☐ Scholarship requested: partial ☐ or full ☐

☐ Group fee enclosed @20% discount

\_\_\_\_\_ x \$125 = \$\_\_\_\_\_ less 20% = \$\_\_\_\_\_  
NO. OF PERSONS

Please complete a separate registration form for each participant.

\_\_\_\_\_  
BECAUSE OF THE POSITIVE RESPONSE TO THESE WORKSHOPS  
WE FEEL CONFIDENT OFFERING YOU A FULL REFUND IF NOT SATISFIED.  
\_\_\_\_\_

## Request more information

### How Valuing Analysis can—

- Produce special benefits in your organization.
- Resolve a special problem in your community, such as drug abuse.
- Improve your family relationships.

Send to  
**CENTURY III FOUNDATION**  
330 Oak Brook Road  
Oak Brook, IL 60521

### Century III Foundation

In our Third Century as a nation, the quality of life we share will depend on the decisions we make, both individually and together. Century III's purpose is to seek guidelines for making desirable choices with confidence. The premise, which has been scientifically validated, is that latent consensus on a common valuing standard exists in our society. When people in a community identify the ideas they agree are essential, they can better fulfill their responsibility of taking moral action to solve problems and influence public policy.

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## VALUING ANALYSIS

### Raising Community Consciousness of Their Common Moral Standard

For the past fifteen years, Century III has been conducting research on community valuing standards. The process we developed is called Valuing Analysis. Over 9,000 subjects nationwide have been involved in the workshops and represent a broad cross-section of our nation. The process and measuring instruments were the subject of a doctoral dissertation at Northwestern University in 1979.

Through a three-day workshop, the community valuing standard is identified through response from a cross-section of citizens on what they consider basic and common to all. The response, gathered both initially and after a session of deliberate thought and discussion has consistently resulted in 80-90% agreement on the common elements of a moral valuing standard. This consensus persists both within a community and between communities regardless of the labels that participants give themselves. And the elements of the valuing standard they identify reaffirm the values of responsible people in a free society.

Statistical results of response of the community in recurring workshops builds a body of evidence on the existence and identification of the values they hold in common.

The Valuing Analysis process and materials can be used in education with people in any relationship: school, business, family, government.

To further raise community consciousness on shared values, our marketing plans include special projects for involvement by the newspaper, the radio and television.

In addition, because the subject of values and the process of valuing are so critical to all organizations and communities, we are suggesting a new professional be created -- a Valuing Analyst. Such a person could be a retired business person, a youth, an educator, or a community leader, who would work in the local community with schools, businesses, churches, organizations and government. He would coordinate local workshops, collect the data in a local computer bank, and conduct surveys for local, state, or national requests. He would also be available as a consultant, applying the principles of the common valuing standard to problems, such as drug abuse and vandalism.



### THE PROGRAM FOR LOCAL COMMUNITIES

Because of the need for all citizens to be aware of the responsibilities involved in their freedom to choose, Century III will help communities establish their own Community Consensus program under the direction of a local Board of Governors and a Coordinator of their choice.

This new professional -- a Valuing Analyst -- will coordinate workshops, collect data affirming the degree of consensus on a common standard and publicize findings in the local media. In addition, this consultant will be available to help local organizations achieve their stated objectives by more effective application of the principles of the community's common valuing standard.

Century III will provide training and assistance for the local Valuing Analyst as needed and supply materials for workshops and surveys.

If the local community desires to be involved in the national program, they can share their data with the national data bank and receive continuing information from other participating communities.

Resource bulletins, books, and media programs will be available from Century III for use by the local community. In turn any creative programs, educational activities or materials produced by the local community can be shared through Century III's national network channels.

For more information contact:

Century III Foundation  
330 Oak Brook Road  
Oak Brook, Illinois 60521

312/654-3000

Arthur I. Melvin, Ph.D.  
Executive Director

# THE EDITOR'S PAGE

March 1981 • Volume 62 • Number 7

ROBERT W. COLE, Jr., Editor

## Toward a Moral Consensus

For reasons I haven't yet fully grasped, U.S. society seems to have been sundered from moral certainties. We seem to have precious little to lean on these days. As Harold Shane wrote in the January *Kappan*, "In no past era that I know of has a . . . culture been able successfully to maintain its moral character through education without the sustaining force of widespread individual belief in something greater than oneself, i.e., without some form of decent, widely accepted values or religious belief."

We have not for years been a culture that places much credence in forces larger than those we can control. Not only is there doubt about what credo to pass along to our youngsters; there is confusion, too, about *who* is to hand down whatever set of values we are willing to say we stand for. The result is a moral vacuum. The effects are becoming uncomfortably clear.

Parents are willing to entrust a large part of the moral upbringing of their children to that institution which looks after them for much of the day — the schools. And the schools, caught amid conflicting views as to their proper role in this upbringing, seek neutral ground so that they can educate without bias. Thus values clarification and related phenomena.

But such exercises provide no moral leadership. In a society that has few certainties, they are simply an affirmation that each person's creed is as valid as any other's — and that is not true. The last two decades have enticed Americans toward the permissive sink of value-neutrality. The "do your own thing" ethic (a morally repugnant one in a society that must maintain high standards to survive) has gained sway. And because — George Counts's Depression-era hopes notwithstanding — the schools mostly mirror society, they have gone along passively.

Now it is time for action. The lead articles in this *Kappan* point the way. In the first article Arthur Melvin and M. Donald Thomas describe a thoroughly tested process whose aim is to allow a community to discover its own moral valuing standards. As the authors say, "Ethics education need defer to no special interest groups. Basic moral concepts are universal."

Bold? It certainly is — but this is a time for just such boldness. Messrs. Melvin and Thomas buttress their statements with statistics gathered nationwide over the past 14 years. The second article, the report of Phi Delta Kappa's Commission on the Teaching of Morals, Values, and Ethics, provides yet another means of identifying the core values upon which a program of moral education can be built. The next necessary step is to proceed with the building of a program of moral education based on those core values.

No such core values exist, you say? They must, else we cannot hope to continue as a society. And our youth are quick to perceive the difference between sham and substance, between mere social convention and a true moral standard. (Larry Nucci's article on page 489 of this issue treats this topic carefully.) Conventions not grounded in moral certainties are insufficient fare for the children who pass through the classrooms of our schools. Clarification alone is not enough.

There *are* legal — and moral — certainties. We must consent to be governed by them; we are entrusted with transmitting them to our children. Without those certainties as a foundation, our system of education is hollow at the core, a castle built on sand. Without those certainties, our motions are random and essentially meaningless. And the children in our charge know it. — RWC

A KAPPAN SPECIAL SECTION ON

## MORAL EDUCATION

The *Phi Delta Kappan* publishes articles concerned with educational research, service, and leadership; issues, trends, and policy are emphasized. Views expressed do not necessarily agree with positions taken by Phi Delta Kappa, the professional fraternity in education.



# Community Consensus Is Available On a Moral Valuing Standard

by M. Donald Thomas and Arthur I. Melvin

*Without consensus on a standard of desirable behavior, there can be no effective moral education, say the authors. They outline an approach that allows a community to find its own moral norm. It is possible — and exceedingly necessary.*

Community consensus is imperative in a democratic society. Without responsible, informed consensus, public policy falls into tyranny or anarchy. Without consensus, free people cannot live together peaceably. Without agreement on the common standards of desirable behavior, there can be no common law. Democratic action must derive from commonly held values or cease to exist.

Yet in any social group (including the school community), discussion of moral issues often snags on conflicting opinions — some resulting from semantic misunderstandings, others stemming from uninformed preconceptions. The qualities of reasonableness and tolerance, essential to the achievement of consensus, become strained when educators, parents, and other community members concentrate only on their differences. Conversely, the development of consensus about moral behavior is only possible if community members openly consider the consequences of possible alternatives. To do this *requires* tolerance and reasonableness — even among those who think they are at odds. To successfully resolve conflict and find consensus, each person must examine the reasoning of others and carefully consider the meaning of the words others use to convey their ideas.

For the past 15 years Century III, a nonpolitical, nonsectarian research and educational foundation in Oak Brook, Illinois, has been facilitating this kind of thoughtful approach to moral consensus in communities across the U.S. The Century III workshop process encourages participants to discover common ground on moral principles through logical thinking and discussion with others of mutually acceptable and desirable values. Century III data suggest, in fact, that there is a latent moral standard inherent within each person.

It was no accident that brought Century III to Salt Lake City to conduct a valuing analysis workshop in October 1979. Six months earlier the Salt Lake City ethics education program had been described in the *Kappan*.<sup>1</sup> The program, centering on 12 ethical principles derived from national documents, drew criticism from a few readers, who claimed that not one of the 12 principles is “universally acceptable.” Meanwhile, Century III had announced in 1977 its interest in carrying out a national moral valuing research project. The goal of that project was (and still is) to conduct valuing analysis workshops in every state, in order to determine the degree of national consensus on a moral standard. Salt Lake City educators cared little about national consensus; they wished only to discover whether community sentiment justified the content of the local ethics education program. Century III offered a well-tested structure for seeking out and describing community agreement on moral matters. And so the workshop was arranged.

A representative sample of Salt Lake City residents took part; the 40 participants included high school teachers and students, school administrators, school board members, Parent/Teacher Association members, representatives from the State Board of Education and Utah colleges, local business and government leaders, and many others. Twenty-three participants attended the entire three-day workshop; the remaining 17 attended the first and final hours, providing pre- and posttest control data.

The participants began by choosing a description of themselves from nine categories (e.g., age, sex, religion) on a “profile” ballot. They also listed what they considered their “most desirable value.” Throughout the three-day process, all ballots were marked with a personally selected code that preserved privacy while permitting the ballot choices of each individual to be compared across time.

Two instruments measured both the initial and final degrees of agreement on a moral valuing standard. One, the Moral Valuing Attitude Survey (MVA), uses nine overlapping items and a Likert scale to measure the consistency of a person’s

belief in the existence of some unchanging, desirable moral valuing standard. The second, the Cognitive Spot Check Survey (CSC), is a multiple-choice exercise that indicates the potential degree of agreement on essential parts of a desirable standard. After completing these two instruments, the control group was dismissed until the final hour of the workshop.

The remaining 23 participants now began the valuing analysis process; 30 surveys requiring responses to value-laden questions, words, and phrases were administered throughout the three-day period. These were divided into eight different sections, each representing a different perspective from which participants chose their personal valuing indicators. The perspectives were: desirable valuing, problem priority, goal identity, life philosophy, relationships and responsibilities, inherent rights, universal specifications, and valuing structure. The surveys included alternatives representing as many philosophic stances as possible. They were also open-ended, allowing for additional input from participants.

Could workshop participants set themselves above cultural limitations and personal bias, seeking the boundaries for desirable judgment and behavior for *any* person at *any* time? This was their difficult assignment. As they looked for principles, the participants were encouraged to retain their objectivity and their personal integrity. It soon became apparent to them that despite constant and pervasive outside influence — from such sources as the family, friends, government, the church, the school, the mass media, and Madison Avenue — each person bears final responsibility for the choices he or she makes about which values to accept and act upon.

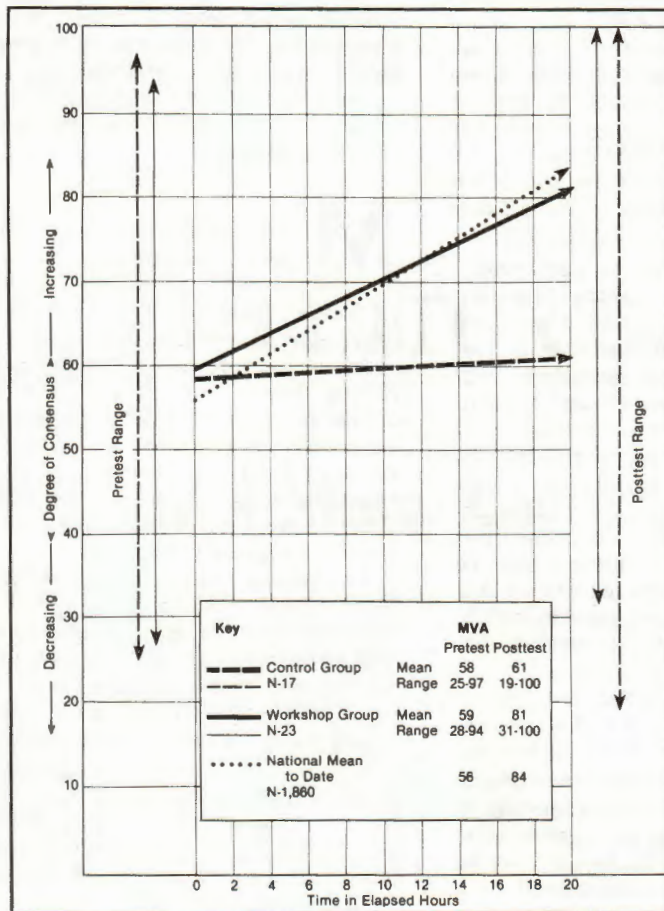
For each of the eight perspectives, participants recorded responses on coded ballots. These were used to assess the initial degree of agreement within the group. Each participant also kept a record of the choices he or she made. Then they examined their choices in small-group discussions, exchanging ideas to see whether they could find any agreement on the most desirable values among those espoused by group members. Next the small groups reported their findings to the entire workshop group, and participants talked en masse about which ideas revealed elements that should be included in a desirable standard for moral valuing.

This reflective and communicative process was repeated for each of the eight perspectives. The repetition had several advantages for participants. First, each could privately assess the consistency or inconsistency of his or her personal standard for moral valuing. Second, each could note the reason why others repeatedly chose certain valuing indicators. Finally, each participant could reinforce or adjust his or her own ideas without peer pressure.

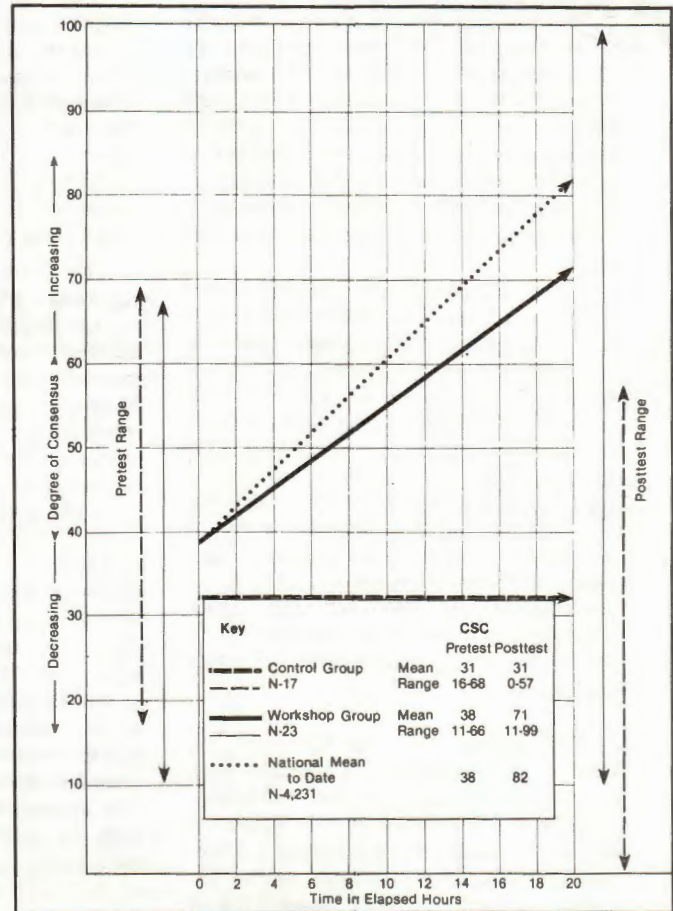
M. DONALD THOMAS (University of Utah Chapter) is superintendent of schools, Salt Lake City School District. ARTHUR I. MELVIN (Northwestern University Chapter) is executive director of Century III Foundation, Oak Brook, Ill. For additional information on valuing analysis, write to Century III, 330 Oak Brook, Oak Brook, IL 60521.



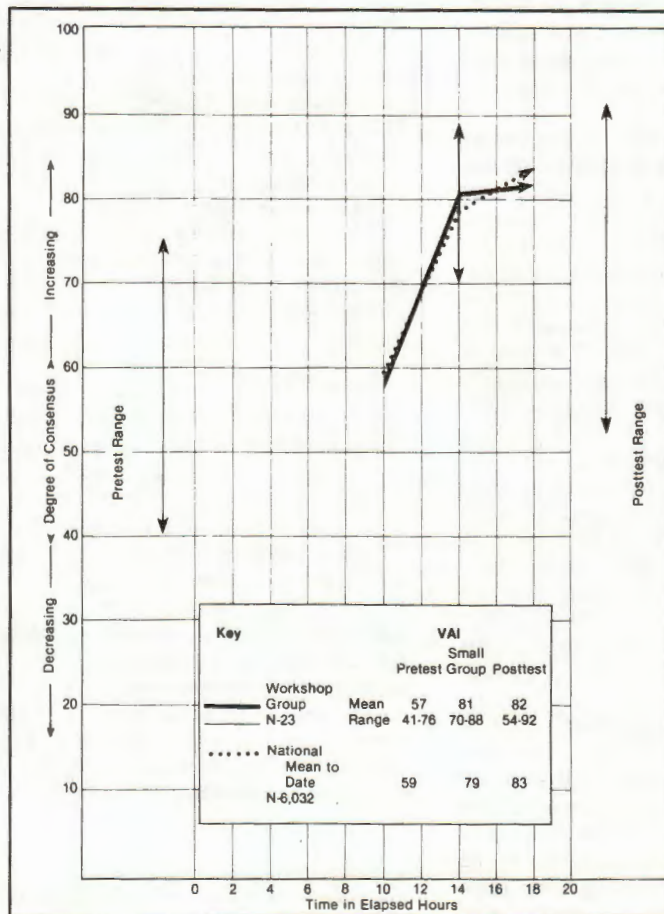
**Figure 1. Moral Valuing Attitude Survey (MVA)**  
A Measure of the Affective Dimension and Degree of Belief in Some Moral Norm



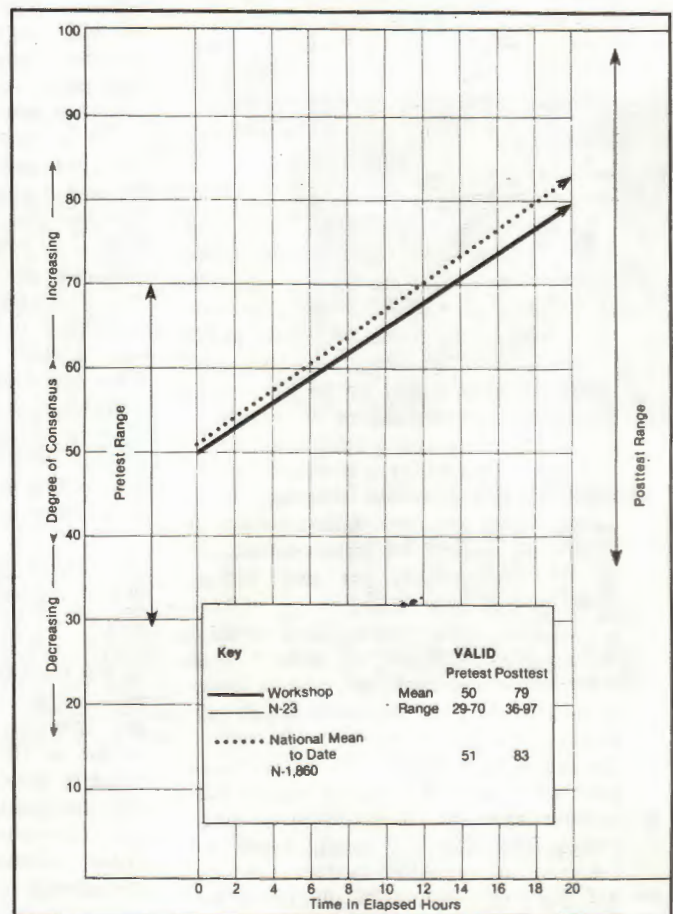
**Figure 2. Cognitive Spot Check Survey (CSC)**  
Composed of Selected Items from Six Workshop Surveys, CSC Indicates Understanding of Structural Elements Involved in Moral Behavior



Comparison of Pre/Posttest Means and Range for Salt Lake City Workshop and Control Groups



**Figure 3. Valuing Analysis Index (VAI)**  
Composite of Affective/Cognitive Surveys  
From Six Workshop Areas of Investigation



**Figure 4. VALID Measurement**  
(Valuing Analysis Latent Inventory Data)  
Unified Composite of MVA, CSC, and VAI



The process suggests that recurring indicators, chosen after reflection and derived from logical reasoning, may actually represent essential elements of a common standard for moral valuing. When participants repeatedly choose in private the same alternatives — or when, after thoughtful discussion, they choose in private to change their choices to agree with the majority — one is led to this hypothesis.

Another measure, the Valuing Analysis Index (VAI), was created from participants' ballots in the surveys dealing with the first six perspectives. For comparison purposes a trial key was developed from the consensus of posttest choices recorded from all previous workshops (230 to date). The total number of choices on each Salt Lake City ballot that coincided with this trial key were included in the index score. Thus the VAI measured each Salt Lake City participant's degree of awareness of and agreement on the essential structural parts of a moral norm, both before the valuing analysis process began and after it was completed.

Two instruments — the MVA and the CSC — were administered a second time at the close of the three-day workshop. These posttests enabled us to compare the degree of change in each person's affective and cognitive responses to the existence of and elements comprising a moral valuing standard. MVA and CSC posttest scores were combined with the VAI to produce a final measurement, the Valuing Analysis Latent Inventory Data (VALID), which allowed overall comparison of the Salt Lake City workshop to workshops held in other communities.

**W**orkshop participants were told — and the reader must also understand — that the pretest data collected in a Century III valuing analysis workshop do not necessarily indicate the degree of intelligence or morality possessed by participants. Rather, these data reveal the potential degree of both confusion and agreement among members of any group concerning a standard for acceptable and desirable behavior. Confusion results from misunderstandings of semantics, logical interrelationships, or physical and moral law and human nature.

Salt Lake City pretest scores reveal a wide range of difference among both workshop participants and control group members before the workshop began (see Figures 1-4). These pretest scores reflect the prevailing confusion about universal principles that affect human nature and circumscribe behavior at any given time. Pretest responses are largely based on "desired" or "accepted" values that have not been examined critically or reflectively.

This difference among workshop participants gives way to a shift toward consensus on what is "desirable" after small-group interaction (Figure 3). Small-group interaction, in fact, accounts for 96% of the total shift toward consensus in Salt Lake City. The final VAI mean for Salt Lake City participants at the end of the workshop (82) is similar to the national mean from previous workshops (83).

The major increase in participants' consensus on moral valuing *after* the workshop derives from their careful and deliberate consideration of what is "desirable" and what is "acceptable" behavior. (Posttest scores of control group members show no such move toward consensus.) Century III has found that increased cognitive understanding, a product of workshop reflection and interaction, changes many participants' attitudes about both the existence and the structure of a moral valuing standard. Additional posttest data submitted by mail 30 days after each workshop confirm that these changes persist.

For their final workshop task, participants examined their pre- and posttest survey responses from the eight perspectives for repetition of common elements. The assumption is that items selected by 80% to 100% of all participants *after* hard thinking and interaction are worthy of consideration as essential parts of a moral norm. If, for instance, the concept of accountability appears in four, five, or six sets of survey responses as an important valuing element or indicator, perhaps accountability needs to be carefully considered as a potential element in a common moral standard.

In 14 years of gathering and analyzing data from more than 6,000 workshop participants, Century III has discovered elements that appear to require consideration in all valuing activity. These are the structural parts of a standard for measuring judgment or action to determine whether it is acceptable or desirable (not merely accepted or desired). The parts of the moral standard have been arranged in a formula — a memory tool — but the formula is ancillary to the workshop process. What is important is the discovery (through this workshop process) that consensus on a moral standard exists.

When the Salt Lake City workshop participants reviewed their initial, freely chosen statements of the "most desirable moral value," they discovered that their choices fell under one or more segments of the formula. None, however, encompassed the entire formula. Participants also saw their initial statements as often obtuse or unclear in meaning. One particularly obvious discrepancy between initial statements and those stemming later from careful reflection was the absence, in initial statements, of any reference to the inescapable reality of dealing with some form of energy, property, profit, and

wealth — at the same time honoring the inherent equal rights of others. At the final stage of the workshop, by contrast, 86% of participants chose these features — together with others — as essential parts of a universally desirable moral valuing standard.

**M**erely reading the daily newspaper provides evidence of how confusion — about the meaning and logical implications of equality, profit, property, wealth, freedom, and accountability — lies at the core of most problems involving human relationships. An increased awareness of how these factors are inextricably interrelated in the latent matrix of a universal standard for moral valuing seems likely to improve the quality of life for everyone. A clear consensus will promote community cooperation.

The valuing analysis process we have described does not change the values of workshop participants; it merely fosters their awareness of already existing but latent principles of moral valuing. Data collected by Century III over more than a decade prove that ethics education need defer to no special interest groups. Basic moral concepts are universal. The high degree of consensus reached by a diverse cross section of the Salt Lake City community supports the notion of universal moral concepts.

- After reflection and interaction, participants reached an 81% consensus on the existence of a moral valuing standard and an 86% consensus on the structural elements of this standard.

- There is an insignificant difference between the moral valuing standard selected by the Salt Lake City residents, after reflection and interaction, and that selected by the national sample.

- The data reveal a high level of agreement on a common moral valuing standard among self-labeled special interest groups within the Salt Lake City community.

Robert Hutchins once said, "If the object of education is the improvement of [humankind], then any system of education that is without values is a contradiction in terms. . . . Relativism, scientism, skepticism, and anti-intellectualism . . . have produced the chaos in education which will end in the disintegration of the West."<sup>2</sup> That disintegration, predicted and feared by many thoughtful people, has not reached its final stage. We still have time to discover and affirm a consensus on a desirable and acceptable moral norm. It is that consensus which will stay the forces of disintegration and promote the rebuilding that awaits us.

1. Donald Thomas and Margaret Richards, "Ethics Education Is Possible!," *Phi Delta Kappan*, April 1979, pp. 579-82.

2. Robert Hutchins, *The Conflict in Education in a Democratic Society* (Westport, Conn.: Greenwood Press, 1972), pp. 71, 72. □



WESTERN ILLINOIS UNIVERSITY

MACOMB, ILLINOIS 61455



EDUCATIONAL ADMINISTRATION,  
SUPERVISION AND CURRICULUM

December 11, 1981

Dr. Arthur Melvin, Executive Director  
Century III Foundation  
330 Oak Brook Road  
Oak Brook, Illinois 60521

Dear Arthur:

Since participating in the Valuing Analysis Workshop in November, I've had some time to reflect on this most thought-stimulating experience. I have been prompted to look more analytically at my own values and valuing system as well as developing a greater sensitivity to the value implications of nearly every contemporary societal issue, whether it be social, political, or economic in nature.

It has been "driven home" many times, since attending the workshop, how we, as individuals or members of society, dissipate or misdirect an inordinate amount of our energies and resources by giving primary attention to the effects or consequences of the issue instead of treating the cause. From this time on, my own demeanor as a professional educator shall be to focus on giving greater attention to the causes of the problems that overwhelm our school and community leaders as they seek to provide a quality educational program for both youth and adults.

I participated in the Valuing Analysis Workshop as a designated representative of the Illinois Curriculum Council, an advisory committee to Illinois State Superintendent of Education, Dr. Donald Gill. The Council, at Dr. Gill's request, has engaged in a study of values education and its possible implications for Illinois schools and communities. A culminating objective of this will be to give local schools and communities assistance in identifying a common core of acceptable values that serve as the basis for developing a viable educational program. The many years of study and research you have given to the issue, I believe, can serve as a valuable resource to the State Board of Education as they focus on values at the school and communities level. As a Council member I shall indicate these feelings to Dr. Gill and members of his staff.

I am most appreciative of having had the opportunity to participate in the Workshop and shall be recommending it to colleagues, students and friends. Hopefully, we can meet soon to discuss the organization of a graduate workshop or seminar for aspiring and practicing educational and community leaders.

Sincerely yours,

L. Donald Hahn, Professor  
Educational Administration  
and Supervision



61 Sheffield Lane  
Oak Brook, Illinois 60521  
June 28, 1982

Mr. Robert Thorne  
President  
Century III Foundation  
330 Oak Brook Road  
Oak Brook, Illinois 60521

Dear Mr. Thorne,

I am writing to thank you and your associates in Century III for your vision and commitment to research and pioneer the development of a very valuable and unique learning experience -- Valuing Analysis.

Unlike many other college freshmen, I will begin my education at Duke University this September with confidence that I have personally discovered a common-sense valuing structure for use in making competent decisions in all areas of life. I have had the advantage of an exceptionally fine elementary and secondary school experience within a community involving many dedicated educators. However, I must confess my clear understanding of dependable guidelines for moral behavior did not occur there. Rather, my greatest growth in this critical area is the direct result of my participation in two Valuing Analysis workshops in my first and my last years of high school.


Together with other students and adults from our community, we examined and evaluated the relationship of a wide range of value-related ideas. Through reflection and interaction with each other in the workshop, organized to maintain personal integrity and eliminate peer pressure, we reached agreement on the basic elements of a standard that anyone in the world could arrive at, given a similar opportunity.

Like many others I am deeply concerned about the serious problems we face today. Over the last three years I have had numerous opportunities to work with others in efforts to solve problems. These problems range from a Student Council attack on student apathy, to vandalism to teen-age drug/alcohol abuse. In discussions with different groups, comprised of students, educators, school board members, parents, law officers, and others from the community, my reaction has been two-fold. First, through my personal increased awareness of a framework of reality principles to use in value judgments, I find I can identify and attack the cause problems with greater accuracy, and in most cases, with increased efficiency. Second, my eyes have been opened to the normal confusion and inconsistency of thought with which so many people are plagued. Every time I am in such a situation, the need for adequate understanding of the basic elements which anyone must consider in making moral decisions becomes more evident. Awareness of a common valuing standard is especially necessary in a democracy where people have to take responsibility for their choices and not infringe on the rights of others.

I am very thankful, and praise God, that I have had the opportunity to discover and confirm how to most effectively implement all aspects of my education by use of this practical wisdom. I encourage you through Century III to continue your efforts to alert responsible leaders in both public and private education on how they can share the Valuing Analysis process with both parents and students to help solve both personal and societal problems.

Sincerely,

David Lindquist





# Community Consensus deserves participation

## *As we see it*

American communities are engulfed in a strange mood of self-doubt. Even the finest communities are coping with problems that strike at the heart of their well-being.

Citizens are divided on issues that affect their pocketbooks, personal freedoms and productivity. Drug and alcohol abuse, vandalism and the rising rate of crime affect everyone in the community.

We need to take a fresh look at the benefits and responsibilities of freedom that we all enjoy. We need to reaffirm the overriding vision that holds our pluralistic society together in a healthy community. Citizens need to discover the things they hold in common. They need to identify their commonly-held moral valuing standard. At the same time, they need the opportunity to gain mutual respect for the values and differences that make each individual a unique but vital part of the community.

**THE DAILY JOURNAL** is offering the forum for western DuPage County residents to explore and dis-

cover the things they hold in common and eventually arrive at a Community Consensus. For the next 28 days, The Daily Journal will conduct a survey of community attitudes, accompanied by a syndicated column, provided by Century III Foundation, a research and education organization based in Oak Brook.

Why should the newspaper be involved in a project to raise community consciousness on their moral valuing standard?

Since the newspaper is the place of communication that binds the community together, it has the unique opportunity to provide information that will increase the potential of its citizens to solve their problems and to increase their well-being.

**WE URGE ALL** residents to take the time to participate in the Community Consensus by filling out and mailing in their ballots and by urging friends, neighbors and co-workers to participate also.

EDITORIAL PAGE



# Community Consensus Ballot

## Profile

Circle the letter in each group which most correctly identifies you. Remember, no one can identify you from this ballot.

- 1) Age/sex factor:
  - a. Female adult
  - b. Female youth
  - c. Male adult
  - d. Male youth
- 2) Political factor:
  - a. Conservative
  - b. Liberal
  - c. Radical
  - d. Other
- 3) Party affiliation factor:
  - a. Democrat
  - b. Independent
  - c. Republican
  - d. Other
- 4) Religious faith factor:
  - a. Believe in a creator
  - b. Do not believe in a creator
  - c. Don't know
  - d. Other
- 5) Church membership factor:
  - a. Roman Catholic
  - b. Protestant
  - c. Other
  - d. None
- 6) Attitude factor:
 

(towards life in general)

  - a. Indifferent, negative, pro-inherent rights
  - b. Indifferent, negative, anti-inherent rights
  - c. Alert, creative, pro-inherent rights
  - d. Alert, creative, anti-inherent rights
- 7) Schooling factor:
  - a. 0-8 years of school
  - b. 9-12 years of school
  - c. 13-16 years of school
  - d. 17 plus years of school
- 8) Race factor:
  - a. Caucasoid (white)
  - b. Mongoloid (yellow)
  - c. Negroid (black)
  - d. Other (specify)
- 9) Income factor:
 

(combined family annual income)

  - a. \$0-\$10,000
  - b. \$10,000-\$30,000
  - c. \$30,000-\$50,000
  - d. \$50,000 plus

(Select your own code. Choose any three letters and put your private code on this ballot. Keep a record of your code for use on any future ballot.)

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## Moral Valuing Attitude

(An inventory of beliefs that affect one's attitude while making value judgments. Circle the letter which best indicates your reaction to each statement: A — agree; ? — uncertain; or D — disagree.)

- 10) A person can sustain and improve life without making valuing judgments.  
A       ?       D
- 11) Nearly everything in the world is changing, including the desirable standard for moral valuing.  
A       ?       D
- 12) Throughout history, basic principles involved in good moral valuing remain the same.  
A       ?       D
- 13) Essential guidelines for desirable moral valuing differ for youth and adult.  
A       ?       D
- 14) The fact that everybody looks at values differently is proof that it is impossible to discover general agreement on a common, desirable moral valuing standard.  
A       ?       D
- 15) Different personalities require different basic moral valuing standards.  
A       ?       D
- 16) Awareness of a dependable moral valuing standard is necessary to distinguish between right and wrong.  
A       ?       D
- 17) Improved moral conduct requires understanding of a dependable, common standard.  
A       ?       D
- 18) I believe I can describe the essential structural parts of a common moral valuing standard which is considered desirable — after reflection — by almost everyone.  
A       ?       D

## Desirable Moral Standard

(Describe the Common Moral Valuing Standard which, in your judgment, most people would consider desirable after reflection.)

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## Cognitive Spot Check

(A measure of awareness and judgment. Circle the letter — X, Y, or Z — representing the value-laden option which, in your judgment, makes the completed statement most true.)

- 19) Which group contains the most serious cause of problems?  
X: War, crime and pollution  
Y: Failure to think logically and then act consistently  
Z: Starvation, poverty and unemployment

- 20) What percent of the total population should I assume desire to be persons of good will most of the time?  
X: Less than 10 percent  
Y: 25 percent to 75 percent  
Z: More than 95 percent

- 21) Which statement is most correct?  
X: The unique heart of our historic economic system of capitalism is "capital."  
Y: More than 80 percent of U.S. citizens reject identification as "capitalist."  
Z: It is practical to attempt to reduce starvation without using capital.

- 22) All persons, initially endowed with equal inherent rights  
X: Should thereafter be equal in every respect in a just and healthy world.  
Y: Are thereafter unequal and extraordinarily unique in the real world.  
Z: Should thereafter have equal opportunity in important matters in the world.

- 23) Truth itself is  
X: Relative.  
Y: Changing.  
Z: Dependable.

- 24) To ensure a better quality of life in relationships, people should  
X: Have their rights protected from being infringed upon by others.  
Y: Understand the difference between inherent rights and claimed rights.  
Z: Be required to fulfill the responsibilities that go with their rights.

- 25) When do economic transactions involve moral valuing choices?  
X: Never.  
Y: Sometimes.  
Z: Always.

- 26) To pursue or achieve happiness, a person must  
X: Be able to use some form of his own property and energy.  
Y: Be provided an education, either public or private.  
Z: Be protected from fear and want.

- 27) In this world of many different cultures  
X: No common sense moral law or desirable valuing standard exists to determine right from wrong.  
Y: Dependable principles for evaluating right and wrong behavior are always in operation.  
Z: "Might makes right" is a desirable means to achieve moral ends.



# Journal sponsors community project

**WHEATON** — Out of our pluralistic backgrounds and agendas, do we share some ideas and premises that bind us together yet keep us a free and responsible society?

Are there any elements in our personal valuing standards that we hold in common?

Does our community share consensus on a basic standard for acceptable behavior?

**AS A COMMUNITY** service, The Daily Journal is providing editorial space to spark a community conversation about the common ideas which form the basis for our democratic society. Our goal is to identify the rallying point for our well-being as a community.

Century III, a non-profit research and education foundation based in Oak Brook, has been invited to assist with the program. Its research has recorded input from more than 9,000 people, including citizens from most backgrounds and from many foreign cultures. The Foundation's data reveal an 80 to 90 percent consensus on common elements of a standard for moral valuing — when people take time to think things through.

The project will include a survey of community attitudes and knowledge about a moral valuing standard, both before and after an intervening conversation. The conversation will be recorded in the editorial pages of The Daily Journal, in letters to the editor, as reported by a

roving reporter, as special guest editorials and in reports of survey results.

**COMMUNITY RESIDENTS** are invited to respond to a double survey which will measure the degree of consensus which exists before we begin this conversation. To ensure privacy, ballots will be identified with a privately chosen three-letter code. Participants also are requested to fill out a registration form and submit it separately in order to ensure the validity of the response. Names and addresses will not be used for any other purpose. All ballots may be mailed to The Daily Journal, 362 S. Schmale Road, Carol Stream, Ill. 60187, for tabulation and publication.

Results from the surveys will be reported as they come in. The valuing inventory was created to draw response on value-related suppositions. The survey items reflect basic principles that are necessary for a free society.

Both pre- and post-test response will be recorded as supplied by the community. Final surveys will be sent to everyone who has registered at the end of the 24-day project. Additional surveys are available at The Daily Journal office. Organization leaders also will be given a supply.

**IN ADDITION**, a special column will be supplied by Century III about each survey item. Using data collected during the past 16 years, this column will report the degree of

consensus nationwide as recorded in Century III's data bank. The column also will provide the rationale behind the consensus, gathered from a broad cross-section of people, as well as implications of consequences of opposing points of view.

In order to provide opportunity for in-depth assessment of the most desirable moral standard for our local use, and to consider the questions involved in moral valuing, a special 24-hour workshop involving a representative cross-section of citizens workshop has been scheduled. Dr. Arthur I. Melvin, executive director of Century III, will coordinate the workshop.

"Consensus can be harmful or helpful," Melvin said. "If agreement is produced by coercion, apathy or hedonism, we lose. However, if the latent consensus which exists on a moral valuing standard can be awakened, men of good will have much to gain. In fact, consensus is essential for effective communication between the citizens in a democratic republic."

**THE WORKSHOP** is scheduled for from 5 to 9 p.m. Feb. 16, from 9 a.m. to 9 p.m. Feb. 18 and from 9 a.m. to 5 p.m. Feb. 19 at the McCormick Room of the Wheaton Public Library, 225 N. Cross St. Invitation letters are being sent to all community organizations to be represented in the workshop.

Finally, a recap of the Community Consensus program will report the results of this in-depth conversation.



The Daily Journal, Monday, January 31, 1983

# Healthy community recognizes values

More than ever before there is a growing interest in community values. How do we make the personal and collective decisions that foster a healthy community?

Historically, a standard for moral decisions and action was built into our institutions and education systems. As a predominantly Judeo-Christian culture, we recognized a prevailing valuing standard as a way of life. However, in more recent years, lifestyles and world views challenged the values to the core.

Until recently, community survival and well-being were based on common interest and at least surface agreement on some standard for acceptable behavior. The rise of the human potential movement replaced common traditional values with personally-oriented ones.

**AND VALUE standards** are too often based on short-sighted world views, influenced by fantasy from electronic communication or the pleasure principle. Technology has provided an insulation against both the consequences and the realities of individual choices.

John Naisbitt, in his new book "Megatrends," assessing the trends of our age says, "In our minds... technology is always on the verge of liberating us from personal discipline and responsibility. Only it never does and never will."

The elements of personal discipline and responsibility offer clues to the structure of a common standard for community behavior. We cannot exist without each other. We

are interdependent within our community and between communities (and nations) for our daily provisions and mutual protection. We must find consensus in those elements that are common to personal and collective decisions.

**IN A CONSTANTLY** changing world, there are some constants that serve humankind both personally and together. The community that recognizes these certainties and builds their institutions on them will be able to respond positively to the interests of its citizens, individually and collectively.

Most thoughtful citizens will agree that our nation (as well as the world) has been involved in serious economic and social problems: inflation, unemployment, bankruptcy, high interest rates, drug abuse, vandalism and crime. But many of us do not realize each of these serious problems result from the choices we make. And the choices we make flow from the values we possess. And the values we hold reflect our understanding and acceptance of fixed principles operating in the real world.

Even if you, personally, have a healthy regard for a common sense moral standard, the quality of life you experience may steadily diminish if others in the community are neither aware of nor respect the same dependable guidelines.

**YOU CAN** discover the existing level of moral confusion by asking the next 10 people you meet, as you walk down any street, to describe

what they consider a desirable standard for behavior. Many are convinced all values are relative — that there are no common guidelines. Others demand detailed compliance to their own unique interpretation of "good and evil."

Imagine the condition we would be in if this level of confusion prevailed in the area of physical measurement. What would be the "right" length of a yardstick or a gallon container?

Guy DeBrock stated the paradox well: "There is no doubt that this is the century in which science and technology triumph. There exists something like a scientific world-order, while the world-order of morality has vanished. . . 20th-century man is a scientific and technical giant and a moral idiot."

**TO IGNORE THE** existence of a common valuing standard is to invite irreconcilable dissension, conflicts and misunderstandings.

To take time to think clearly and logically about the basic elements of life that require willing response can result in identification of the elements of a common standard of what we ought to value as we make our decisions. When consensus is reached on these elements within a community, they become positive guidelines for maximum diversity and freedom. Agreement by almost every person of good will on a moral valuing standard will provide a foundation for solving the problems that plague our society, for personal confidence in making decisions and educating our young.



The Daily Journal, Wednesday, February 2, 1983

# Positive attitude can convey respect, recognition for others

*What percent of the total population should I assume desire to be persons of good will most of the time?*

X: Less than 10 percent.

Y: 25 to 75 percent.

Z: More than 95 percent.

— Community Consensus Ballot  
Question 20

This is not the same question as the theological one of good and evil. Rather, it is a question of attitude on the part of one person toward another. The value perspective reflected in this question has to do with people who live and work together, regardless of religious labels.

It is easy to assume the quality of good will when the other person belongs to our political party or church or race. We glow with good will when another agrees with our idea or enjoys our pleasures.

But what about the person who sits on the other side of the political aisle or doesn't agree with our religious dogma?

**WHAT IS GOOD will?** The dictionary also calls it benevolence. By definition, it is desiring what is good, something that contributes to or increases well-being for self and others.

Down through the ages philosophers have agreed that good will is one of the minimum requirements for moral behavior. These "ultimate" moral principles which seem foundational to any consideration of a common valuing standard are:

•Impartiality — evaluating and treating each person in a similar manner as you would treat yourself

or like to be treated.

•Rational benevolence — considering the best interests of everyone in any decision, based on your ability to reason.

•Liberty — permitting any rational being to pursue his chosen course of action without interference so long as no violation of others' inherent rights are involved. In other words, we should "do unto others as we would want them to do unto us."

**SOCIETY CANNOT** exist without some degree of shared truth and faith among individuals. In improving our relations with one another, we have to start somewhere. Wanting good for others and assuming that they desire good for us is a practical one that begins with our attitude. Attitude is key to the quality of life we enjoy.

Implicit in this positive attitude is recognition and respect for the equal inherent rights of all persons and the need to maintain open communication in all relationships. Too many times we make snap judgments of others, only to regret our hasty action later. A judgmental attitude only raises defensive barriers between people.

You can often sense another's critical attitude by the look in the eye, the tone of voice or through other forms of body language. When you walk down the street entertaining the idea that 75 percent of more of the people you pass are not persons of good will, others sense your negative response to their presence. Have you ever walked into a room and "felt" the good will of others — or the lack of it?

**WE CAN'T** effectively communicate with others while we ignore or criticize them. Nor can we force others to accept our way of think-

ing. But we can demonstrate love for others and truth in our own action that will communicate a better way for behavior.

Consider the effect of the positive attitude of a teacher in the classroom, the doctor with his patients, a father with his son.

We should be realistic in recognizing that every person of good will fails from time to time. No one is perfect. Whatever our personal goals or standard, we all experience time of inadequacy and doubt. Moral behavior requires an attitude of humble, forgiving love and acceptance of other persons, giving them the benefit of any doubt.

**A REALISTIC grasp on our own** human condition can produce a greater attitude of humility for ourselves and open the door of hope for us all. Like the grandstand critic, criticizing a game in which we are not involved ourselves, we are quick to criticize the player who fumbles the ball.

It may seem impractical to assume the man who is about to steal your wallet might "desire to be a person of good will." However, confronting him with a confident, unfearful attitude while prudently guarding your possessions will keep your communication channels open and throw him off balance. It may prevent an act of crime. Many a youngster has been deterred from an act of vandalism by the faith of a teacher or a parent.

**Questions for consideration:**

1. Where and with whom should good will begin? How?
2. What is the effect created when one does not consider that others are or desire to be persons of good will?
3. Do you believe you are a person of good will?



# Community Consensus project provides model

By Maureen C. Pratscher  
Journal News Editor

**WHEATON** — The Daily Journal's Community Consensus project, published in February, has become the basis of program which may be syndicated to newspapers nationwide.

The project, conducted in conjunction with Century III Foundation, an education and research organization based in Oak Brook, included surveys to measure the local consensus on a moral valuing standard; a workshop to examine the process of valuing and define the principles of moral action; "Something To Think About" columns offering alternatives to consider on valuing questions; and news items and editorials.

Century III Foundation hosted a luncheon last week to announce the syndication plans and to present options for continuing the Community Consensus project in western DuPage County. Clippings of the pertinent articles from The Daily Journal had been sent to several newspapers around the United States, accompanied with an explanation of the project.

"This is a program that can be coordinated in any community by any thoughtful person," said Century III Executive Director Arthur Melvin. Century III provides the training, counseling and materials.

A board of reference has been established in western DuPage and a second workshop has been scheduled in an effort to continue the program here. Board members include Dr. Elsie C. Johnson, retired superintendent of Carol Stream Community Consolidated School District 93; Retired Judge William J. Guild; Wheaton Central High School Assistant Principal Phil Kale; Glen Ellyn Village President Michael Formento; Roseann Tronvig, community relations director for

Family Service Association of DuPage; Gary-Wheaton Bank President Jerry C. Bradshaw; Wheaton College professor Dr. Mark Amstutz; Suburban Buick owner Gabor Bushy; Heritage Cleaners owner Jean D. Connell; Circuit Court Judge Lewis V. Morgan Jr.; the Rev. George H. Cramer; and Wheaton resident Dee Nelson.

**BOARD MEMBERS** attending the luncheon were enthusiastic about continuing the project.

"About 10 years ago a number of my school staff and the parents of our students participated together in a values workshop conducted by Century III," said Johnson. "It was a privilege to retake that workshop recently (when sponsored by The Daily Journal) and I've found the second time around to be just as stimulating to my reflections as I was reawakened to the idea of the need for our community to develop an awareness of the degree to which we have a consensus regarding moral valuing and the standard of valuing."

Century III Foundation Board Vice President Dr. Donald Reber echoed the benefit of the consensus project. "The Community Consensus project could effectively resolve the problem of misunderstanding. The western DuPage communities' experience with the newspaper is an ideal way of developing a moral consensus. It can be helpful to the schools in development of their own aims and objectives and become part of a meaningful education experience for the young people."

Dr. Melvin urged the board to stimulate continued talk, awareness and consensus on moral valuing. "to use what we've created but to use it in your own way."



The Sunday Journal

Page of Opinion

since 1933

Phone (312) 653-1100

362 S. Schmale Rd., Wheaton, Ill. 60187 Sunday, May 1, 1983





# DR. ELSIE JOHNSON ASSOCIATES

558 Lee Street, Glen Ellyn, Illinois/312-469-4524

March 22, 1983

Mrs. Marian Melvin  
Century III Foundation  
330 Oak Brook Road  
Oak Brook, IL. 60521

Dear Marian:

As per our conversation recently, I am happy for you to quote me in any way you wish.

"About ten years ago, a number of my school staff and the parents of our students participated together in a Values Workshop conducted by the Melvins.

It was a privilege to retake that workshop, recently. I found the second time around to be just as stimulating to my reflections as I was reawakened to the idea of the need for our community to develop an awareness of the degree to which we have a consensus regarding moral valuing and the standard of valuing. We are a much more pluralistic community than we were ten years ago, and the conversation and interactions leading to consensus about the standard were exciting.

Such a process leads to community leaders being more able to communicate as they go about solving their people problems."

Sincerely,

Elsie Johnson, Ed. D.  
Johnson Associates

What Can I Do  
To Start A  
COMMUNITY CONSENSUS PROGRAM  
In My Community?

1. Attend a Valuing Analysis workshop to see for yourself the merit of the program and process.
2. Invite a group of community leaders and friends to hear the results of a typical workshop and a presentation of the total program.
3. From this group, enlist a few interested leaders to form an ad hoc committee to sponsor the first pilot workshop. This should include representatives from education, government, business, service and church organizations, youth, blue collar workers and parents.
4. Invite Century III to conduct the pilot workshop. Invite representatives from the above groups to participate. Publish the results.
5. At the same time ask the newspaper to feature this discovery of "community consensus" on their editorial page for one month. This total newspaper program includes surveys, roving reporter comments, syndicated column, letters to the editor and pertinent editorial material on moral valuing -- involving the process of decision making based on an acceptable community standard.
6. Create a non-profit organization, organize a Board of Governors, obtain IRS 501(c)3 to fund the project and select a Coordinator, whom Century III will train.
7. The results will be rewarding as the community develops an awareness of the ideas they hold in common and a greater respect for one another's differences. It will give a basis for teaching moral values in the schools; a format for solving societal problems, such as drug abuse and vandalism; and a vocabulary for communicating positions on issues, which are too often dead-locked for want of understanding.

For more information contact:

CENTURY III FOUNDATION  
330 Oak Brook Road  
Oak Brook, IL 60521



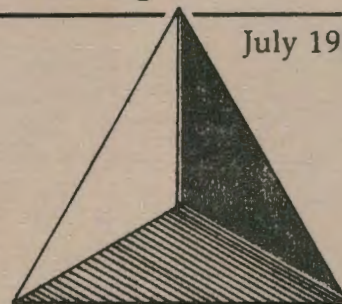
# PARADYM

*The Dynamics of Moral Valuing*

Volume 1, Number 1

CENTURY III FOUNDATION

July 1983



## PARADIGM: The Structure of Decision-Making

We all want to make good decisions.

We desire to do and say things that will bring good, not harm, and success, not failure to ourselves and our families, to our communities and our nations.

If we knew how our choices would affect the future, we could make better choices today.

A paradigm is a set of accepted theories and principles related to a particular activity or field of study. Paradigm shifts come as our understanding and awareness grows; but the overarching truth is always there. We should be continually re-evaluating, bringing our perception into line with reality.

Gradual growth of knowledge about our solar system is an example of the development and use of a dependable paradigm. Ptolemy thought the earth was the center of the universe, but Copernicus's and Galileo's revolutionary ideas shifted focus to the sun as being the center. Kepler's conviction that planetary orbits were ellipses rather than circles and Newton's application of gravitational force further improved our perception of interrelated principles involved in the solar system.

When Challenger headed-off on

its seventh shuttle mission, the project involved more than the five crewmates and their spectacular lift-off from Cape Canaveral. The space mission included knowledge and activity from many different people based on a paradigm of dependable principles that had been carefully identified and tested.

Good decisions require ability to foresee the consequences of our choices. We should base our decisions on observation of specific facts guided by our knowledge of relevant interrelated principles. Everyone makes decisions against some standard, whether conscious of its existence or its compatibility with the principles of reality.

Knowledge of a paradigm provides a tool for understanding relationships and meaning. Once basic premises have been identified we no longer need to constantly re-examine them. Whether following a map, blueprint, recipe, or the formulas and symbols of logic and mathematics, if valid, each is a tool that involves a paradigm of inextricably interrelated principles which will help predict the outcome of our choices and actions.

A moral valuing paradigm represents laws of human action that we often take for granted. When we understand principles involved in successful decision-making, we have



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a better understanding of which choices we ought to make. We can put together our own unique judgment and action within the framework of elements of reality in order to create responsible results. We can verify our intuition and beliefs with objective evidence.

Awareness of a logical paradigm of essential elements of moral valuing can provide the confidence and competence required to make wise choices in every aspect of life.

What are the elements of the paradigm you use in your daily activity of making decisions and solving problems?

Do you think most people of good will would agree with your answer?

Century III Foundation's research demonstrates that consensus does exist on a common sense paradigm for moral valuing. The Valuing Analysis workshop provides an effective way for a thoughtful person to discover dependable answers to these questions.

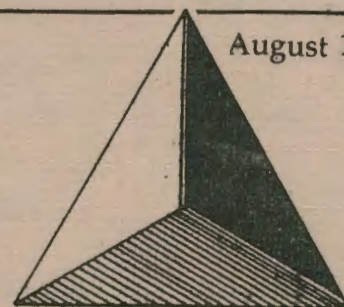
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CENTURY III FOUNDATION is supported by gifts from thoughtful individuals, corporations, organizations and foundations. All contributions are tax-deductible under IRS code 501(c)3 and are used for the education programs resulting from research in moral valuing.

In our Third Century as a nation, the quality of life we share will depend on the decisions we make, both individually and together. Century III's

purpose is to seek guidelines for making desirable choices with confidence. The premise, which has been scientifically validated, is that latent consensus on a common valuing standard exists in our society. When people in a community identify the ideas they agree are essential, they can better fulfill their responsibility of taking moral action to solve problems and influence public policy.





## CONSENSUS - on Operating Principles\* Minimum Requirement for Maximum Freedom

Is consensus on a moral valuing standard possible?

It must be. Without it we couldn't exist as a free people in an open society.

Our democratic form of government depends on personal responsibility for decisions and action compatible with mutual recognition of civic duty.

Without agreement on what laws will govern us, an orderly society could not exist. Without informed consensus, we would not be free to carry on our daily enterprise of living. Consensus derives its power from the consent -- supplied or implied -- of the people it represents.

The American experiment of government of, by and for the people succeeded because consent was first given on dependable principles which fit the nature of man and created a climate for growth and productivity. By authority derived from the consent of the people of the colonies, tyranny was rejected and a union was established "to secure the blessings of liberty" to themselves and to posterity.

We hear much about our nation in conflict, but seldom do headlines remind us of the healthy consensus which exists. Without common recognition of the meaning of words,

communication would be difficult. Without agreement on traffic patterns, transportation would end in disaster. Without regard for basic laws of electricity, we would be without its light and power.

Hardly a day goes by but we are involved in consensus. We reach for judgments from our associates to verify our own imperfect observations. Such affirmation lends confidence when our knowledge is limited or uncertain, as in diagnosing an illness, examining evidence in a courtroom or developing a new product.

Meaningful consensus requires sharing objective evidence. It results from mutual recognition and understanding of principles and phenomena. Majority opinion does not make something true, but the informed observations of two or more witnesses can bring to light dependable evidence.

The search for consensus on a moral valuing standard is continuing and universal. Since the beginning of recorded history, men of good will have sought to identify principles for choice and action that are constructive for both individuals and society. One of humanity's most pressing problems has been the need to discover and/or invent a dependable moral standard, evidenced by persistent and widespread efforts involving every culture.

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## \*CoOP

Seeking consensus on a moral valuing standard is an exercise in critical thinking. It requires reflection on the logical consequences of basic ideas, including consideration of alternatives valued by others. When we take time to carefully examine what we believe, certain principles become apparent. A better understanding results from in-depth deliberation and discussion about causes, effects and relationships.

Moral truth does not stand or fall by popular vote or official decree. Desirable moral values cannot usually be determined by measuring pre-reflective, popular opinion.

However, when persons of good will,

representing a cross-section of society, persistently select the same parts of a common moral paradigm -- after thoughtful analysis, guided by ultimate moral principles -- we may conclude this latent consensus demands respectful consideration.

Community well-being depends on a balance between individual freedom and social order. Recognition of a standard for moral choice and action provides the fulcrum for civilization. Consensus on a moral valuing standard provides a climate of maximum freedom with accountability where personal growth and creativity can flourish.

Century III provides effective programs for individual understanding and mutual recognition of these common operating principles which make up the paradigm for moral valuing.

$$DV = 2 \left[ 6(F^2 A) \times (4C)M \times (E(4P) + 1) \times W^4(Li^{\circ}) \right]^{heir} \leq |n|$$

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both individually and together. Century III's purpose is to seek guidelines for making desirable choices with confidence. The premise, which has been scientifically validated, is that latent consensus on a common valuing standard exists in our society. When people in a community identify the ideas they agree are essential, they can better fulfill their responsibility of taking moral action to solve problems and influence public policy.

For information about Century III's research and education programs, write 330 Oak Brook Road, Oak Brook, Illinois 60521, or call 312/654-3000.



# Century III Foundation

330 Oak Brook Road/Oak Brook/Illinois/60521/(312)654-3000

## DEMOCRACY, FREEDOM, AND A GENERIC MORAL NORM

In a democratic republic where government rests upon the individual judgments of the citizens, the function of education is to prepare youth to become good citizens.

What is a "good citizen?" To effectively carry out the primary assignment of education requires continual valuing judgments on the part of all those involved in education.

To train youth to become good citizens requires more than teaching them how to read, write, calculate, and develop technical skills. The more critical assignment is helping the student learn how to use this important knowledge and these useful skills to improve the quality of life for himself and for society.

To improve the quality of life implies there is a potential standard for desirable behavior, that there is a reasonable world view that most people will affirm as being right. Education can become mere busywork and fail to fulfill its purpose unless the total curriculum is related to a realistic world view. The learning experience which permits each student to discover the existence of the persisting generic moral norm will reinforce his or her understanding of personal responsibility in all of life's relationships.

Today both students and educators are being challenged with many conflicting ideas. They range from increased government control, regulation and subsidy to the freedom of individuals to responsibly exercise their inherent, non-infringing human rights. Particular emphasis has been focused on eliminating any recognition of even the possibility of existence of a Supreme Being. Educational emphasis on scientific and technical advancement is producing what Guy Debrock has called a nation of "technical giants and moral idiots."

Meanwhile, partially because of our myopic fixation on individual choice apart from other essential elements of a realistic world view, the minimum consensus required to unite members of a free community is rapidly collapsing. Democracy fragments when small groups and individuals demand claimed, but often unmerited rights, frequently at the expense of everyone else.

Because many in leadership are confused and uncertain about the existence of a moral norm, they hesitate to attempt to unite citizens around any common benchmark. They incorrectly assume such an effort may diminish rather than enhance responsible freedom for everyone. Since individuals have no dependable reference point for determining desirable behavior, they increasingly demonstrate moral incompetence.

The results are disastrous. Moral incompetence results in lack of self-esteem or personal motivation, lawlessness, materialism, racism, inflation, war, and all the evils of meaninglessness. Attempts to resolve any of these problems piecemeal without relating them to a dependable moral norm can only result in futility.

As increasing empirical evidence points to the existence of a generic moral standard, responsible and objective educators will gain support in their effort to insure that each student's learning experience emphasizes this critical knowledge.



### SEVEN REASONABLE QUESTIONS

1. Can any individual -- alone, in a group or in a nation -- be expected to demonstrate competence and confidence in value judgments and decisions if there exists no common moral valuing standard?
2. Is a person wise if he claims there is no common moral valuing standard without first investing time to carefully and objectively examine the available evidence in this critical area?
3. Is it possible, upon logical reflection, for each person to discover a latent matrix of moral common sense?
4. Does the fact that 80-90% of the respondents in each Valuing Analysis session select many of the same choices in the posttest which only 10-25% of the group chose in the pretest suggest this self-discovery process is effective in reducing moral confusion?
5. If one becomes more competent and confident in his valuing judgments and decisions through personal discovery of a common moral valuing standard, is it logical to expect beneficial results in his life as part of a family, as an employee and as a member of the community?
6. Is it desirable to provide such a process for increasing numbers of citizens to personally discover and freely acknowledge the existence of a common moral valuing standard?
7. Should priority consideration be given by responsible leadership to make such a process available for early use by their followers?



COMMUNITY CONSENSUS

ON

MORAL EDUCATION

Creating Confidence and Competence  
Rather Than Confusion and Conflict

by

Arthur I. Melvin, Ph.D.

Donald D. Reber, Ph.D.

Marian R. Melvin

CENTURY III FOUNDATION  
330 Oak Brook Road  
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MORAL EDUCATION  
CAN BRING CONFIDENCE AND COMPETENCE  
NOT CONFUSION AND CONFLICT

PRECIS

The present conflict over moral value education need be endured no longer by educators or the communities they serve. Breaking through the confusion over "What values?" and "Whose values?", Century III Foundation (Oak Brook, IL) has developed and tested a practical way to find common sense answer to these questions. In addition, sixteen years of research by Century III has uncovered some guidelines that were there all along-- just hidden in the smog of rhetoric.



## INTRODUCTION

Education is the largest enterprise in the nation today. It serves or is served by nearly every citizen in every corner of the country. The school administrator has a double-barrelled job. He is not only the key manager of the local school. He is also responsible for the formal education of the nation's youth who will in turn be involved in this education enterprise for the next generation.

Wearing many hats, school administrators are sitting on a powder keg filled with explosive elements of human energy. Problems of vandalism and drug abuse, strikes and decreasing budgets, political pressures and ideological conflicts distract from the task of teaching. Whether in public or private schools, the principal becomes mediator between staff and parents, students and community. More than ever before, principals need clear-cut guidelines for making judgments so all can work together more effectively.

Increasing dissonance swells in society as individuals and groups waste time and energy judging the performance of others while playing their own uncertain tune. Parents criticize educators for instilling questionable values in children. Educators blame parents for failing to teach good values at home. Meanwhile, children observe conflict and confusion among adults. Based on what they observe, many youth are convinced that all values are relative.

Creating private schools, providing dilemmas for clarifying values or emphasizing character education will yield inadequate results overall in the present environment of distrust and disagreement.

Science and technological progress result from agreement on a common standard for linear measurement. Yet, while attempting to sharpen intellectual awareness and skill in the physical area, our culture is neglecting development of moral insight. Although great strides have been made in physical science, we have yet to explore the scientific aspect of morality by collecting empirical evidence concerning what one ought to value. Guy DeBrock assesses the present situation, claiming,

There is no doubt that this is the century in which science and technology triumph. There exists something like a scientific world-order while the world-order of morality has vanished . . . Twentieth-century man is a scientific and technical giant, and a moral idiot.<sup>1</sup>

#### THE PROBLEM

Of all the problems facing schools today, the most crucial one concerns moral education. Should we teach values? Whose values should we teach? How can we address the problem in a pluralistic society? How can we avoid controversy surrounding the separation of church and state? Is the "rising tide of mediocrity" in education a logical result of the present moral malaise?

The principal's primary concern should be the quality of education. He desires to foster an atmosphere where students grow into responsible citizens. He sees the need for moral education to promote and insure a healthy democracy and social stability. However, he often is confused by and fearful of the conflicting value ideologies that buzz around both public and private school systems.

Some say all values are relative; there is no standard for right and wrong. A few appear to have a clear idea of absolute values, authority



for which they cite their own interpretation of dogma from tradition, state or church. Still others believe values should never be left to home and church.

### Pluralism

Most educators welcome a healthy pluralism since no single viewpoint is infallible. We are faced with a continuing challenge to design curriculum presenting all reasonable views of reality. Failure to do so may result in dismantling the present structure of education. The continuing rise of private schools, each with its unique philosophy is evidence that our present system of public education requires an objective re-evaluation. For nearly ninety percent of our youth, the public school system happens to be the reality with which we must deal.

Cultural diversity has enriched the quality of life in our nation. Even in our struggles with the problems of ethnocentrism, we have demonstrated that we could live together when we used our differences to build a varied, yet satisfying culture. But this can continue only through acknowledging a common set of beliefs, traditions and values binding us together and creating a mutual sense of obligation.

However, misdirected focus on the surface values of one group or another often has resulted in increasing lack of unity and direction. Unfortunately, many people depend on current news reports or a surface scanning of polls to form their own opinions. Public opinion polls usually provide only a partial indication of current surface "desired" values. They do not necessarily record what each person might consider "desirable" after giving some careful thought to the matter.

Moral relativism has provided license for many of the discipline problems and crimes that prevail in our schools and communities. Superintendent C. Donald Thomas says that ethical pluralism "lends support to no-fault morality which claims that all values are of equal worth and that the ends justify the means. . . (Where) no moral criteria exist, no obligations to adhere to those criteria are held."<sup>2</sup>

### World View

Our schools have become an arena of controversy about moral education because people disagree on values and beliefs. It is a problem we can no longer avoid. We must find a way to address moral valuing in order to educate our young for civic, economic and personal maturity.

As we comprehend any content for moral education, we need to remember we don't know everything. Although we can know some things for sure, our knowledge is limited. The horizons of expanding knowledge continually elude the most diligent student. The further we push back the frontiers of what we know in any discipline, the wider grows the edge of all that remains to be learned. Moral action must include some degree of faith to fill the gap between what we know and what we have yet to learn. This is true whether we drive a car, push a light switch or punch the voting machine. Faith, based on knowledge and reason, encompasses what we believe to be true.

Further, each of us has some standard for choosing what we ought to do resulting from what we believe to be desirable. One cannot like/dislike or want/reject anything without believing in some standard of value.



Everyone has some belief system--life perspective, world view, religion--whether it includes faith in empirical science, himself, the state, truth, a transcendent being, or some combination of these and other concepts. Furthermore, the beliefs of a healthy individual permeate his being, not just in formal religious or patriotic exercises, but in all activities and relationships.

Although the educator may speak with confidence and authority, the truth he articulates is channeled through his world view. His own selection of data, personal knowledge and recognition of authority in any discipline influence his communication of meaning.

#### Separation of Church and State

Two major world views converge in the public school system today. Traditional values with their Judeo-Christian association are being challenged by values stemming from a humanistic philosophy, which is also a religion. The Humanist Manifesto, of which John Dewey was one of the original thirty-four signers, claims that humanism is a religion.<sup>3</sup>

While attempting to separate the powers of church and state, recent judicial rulings appear to replace one world view with another. Public education can become an improper conduit for the religious values of humanism while claiming to rid itself of the Judeo-Christian beliefs held by most citizens.

The controversy holds moral education at bay and the students are growing up in a moral "no-man's land." Lindley J. Stiles, dean emeritus of teacher education from several universities, says, "If we are to survive, all must rediscover ways to teach moral and intellectual

accountability."<sup>4</sup>

Although these world views are incompatible in their ontology, can we find some objective values that are common to both? Can we set aside our personal religious convictions--theistic or humanistic--and identify principles common to our daily enterprise of living together? From this practical basis each can cherish personal beliefs while allowing for the different religious perspectives of others. The resulting behavior may demonstrate the merit of their convictions.

All cultures have some kind of moral principles, based on the "kind of thing the universe is and the kind of things we are."<sup>5</sup> C.S. Lewis called this timeless body of beliefs The Tao. He described them as "natural law" which may be found in every culture because without these there could be no civilization. Education of free people in an open society requires examination of the moral implications of how one ought to exercise his freedom of choice in a world of dependable physical and moral phenomenon.

#### Affluence and Freedom

Education, material well-being, and freedom of opportunity are available to more people in greater degree than ever before. The range of possibilities for choice has never been so broad. Yet statistics indicate increasing violence against people and property, self-destructive use of drugs and alcohol, waste and misuse of resources and human potential. And the schools all too often, though sometimes understandably, are held culpable.

We are learning money alone cannot solve the problems of schooling.



Intervention in control of schools, whether from governmental bodies or from professional or special interest groups, has spawned many new problems for nearly every problem addressed.

In educational efforts we seem to neglect sharing with youth the moral competence about what they ought to do with knowledge, wealth and freedom available. Our perceptions and theirs, too often, are clouded with a self-centeredness that seeks and demands an ever-increasing fare of privileges without recognizing or accepting attendant responsibilities. Sensory impact from media with continual reinforcement of moral relativism in our culture makes it more and more difficult to make moral judgment and take moral action.

We tend to shove aside the wisdom of the ages in our preoccupation with contemporary ideas, changing issues and personal desires. In our short-sightedness, curriculum offers less and less of the liberal education that imparts knowledge of where we have been and of the moral vision of where we should be headed.

Responsible leaders concur on education's present failure to prepare students for life in the technological age. Lack of knowledge and skills in analyzing and solving problems have contributed to the "rising tide of mediocrity." Students too often are unmotivated and unchallenged to develop their abilities and talents.

The President's National Commission on Excellence in Education called their report A Nation At Risk because they found we are not preparing students to attain mature and informed judgment needed as productive citizens in a democratic community.<sup>6</sup> In his Study of Schooling,

John Goodlad noted the lack of interest and initiative in classrooms.<sup>7</sup>

The National Assessment of Educational Progress reported a decline in the "high-order" skills involved in thinking and decision-making.<sup>8</sup>

The recent reports focus beyond the problems of cheating, drugs and vandalism (a shift from the focus in the seventies, for example, the report from the Carnegie Commission) to the more fundamental problems which lie at the root of aberrant behavior--lack of moral understanding and skills in problem solving.

Perceiving the trend toward mediocrity is not a new phenomenon.

Three decades ago, Robert Hutchins wrote:

If the object of education is the improvement of men, then any system of education that is without values is a contradiction in terms. . . Relativism, scientism, skepticism and anti-intellectualism. . . have produced the chaos in education which will end in the disintegration of the West.<sup>9</sup>

Urie Bronfenbrenner warned against emphasizing subject matter to the exclusion of the fundamental aspect of development of the child's qualities as a person. "As a result, the schools have become one of the most potent breeding grounds of alienation of American society."<sup>10</sup>

Claude Mathis of Northwestern University's School of Education, says, "The most complex learning task for education. . . (is) the development of the ability to value. . . according to some consistent criteria."<sup>11</sup>

We too often confuse the concepts of freedom with license and of morality with authoritarianism. Educators deal with a problem of managing energy that has great potential for good and evil, perhaps even more powerful--and threatening--than the nuclear enigma confronting our



culture. The human energy involved in the continuous action of valuing must be channeled for good by each individual. Effective moral education will include clear understanding of the process of valuing, the logical implications of freedom and a competent awareness of the interrelated operating principles which comprise the standard for determining moral choices.

#### MORAL VALUING

Moral competence must begin with personal ability to determine right value judgments from wrong ones. This definition assumes there is a knowable distinction between right and wrong. Such knowledge requires recognition and understanding of a dependable moral standard.

In a world of instant communications and increasing mobility, there is greater need than ever before to identify dependable benchmarks for choice of action. An infinite variety of standards result in no useful criterion. Not long ago, people used the cubit, the distance between a person's elbow and the far end of his index finger, as a standard for measuring length. Since nearly everyone's "cubit" measurement was different, there was little confidence or progress in manufacturing and trade. Today, for example, we measure length by an agreed-upon standard of inches or centimeters. Objective assessment against a common standard of measurement results in greater competence and confidence for everyone. Similarly, a common moral norm is necessary to improve mutual understanding and trust. Consider Robert Hartmann's apt comment.

The science of value is potentially as  
powerful as is the science of nature. . . .  
What we suffer from is a disequilibrium

between our intellectual and our moral insight.<sup>12</sup>

### The Awesome Word "Ought"

The disequilibrium between our intellectual and moral insight is tied up in the double-edged meaning of the word moral. Moral involves freedom of choice on the one hand while it relates to required principles of right and wrong on the other. "Moral is voluntarily chosen judgment or action based on its compatibility with the essential structural parts of an objective standard of oughtness."<sup>13</sup>

Without freedom to choose, there would be no need for morality. The alternative of robots programmed to specific tasks and purposes is an essential human characteristic. Power to choose resides in the will of the individual who finally directs his personal energy.

On the other hand, not all voluntary action is moral. For example, one may voluntarily kill an innocent person; but such action would not be compatible with the victim's inherent right to his own life, an essential part of an objective standard of "oughtness."

Each person is responsible for choosing what action to take. Perception of what he ought to do is based on the combination of ideas, facts, experiences and feelings that make up his unique background. The question remains as to whether his perception of a moral standard is compatible with the essential structure of reality which reveals the limits for the "oughtness."



### Latent Matrix

Scientific studies reveal evidence of a latent moral matrix composed of certain structural elements inherent in each human being, just as there exists in each person a DNA code of identifiable desirable structural parts.<sup>14</sup> This latent matrix tends to remain smogged over and dormant to the extent current cultural mores communicate conflicting signals, especially when such behavior appears to deliver increasingly higher levels of pleasure.

Donald T. Campbell described this phenomenon as an "ancient and well documented principle. . . .Where pleasure is concerned, humans are insatiable. . . .shifting their criterion level upward when the level of pleasurable input increases."<sup>15</sup> One may find, as Gordon Allport suggested, that a person's attitude "will determine. . . .what he will see and hear, what he will think and what he will do. . . .unless he has. . . .reflected upon and organized his interest within a comprehensive and consistent system of thought and feeling."<sup>16</sup>

Researchers have demonstrated repeatedly that one's "perceptual selectivity" determines, for the most part, what portion of a communication he receives. Little wonder then that students, continually impressed with emphasis on diversity, freedom, and change, fail to sense the critically important, yet less spectacular, unchanging structure of operating principles which circumscribe morality, providing opportunity for maximum number of acceptable choices.

R. Buckminster Fuller emphasizes the critical importance of guiding our youth to discover the superiority of metaphysical, moral principles

over physical materials. He blames scientists for failing to reveal evidence that the imaginery threshold between animate and inanimate physical atoms has vanished. In place of "filling our children's brain banks with large inventories of competence-devastating information," he begs us to make them aware that the "well-spring of reality is the family of generalized metaphysical principles."<sup>17</sup>

The primary requirement of moral education should be to assist each student in his personal discovery of the ever-present parts of reality and the principles they represent, thereby supporting behavior consistent with the latent matrix of morality. Only with the knowledge of such a standard can one develop his own "comprehensive and consistent system of thought and feeling."

#### Values and Valuing

Much confusion in moral valuing stems from using noun words to describe "good" values or character traits, such as ambition, courage, politeness and cleanliness. Ironically, these particular values can be demonstrated in caring for the sick as well as in stealing diamond rings.

One must be able to value (action/verb) before he can identify or describe (with a noun or adjective) the result of his valuing activity.

Primary focus on names of values can result in skewed understanding of both positive valuing (what is) and normative valuing (what ought to be). When values are used to describe some aspect of good behavior, one needs to know how they relate to the structure of reality within which moral valuing takes place.

For example, honesty and justice cannot be understood without



reference to their context. A bank robber may be honest with his wife or demonstrate justice with his partner in dividing the loot. Desirable character traits are manifested to the extent a person understands, accepts and implements patterns of behavior which are compatible with a desirable standard for morality.

In an Illinois clinic, 102 public school administrators demonstrated the wide range of opinions prevalent in society today about moral values. Asked to suggest the most desirable moral value, twenty-five different items were listed, including equality, truth, justice, honesty, love and loyalty. Honesty was selected by twenty-six administrators. But to emphasize one desirable value, such as honesty or justice, at the expense of all other desirable values is misleading and can actually increase confusion.<sup>18</sup>

Vying with one another in prioritizing or categorizing good values can be counterproductive. Often such exercise is as futile as valuing only the #3 cylinder of a V-8 engine. All parts are needed and must operate in harmony with each other for the engine to function properly.

Three sociologists speak to this point. R. M. Williams explains:

Both philosophical analysis and social science often fall into serious error by paying attention to a single kind of value while ignoring or underestimating others.<sup>19</sup>

Samuel Banks says that values are interrelational. "Our wholeness as human beings is affected by the degree to which we allow our values to permeate each other."<sup>20</sup> Ethel Albert seems to agree when she says, "Values do not emerge in experience as sharply separated, unitary

standards, each self-contained in its monadic independence from other coexisting values."<sup>21</sup>

We live in a world surrounded by principles of reality which we can identify, value and agree upon. Such knowledge gives diversity and freedom to individuals operating in that framework of valuing. Steven Muller, president of John Hopkins University, admitted in a recent public conversation:

The biggest failing in higher education today is that we fall short of exposing students to values. We don't really provide a value framework to young people who more and more are searching for it. . . .The trouble is we don't know where we are going to get it.<sup>22</sup>

### Valuing and Energy

In essence, human life involves the critical intersection of valuing and energy. Each person is continually valuing how he will process his personal energy. His choices will affect how he invest personal Calories of energy (1,000 to 3,000 per day) as he converts energy/property into useful, exchangeable products and/or services--at a profit or at a loss.

Failure to understand the dynamic life force involved in valuing results in license and anarchy instead of responsible freedom. Neither society nor environment tolerates anarchy for long. The pendulum of change soon swings to some form of absolute authoritarianism, which momentarily may appear to be welcome relief from the inevitable chaos bred by anarchy. The only alternative to either extreme is behavior correctly defined as responsible freedom which is moral valuing.



Moral valuing goes beyond curriculum content, discipline, and character training. It must be concerned with educating the student to manage the dynamics of valuing how to use his personal energy, a constant and integral part of living. Such management requires a working knowledge of the reality operating principles involved.

#### A Moral Valuing Standard

Are there any constants in the midst of change and growth? Growth follows a pattern; when it does not, we observe aberrations that give us alarm and pain. Consider the runaway cell of cancer or the retardation of the life process identified as Downs Syndrome. Even these malfunctions of nature have patterns by which we can identify effects and seek causes.

In 1930, Walter Lippmann noted the need to find coherence as we deal with our freedom when he wrote:

One of the greatest phenomena of the human condition in the modern age is the dissolution of the ancestral order, the erosion of established authority; and having lost the light and the leading, the guidance and the support, the discipline that the ancestral order provided, modern men are haunted by a feeling of being lost and adrift, without any purpose and meaning in the conduct of their lives.<sup>23</sup>

As authority for moral behavior is challenged or eroded, responsible educators must identify a paradigm of the essential elements of reality for moral discernment and self-direction. Further, administrators must provide the tools for students to conceptualize dimensions and boundaries of acceptable choice. Legitimate authority will be affirmed by the

moral paradigm.

In a generous attempt to promote freedom in our pluralistic society, we have confused diverse secondary considerations with unchanging minimum essentials, thereby promoting moral incompetence. Similar incompetence in linear measurement would result if we focused on the color, feel, weight or artistic beauty of the yardstick, rather than on the usefulness of the combined, dependable calibration units. Lack of a recognized and accepted standard produces growing distrust and conflict.

Moral education should help the student understand the process of making value judgments. But at the same time, he must acquire a working knowledge of the operating principles which form the framework for making moral choices. With these guidelines he can exercise his freedom without infringing on others' equal inherent right to freedom, thereby producing the greatest well-being for himself and his community.

Jerome Bruner calls for a model of the external world, a hypothesis that the child can use as a scaffold to climb until he can climb on his own. He observes, "One of the big changes in educational psychology over the past decade is a shift to 'metacognition'--teaching kids to think about their own thinking, how to think about problem solving, how to attack problems."<sup>24</sup>

#### MORAL EDUCATION

From earliest time, philosophers have agreed that "education should aim to make men good as men and as citizens."<sup>25</sup> Study of thought and action as recorded in history and literature traditionally has provided much of the wisdom and moral insight for education. Study of science



has provided both imagination and requirements for exercise of creativity inherent in each person. Other disciplines have provided tools and skills to read and write, compute and plan, investigate and experiment. All educational experience should reinforce guidelines for what the student ought to do in order to exercise his freedom and develop his creative ability. The liberal arts, sciences and basic skills all contribute to moral development.

Coexisting with basic skills and knowledge is the need to develop the faculty of thinking. It is through the mind that one looks at stimuli on a page and puts pieces together to make sense-meaning. The mind combines figures to come up with sums and products. It is through the mind that we produce ideas for writing. The result of thinking is behavior and character. Moral education should help the student learn to discipline himself, to get along with others, to take care of the things he uses and to be a good steward of his environment.

Early American schools were organized and supported by church organizations. Curriculum included moral education based on convictions and conventions gleaned from religious teaching and classical literature and philosophy. Secularization of American schools began around 1850 when early territories provided for education in their charters with state support and control. Horace Mann and later, John Dewey, saw the dominant aim of the school as a civic one, preparing the students for citizenship in a growing democracy, involved with an influx of immigrants and with change from an agricultural to an industrial economy.

Two schools of thought have challenged traditional moral education

in the last two decades. The most revolutionary has been Values Clarification with exercises developed by Sidney Simon and his associates. The program focuses on freedom to choose whatever values one desires without reference to any common standard of right and wrong. With this "enlightened self-interest," the individual is supposed to achieve knowledge about values which will result in well-being and fulfillment in a changing, complex world.

Lawrence Kohlberg's six stages of Cognitive Moral Development provide a more academic approach. His theories have prompted many research projects measuring and defining both individual development and interpersonal relationships. Kohlberg reasserts Socrates' faith in the existence of ultimate virtue, identified as justice. However, along with Simon, he rejects value indoctrination as undemocratic and favors exercises involving moral dilemmas and conflicts to increase understanding and develop independent judgment.

Traditional moral education has cultivated each new generation with the principles of responsible moral behavior through story, symbol, ceremony, dogma and example. Methods have varied according to views of human nature, the quality of relationships of the people involved and the willingness to combine reason with faith. Russell Kirk calls tradition "the accumulated wisdom of the race" which forms the "foundation and scaffolding of its intellectual life."<sup>26</sup>

All education incorporates some moral dimension; no education is "value-free." Some moral perspective is reflected in choice of curriculum, classroom atmosphere, discipline, attitudes and relationships



modeled by school personnel. If we are to unite moral understanding with preparation for citizenship, ethical wisdom with economic and political insight, we need to find an efficient way for individuals to relate increasing information with timeless wisdom and moral perception. The transmission of sound ideas into the technological age with its multiplicity of choices requires everyone to attend to the skill and responsibility for desirable valuing. This must be a part of education.

Attention to special exercises in values education is a recent phenomenon, concentrating on the individual and his decision-making. Research has directed attention to the human process of valuing and identification of the development stages of moral reasoning. Traditional moral education did not always address these phenomena explicitly; they were taken for granted.

Moral maturity in a rapidly changing world requires understanding of the dynamic process of valuing. However, while this understanding is necessary, it is not sufficient. Preoccupation with process can become counterproductive if it does not include content that is consistent with the full spectrum of essential principles of moral behavior and of physical phenomena. The quality of valuing depends on awareness of the structure of reality. We cannot overlook the traditional wisdom accumulated through the centuries. We must understand the generalized principles of the universe which are all interaccommodating, interrelated and intertransforming.<sup>27</sup> These principles are the reality with which we have to deal as we make our microscopic decisions.

## VALUING ANALYSIS

For sixteen years Century III Foundation has developed, tested and validated a program for moral education. The program simultaneously incorporates personal development of thinking skills with the process of discovery and affirmation of timeless principles which form the framework for moral freedom.

Within the recommendations of the report of the National Commission on Excellence in Education, there are two key interrelated challenges that any school can now accept with confidence: (1) to provide for each student a practical understanding of problem solving with moral integrity, (2) supported by involvement of the community.<sup>28</sup>

Valuing Analysis is an exercise in critical thinking about the principles involved in moral valuing. The Community Consensus project provides opportunity for greater involvement of both school and community and creates increased awareness of the common moral standard required in an open society. Together these programs include an examination of past and contemporary ideas that influence the quality of life in our world. The result is a workable paradigm representing the inextricably interrelated principles--philosophic, economic and scientific--involved in decision making and problem solving.

Upon analysis of the record of history, whether from the perspective of philosophy, religion, law, science or economics, certain concepts continually appear as essential elements in moral valuing. This phenomenon has been authenticated through the reflective and interactive valuing process developed by Century III.



Valuing Analysis is an education and research capsule that provides:

1. Self-discovery of a common sense paradigm for moral valuing.
2. Measurement of personal affective and cognitive development in awareness and understanding of the individual process of valuing and the structure of reality within which moral valuing occurs.
3. A replicable process for uncovering existing community consensus on a moral valuing standard.

In Valuing Analysis workshop participants examine many value ideas from their own experience and from suggestions made by former participants as recorded in The Syllabus. By reflecting on this broad range of possible value indicators, the essential elements which always bear upon moral behavior come into clear focus.

### The Process

Workshop participants are challenged to become ideal observers in a philosophic sense, attempting not to promote any particular culture or government bias. The assignment is to select those elements of moral action which are universally desirable for all, no matter where one might find himself upon return from the "ideal observer" status--youth or adult, labor or management, Chinese or American, liberal or conservative. As an ideal observer, each person is challenged to consider the application of three ultimate moral principles accepted by philosophers through the ages: (1) impartiality--treating everyone the same, (2) rational benevolence--willing good for everyone to the extent of one's reasoning ability, and (3) liberty--permitting people to make their own choices as long as the inherent rights of others are not violated.

These three principles define an adequate perspective for selecting a norm applicable to all, a philosophic "Golden Rule." In the science of value, these universal principles provide a logical basis for discovering a dependable standard for measurement of what is really important, even for evaluating the moral norms of cultures and nations throughout history as well as today.

Scientific measurements of valuing will merit respect to the extent each self-identified group (political party, religion, age, education, income, race, etc.) is involved in establishing the degree of reflective consensus on a standard. Choices are recorded on privately coded ballots and reported from small group discussion which allow for repeated consideration of the particular perspective of each person involved.

The surveys in The Syllabus provide a recap of value suggestions offered during the sixteen-year development period from a broad cross-section of people. The choice of ideas relating to problems, goal identity, premises of personal philosophy, responsibilities in relationships, and equal inherent rights are a few key indicators of one's valuing perspective. Participants consider the meaning of their choice of indicators and consequences of valuing action in eight overlapping areas of experience, applying the three ultimate moral principles. Reflection takes place privately at first, then in interaction among participants, and subsequently again in private to determine final reflective choice.

The process permits the individual to view his mind from a number of perspectives and record in his private log the valuing indicators he



discovers. As he proceeds, he may privately observe a high degree of consistency among his own indicators, each reinforcing the others. Or he may discover the kinds of inconsistency or undesirability in valuing which, once perceived, cannot be maintained with personal integrity. Through such an experience, he can privately make any positive adjustments in his valuing process to be more compatible with reality. As a result, he gains greater consistency and confidence. Repeated posttests reveal persistent retention by participants of increased awareness of the morality paradigm achieved in the workshop.

Through interaction with others, the participant understands reasons for the valuing patterns of his neighbors and perceives how much similarity there is between his fundamental choices and theirs. The degree of consensus is measured by pretest and posttest ballots identified with a privately chosen code to record development of personal awareness as well as group agreement. By gathering such empirical evidence, the "science of value" provides measurement of attitudes toward the existence of a common moral norm plus degree of cognitive understanding of its essential structural elements.

Majority vote does not make something right. However, upon reflection and without peer pressure, each individual privately identifies principles which he is convinced are universally desirable. After the votes are counted, he discovers almost everyone else has made the same selections regardless of labeled identities. Such a consensus suggests the probability of a latent matrix of moral common sense within each person. This hypothesis is further confirmed when examination of

the minority choices reveal significant logical inconsistencies.

Word symbols which represent these principles are then arranged into a non-algebraic formula to form a paradigm or model as a reminder of the interrelatedness of moral valuing. None of the essential elements of this single, integrated standard can be omitted without reducing the meaning of the other parts. All elements can work together producing a healthy synergy of the whole paradigm. As a result, rather than being confused with a number of value terms, each vying with the other for first place, the act of valuing allows for almost infinite diversity of "desired" values as long as they are compatible with the structure for "desirable" valuing.

Once a valuing standard has been analyzed and the meaning of the parts understood in detail, a dependable reference point is available for evaluating subsequent secondary valuing. One can then determine whether the values he chooses agree with the elements of reality outlined in this heuristic structure for moral valuing.<sup>29</sup>

### The Paradigm

Philosophers of science call the particular view of reality associated with an academic discipline a paradigm. It is like a formula or model which one uses to remember the fundamental properties and principles involved in thought and action. The Moral Valuing Paradigm is a synergistic combination of elements which represent principles inherently involved in the continuous action of valuing, consciously or unconsciously.



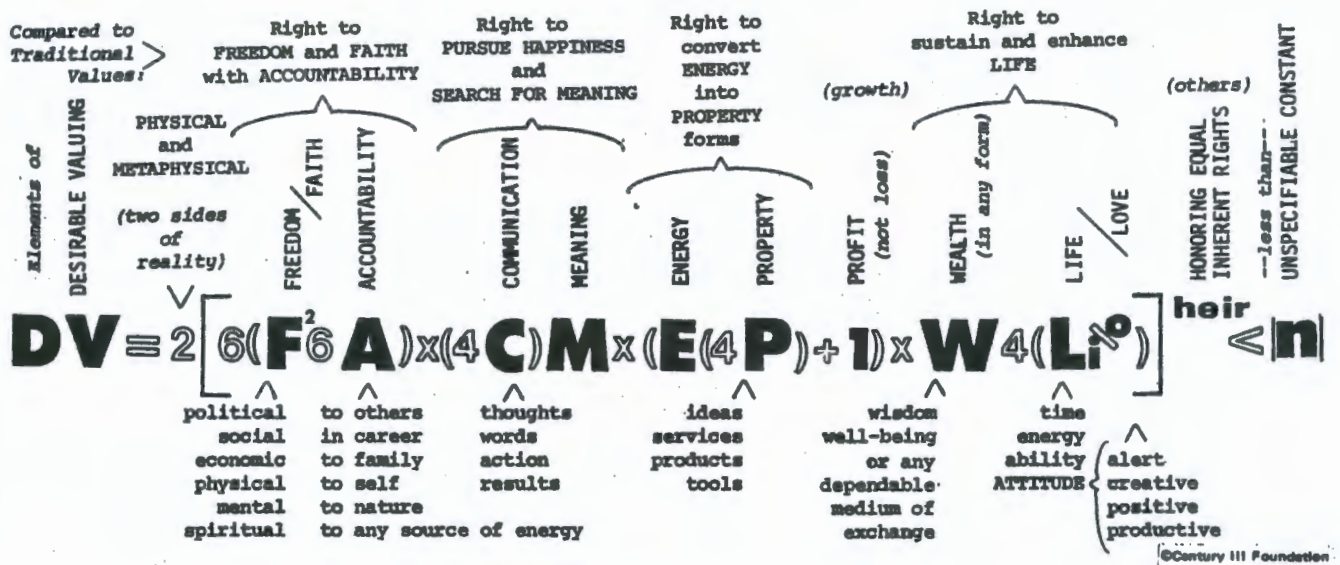
Table 1 represents a summary of the paradigm that has been developed in the Valuing Analysis workshops. The reader may not initially comprehend the full meaning of the paradigm from any brief description, although each element listed will be readily recognized as important.<sup>30</sup>

Desirable valuing is the right and duty of each individual to accept the undeniable evidence that he has the opportunity to make a continuing stream of free choices in thought, word and action with attendant results. He must accept personal accountability for communicating the quality of each choice. Quality is continually measured against meaningful goals, compatible with the moral standard which exists latent within himself and reinforced by reflective consensus within the community. The degree to which both stated goal and moral standard respect dependable physical law can be confirmed by empirical evidence.

The process of choosing and communicating takes place only as a person converts energy into some temporary form of property, whether as ideas (a teacher or writer), services (a doctor or plumber), products (yachts or potatoes), or tools (lathes or trucks). The quality of these results is measurable. Wise, moral investment of personal ability, energy and time produce some form of benefit or profit. The result is increased wealth of some type. Unwise and immoral choices result in harm or loss, which eventually produces poverty.

Wealth in wisdom and well-being as well as material things will be exchanged voluntarily and shared with others to sustain and enhance the quality of life in community, always honoring the equal inherent rights of each person.

Attitude is key. Well-being is fostered by an alert, creative,



### MORAL VALUING PARADIGM

Desirable Valuing is equal to the following elements which represent both (2) physical and metaphysical principles that are inter-related in all valuing action and thought: freedom and accountability (FA), multiplied by communication and meaning (CM), multiplied by energy and property (EP), at a profit (+1), multiplied by wealth, life and love (WL<sup>2</sup>), all requiring that each person honor the equal inherent rights (heir) of every other person. All that we can know about valuing is still less than dependable truth that can still be discovered (n).

Table 1



positive, productive attitude, with a quality of love involving respect and acceptance of others. It is desirable that each person remains humble, conscious he personally has not lived up to all truth available and that there is much more truth yet to learn.

The paradigm may at first appear complex, but when understood it becomes a simple memory tool to help recall the important elements in moral valuing and their inextricable interrelationships. This formula includes less than half the letters in the alphabet and has been learned by a number of children.

The letters and symbols provide a starting place for comprehending the ideas they represent. Learning how to use the paradigm to make good decisions is as basic as learning the alphabet to enable one to read and write, or numerals so he can perform mathematical calculations.

Initially, only 15 to 25% consensus on free choice of any desirable moral value has been recorded in each community measured. However, after reflection and interaction, 80 to 90% of a broad cross-section of people agree on the same essential elements. The Valuing Analysis process encourages people to examine, adjust and if possible, improve the paradigm so it will be compatible with growing awareness of reality and understanding of truth. Measurement of the reflective agreement continues to provide evidence that a meaningful moral norm exists.

Of course, the specific terms used here could be replaced with synonyms. If each person or community is unwilling to move from behind his/its chosen terms to any other which have essentially the same meaning, present conflicts may not be resolved. Increasing evidence

points to the semantic bias as a major cause of moral confusion.

### Application

When applying the paradigm to a problem or moral decision, it is helpful to ask the following questions:

1. What is the specific valuing choice under consideration?
2. Who suggests it is the most constructive choice? Why?
3. Who may be affected by such a valuing choice? List all the possibilities.
4. In what ways might each of these other people be affected? Immediately? Long term? Consider all the possible consequences.
5. What is the logical channel and source of energy needed to achieve the desired valuing choice?
6. How will the required energy be provided, voluntarily or by coercion?
7. What parts of the paradigm will this particular valuing choice enhance? Or diminish?
8. For whom? Consider all the possible relationships.
9. What should be the attitude maintained throughout this objective analysis process? In implementing the decision?

The paradigm can be used by the administrator, board member, teacher, parent or student in any relationship. Whenever confronting a moral dilemma, problem or questionable valuing choice, the formula is a reminder of critical factors that must be considered in a moral decision.

To illustrate how the paradigm becomes a guide for problem solving, consider the following. Almost all problems originate at the point of



freedom of choice **F** . However, freedom of choice is an essential human function and must be guided, not eliminated. The communication **C** of personal guidance is achieved by requiring accountability **A** for each choice measured against clear guidelines--meaning **M** . The meaning **M** must be communicated **C** in advance by the persons responsible for sustaining the flow of energy **E** used in exercising that freedom of choice **F** . In a family, parents are usually the channel of energy **E**, supplying essential property **P** forms of food and shelter, as well as other life **Li** support requirements and amenities. Therefore, parents must be accountable **A** for communication **C** of meaning **M** , in the form of clear ground rules (hopefully, with good reasons) and with an attitude of love **Lo** to guide their children in developing the ability to make their own wise and profitable **+1** free choices **F** , thereby producing true wealth **W** in the form of increased wisdom and well-being, or even a dependable medium of exchange, such as dollars, or other alternate forms of wealth.

In a school district, taxpayers are the initial channel of energy **E**. They freely **F** select board members who reflect their wishes in establishing meaningful **M** school policy. As agents of the taxpayers, the board hires **F** administrators who hire **F** and supervise teachers to communicate **C** to students the meaning **M** relative to curriculum content, discipline and required accountability **A** to these guidelines. Following the moral valuing formula, each participant in this continual process must not overlook the need to maintain an attitude of respect and humility, even if others fail. A practical way to show love **Lo** is to

honor the equal inherent rights of others heir .

In a classroom, teachers are the freely chosen F and mutually accepted agent of the taxpayers in this relationship. As such, they are accountable A to this channel of energy E to communicate C to the students the cognitive and affective meaning M clearly communicated C by the board through the administration, each maintaining a loving attitude Lo (positive, creative, productive and alert). Moral action on the part of the teacher results in converting the limited energy E processed during each class period into maximum profit +1 . In exchange for the energy/property E/P of salary and respect received, he communicates C the energy/property E/P patterns of ideas and generalized principles to the students. To the extent the teacher achieves his objective of maximum profit +1 in this free exchange, he creates wealth W in ideas, sharing wisdom in love Lo with each student for his own future reinvestment. Hopefully, the student in return will exchange F C increasing respect and friendship Lo with the teacher. Perhaps, the same respect and friendship Lo will be reinforced C from the parents to the teachers as the student communicates C his progress in personal maturation.

#### Cause of Many Problems

The Valuing Analysis research has identified essential parts of the moral valuing standard which often are taken for granted, undervalued or incorrectly rejected as undesirable. Frequently overlooked are the parts of energy E , conversion of energy into temporary patterns of property P , and conversion at a profit +1 , not loss, resulting in wealth W.



Too often, these elements are improperly limited to a materialistic connotation. However, no adequate substitute is offered to cover those many value choices to profitably convert energy into useful property forms--products, services, ideas or tools--without violation of the equal inherent rights of anyone. Without exception, each person should be able to make his own free choice of what he values and how he wishes to invest his energy as long as he does not infringe on others' rights.

An objective review of history will indicate that most conflict is caused by lack of understanding of these four elements, all essential to the moral core of culture. However, the human valuing and choosing spirit, housed in a physical body and brain, lives and acts only as it processes Calories of energy and creates and/or controls varying patterns of energy in property forms. This is part of reality in the world where man lives.

### Research

Valuing Analysis has been under development and improvement for sixteen years. Over 260 workshops have been conducted in communities from California to Rhode Island involving more than 9,000 participants, self-identified by labels of every kind. Data from each succeeding session reinforces the findings of prior sessions to the point where there remains little doubt about the predictable results in any other community. However, each community is challenged to discover its own reflective norm and only then compare it to the national norm.

The Valuing Analysis process was subjected to examination and academic criticism in a doctoral study at Northwestern University

Graduate School from 1976 to 1979. In addition to six workshops held on campus, the study involved another 102 experimental and control subjects from three different schools/communities. The results validated the growing bank of data from prior workshops. The data reveals evidence of a latent morality paradigm potentially available for use by and commonly resident within each person. The structural parts of the paradigm as developed in previous workshops were affirmed by an 80 to 90% consensus in the study.

The Community Consensus project was recently introduced in Western DuPage County (IL) in cooperation with the local newspaper, The Daily Journal. A pretest survey on moral valuing accompanied a front page news story and editorial. Residents were invited to send in their ballots identified with a privately-chosen code.

Twenty-four columns called "Something to Think About" were featured daily during the following month. Each column addressed a different item on the survey including perspectives gathered from participants in previous Valuing Analysis workshops. Three thought-provoking questions, relevant to the day's subject together with a comparison of local and national response previously gathered, appeared at the end of the column.<sup>31</sup>

Finally, a posttest ballot was mailed to each resident who had sent in a registration form separately at the time he submitted his pretest ballot to preserve privacy.

During the month, a three-day Valuing Analysis workshop was held at the local library involving community leaders, school personnel and



residents.

Pretest results revealed an unusually high degree of consensus in this community on a common standard. In addition, a much higher degree of agreement was recorded from those who had taken time for reflective consideration by attending the workshop and/or reading most of the columns.

### Results

Study of all workshop data continues to reveal high reflective consensus on the essential parts of a moral valuing standard. Such consensus demonstrates that the matrix for moral valuing a human being possesses can be aroused by some verbal or symbolic stimulus. It can develop, as described by Kohlberg, in a sequence of stages. Its highest level is reached when the person has matured to rationally and/or intuitively accept and operate by universal moral principles.

This common sense moral standard is an objective reference point which can help the student develop increasing awareness of the interdependence of meaning and valuing, responsibility and freedom. Valuing makes sense because smaller meanings exist and are interrelated in the universe and subsumed into larger and larger meanings by the process of abstraction. The apparent dichotomy which often exists between physical and metaphysical, fact and value, "is" and "ought," can be resolved by assessing the wholeness of our concepts, our documents, our institutions and our relationships against the paradigm.

The usefulness and influence of the paradigm will be directly related to how broadly it can be shared with others. The alternative is

to reject any idea of the existence of an objective moral standard and refuse to examine the empirical evidence which is replicable among any group of people. Data from the workshop groups involving some or all participants from other nations and cultures, although limited, confirm the universal nature of the paradigm.

#### Key to Competence and Confidence

Valuing Analysis provides both method and content for moral education. The method is personal Socratic discovery of both the dynamics and structure of valuing. The exercise in moral reasoning uncovers the paradigm of reality principles operating in all personal relationships. The moral valuing paradigm provides a framework for rational discussion of problems and opportunity for creative and equitable resolution of dilemmas.

**For the Community.** Core values exist in our society shared by all perspectives, whether ethnic, political or religious. Century III's research has uncovered the consensus which exists on the overarching principles of reality upon which these core values rest. The Community Consensus program makes the research method of Valuing Analysis available for the local community to identify these values for themselves.

The President's National Commission on Excellence in Education cited need for greater community involvement in education as well as academic attention to development of intellectual skills. "Of all the tools at hand, the public support for education is the most powerful." <sup>32</sup> The report calls on principals and superintendents to play the crucial leadership role in developing school and community support for the



reforms that are needed.

With significant reflective agreement on the essential structural parts of reality by most citizens, self-identified by a wide variety of labels, it appears we have available an acceptable framework for community discussion. This framework will be especially helpful in providing adequate consideration of all reasonable perspectives. When this common channel for moral competence is identified, individuals within the educational community can direct their creative energies toward demonstrating excellence according to this norm, rather than dissipating their potential because of opposition or criticism.

When Illinois State Superintendent Donald Gill unveiled a proposal to teach moral and democratic values in public classrooms, both educators and parents became uneasy. Even though he was talking about the democratic ideals that form the basis of our culture, state education committees and professional groups raised questions of legal difficulties as well as religious and pluralistic problems.<sup>33</sup>

The expressed fear of fringe groups taking over could have been allayed with a structured program which allows opportunity for all views to be responsibly examined and weighed against the established community consensus.

**For the Teacher.** Every public and private school can incorporate an explicit paradigm for moral valuing at the core of its educational program with support from the community it serves. It can be used in making decisions concerning curriculum, professional relationships and discipline problems.

Teachers can use the process and the paradigm to encourage critical and creative thinking and coherence in the educational process and thereby motivate both affective and cognitive learning in the classroom. As the teachers become familiar with the morality paradigm they can use the paradigm to facilitate productive classroom discussions. They will recognize how curriculum content supports the elements of the paradigm; the paradigm will aid in relating subject matter to an overview of the inextricably interrelated parts of reality. They will have a new confidence in exploring ideas and examining conflicting viewpoints, and requiring attention and scholarship excellence from the students.

**For the Student.** Valuing Analysis is a means for young people to acquire knowledge of the moral core that sustains a moral community. Without this understanding they are confused more and more by the controversial issues that whirl about their heads. When the process and the paradigm are the basis for moral education, students will no longer be confused by the ambiguous rigid platitude that "all values are relative."

Clear perceptual guidelines of a standard backed by the community, as well as parents and school administration, will result in greater confidence in personal judgment and action. This is especially true as these guidelines are reinforced with clear understanding of why they are necessary. The most effective deterrent to drug abuse or vandalism is power for self-governance that comes from having ready guidelines for making confident choices of right behavior.

The problems of academic competence and discipline will be largely resolved when a youth convinces himself that desirable behavior includes



accountability; non-infringement on the inherent rights of others, involving every form of property; creation of wealth, wisdom and well-being by wise investment of his limited time, energy and ability; and the maintenance of an alert, positive attitude of respect and creative productivity--all elements of the paradigm.

Youth need to participate in a community workshop along with adults for practical understanding of democratic values and development as informed citizens. It will give them confidence to become involved in the communities where they live, solving problems along with community leaders. When reinforced by all responsible parties in the community, and even by many of their peers, students will grow in moral maturity as they make decisions with confidence.

**For the Principal.** Wide concern for American education is evident in the media, through professional studies, among parents, and from the students themselves. Even though national efforts underway may eventually improve the situation, local school administration must cope with present urgent challenges of discipline, governance, budget and public relations.

By law, public schools operate under the direction of local governance, through the board elected by the community who appoint the superintendent and principals and hire the teachers. In examining the recent Study of Schooling, Ralph W. Tyler says that although the study increases our understanding of schools, the most important point it makes is that practicable plans for the improvement of education can only arise within each individual school building.<sup>34</sup>

The principal's job is exacerbated by the complexity of all the self-governing and interdependent relationships with which he must deal: teachers, superintendent, board, parents, taxpayers, students, professional and government groups on both state and national levels. What is unique about Valuing Analysis is that it brings all these groups together. It provides a consistent way for the administration and board to come to terms with the view and actions of all other members of the community.

A healthy atmosphere is created as teachers know what administration requires of them while maintaining meaningful academic freedom; administration has well-defined guidelines for leadership from the board; the board has a clear mandate from the community (parents and taxpayers alike) on the minimum denominator for the decisions they make. Community participation in regularly scheduled Valuing Analysis workshops will encourage mutual understanding.

Most important of all will be the sense of cooperation and mutual support prevailing among the members of the administration and the faculty, as well as the parents and the community. General awareness and acceptance of this common sense paradigm will encourage creative participation and cooperation in the educational enterprise without fear of destructive criticism and with the support of a healthy pluralism.

Robert Cole, editor of The Kappan, has a box seat on education's innovations and reports as they pass in review. He says,

There are. . .moral certainties. We must consent to be governed by them; we are entrusted with transmitting them to our children. Without those



certainities as a foundation, our system of education is hollow at the core, a castle built on sand. Without those certainties, our motions are random and essentially meaningless. And the children in our charge know it.<sup>35</sup>

As a keeper of the keys for tomorrow's civilization, the principal has an obligation to engage the school/community in moral education.

## FOOTNOTES AND REFERENCES

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- <sup>2</sup> E. Donald Thomas, "The Limits of Pluralism," The Kappan (Bloomington, Indiana: Phi Delta Kappa), April 1981, p. 589.
- <sup>3</sup> Humanist Manifesto I & II (Buffalo, New York: Prometheus Books, 1973), p. 11.
- <sup>4</sup> Lindley J. Stiles, "Liberal Education and 'Whatsoever Things,'" Quaecumque, David E. Patte, ed. (Evanston, Illinois: Northwestern University's Chaplain Office), Spring 1979, p. 9.
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- <sup>6</sup> National Commission on Excellence in Education, A Nation At Risk, 1983, pp. 7-8.
- <sup>7</sup> John I. Goodlad, "A Study of Schooling: Some Implications for School Improvement," The Kappan (Bloomington, Indiana: Phi Delta Kappa), April 1983, pp. 552-558.
- <sup>8</sup> National Assessment of Educational Progress, reported in U.S.A. Today, May 13, 1983, p. 6A.
- <sup>9</sup> Robert Hutchins, The Conflict in Education in a Democratic Society, pp. 71-72.
- <sup>10</sup> Urie Bronfenbrenner, "Origins of Alienation," Scientific American, August 1974, p. 60.
- <sup>11</sup> Claude Matthis, "To Train or To Educate: A Moral Decision," Morality Examined, Lindley J. Stiles and Bruce Johnson, eds. (Princeton, New Jersey: Princeton Book Company Publishers, 1977), p. 207.
- <sup>12</sup> Robert Hartmann, "The Science of Value," New Knowledge in Human Values, Abraham Maslow, ed. (New York, New York: Harper & Row Publishers, 1959) p. 14.
- <sup>13</sup> For a full discussion on moral valuing, see Arthur I. Melvin, Discovering Consensus on a Moral Valuing Standard: A Description and Experimental Study of Century III's Valuing Analysis Process (Ann Arbor, Michigan: University Microfilms International, 1979), pp. 86-129.



- <sup>14</sup>Ibid. p. 206, The National Moral Valuing Research Study is the on-going research project of Century III Foundation. The purpose of the study is to collect data from two sample communities in each state to identify patterns of moral valuing that persist. The data is gathered from participants using the Valuing Analysis workshop, as well as from local control groups. To date, eleven states have been represented. More on pp. 32 & 33.
- <sup>15</sup>Donald T. Campbell, "On the Conflicts Between Biological and Social Evolution and Between Psychology and Moral Tradition," American Psychologist, December 1975, p. 1120.
- <sup>16</sup>Gordon Allport, "Attitudes," A Handbook of Psychology, Carl Murchinson (Worcester, Massachusetts: Clark University Press, 1935), p. 806.
- <sup>17</sup>R. Buckminster Fuller, Synergetics: Explorations in the Geometry of Thinking (New York, New York: Macmillan Publishing Company, Inc., 1975), pp. xxx-xxxi.
- <sup>18</sup>Arthur I. Melvin, op. cit., p. 152.
- <sup>19</sup>R. M. Williams, Jr., International Encyclopedia of the Social Sciences, David L. Sills, ed. (New York, New York: The Free Press, 1968), Vol. 16, p. 286.
- <sup>20</sup>Samuel Banks, "Changing Values in Psychotherapy," Values in an Age of Confrontation, Jeremiah W. Canning, ed. (Columbus, New York: Charles E. Merrill Publishing Company, 1970), p. 89.
- <sup>21</sup>Ethel Albert, International Encyclopedia of the Social Sciences, David L. Sills, ed., Vol. 16, p. 290.
- <sup>22</sup>Steven Muller, "Universities Are Turning Out Highly Skilled Barbarians," U. S. News & World Report, p. 57.
- <sup>23</sup>Walter Lippmann, "The University," New Republic, May 28, 1966, p. 20.
- <sup>24</sup>Jerome Bruner, "Schooling Children in a Nasty Climate," Psychology Today, January 1982, p. 59.
- <sup>25</sup>Mortimer Adler, editor-in-chief, The Great Ideas, A Synopsis, Vol. 1 (Chicago, Illinois: Encyclopedia Britannica, Inc., 1952), p. 377.
- <sup>26</sup>Russell A. Kirk, Decadence and Renewal in the Higher Learning (South Bend, Indiana: Gateway Editions, Ltd., 1978), p. 32.
- <sup>27</sup>R. Buckminster Fuller, op. cit., p. 32.
- <sup>28</sup>National Commission on Excellence in Education, op. cit.

- <sup>29</sup>For further description of the Valuing Analysis process, see Arthur I. Melvin, op. cit., pp. 146-199; and C. Donald Thomas and Arthur I. Melvin, "Community Consensus Is Available On a Moral Valuing Standard" The Kappan (Bloomington, Indiana: Phi Delta Kappa), March 1981, pp. 479-483.
- <sup>30</sup>For more information about the paradigm, see Arthur I. Melvin, op. cit., pp. 340- 384, 441-451.
- <sup>31</sup>The Daily Journal, Maureen C. Pratscher, News Editor and Project Coordinator (Carol Stream, Illinois), January 29-May 1, 1983.
- <sup>32</sup>National Commission on Excellence in Education, op. cit., p. 16.
- <sup>33</sup>As reported by Jean Latz Griffin, "Moral Value Course Asked," Chicago Tribune (Chicago, Illinois), December 11, 1981.
- <sup>34</sup>Ralph W. Tyler, "A Place Called School," an introduction to John Goodlad's final report in his "Studies of Schooling," The Kappan (Bloomington, Indiana: Phi Delta Kappa), March 1983, p. 464.
- <sup>35</sup>Robert W. Cole, Jr., "Toward a Moral Consensus, The Kappan (Bloomington, Indiana: Phi Delta Kappa) March 1981, p. 474.





STEPS TO IMPROVE MORAL COMPETENCE IN YOUR COMMUNITY

Following are steps to uncover the existing Community Consensus on a common sense moral valuing standard.

INITIAL ACTION	Minimum Time Re- quired	Recommended Elapsed Time from Previous Activity
1. Request packet of information from Century III Foundation.	15 minutes	- 0 -
2. Conduct initial affective/cognitive survey of a representative cross-section of community/school to determine degree of existing consensus on a moral valuing standard.	1 day (15 minutes each person)	within 7 days
3. Board/administration review the problem, consider alternatives, examine evidence, schedule pilot Valuing Analysis workshop.	2 hours	within 7 days
4. Conduct pilot workshop; apply for matching funds, if required.	3 days	within 30 days
5. Board/administration examine data and participants' comments to decide future course of positive action.	2 hours	within 7 days
	Total Time Required: 4 days	Lapsed Time: Less than 2 months*

## CONTINUING ACTION:

- Recruit local Coordinator and establish local Community Consensus Council. Apply for tax-deductible status as charitable organization.
- Establish schedule of Valuing Analysis workshops in public location or in school involving new participants each time. Computerize resulting data, compare to state and national results gathered in other communities.
- Publicize results in local newspaper and organization bulletins. Encourage



local newspaper involvement with community conversation resulting from this Community Consensus project.

9. Apply moral valuing paradigm to specific problems to find equitable and effective solutions.
10. Use Valuing Analysis process and paradigm for moral education at all age levels.
11. Encourage personal and community decisions to be consistent with the explicit, desirable moral valuing standard.

\*Although a longer period of time from initial investigation to date of decision may be necessary, these figures demonstrate the practical potential for early implementation of positive action in any community.





